

**Going Deeper - Weekly Sermon Discussion Guide**  
**(Reimagine – A New Normal – Reconciliation Exodus 3:7-10)**  
**(06/07/2020)**



We are living in the middle of a global pandemic with great uncertainty, loss, mourning, and at times disagreement over the uncertainty of it all...a time where it seems God has given us a pregnant pause. A time of silence, laden with meaning and significance, a time to rethink our way and/or our reason for living the way we have for so long. And, in the middle of this pregnant pause when our noisy way of living has been silenced, the world is hearing a cry that has been present for hundreds of years. A cry that God has been hearing and mourning. It reminds me of the repeated verse in Revelation "Whoever has ears, let them hear what the Spirit says to the churches." I have often thought during this time of stay at home orders, that we have been set in a type of "time out", a time to process and a time to listen to our Father as He has something really important to get our attention for, a time to wake up to something. I want to hear what the Spirit is saying!

The text Bill focused on this Sunday was from

**Exodus 3:7-10** "Then the Lord told him, "I have certainly seen the oppression of my people in Egypt. I have heard their **cries** of distress because of their harsh slave drivers. Yes, I am aware of their suffering.... Look! The **cry** of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them. So now go, for I am sending you to Pharaoh. You must lead my people Israel out of Egypt."

We worship a God who sees and hears. A God who hears the cry. The Hebrew word used in Exodus here for cry is tsa'ăqâh (or pronounced sa'ak) and it is found throughout the Bible. tsa'ăqâh is the expression of pain, the ouch, the sound we utter when we are wounded. But tsa'ăqâh is also a question. A question that arises out of the pain of the wound. Where is the justice? Did anyone see that? Did anyone hear that? Or am I alone here? tsa'ăqâh is what Abel's blood did from the ground after he is killed by his brother. This is central to who God is: God ALWAYS hears the cry of the oppressed.

Something Bill mentioned that caused me to pause is how Moses was a part of the problem before he became a part of the solution. It took Moses many years after fleeing Egypt to obediently become a mouthpiece and deliverer of God's people. And, it first took Moses 40 years in the desert, Moses' pregnant pause. May we not remain stagnant, for God has placed a burning bush in our path. He has placed us in a desert moment, a pregnant pause, and if we are willing to be people who pay attention, we will hear God calling out "So now go!"

It is abundantly clear that inequality, racism, and injustice exists in our world, and in our nation. Ester 4:14 says "For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. **Yet who knows whether you have come to the kingdom for such a time as this?**"

We were born for this time in history. To partner with God, to repent of any way we have perpetuated injustice and oppression. We can leave a legacy of reconciliation because God has given us the ministry of reconciliation (2 Corinthians 5:18). This is who we are because Christ-in-us compels us to love one another as He has loved us.

Bill ended the sermon with Isaiah 61:1-4,8, which Jesus said he had come to fulfill. May we accept the same anointing placed on our lives:

"The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the afflicted. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of joy instead of

mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations.

**So, Consider:**

1. Bill mentioned that Moses was a part of the problem before he was a part of the solution. Have you seen this in your own life and how have you believed something inconsistent with God's heart?
2. Bill mentioned the Myth of Redemptive Violence, ask yourself: In what ways have I agreed with the myth of redemptive violence in my own life? This may look like any form of aggression (taking matters into our own hands) in order to exact revenge. It could look like holding bitterness and resentment towards others and withholding love, it could be using words or even actions to inflict emotional or social pain onto others, it could be believing violence in any form is the way to resolve conflict.
3. Is there an area in your life you feel God has sent you or called you and you have responded by giving excuses or ignored the call placed on your life? The 5 excuses Bill mentioned Moses gave God were that Moses believed he was: 1.) Unqualified 2.) Ill equipped 3.) Afraid 4.) Unsuitable 5.) Inflexible

**Take Action:**

Pray and ask God in what ways you have believed something inconsistent with His heart and acted towards others with injustice or indifference. Take time to listen and journal, compare what you believe you heard from God with scripture and trusted Jesus followers who will speak truth to you in love. Repent of anything He has shown you and make a tangible change in your life. Invite others into this conversation and respond.

His Kingdom come, His will be done, on earth as it is in heaven,  
Julie Briley