

EXODUS

UCM@UBC's Fall 2012 Core Studies

UCM'S VISION FOR CORES:

Our desire is that Core would be a place where students can grow in their relationship with Jesus and journey together in seeking to be more like Him. That's why we call it CORE, because it's central to who we are becoming. Our vision is that there would be Core groups in every corner of campus pursuing spiritual growth and transformation in community with one another.

COMPONENTS OF CORE:

Every Core will be made up of a unique small group of students, and consequently every Core will be different and have it's own identity. At the same time, our Cores are committed to these 5 core values that that keep us balanced and on track as we follow Jesus: discipleship, fellowship, outreach, prayer and worship.

With approximately 11 available weeks for group meetings in the Fall 2012 term, it is important that each core leader and co-leader plan ahead and through out the term to keep a balance in their Core. It's easy to fall into a routine of only studying scripture together and closing in prayer. But remember: this isn't just a bible study, this is CORE!

SUGGESTED SCHEDULE:

First semester is a critical time for forming authentic and spiritually transformative Core groups. Every Fall semester we choose a book of the Bible that all of our Cores will study. This semester your UCM Staff have prepared 9 Core studies on the book of John. We have purposely chosen only to prepare 9 studies so that there is space for you as leaders to ensure your Core is balanced and pursuing all the essential components that make up Core.

We have prepared the following schedule as an example of how to plan and incorporate our five values of prayer, worship, discipleship, outreach and fellowship in your Cores:

Week:	Core Focus:
(Sep 17-21)	Study #1 Core Vision
(Sep 24-28)	Study #2 & Stories
(Oct 1-5)	Study #3 & Stories
(Oct 8-12)*	Core Social
(Oct 15-19)	Study #4 & Stories
(Oct 22-26)	Study #5 & Prayer
(Oct 29- Nov 2)	Study #6 & Worship
(Nov 5-9)	Core Outreach
(Nov 12-16)*	Study #7 & Outreach
(Nov 19-23)	Study #8 & Worship
(Nov 26-30)	Study #9 & Prayer

**weeks where Monday is a holiday*

PLANNING YOUR CORE SCHEDULE:

Trust us, these first 11 weeks will go by fast. Sit down with your co-leader, take time to pray and discuss the visions you have for your Core and schedule it out. Take a look at some of the suggestions below and then use this calendar to roughly plan your semester of Core meetings:

Week:	Core Focus:	Passage:
(Sep 17-21)	_____	_____
(Sep 24-28)	_____	_____
(Oct 1-5)	_____	_____
(Oct 8-12)	_____	_____
(Oct 15-19)	_____	_____
(Oct 22-26)	_____	_____
(Oct 29-Nov 2)	_____	_____
(Nov 5-9)	_____	_____
(Nov 12-16)	_____	_____
(Nov 19-23)	_____	_____
(Nov 26-30)	_____	_____

ESSENTIAL PRACTICES IN CORE:

Over the years students have found the following practices and experiences to be an essential part of a Core:

- Reading and studying scripture together with the purpose of personal and communal application.
- Authentically getting to know one another by sharing our personal stories/history and testimonies of coming to follow Jesus.
- Challenging one another and keeping each other accountable in our walks of faith and obedience to Jesus.
- Serving or planning an outreach project to do together each term (e.g. being a welcome team at a Thursday Night, dorm outreach, or serving at a mission downtown).
- Praying for one another, relationships in dorm, and for the campus.
- Incorporating time and space for worship.
- Connecting with another guys/girls Core (i.e. a “Core date”).

5 PRACTICAL IDEAS:

1. Make time in the first 5 weeks of your Core meetings for each person in your Core to share their story. (One or two people each week depending on the size of your Core).
2. Take time to pray for the person right after they share their story.
3. Book one night early on in the semester to do a community building activity together, like eating dinner together, playing sports, or a game that allows getting to know each other.
4. Plan to have one or two Cores where there is space to worship together (e.g. through music or time of silent contemplation) or to have an extended time in prayer for one another (e.g. laying on hands and praying for anointing in mission and our callings).
5. Meet somewhere accessible in dorm and pray about a practical way to purposefully engage your dorm or neighborhood.

PASSAGES & THEMES:

Below are the titles, passages, and themes of the bible studies we are preparing as a resource that will be available on the website this semester:

1. Short Devotional	Exodus 6:6-8	(abiding in Christ, transformation)
2. Moses Flees	Exodus 2:11-25	(suffering, justice, God's concern for his people)
3. The Burning Bush	Exodus 3:1-12	(God's promises, Moses' fear)
4. The Plagues	Exodus 6:28-7:24	(miracles, obedience, judgement)
5. The Passover	Exodus 12:1-28	(judgement, mercy, salvation)
6. The Journey Begins	Ex. 12:33-41;13:17-22	(God's promises fulfilled, provision, guidance)
7. Red Sea Baptism	Exodus 14	(overcoming fear, God's power, salvation)
8. Manna and Quail	Exodus 16:1-35	(Israel's forgetfulness, God's faithfulness)
9. The Ten Commandments	Exodus 19:1-8;20:1-21	(God's covenant with Israel, abiding with God - remembering and obeying - leads to transformation)

READING STORY BY STORY:

Selecting these passages to focus our study time in Core is in no way to imply that this is all we are going to read. Exodus is a great book to be reading throughout the week, story by story. The best way for your Core members to engage the text during the Core meeting is if they have been reading the context throughout the week. Encourage this by modeling it yourself.

BACKGROUND AND OVERVIEW

The content of this section is taken from *The New International Biblical Commentary: Exodus* by James K. Bruckner. This and many other commentaries on the book of Exodus can be found in the Regent Library.

The witness of Exodus has changed the course of human history. Its claims are essential pillars of the Jewish and Christian faiths. This ancient book (suspected to be written in 1445 B.C.¹) declares that more than three thousand years ago the Creator of the universe descended and delivered an oppressed people from Egyptian slavery. The ongoing remembrance of this meeting formed and reformed Israel's identity during its thousand-year history as a nation. This venerable text introduces many theological themes basic to Israel's relationship with God. That relationship with God required Israel's trust in the earlier promises God made to Abraham - promises of protection, provision, progeny, land, and blessing. Israel also had to learn to trust new promises concerning their redemption from slavery, their freedom to serve and worship the Creator, and the abiding presence of the Lord in their gathered, and often resistant, midst.

...Exodus presents God's *formation of and relationship with* a redeemed, yet willful people. The first major portion of the book (Chapters 1-14) tells of God's intervention in delivering the people from forces of evil, oppression, and bondage. The second portion (Chapters 15-24 & 32-34) concerns equipping the people to live in free relation with God. In these chapters God gives wilderness provision, builds trust for daily troubles, orders their lives by laws, and begins to teach them to live as forgiven sinners. The laws, given by God as the Creator of the earth, would be critical in their future role as a blessing to all the nations. These laws created a new set of social responsibilities and standards. They revealed God's concern for: pure relationships; lifting the burdens of the oppressed; just courts; healthy standards of living; truth-telling in one's allegiances; and worship.

The last portion of Exodus (Chapters 25-31 & 35-40) concerns God's presence and the challenging practice of incorporating the daily presence of the Lord in the midst of their lives. The people would build the tabernacle as a creative joint venture, creating space for God as well as a place to belong, to give with generous hearts, and to experience the glory of the Lord.

In summary, "the book of Exodus moves from slavery to worship, from Israel's bondage to Pharaoh to its bonding to Yahweh. More particularly, the book moves from the enforced construction of buildings for Pharaoh to the glad and obedient offering of the people for a building for the worship of God."²

¹ *Holman Old Testament Commentary: Exodus, Leviticus, Numbers* by Glen S. Martin, page 2

² This paragraph is taken from another great commentary called *Interpretation: Exodus* by Terence E. Fretheim, which is also available in the Regent Library