



Life of Moses

An eight week Bible study as you respond to God's call to start BCM on your campus.

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About BCM

Black Campus Ministries (BCM), a focused ministry of InterVarsity Christian Fellowship, is committed to reaching Black students and faculty at majority institutions and historically Black colleges and universities nationwide.

We minister to the unique needs of the community and labor to develop extraordinary Black Christian leaders and world changers. Through our growing campus ministries, involvement in global and urban missions, our pursuit of God in our fields of study and research, we hope to see the name of Christ spread and exalted among these young people. We are investing in the lives of students who will be the next generation of leaders in our communities and beyond.



A Note to Students

God is sending you on mission with a calling to start something new on your campus. Both in Spirit and in heart, the BCM Staff and Volunteers are honored to come alongside you. What might God want to do on campus? Who will God shape you to be? With you, we enter into God's dream for you and your campus.

God's Word has always been alive, allowing those who enter into it to experience the powerful epic of the gospel that has been at work since the beginning of time. In particular, this study of the life of Moses has always resonated with the Black community. In his lifetime, we see Moses ostracized in the place he was born *and* among his own people. We also see Moses deal with a bicultural background that informs his leadership and self-worth. Moreover, Moses wavers in and out of trust in God as he deals with internal and external threats. But the call on his life does not change. God uses Moses' strengths and weaknesses to do something special in the world.

I recognize that the Black community is diverse and our story is complex, but, I wonder what God might want to say to us as African Nationals, African Americans, Caribbean Americans, biracial and multiracial Black, and Afro Latinos. What are the internal and external threats God wants to engage with, challenge, mercy, discipline and love?

I am excited for you to explore this with Jesus. We, the BCM community, pray that you and your community see more of God in this study. We pray that your faith would expand further than your imagination can stretch and that the gospel and the sacredness of your part in it would be known to you. As you look at the life of Moses, be encouraged brothers and sisters; God is truly using faith like yours to overcome.

To God be All the Glory,

Bradford Everett
National Associate Director
InterVarsity BCM

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WEEK BY WEEK THROUGH THE LIFE OF MOSES

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Each week takes
you through a
different scene in
the life of Moses.

Read the
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before beginning
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included at the
start of each week.
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Introduction

THE POWER OF STORY

A supercilious visitor once said to a young black woman in one of the southern small towns, 'I see you are reading the Bible.' 'No sir,' she replied, 'the Bible is reading me.'

Michael I. N. Dash

The Bible in African American Spirituality

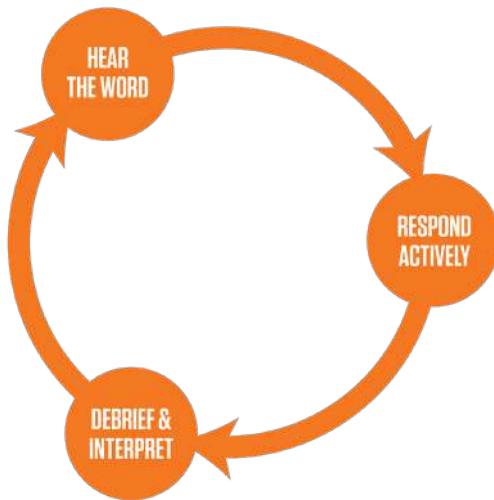
While there are many ways to learn about the character and nature of God, the primary way we have as believers is to spend time studying His Word. Much of this Word is written in the form of stories, just like the book of Exodus we will be learning from together. Exodus tells us about Moses and how God moved and worked in his life to rescue his people from Egypt. The book of Exodus fits into the whole of a bigger story the Bible is telling us about God and His relentless pursuit of the people He loves. So as we walk through the narrative of Moses together, let's take time to see how his story relates to our own. Let's give God space to weave our stories together as He invites us to play our part in the broader kingdom story He is telling to the world: That He is at work reconciling all things to Himself through Christ and making all things new.

HOW THE STUDY IS STRUCTURED

We have structured this Bible study to help you in your walk with God as you work at planting and growing new BCM ministries on your campus. This study is not meant to replace the "Start Something New" manual, but rather it is a companion Bible study as you go through SSN.

THE MISSIONAL DISCIPLESHIP CYCLE

.....
Each week
of this study
follows the
missional
discipleship
cycle.
.....



Every week you gather, you'll be going through this cycle together:

- **Hear the Word:** exploring what God says in the story by answering observation and reflection questions.
- **Active Response:** you'll participate in an activity, sometimes as a group and sometimes on your own during the following week.
- **Debrief & Interpret:** Share, Grieve, Celebrate, Imagine, Tell, and Post. The Bible study material will teach you the reasoning behind why we need to grieve, celebrate, and imagine as we plant new ministries on campus. Each week you'll choose someone to "Tell" what you are learning so that you embed the DNA of multiplication in your ministry from the very beginning. You'll end with "Post" by sharing about something from the week's lesson on social media with the hashtag #bcmplanting so that others planting BCM ministries around the country can join with you.

WEEK 1

Imagine

Becoming leaders who
dream of what God could do.



Leaders Guide

Leaders, welcome to Week 1 of the BCM Life of Moses Study! Use this page to help you prepare for leading each week. Remember, this is a companion to the Start Something New guide, so continue to go through SSN with your coach or staff.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for the individuals coming, for the meeting time, and for God to speak to you through your time preparing.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week and prepare beforehand what you might need for that time. This week, the Active Response will take place throughout the following week.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God's Word this week. You will discuss your answers at the start of the Week 2 lesson.

Hear the Word

It is often helpful to read the Scripture a few times. Consider allowing the group to read the section through once silently. Then read it again out loud as well.

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

Exodus 1:1–2:10

These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ² Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan and Naphtali, Gad and Asher. ⁵ All the descendants of Jacob were seventy persons; Joseph was already in Egypt. ⁶ Then Joseph died, and all his brothers and all that generation. ⁷ But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them. ⁸ Now there arose a new king over Egypt, who did not know Joseph. ⁹ And he said to his people, "Behold, the people of Israel are too many and too mighty for us. ¹⁰ Come, let us deal shrewdly with them, lest

they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."

¹¹ Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. ¹² But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.

¹³ So they ruthlessly made the people of Israel work as slaves ¹⁴ and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

¹⁵ Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah

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**Observation
Questions**

What do you notice? Are there any phrases or repeated themes that stand out?

Where does the story take place? How does the author describe the setting?

Who are the main actors? Is there a protagonist? Antagonist?

Who has the most power in this part of the story? Who has the least? On whose side does it seem that God is on?

What emotions do you experience as you read this story?
.....

and the other Puah, ¹⁶ "When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live." ¹⁷ But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. ¹⁸ So the king of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?" ¹⁹ The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." ²⁰ So God dealt well with the midwives. And the people multiplied and grew very strong. ²¹ And because the midwives feared God, he gave them families. ²² Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live." ²¹ Now a man from the house of Levi went and took as his wife a Levite woman. ² The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. ³ When she could hide him no longer, she took for him a basket made of bulrushes

and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. ⁴ And his sister stood at a distance to know what would be done to him. ⁵ Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. ⁶ When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children." ⁷ Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" ⁸ And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. ⁹ And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. ¹⁰ When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

DREAMING OF THE FUTURE THROUGH REMEMBERING THE PAST

The beginning of the Exodus narrative shows God using defiant midwives, vulnerable Hebrew women, and Pharaoh's daughter to save Moses from genocide. These brave women could not have acted this way without a fear of God and the ability to imagine a different future than Egyptian rule.

What does the Exodus passage reveal to us about God? How are we seeing God being faithful to the promise that He gave to Abraham (Gen 12:2; 15:5, 13-14)?

FREEDOM FROM BONDAGE

The Hebrew people were enslaved, oppressed, and exploited under Egyptian rule. They needed a rescuer. In a different way, people on our campuses also experience bondage and oppression, whether spiritually, emotionally or systemically. What are some ways you see this on your campus? What are students in bondage to? Where is there exploitation or oppression happening?

SACRIFICE

Much like the mother of Moses at the beginning of this story, our parents, too, have made sacrifices for us. For me, it was my Dad working 12 to 15 hour days as a barber to provide for 7 kids. For my Haitian friends, it was their parents immigrating to the U.S. to find work to provide for their family here and their kin back in Ayiti. Their parents left the country they knew in order to open doors to opportunities for their immediate and extended family. Our parents and guardians often make sacrifices so that we might have a better future.

What are some of the sacrifices previous generations have made that have gotten us where we are today?

JESUS' GOOD NEWS

In Luke 4:18-19, Jesus speaks the words of Isaiah and says, "The Spirit of the Lord is upon me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." In these verses, Jesus is speaking of himself. In what ways does this relate to this picture in Exodus?

Active Response

PRAYING FOR YOUR CAMPUS

Spend time this week taking this part of the Exodus story back to your campus. Here are a few ways you can pray as you walk around your campus throughout the day, asking the Lord to change people's lives:

- The Exodus story begins with chaos, danger, and oppression. Pray that God would give you eyes to see the campus as He sees it, grieving your heart for the things that grieve His heart around you.
- In a similar way to the powerless women who are the heroines of Exodus 1 and 2, God wants you to imagine with eyes of faith what He could do in the lives of students. Pray and ask the Lord to help you dream big dreams of a new future for your campus today. Pray that the words Jesus spoke in Luke 4 would become a reality as you seek to proclaim His name to people around you.
- At the beginning of this narrative it is clear that new life among the Hebrew people could not be stopped, despite Pharaoh's maniacal plan. Spend time praying to God that new life would break forth on your campuses, believing that He desires to see His kingdom advanced in the places that He has called you to right now.

Debrief & Interpret

PROCESSING QUESTIONS

This part of the study is meant to help you create space to solidify whatever lessons God has drawn out in you through hearing His Word and responding to it this week. Reflect on the questions and share what you've learned with your group.

Share

What did God reveal to you as you read the first part of the story of Exodus?

Grieve

As you went on campus to pray, what stirred in your heart that reflected grief? Was there anything that was particularly difficult for you as you prayed around your campus?

Celebrate

What went well as you responded on campus to God's Exodus story? Was there anything you saw or anything you experienced that was encouraging or hopeful? Was there anything God did in you through the process that was transformational and good?

Imagine

What new dreams did God give you as you walked around your campus? Was there any new vision that God showed you as you prayed for Him to move in your community?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of something you did or learned this week. Tag it with #bcmplanting so others around the country can join you!

The background of the entire page is a close-up photograph of water droplets on a dark, possibly black or dark grey, surface. The droplets are of various sizes and are scattered across the frame, creating a textured, organic pattern. The lighting is soft, highlighting the rounded tops of the droplets and their reflections on the surface.

WEEK 2

Transparent

Becoming leaders
who live in the light.

Leaders Guide

DEBRIEF & INTERPRET WEEK 1

The first thing you'll do to start the lesson in Week 2 is complete the Debrief and Interpret section from Week 1 as a group. Be prepared to lead people through that time, and if no one did the Active Response then stop and do it as a group before moving on. In that case, you could wait until next week to do the Week 2 lesson.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to create an attitude of transparency in yourself and everyone coming to the study.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week and prepare beforehand what you might need for that time. Each member will do the Active Response on their own this week.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God's Word this week. You will discuss your answers at the start of the Week 3 lesson.

Hear the Word

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

Exodus 2:11-25

Observation Questions

What do you notice? What stands out to you?

Where does this part of the story take place?

Who are the main actors in this section? What do they think, do, and say?

What do the actions of Moses reveal about who he is, whether positive or negative?

¹¹ One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. ¹² He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. ¹³ When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, "Why do you strike your companion?" ¹⁴ He answered, "Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known." ¹⁵ When Pharaoh heard of it, he sought to kill Moses. But Moses fled

from Pharaoh and stayed in the land of Midian. And he sat down by a well.

¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. ¹⁸ When they came home to their father Reuel, he said, "How is it that you have come home so soon today?" ¹⁹ They said, "An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock." ²⁰ He said to his daughters, "Then where is he? Why have you left the man? Call him, that he

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**Observation
Questions**

What are the differences and similarities between the first scene of Moses in Egypt and the second scene of Moses by the well with the Midianite women?

What emotions do you have as you read these verses?
.....

may eat bread.”²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah.²² She gave birth to a son, and he called his name Gershom, for he said, “I have been a sojourner in a foreign land.”

²³ During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God.²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.²⁵ God saw the people of Israel—and God knew.

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose one or two of the themes to spend the most time on.

It may be good to split into gender specific groups during this section so people feel the freedom to be vulnerable and open.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

ETHNIC IDENTITY

Moses was born a Hebrew but raised in the Egyptian palace. In the first scene of this part of the story, Moses clearly identifies himself with the Hebrew people as he reacts in anger towards the Egyptian who is abusing them. But then in the scene of Moses by the well, the Midianite women call Moses an Egyptian, to which he doesn't disagree. Finally, when Moses has a son at the end of this section, he gives him the name of Gershom, which sounds like the Hebrew word for "sojourner." All of this seems to point to Moses struggling with knowing who he was. This may have been an ongoing place of tension for Moses throughout his life up to that point.

Camesha's dad is Jewish and her mom is African American. Similar to Moses, this biracial identity has been a source of tension in her own life. There are times when she feels she doesn't fully fit in with her Jewish or African American families. She has experienced significant rejection from both sides as well. But, she has also received profound affection from both families and feels deep attachment to both her Jewish and African American roots. Camesha is constantly following Jesus into understanding how she, as a fully Jewish and fully African American woman, is called to live in this tension.

In what ways can you relate to this as a person of color in America? Have you ever struggled with knowing how you belong in the overall black community? What has this tension looked like for you?

STRANGER IN A STRANGE LAND

When Moses tries to break up the fight between two Hebrews he is faced with the fact that his killing of an Egyptian might be known. So he flees. Now, the Hebrew boy raised in an Egyptian palace and struggling with his identity is a stranger in a land he does not know. He perhaps feels like an outcast without a people to call his own. And yet he still feels compelled to defend the weak, as he defends the women filling their troughs. Moses' character and identity is beginning to be transformed in this strange land.

Those of us who are International students or immigrants from African nations or the Caribbean often feel we are "in-between lands." It is common to feel not "African enough" or "Black enough" when it comes to insider-cultural knowledge and interests.

When have you felt like a stranger or estranged from your people? What are the opportunities and threats to your character development in this place?

GOD KNEW

In verse 25 the passage says that God also saw the injustice that Moses was seeing. While Moses clearly had areas of his life he needed God to transform, how does this verse also affirm the sense of justice that existed in Moses' heart and even in our own hearts? What positive things can we say about Moses' character based on this verse?

Active Response

STEPPING INTO THE LIGHT

This week, take some time with God and write down an area of sin that is buried in the sand of your life, asking him to forgive you and heal you. What area of brokenness needs to be dug up and brought into God's light? Ask God to bring to mind one person you trust that you can share this with. As scary as this might feel, it is the only way to move towards wholeness.

Debrief & Interpret

.....
Use the questions
on this page to
help your group
process what
they are learning.
.....

PROCESSING QUESTIONS

Share

What did you feel like God was impressing on your heart through the Exodus story this week?

Grieve

What did God reveal to you about broken areas of your life in need of redemption?

Celebrate

Sin can weigh down our hearts and kill joy in us. In what ways have you experienced joy this week as you've taken the risk of confessing to God and others? Give some time this week to celebrating first steps you've taken towards walking in the light and truth.

Imagine

How would your life be different if God brought wholeness to the broken areas you dug out of the sand this week?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of something you did or learned this week. Tag it with #bcmplanting so others around the country can join you!



WEEK 3

Identity & Calling

Becoming leaders who embrace
who they are in mission.

Leaders Guide

DEBRIEF & INTERPRET WEEK 2

Start the lesson this week with Debrief and Interpret from Week 2. If people did not complete the Active Response during the week, stop and do that now. Helping people take steps towards living in the light (and not just learning about it), is more important than going through the Week 3 lesson now. It can wait until next week if needed.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to break down whatever barriers exist that are keeping people from living out the fullness of who He has created them to be.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week and be prepared to suggest locations for members to go through it. Each member will complete the Active Response on their own this week. Consider making extra copies of the Active Response section for people to take with them.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God's Word this week. You will discuss your answers at the start of the Week 4 lesson.

Hear the Word

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This is a long section of Scripture. Focus mainly on Exodus 3:1-12 and study this section more closely. We'll primarily address Moses' doubts in the rest of the chapter, so take note of those.

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

Observation

Questions: **Exodus 3, 4:4-7**

What do you notice? What stands out to you?

Where does this part of the story take place?

Who are the main actors in this section? What do they think, do, and say?

.....

^{3:1} Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. ² And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. ³ And Moses said, "I will turn aside to see this great sight, why the bush is not burned." ⁴ When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." ⁵ Then he said, "Do not come near;

take your sandals off your feet, for the place on which you are standing is holy ground." ⁶ And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. ⁷ Then the Lord said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, ⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with

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**Observation
Questions**

What are Moses' objections to God's calling to rescue his people?

What are God's responses to Moses' objections?

How do you respond emotionally to this portion of Scripture?

milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

⁹ And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.

¹⁰ Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt." ¹¹ But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?"

¹² He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

¹³ Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" ¹⁴ God said to Moses, "I am who I am." And he said, "Say this to the people of Israel, 'I am has sent me to you.'" ¹⁵

God also said to Moses, "Say this to the people of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,

has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. ¹⁶ Go and gather the elders of Israel together and say to them, 'The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me,

saying, "I have observed you and what has been done to you in Egypt, ¹⁷ and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'" ¹⁸ And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'

¹⁹ But I know that the king of Egypt will not let you go unless compelled by a mighty hand. ²⁰ So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. ²¹ And I will give this people favor in the sight of the

Exodus 3, 4:4–7 continued

Egyptians; and when you go, you shall not go empty, ²² but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians.”

^{4:4} But the Lord said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand—⁵ “that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”
⁶ Again, the Lord said to him, “Put your hand inside your cloak.” And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous like snow.⁷ Then God said, “Put your hand back inside your cloak.” So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh.

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

BURNING BUSH MOMENTS

God shows up in this story in a very tangible way. First, though, the passage says that Moses turned aside and looked to see this very strange thing of a bush burning but not being consumed. It was only after Moses stopped to look that God spoke to him. Sometimes in our own lives, God is waiting for us to turn aside and experience our own “burning bush” moment with Him, where He speaks into our lives and we are never the same. Moses’ burning bush experience called him to partner with God in liberating His people. This call was personal, communal, and systemic.

What have been some “burning bush” moments for you? In what ways do you take the time to turn aside to hear what God might want to speak to you?

OBJECTIONS

One of Moses’ initial objections has to do with communication. What are some objections you come to God with as He is inviting you to follow Him as ambassadors for Christ?

When God says to Moses, “I am the God of your fathers ... ,” this may have spoken to some deep places of pain in Moses that dealt with his identity. It seems like he never quite felt like he belonged with the Hebrew people because he was raised as an Egyptian. Sometimes when we live lives as bi-cultural people, we can feel like we don’t belong anywhere and we can wonder if we have a cultural “home”. These words God spoke to Moses may have been healing for him, as he seems to have struggled with knowing who he was for a long time.

The Black experience carries the stories of Black people from diverse cultural backgrounds which means we enter into the narrative of being Black in America from different cultural purviews. I've learned that God has created us all, every ethnicity in the Black diaspora, with unique identities and desires for us to live fully in those identities. Moreover, just like with Moses, God wants to include your cultural identity in his greater purposes.

In what ways have you struggled like Moses to know who you are and where you belong? If God were to speak healing words over you, what would they be?

TRUE POWER

The story of Exodus and the larger narrative of the Bible often speak of God wanting to use those that appear weak and powerless to redeem and rescue His people. You see this in the lives of multiple people throughout the Old and New Testaments, at the beginning of the Exodus story with the different women, and in the life of Moses. Moses felt weak and powerless against the powerful and abusive Egyptians who kept the Hebrews in bondage.

In what ways have you felt powerless against the systems and/or authorities that create barriers between you and what the Lord is asking of you? Have you begun to sense the Lord's response?

Active Response

A BURNING BUSH EXPERIENCE

For this experience you'll need to find a place where Black students gather on or near your campus. Maybe it's an area of the student center, or a place that is traditionally special for Black students, or a certain off-campus hangout spot. Just as Moses saw bushes every day, ask God to draw your attention to a space in the mundane that He wants to light on fire in your life. After you've chosen your spot, go there and complete the following exercise.

Begin by praying and asking Holy Spirit to calm your mind and remove all the worries you are carrying with you.

After five minutes of silence and just taking life in, ask God to light the space you're in on fire. What is He doing in this place that you've never noticed? You may want to bring a journal and write down what you're noticing and hearing.

After you've stopped to look with new eyes, spend the next 20 minutes reflecting on the journey you've taken to get here. Respond to the following as you sit with God in this place:

- As Moses' life had ups and downs, what are the blessings God has given you, including your ethnic background? What are the wounds you still carry with you?
- The same God who heard the cries of the Hebrew people, hears the cry of people on your campus. Ask God to reveal to you the ways God is inviting you to partner in the liberating of His people on your campus. What are your objections to God's call to start something new on your campus?
- At the burning bush, God spoke to Moses that He would be with Him, and as a sign of that promise, God told Moses to carry his staff. As you end this time, ask God to show you something tangible that you have with you right now that could be a reminder that God is with you too as He calls you to something bigger than yourself.

Debrief & Interpret

.....
Use the questions on this page to help your group process what they are learning.
.....

PROCESSING QUESTIONS

Share

What did God show you through His Word or through your response this week? What did you learn?

Grieve

What was challenging about the Scripture passage this week? Was there anything difficult or sad about what you processed with God during your reflection time with Him this week?

Celebrate

In what ways did God change you this week? What brought joy to you as you studied this passage and acted on His Word to you?

Imagine

What could your life look like if you lived like Moses, certain that God was with you as you labored in His mission for you?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of your burning bush or something you learned this week. Tag it with #bcmplanting so others around the country can turn aside to look and join you at the burning bush.

WEEK 4

Resilient

Becoming leaders who have hope in the face of resistance.



Leaders Guide

DEBRIEF & INTERPRET WEEK 3

Start the lesson this week with Debrief and Interpret from Week 3. If people did not complete the Active Response during the week, stop and do that now. We want your members to “turn aside and look” at what God may be teaching them. Debriefing and Interpreting helps create space for them to do so. Don’t move on to this week’s lesson until you’ve completed this.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to give your group a resilient Spirit as you join with Him in His work on your campus.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week. Watch the 3-minute video at the end so you’ll be able to have a simple gospel explanation to show your members. Each member will do the Active Response on their own this week. You want them to have the tools they’ll need.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God’s Word this week. You will discuss your answers at the start of the Week 5 lesson. Be thinking about what you’ll post with #bcmplanting.

Hear the Word

For your observation questions, focus on Exodus chapter 5.

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

Exodus 5:1-6:11

You can read chapter 6 so the group is familiar with the story, but we will cover it more in depth in the reflection questions.

^{5:1} Afterward Moses and Aaron went and said to Pharaoh, "Thus says the Lord, the God of Israel, 'Let my people go, that they may hold a feast to me in the wilderness.'" ² But Pharaoh said, "Who is the Lord, that I should obey his voice and let Israel go? I do not know the Lord, and moreover, I will not let Israel go." ³ Then they said, "The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God, lest he fall upon us with pestilence or with the sword." ⁴ But the king of Egypt said to them, "Moses and Aaron, why do you take the people away from their work? Get back to your burdens." ⁵ And Pharaoh said, "Behold, the people of the land are now many, and you make them rest from their burdens!" ⁶ The same day Pharaoh commanded the taskmasters of the people and their foremen, ⁷ "You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves." ⁸ But the number

of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, 'Let us go and offer sacrifice to our God.' ⁹ Let heavier work be laid on the men that they may labor at it and pay no regard to lying words." ¹⁰ So the taskmasters of the foremen of the people went out and said to the people, "Thus says Pharaoh, 'I will not give you straw. ¹¹ Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.'" ¹² So the people were scattered throughout all the land of Egypt to gather stubble for straw. ¹³ The taskmasters were urgent, saying, "Complete your work, your daily task each day, as when there was straw." ¹⁴ And the foremen of the people of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not done all your task of making bricks today and yesterday, as in the past?" ¹⁵ Then the foremen of the people of Israel came and

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**Observation
Questions**

What do you notice? What stands out to you?

Where does this part of the story take place?

Who are the main actors in this section? What do they think, do, and say? How do they react and respond to one another?

Who has the most power in this part of the story? Who has the least? Whose side does it seem that God is on?

How did Moses respond to people he interacted with in the story? How did that differ from other people's responses in this section?
.....

cried to Pharaoh, "Why do you treat your servants like this?"

¹⁶ No straw is given to your servants, yet they say to us, 'Make bricks!' And behold, your servants are beaten; but the fault is in your own people."¹⁷

But he said, "You are idle, you are idle; that is why you say, 'Let us go and sacrifice to the Lord.'

¹⁸ Go now and work. No straw will be given you, but you must still deliver the same number of bricks."¹⁹ The foremen of the people of Israel saw that they were in trouble when they said, "You shall by no means reduce your number of bricks, your daily task each day."²⁰ They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh;

²¹ and they said to them, "The Lord look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us."²² Then Moses turned to the Lord and said, "O Lord, why have you done evil to this people? Why did you ever send me?"²³ For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all."^{6:1}

But the Lord said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land."

² God spoke to Moses and said to him, "I am the Lord.³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them.⁴ I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.⁵ Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant.⁶ Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.⁷ I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians.⁸ I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.'"

⁹ Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.¹⁰ So the Lord said to Moses,¹¹ "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land."

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

FACING RESISTANCE

It appears that the situation for the Hebrew people has just gotten significantly worse. The abuse from Pharaoh and those he has placed in leadership over the Hebrews has increased. If you were Moses and you saw God seemingly do the opposite of what he had promised, what narrative begins to form in your mind? In other words, how would this shape or reshape your view of God?

What has resistance looked like as you've been reaching out on campus? Has the resistance to God's purposes on your campus been more internal (within yourself) or external (from systems/people on campus)?

Moses turns to God when the Hebrew people are treated even more harshly than before he showed up on the scene. As you have been trusting God to start something new on your campus, in what ways have things not gone as you planned or maybe even seemed worse? How have you struggled to know if God is with you and at work on your campus?

BROKEN HEARTS

It seems that in verse 6:9 the people of God were unable to listen to Moses, not out of disobedience or stubbornness, but out of a broken spirit. What are examples of how a broken spirit can manifest itself internally and externally (i.e. relationships, finances, mental/emotional health, grades, etc.)?

Has there ever been a time in your life where you have struggled to have hope because of your own despair in a situation?

FEELING UNHEARD

In Exodus 6:12, Moses expresses frustration that his voice has not been heard or received by either the Israelites or Pharaoh. How can you relate to this feeling of not being heard or received as you try to obey God and speak his truth?

HOPE DESPITE OBSTACLES

Despite Moses' confusion and lament in Exodus 5:22-23, he still responds to God's command to speak to both the Hebrew people again (about His promised deliverance) and to Pharaoh again (about letting God's people go free). His obedience wasn't without objection, but he was still a leader who held on to hope despite what his circumstances look like. In some ways, Moses had to have hope for the people of God, who were crushed in spirit and in despair.

For many of us who are children of Immigrants or first generation ourselves, we have experienced our parents as people who have held onto hope despite the obstacles before them. Whenever there is a challenge, whether financial or related to work, our mothers and fathers will call us to remember the ways in which God has provided for our families. Oftentimes, it's interwoven in narratives of our parents or grandparents coming to America with \$300 to build their lives in a foreign country. We may have heard growing up, "Surely if God took care of us then, God will take care of us now."

In what ways has God called you to have hope when others you are leading have lost it? Where is the Lord calling you to obedience, even though everything in you wants to say, "no"?

Active Response

LEARNING TO TRUST GOD DESPITE THE OBSTACLES

As you've been planting your new ministry on campus, maybe things have gone extremely well. Or maybe things have been really hard and you've found yourself asking God if he is still in this with you. The response this week to the Exodus story will be about taking a risk for God, regardless of how successful or challenging things have been up to this point.

In the coming days, ask God to bring to mind someone (whether a family member, a friend on campus, or a roommate) that he desires for you to share his message of hope in Christ with this coming week. Much like Moses when he spoke to the people of Israel or to Pharaoh in the story, the person you share with may or may not listen to you. But the point of this is to take a step of faith as a way to display your trust in the God who has called you to be a witness to his name in your community.

Pray and ask God to give you a heart for this person's spiritual freedom, just like Moses had for the Hebrews².

² Not sure how you would share your faith with your friend? Watch this short 3-minute video for a simple method you can use: <http://bit.ly/3MinuteStory>

Debrief & Interpret

.....
Use the questions
on this page to
help your group
process what
they are learning.
.....

PROCESSING QUESTIONS

Share

What did God show you through His Word or through your response this week? What did you learn?

Grieve

Take some time to grieve unmet expectations and loss. We often don't take moments to grieve unmet expectations or unfulfilled desires. Spend some time grieving wounds that haven't healed.

Celebrate

What brought joy this week as you took steps of faith and continued to press into the mission God has given you on your campus? What was a moment this week where you really knew that God was at work in you and in the lives of people on your campus?

Imagine

What would it look like for you to be the kind of leader who has hope in the face of challenges, continuing to trust God with your ministry and your school no matter the resistance you experience? What could God do on your campus through a group of you that were all unwilling to let go of hope?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of something you did or learned this week. Tag it with #bcmplanting so others around the country can join you!

WEEK 5

Remembrance

Becoming leaders who remember
God's work in their lives and ministry.



Leaders Guide

DEBRIEF & INTERPRET WEEK 4

Start the lesson this week with Debrief and Interpret from Week 4. If people did not complete the Active Response during the week, stop and create time to help them think through someone in their life they can share with. Don't move on to this week's lesson until the members have someone to share with and you've completed the Debrief and Interpret.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to help your group choose a way to remember what He is doing among you.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week. Have a few ideas in mind that you can celebrate as a group to help start off the brainstorming. Note: you'll set a specific time for remembrance during your lesson this week.
- You will notice a Communal Activism section in the Active Response for the remaining weeks. Multiple active responses can feel like a lot, but we hope this will help your community take practical steps in pursuing justice as an outpouring of God's love and character.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God's Word this week. You will discuss your answers at the start of the Week 6 lesson. This will be a great week for #bcmplanting on social media!

Hear the Word

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

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At this point in the narrative, there have been nine plagues that God has brought on the people of Egypt in order to show and display His power.

The final plague is what we will focus on this week. This plague was the one that finally broke and moved Pharaoh to let the Hebrew people go.
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Exodus 12:1-51

¹ The Lord said to Moses and Aaron in the land of Egypt, ² "This month shall be for you the beginning of months. It shall be the first month of the year for you. ³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. ⁴ And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. ⁵ Your lamb shall be without blemish, a male a

year old. You may take it from the sheep or from the goats, ⁶ and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. ⁷ "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. ⁹ Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. ¹⁰ And you shall let none

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**Observation
Questions**

What do you notice? Are there any phrases or repeated themes that stand out to you?

Where does this part of the story take place?

Who are the main actors in this section? What do they think, do, and say?

Who has the most power in this part of the story?

Who has the least? Whose side does it seem that God is on?
.....

of it remain until the morning; anything that remains until the morning you shall burn. ¹¹ In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover. ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. ¹⁴ "This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. ¹⁵ Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. ¹⁶ On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be

done on those days. But what everyone needs to eat, that alone may be prepared by you. ¹⁷ And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. ¹⁸ In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. ¹⁹ For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. ²⁰ You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread." ²¹ Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. ²² Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning.

Exodus 12:1-51 continued

Observation Questions

This part of the Exodus also includes the beginning of the liturgical event of Passover. What was God's intent for this practice? What were the requirements? What did He command the Israelites to do?

²³ For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. ²⁴ You shall observe this rite as a statute for you and for your sons forever. ²⁵ And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. ²⁶ And when your children say to you, "What do you mean by this service?" ²⁷ you shall say, "It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses." And the people bowed their heads and worshiped. ²⁸ Then the people of Israel went and did so; as the Lord had commanded Moses and Aaron, so they did. ²⁹ At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. ³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And

there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹ Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said. ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!" ³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." ³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. ³⁵ The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. ³⁶ And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians. ³⁷ And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides thousand women and children. ³⁸ A mixed multitude also went up with them, and very much livestock,

both flocks and herds. ³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. ⁴⁰ The time that the people of Israel lived in Egypt was 430 years. ⁴¹ At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. ⁴² It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations. ⁴³ And the Lord said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him. ⁴⁵ No foreigner or hired worker may eat of it. ⁴⁶ It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may

come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it.

⁴⁹ There shall be one law for the native and for the stranger who sojourns among you." ⁵⁰ All the people of Israel did just as the Lord commanded Moses and Aaron. ⁵¹ And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts.

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

STRUGGLING TO HOPE

The Hebrews had been in bondage under Pharaoh for 430 years. After that long, I'm sure many had stopped even hoping and believing they would be liberated. It is hard to understand why God chose to respond when He did to the cry of the people He loved. But God says that He knew and had heard their lament all along. Why do you think God took so long to set them free from their bondage? In your own life and in your ministry on campus, where are the places that you've been asking God to move and He hasn't yet? Do you still believe that God hears or do you struggle like the Israelites to hold on to hope?

THE IMPORTANCE OF REMEMBRANCE

The Jewish faith is a religion of remembrance as they spend time annually anchoring their worship around memorialized events in their story. As Christians, the history of the Jewish people is our history too. Our remembrance and worship as Christians now revolves around the life, death, and resurrection of Jesus, our Passover lamb. In the larger body of Christ, we practice liturgical events like Christmas, Good Friday, and Easter to remember our story which shapes our identity. In many Black communities, songs carry messages of remembrance and have provided hope amidst oppression and struggle. Descendants of Africa were enslaved in the United States and other parts of North America for about 400 years, and members of the Black community have faced others forms of re-enslavement post-slavery, including convict leasing, Jim Crow laws, lynching, and mass incarceration. During times of enslavement, Negro spirituals communicated messages to aid those escaping to freedom, rooted people in a hope found in the same God who rescued and freed the Hebrew people from slavery, and provided people with songs of faith and resilience.

Sometimes the act of remembrance is in the words themselves—like the lyrics of Spirituals or in describing the Christian heritage unique to our culture; sometimes it is in the musical style passed down through generations. Other times, it is in singing in our indigenous languages and remembering where we are from across the diaspora.

Is there a song(s) you all can sing as a community to remember how God has been moving on your campus and amongst you all? Take a moment to sing this song before you depart. If it's a song some people don't know, take time to teach the song, so everyone in the community can share in singing and remembering together as an act of worship.

REMEMBRANCE AND COMMUNION

Many churches we attend have liturgical practices where the church as a whole engage in saying prayers and/or Scripture in unison or in a call and response style. And for us who are Catholic, each week the Eucharist is a time of remembrance to celebrate what Jesus Christ accomplished on the cross. Many times the prayers and liturgy refer to Jesus as “the unblemished sacrificial victim” or allude to John the Baptist’s proclamation of Jesus, “Behold, the Lamb of God who takes away the sin of the world.” How does studying the Passover give you a better understanding of Jesus, the Lamb of God that we experience through communion?

In John 1:21, John the Baptist calls Jesus “the Lamb of God who takes away the sin of the world.” In what ways does this Exodus narrative and the Passover event reflect the person of Christ and His story?

Active Response

CREATING A PATTERN OF REMEMBRANCE

Remembering is a communal process in Krio culture, those from Sierra Leone. In Sharon's family, remembrance is marked by Thanksgiving services held after any major event in a person, family, or community's life (weddings, births, birthdays, memorials, anniversaries, etc). It is a time to thank the community for their support and publicly give thanks to God. Everyone associated with the celebrants wears a similar color or fabric, and they walk or dance to the front of the church, singing a collective song. The community stands with the celebrants as they give thanks. It is a beautiful reminder of the power of God in community.

Take time this week to reflect on one experience where you clearly sensed God at work as you've sought to start something new on your campus: maybe the day you were approved as an official group on campus or the night you gathered together for the first Bible study. Invite others who have been serving with you on campus to spend an evening sharing a meal together and remembering God's faithfulness in the new birth of the ministry. When we memorialize events of God's movement in our lives and ministries, we help to create a shared identity and history that everyone who joins us later can belong to and reflect on year after year. Invite attendees to bring customs and traditions of their culture into the time of remembrance and thanksgiving.

COMMUNAL ACTIVISM

It is an act of love and justice to actively remember those who are often made invisible on campus. Consider who is unseen and forgotten on your campus. In the United States, the history and current realities of the first inhabitants of the land are often erased and forgotten. Which Native or Indigenous communities inhabited the land on which your campus was built? Have those tribes been displaced? How has your school addressed this displacement? Are there people on your campus who are serving the needs of the Native community or a Native/Indigenous Studies department? Plan to attend any of their events to grow in supporting their work.

Debrief & Interpret

Use the questions on this page to help your group process what they are learning.

PROCESSING QUESTIONS

Share

What did God reveal to you through His Word or through your response to His Word this week?

Grieve

The command to remember is one of the most repeated in the Old Testament. Remembering the past was to be a discipline that gave the people of God hope for future. For many of us, remembering the past, however, does not invite hope but anger, sadness, hopelessness. What are some places where remembering does not give hope?

Celebrate

Were there ways in either your study of the Exodus story or in your active response of memorializing an event in your community that you experienced joy this week?

Imagine

Remember differently. Israel is not invited to remember the 400 years of bondage. They are invited to remember the exodus. Remembering with hope inspires joy. Five years from now, how do we hope to remember the journey God has us on in this season?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of your remembrance meal. Tag it with #bcmplanting so others around the country can join you in remembrance!

WEEK 6

Whole

Becoming leaders who are being
made whole in their brokenness.

Leaders Guide

DEBRIEF & INTERPRET WEEK 5

Start the lesson this week with Debrief and Interpret from Week 5. You should have had a time of remembrance during the week as part of your Active Response. If not, postpone this week's lesson and do the remembrance instead. After the remembrance be sure to go through the Debrief and Interpret section from last week's lesson.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to help your group move towards wholeness in Him.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week. Make extra copies of the Prayer of Examen for members to take with them and do during the week.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God's Word this week. You will discuss your answers at the start of the Week 7 lesson.

Hear the Word

Observation Questions

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

What do you notice? What stands out to you?

Are there any repeated themes or phrases?

Where does this part of the story take place?

Who are the main actors in this section? What do they think, do, and say?

How do the Israelites react to seeing the Egyptian army? How does Moses react to the accusations of the Israelites?

Exodus 14:1-31

¹ Then the Lord said to Moses, ² "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea."³ For Pharaoh will say of the people of Israel, "They are wandering in the land; the wilderness has shut them in."⁴ And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord." And they did so. ⁵ When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" ⁶ So he made ready his chariot and took his army with him, ⁷ and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. ⁸ And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel

were going out defiantly. ⁹ The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon. ¹⁰ When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the Lord. ¹¹ They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt?" ¹² Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." ¹³ And Moses said to the people, "Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. ¹⁴ The Lord will fight for you, and you have only to

.....
How does Moses' response differ from his response in Exodus 2:11-12? What has changed in Moses since he first fled to Midian? How is this reflected in his response to the people?

How do you respond emotionally to this portion of Scripture?
.....

be silent.”¹⁵ The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward.¹⁶ Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.¹⁷ And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen.¹⁸ And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them,²⁰ coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.²¹ Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.²³ The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh’s horses,

and his chariots, and his horsemen.²⁴ And in the morning watch the Lord in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic,²⁵ clogging their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the Lord fights for them against the Egyptians.”²⁶ Then the Lord said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.”²⁷ So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw the Egyptians into the midst of the sea.²⁸ The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.²⁹ But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.³⁰ Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.³¹ Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

BETWEEN A ROCK AND A HARD PLACE

With an army behind them and water in front of them, the exact location God tells Moses to have the people encamp made them vulnerable. It isn't surprising that the story says the "people feared greatly." In what ways have you felt stuck in between two really hard seemingly impossible situations? How did you respond?

FEAR

It also isn't difficult to see how the Israelites would experience fear as they watched their oppressors for over 400 years head straight towards them by the Red Sea. Surely, they thought they would now be put to death. Who or what in your life would be considered a threat or brings you fear because of potential harm? It could be a situation, a person, a structure or system in place in your life. What is your response to those things? What is God's response to those same things?

RESPONDING TO ANXIETY

Moses also seems to be able to absorb the anxiety of the people he is leading, without getting caught up in their fear. They unleash their anxiety onto him with their accusations of him. Yet Moses still points them to God and doesn't get defensive or angry in response. He trusts that God is still on the move, rescuing His people like He promised he would. In reality, we all have a little bit of the Israelites in us and a little bit of Moses in us in how we respond to stressful, anxious situations. How have your actions reflected the actions of the Israelites during times of stress and fear this year? How have your actions resembled those of Moses as you've been ministering on campus this year?

MADE WHOLE

God moves in a miraculous way in this chapter through His servant Moses. It is clear at this point in the narrative that something has shifted in Moses' heart from Chapter 2. He no longer is taking matters into his own hands but instead tells the people that "the Lord will fight for you, and you only have to be still." It is a picture of Moses being made more whole and God healing him deeply. He now is a man who can wait for God's deliverance and God's timing. What places in your life do you long to be made whole like Moses?

WHOLENESS IN ETHNIC IDENTITY

When working with the Boys and Girls club, a young boy came running out to catch his ride home. I had recently learned that he was Haitian American. Being a yelling distance away, I called out to him and mentioned that I learned he was Haitian. He quickly asked me to be quiet about his ethnicity because he would get bullied about it. My heart broke for him. Multiple instances like this have caused many of us to internalize brokenness in our ethnic identity. God needs to heal the brokenness in us in order for us to embrace the beautiful parts of our ethnicity which are being made new in Christ. In what ways have you and your community seen your own brokenness as it relates to your ethnic identity? How might God want to make you whole in this area?

Active Response

REPAIRERS OF THE BREACH

A part of being made whole in our relationship with God is in needing to be the kinds of leaders that know how to reflect on our struggles and areas of brokenness. For centuries, believers have spent time practicing the art of reflection on internal motives and the deep places of the heart. When we don't practice critical self-examination, our brokenness on the inside can often show up externally in how we treat others or deal with everyday situations. Scripture holds important truths from God that help transform us, refine our character, and experience the love God has for us more fully. This week, take some time to practice the discipline of reflection and meditation in order to give God access to the places He wants to heal you and challenge you.

You can use the following Scripture and reflection questions as a prayer exercise. You may do this as a group during your Bible study or print off extra pages for people to do on their own.

If you decide to utilize it during the Bible study, have one person read the Scripture. Then begin answering the questions giving 3-4 minutes of silence for journaling or reflecting between questions.

Isaiah 58

¹ Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. ² Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

³ "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. ⁴ Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. ⁵ Is such the fast that I choose, a day to humble oneself? Is it to bow

down the head like a bulrush,
and to lie in sackcloth and
ashes? Will you call this a fast,
a day acceptable to the Lord? ⁶
Is not this the fast that I choose:
to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke? ⁷ Is it
not to share your bread with the
hungry, and bring the homeless
poor into your house; when you
see the naked, to cover them,
and not to hide yourself from
your own kin? ⁸ Then your light
shall break forth like the dawn,
and your healing shall spring
up quickly; your vindicator shall
go before you, the glory of the
Lord shall be your rear guard.
⁹ Then you shall call, and the
Lord will answer; you shall cry
for help, and he will say, Here
I am. If you remove the yoke
from among you, the pointing
of the finger, the speaking of
evil, ¹⁰ if you offer your food
to the hungry and satisfy the
needs of the afflicted, then
your light shall rise in the

darkness and your gloom be
like the noonday. ¹¹ The Lord
will guide you continually, and
satisfy your needs in parched
places, and make your bones
strong; and you shall be like a
watered garden, like a spring
of water, whose waters never
fail. ¹² Your ancient ruins shall
be rebuilt; you shall raise
up the foundations of many
generations; you shall be called
the repairer of the breach,
the restorer of streets to live in.
¹³ If you refrain from trampling
the sabbath, from pursuing
your own interests on my holy
day; if you call the sabbath a
delight and the holy day of the
Lord honorable; if you honor
it, not going your own ways,
serving your own interests, or
pursuing your own affairs;
¹⁴ then you shall take delight
in the Lord, and I will make
you ride upon the heights of
the earth; I will feed you with
the heritage of your ancestor
Jacob, for the mouth of the
Lord has spoken.

QUESTIONS FOR REFLECTION

Internal Examen:

In what ways have you felt God has been silent in your life? How does His silence make you feel? Take some time to let God know what's on your heart.

Where are there areas of quarrel, unresolved conflict, or unforgiveness in your life? Take some time to confess these things to God and receive His forgiveness.

External Examen:

Considering your ethnic heritage and cultural identity, where is there brokenness? What are some issues of injustice or pain in your community that God is reminding you of?

What are some ways God is calling you to be a "restorer of the streets" in your community? Take some time for listening prayer.

Spend some time as a group processing what you heard.

COMMUNAL ACTIVISM

During your external examen discussion, did you notice a common theme in what the Lord was bringing to mind for you all? As a community, what is your next faithful step to addressing one of these issues?

Here are some ideas: Is it participating in political action on campus or in your city? Is it meeting with an administrator to consider how to address this issue institutionally? Is it gathering more information? Commit to this next action step together.

Debrief & Interpret

PROCESSING QUESTIONS

Use the questions on this page to help your group process what they are learning.

Share

What did God reveal to you as you studied His Word or acted in response to His Word?

Grieve

What are some difficult or challenging places in our community that are suffering because of a lack of a prophetic voice?

Celebrate

What have been some prophetic voices of the past and present that have moved our people closer to God? What has God been saying to you through this study?

Imagine

What would it look like for a prophetic voice to speak into our community today? What signs of life or fruit would we see if we began living out the second part of the Isaiah 58 passage beginning in verse 6?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of something you did or learned this week. Tag it with #bcmplanting so others around the country can join you!

WEEK 7

Celebration

Becoming leaders who
celebrate what God has done.



Leaders Guide

DEBRIEF & INTERPRET WEEK 6

Start the lesson this week with Debrief and Interpret from Week 6. If members have not done the Prayer of Examen during the week, do that before moving on to this week's lesson. We want to be people that not only hear the Word of God, but do what it says.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to help your group celebrate what He has been doing in and through you.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week. Be prepared to explain what a doxology is and have a sample one of your own written to share as an example.
- Review the Debrief and Interpret questions. Encourage your group to be thinking about these questions as they respond to God's Word this week. You will discuss your answers at the start of the Week 8 lesson.

Hear the Word

Observation Questions

What do you notice? What stands out to you? Are there any repeated themes or phrases?

Where does this part of the story take place?
Who are the main actors in this section? What do they think, do, and say?

This song that the people of God sing is called a doxology, a liturgical expression of praise to God. Again, much like the Passover event, we see this theme of liturgy surfacing in the Exodus story.

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

Exodus 15:1-21

¹ Then Moses and the people of Israel sang this song to the Lord, saying, "I will sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

² The Lord is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.

³ The Lord is a man of war; the Lord is his name.

⁴ "Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea.

⁵ The floods covered them; they went down into the depths like a stone.

⁶ Your right hand, O Lord, glorious in power, your right hand, O Lord, shatters the enemy.

⁷ In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.

⁸ At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea.

⁹ The enemy said, 'I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.'

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**Observation
Questions**

What elements of praise do you recognize in this doxology (i.e. adoration for who God is, thanksgiving for what he's done, etc.)?

How do you respond emotionally to this portion of Scripture?

There are other places in the Bible where you see songs of praise. Read Luke 1:46-55, Revelation 5:9-10, and Revelation 15:3-4. What is similar or different between these three other places of songs of praise?
.....

10 You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

11 "Who is like you, O Lord, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?

12 You stretched out your right hand; the earth swallowed them.

13 "You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.

14 The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia.

15 Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away.

16 Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O Lord, pass by, till the people pass by whom you have purchased.

17 You will bring them in and plant them on your own mountain, the place, O Lord, which you have made for your abode, the sanctuary, O Lord, which your hands have established.

18 The Lord will reign forever and ever."

19 For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea.

20 Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing.

21 And Miriam sang to them: "Sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea."

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

CELEBRATION AND DISCOURAGEMENT

The Israelites made the leap from being a people in total despair to becoming men and women who couldn't hold back joy as they saw with new eyes God coming through on His promises. They found their hope and their voice again. If you have ever attended an Habesha wedding, you'll know that there is so much joy and celebration that binds together not just the individuals, but the families. If you've ever been to an Habesha funeral, you know that grief is felt and expressed tangibly by those experiencing it. Holding both celebration and despair in her body is something Rediet is familiar with, being raised in her Ethiopian community. The tension between the two has taught her about community, presence, and God in the midst of it all. Rediet has seen God in the wailing family who lost a mother or father too soon and in the jumping, singing, and dancing of mothers and aunts as they celebrate the marriage and union of their daughter.

What role do you think celebration plays amidst despair and discouragement in your own life? How have you seen hope restored in you and your community through celebrating who God is and what He has done in your midst?

BONDAGE ON CAMPUS

Part of what made this song so powerful for the people of God was that they were not far removed from their life of exile and oppression that they experienced for hundreds of years. In reality, we are all lost in exile and oppression apart from our Deliverer, Jesus Christ. What are some examples of bondage we see among college students in the Black community today?

How are people on your campus experiencing bondage and hopelessness in their lives, much like the Israelites experienced before the exodus?

SHARING THE GOOD NEWS

This song in Exodus is not the only place doxology is used to bring praise to God. The Luke narrative contains a song to God by Mary after she travels to see Elizabeth. In a similar way, the Israelites had been waiting for 400 years with silence from God, wondering when the Messiah would come. The people were weary in their waiting and possibly doubting if God still remembered the promise He made to Abraham. Mary sings her song in Luke 1:46-55 right before another Deliverer would be born. But this baby wouldn't be a rescuer of only the Jewish people, but of the whole world. This is our good news. How might God be calling you to share this redemptive news with others? Who is someone in your life that still needs to hear that God is at work delivering people from their bondage?

FINDING HOPE

Theologian Walter Brueggemann says that doxology, or what he also calls amazement, is a subversive and prophetic act when it is used to help people find hope after living for so long in despair. As leaders, how might God be inviting you to speak the language of amazement and doxology to help students on your campus or in your ministry find hope again?

Active Response

WRITING A DOXOLOGY

Prophets in the Bible could also be called poets; they used language and words to call people out of their indifference, into grief over their sin, and towards a future hope that included newness, justice, and life. Take some time this week to write out your own doxology to God in response to His Word. It could be a poem or a prayer of praise about your affection for Christ and your thankfulness for His movement on your campus this year. Together with your group, make space to compile everyone's doxologies so that year to year, new leaders can add to it as a way to document God's celebratory acts in your ministry for years to come.

Blackness is very versatile, and we celebrate in many different ways! As you gather together for your next bible study, begin your time with 15–20 minutes of celebration where you invite members of the community to testify through their doxology or another form of celebration that comes from their culture. In many African contexts there is a boisterous noise that is made, known as ululating or "elilta." It is beautiful and electrifying! For Ghanaians, everything of note is in song; call-and-response, special greetings that communicate gratitude, and simple anthems or cheers are used in celebration known as "jama" songs. This is also time for good old-fashioned testifying, which is common in Black American churches.

COMMUNAL ACTIVISM

Being prophetic is a call to joy and hope amidst great despair. It is also being able to recognize the weight of despair and pain you're called to speak into. One of the greatest areas of despair on a college campus is the pervasiveness of mental health challenges. Is there a way to practice a communal action to address this? There is a BCM chapter in Chicago who holds "Free Hugs and Free Prayer" stations. Research your school's counseling and psychological services to offer resources to those who stop for hugs. Brainstorm actions like this to practice prophetic presence amidst despair.

Debrief & Interpret

PROCESSING QUESTIONS

Use the questions on this page to help your group process what they are learning.

Share

What did God reveal to you as you studied His Word or acted in response to His Word?

Grieve

What was difficult or challenging about what you learned or what God showed you during your reflection time with Him this week?

Celebrate

How did God give you joy or encouragement this week as you reflected on this part of the story of Exodus?

Imagine

What new ways could you see your community living out being people of celebration?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of your celebration or something you learned this week. Tag it with #bcmplanting so others around the country can join you in celebrating!

A close-up photograph of three young women looking down at a book together. The woman on the right has long dreadlocks and is wearing glasses and a yellow hoodie with the word 'PUNK' printed on it. The woman in the middle is wearing glasses and a yellow hoodie. The woman on the left is wearing large hoop earrings and a white cable-knit sweater. The background is softly blurred, suggesting an indoor setting with other people.

WEEK 8

Finishing Well

Becoming leaders who value intimacy with God above all else.

Leaders Guide

DEBRIEF & INTERPRET WEEK 7

Congratulations! You've made it to the end of the Moses Study! Start the lesson this week with the Debrief and Interpret from Week 7. If members have not written their doxologies during the week, do that before moving on to this week's lesson.

Preparation:

- Pray for your group before you begin looking at the verses for this week. Pray for God to help your group celebrate what He has been doing in and through you.
- Familiarize yourself with the passage, the observation questions and reflection questions. Write down any additional questions that come up as you engage the Word on your own.
- Read through the Active Response for this week. Think through a good location on campus where your group can do this Active Response together. You'll do it as a part of the lesson this week, rather than on your own as in previous weeks.
- Review the Debrief and Interpret questions. This week you'll end your lesson by going through the Debrief and Interpret section together. Unlike previous lessons, you won't wait until next week to complete this part. When you're done, snap a picture of your group and share it on social media! #bcmplanting

Hear the Word

Observation Questions

PRAYER: ASK GOD TO FILL YOU WITH HIS SPIRIT AS YOU READ HIS WORD.

What do you notice? What stands out to you? Are there any repeated themes or phrases?

Where does this part of the story take place?

Who are the main actors in this section? What do they think, do, and say?

How is Moses' character and life described here? What is true of him at the end of his life?

How do the Israelites respond to the death of Moses? What does this display about Moses' relationship with them?

The rest of the Exodus story after their deliverance at the Red Sea goes on to tell of the wandering of the Israelites in the desert and the life of Moses as he tries to lead his people. Despite failures at different points, Moses is considered one of the great heroes of the faith. We will focus this last study on the end of Moses' life as described here in Deuteronomy.

Deuteronomy 34:1-12

¹ Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the Lord showed him all the land, Gilead as far as Dan, ² all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, ³ the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. ⁴ And the Lord said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you

shall not go over there." ⁵ So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, ⁶ and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. ⁷ Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. ⁸ And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended. ⁹ And Joshua the son of Nun was full of the spirit of

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**Observation
Questions**

What did Moses do to ensure the continued leading of his people after his death?

Read Hebrews 11:23-28. What do these verses reflect about how Moses is remembered by Christians today?
.....

wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the Lord had commanded Moses. ¹⁰ And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, ¹¹ none like him for all the signs and the wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, ¹² and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

Reflection Questions

Use these questions to guide your group into further reflection about the section of Scripture we are studying this week.

If you are running short on time, choose 1 or 2 of the themes to spend the most time on.

HOW DOES THIS PASSAGE SPEAK INTO OUR LIVES?

STANDING ON THE MOUNTAINTOP

God allows Moses to see with His eyes, the land that He has led the Israelites to. Though some see it as a complete tragedy, Moses has to have some deep satisfaction in seeing his people, who he's led for so long, finally enter into the promise of God.

Divide the group into upper and underclassmen. Ask the upperclassmen to reflect back on what their experiences were like and what campus was like when they were younger. Ask the freshmen what their hopes are for the future for their campus and the chapter.

For everyone, are there hopes you have that may or may not be accomplished before you graduate? In other words, what is the Promised Land you may not enter before you graduate?

INTIMACY WITH GOD

This part of Moses' story does say a lot about who he is and how the people he led viewed his leadership. He is the only person in Scripture that the Lord knew "face to face." What an incredible statement! What does your own intimacy with God look like? If God were to have you labor on campus or in your community without seeing a lot of fruit, would it be enough for you, like it was for Moses, to have intimacy with and faith in God?

When you look at the life of Moses as a whole, he had some incredible life-altering experiences with God. What have been some times in your life where you encountered God and were never the same after?

While we can focus on Moses' flaws as a leader and that he didn't get to enter the promised land, his legacy was that of a man who knew God intimately. What do you want to be said about your relationship with God at the end of your life? How would you want your labor for the Lord to be remembered?

DAILY HABITS

Moses probably also had years and years of just the mundane experiences of leading people through the desert. Day in and day out, God is calling us into relationship with Him through Christ, even when there is nothing extraordinary happening in life. What disciplines and practices do you have in place to help you cultivate your personal walk with Jesus? What can the community do to spur one another on towards intimacy with Christ?

RAISING UP NEW LEADERS TO REPLACE YOURSELF

Because Moses knew he wouldn't lead the people into the land God had promised, he also knew he needed to pass on his leadership to another, which was Joshua. What are ways you can make sure you are setting up the future of the ministry well by investing in other leaders who will come behind you? Who are one or two younger students in the fellowship that you can pray about raising up as leaders?

Active Response

PRAYING WITH A LONG VIEW

As a group, go to a place on your campus or in your community that gives you a larger view of either the city or the college. Spend time in prayer together giving the campus to God, knowing that, like Moses, you may not be around to see the fullness of what God has in store for this community.

At the end of your time, read the prayer below aloud together. This is a prayer adapted from the song, "Lift Every Voice and Sing," written by J. Rosamond Johnson and James Weldon Johnson and commonly known as the Black national anthem.

*Lord, would you lift every voice that has no sound
Would you help all black students find freedom in You
Both spiritually and socially
Lord bring us into your praise*

*Give us your song, Lord
Full of faith carrying the strength of our past
Give us your song, Lord
Full of hope that is evident in where you have brought us*

*With every rocky path we meet
And every trauma we incur
Steady our weary feet
That walk on paths paved by our ancestors of faith*

*God of our weary years and silent tears
It is by your might that we have made it this far
May we never stray from you
May we never fall in love with the values of the world*

*But in the shadow of your hand may we find resurrection power
True to Christ Jesus
True to the place you have called us.*

*Give us your song, Lord
Full of faith carrying the strength of our past
Give us your song, Lord
Full of hope that is evident in where you have brought us*

Amen

COMMUNAL ACTIVISM

As you reflect on this 8-week journey together, what have you enjoyed reflecting on and practicing together as a community? Are there common issues on campus that you want to continue to address after the completion of this study?

Return to your Communal Activism Response from Week 6 and determine next steps from that action. Create a practice that actively engages the renewal of the campus that you can continue as a community. Write down the plan to share with the new leaders, ensuring that active participation in God's liberating work on your campus becomes a part of the DNA of your newly formed community.

Debrief & Interpret

.....
Use the
questions
on this
page to help
your group
process what
they are
learning.
.....

PROCESSING QUESTIONS

Share

What did God reveal to you through His Word or your time in prayer together this week?

Grieve

What are some of the promise lands that you won't see before you graduate? Take a moment to grieve that loss.

Celebrate

Like Joshua, Moses had someone to pass on the promise to. Who in your chapter/ community has God called to carry the people toward the promise? What are some of the ways that you see their leadership potential?

Imagine

What would BCM look like on your campus? How do you rejoice in the fact that God may have used you to set the foundation of the ministry or community?

Tell

Who is someone in your life that you can share something about what you learned from the lesson this week?

Post

Share a picture or status update on Twitter, Facebook, Instagram, or other social media of your celebration or something you learned this week. Tag it with #bcmplanting so others around the country can join you in celebrating!



Life of Moses

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