



## MAY 2010 TEACHING PLANS

**THE BOOK OF EXODUS** begins with God's people enslaved and abused by the Egyptians. God called a reluctant leader, Moses, to stand up to Pharaoh — and sometimes his own people — to obtain freedom for the Israelites. The events and imagery in Exodus inspire the imagination: plagues, billowing clouds of smoke and fire, a parting sea, a conquered enemy, food from heaven, water from rocks, and God's own finger, writing His commands for His people. These faith-building experiences challenged the Israelites to put their full faith in God through a holy covenant with Him. They signed on without hesitation, but the actual living out of this covenant required a complete makeover for the nation.

Enter Leviticus, which contains many of the details of God's covenant, both His promises to the Israelites and the benefits they would receive for their obedience. God's laws set them apart from every other nation on earth. Their goals as a nation were different because their God was unique and holy. His blueprint for their journey to holiness required them to erase their past and embrace the future He had for them.

In as much as Exodus and Leviticus recount God's protection of and provision for the Israelites, the books also reflect God's purpose for Christians today. He continues to call us to set ourselves apart from the world and become holy as He is holy.

**WHAT'S INSIDE ...** The goal of the *Collegiate* online features is to bring you a structured teaching plan with additional helps and relevant questions to equip you to lead a strong discussion-based lesson. Here's a breakdown of what's inside: Getting Started helps introduce the topic and get your students engaged in the lesson. Need to Knows provides the lesson overview and key verses of each lesson. Explore the Bible leads your students through the Scripture passages of the lesson, helping them understand the text, its historical and cultural context, and what it means to them today. Apply to Life gives you ideas for furthering the application of the Scripture, so students can take active steps to process what they're learning and how it impacts their lives. Be sure you also utilize the commentary provided ([threadsmedia.com/collegiate](http://threadsmedia.com/collegiate)) to help with your preparation and personal study of the lessons. As always, we're here for you. Please send us your questions, thoughts, and suggestions. Let us know what we could do better and how these teaching plans could be even more relevant to your students and your ministry.

Lindsey Bush  
editor, Collegiate  
[lindsey.bush@threadsmedia.com](mailto:lindsey.bush@threadsmedia.com)

© 2010 LifeWay Christian Resources of the Southern Baptist Convention

## THIS WEEK YOU'LL NEED

- A COPY OF THIS LEADER GUIDE
- THIS WEEK'S LESSON IS ON PAGE 44 OF THE SPRING ISSUE OF *COLLEGIATE*.
- THE SONG "MESS OF ME" BY SWITCHFOOT, FROM THE ALBUM *HELLO HURRICANE*.

## NEED TO KNOWS

### LESSON OVERVIEW

These passages are about the Israelites' idolatry during Moses' absence and Moses' pleading with the Lord to forgive them. The emphasis is on the Lord's gracious willingness to forgive His faltering people. The lesson encourages college students to seek the Lord's forgiveness when they falter in their faith.

### FOCAL PASSAGES

EXODUS 32:1-4,30-34; 34:6-9



## COPING WITH THE WAITING GAME

### GETTING STARTED

Have the song "Mess of Me" by Switchfoot playing in the background as students arrive.

As you get started, ask your students if they have any questions, comments, revelations, or experiences they'd like to share with the group regarding the previous week's study. This is a great way to tie up any loose ends, as well as help them connect earlier readings and lessons to this week's.

As you transition to this week's focus — the Lord's willingness to forgive us — ask your students one or two of the following questions as a way of beginning the conversation:

- How do you understand forgiveness? How about confession and repentance? What do these words have to do with our relationships with others? How about our spiritual formation?
- Does it surprise you that we have a God who's willing to forgive us? How does this fit with your current understanding of God? How does it fit with the apparent differences between "the God of the Old Testament" and "the God of the New Testament"?
- How do you understand justice and consequences? What do these words mean to you? How do they fit into relationships? How can God use these things to grow us and change us?

### DIG DEEPER

Refer to "Dig Deeper" on page 44 in the Spring 2010 issue of *Collegiate* magazine for a recommended read and a video to watch.

# EXPLORE THE BIBLE

Have someone read the introduction to the session on page 44 of the Spring 2010 *Collegiate* magazine.

## 1). FILLING THE VOID (EXODUS 32:1-4)

### READ EXODUS 32:1-4.

<sup>1</sup>When the people saw that Moses delayed in coming down from the mountain, they gathered around Aaron and said to him, “Come, make us a god who will go before us because this Moses, the man who brought us up from the land of Egypt—we don’t know what has happened to him!” <sup>2</sup>Then Aaron replied to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters and bring them to me.” <sup>3</sup>So all the people took off the gold rings that were on their ears and brought them to Aaron. <sup>4</sup>He took the gold from their hands, fashioned it with an engraving tool, and made it into an image of a calf. Then they said, “Israel, this is your God, who brought you up from the land of Egypt!”

Have someone read “Filling the Void” on page 44 of *Collegiate* magazine.

In Exodus 32:1–4, the Israelites grow weary in waiting for Moses to come down from meeting with God. In their haste they demanded that Aaron “create” for them a god who they could worship. Out of a strong desire to worship, it appears that the Israelites were willing to offer their worship to just about anything — even if it was melted down and carved out right in front of their eyes!

- What does this passage tell you about humans? What insights does it bring to your own life?
- Are you surprised by the fact that the Israelites appear to be waiting around to worship? Does this speak to something within us regarding what we’ve been created to do?
- Does it surprise you that the Israelites were so willing to clearly settle for “something less” as the object of their worship? What do you settle for that’s “less” as an object of your worship?

- What does this passage have to say about leadership?
- Why do you think Aaron responded the way he did? Do you fault him or commend him for his action? What do you think you would’ve done in his place? Why?
- What are the implications for leaders who mis-lead? Do you believe leaders should be judged more harshly because of the role they play? Why?

## 2). MAKING THINGS RIGHT (EXODUS 32:30-34)

### READ EXODUS 32:30-34.

<sup>30</sup>The following day Moses said to the people, “You have committed a great sin. Now I will go up to the LORD; perhaps I will be able to pay for your sin.” <sup>31</sup>So Moses returned to the LORD and said, “Oh, this people has committed a great sin; they have made for themselves a god of gold. <sup>32</sup>Now if You would only forgive their sin. But if not, please erase me from the book You have written.” <sup>33</sup>The LORD replied to Moses: “Whoever has sinned against Me I will erase from My book. <sup>34</sup>Now go, lead the people to the place I told you about; see, My angel will go before you. But on the day I settle accounts, I will hold them accountable for their sin.”

Have someone read “Making Things Right” on page 44 of *Collegiate* magazine.

- What does this passage teach us about leadership? Compare and contrast this passage with the example of leadership we saw in Aaron in Exodus 32:1-4. What do you find? What kind of leader would you rather follow? Why? What kind of leader do you think is more challenging to be? Why? What kind of leader do you want to be? What do you think it will take to become that kind of leader?
- What does this passage reveal to you about God? What does the Lord require of you and of me? How does this passage shape your understanding of personal responsibility for your actions? How does it shape your understanding of communal responsibility? What are the benefits and drawbacks of each?

## 3). A GOD WHO FORGIVES (EXODUS 34:6-9)

### READ EXODUS 34:6-9.

<sup>6</sup>Then the LORD passed in front of him and proclaimed: *Yahweh—Yahweh is a compassionate and gracious God, slow to anger and rich in faithful love and truth, maintaining faithful love to a thousand generations, forgiving wrongdoing, rebellion, and sin. But He will not leave the guilty unpunished, bringing the consequences of the fathers’ wrongdoing on the children and grandchildren to the third and fourth generation.*

<sup>8</sup>Moses immediately bowed down to the ground and worshiped. <sup>9</sup>Then he said, “My Lord, if I have indeed found favor in Your sight, my Lord, please go with us. Even though this is a stiff-necked people, forgive our wrongdoing and sin, and accept us as Your own possession.”

Have someone read “A God Who Forgives” on pages 44-45 of *Collegiate* magazine.

Forgiveness is a concept many of us struggle with, leaning to one of two extremes. We either believe God’s forgiveness is utterly unattainable, but we must work our very hardest to earn it, or we believe God’s forgiveness overflows in abundance and comes at no cost to us.

**Facilitator’s note:** Helping students to understand “the dance” here is significant (see Romans 6:1-2).

- What does this passage teach us about forgiveness? Personal responsibility? Consequences? God’s character? How God chooses to interact with us?
- How is God’s forgiveness similar to and/or different from forgiveness in our human relationships?
- What does it mean to you to have a God who forgives? How does this shape your image of God? How does this compare to what you know about gods of other religions? What does it mean to you that God recognizes the Israelites (and us) as imperfect people, and yet He still chooses to love us and pursue us in relationship?



## THIS WEEK YOU'LL NEED

- A COPY OF THIS LEADER GUIDE
- THIS WEEK'S LESSON IS ON PAGE 46 OF THE SPRING ISSUE OF *COLLEGIATE*.
- THE SONG "EVERYTHING I OWN" BY JASON GRAY, FROM THE ALBUM *ALL THE LOVELY LOSERS*.

## NEED TO KNOWS

### LESSON OVERVIEW

These passages are about Moses' calling on the Israelites to give freewill offerings as well as building expertise for the tabernacle's construction, and the Lord's instruction to anoint Aaron and his sons as priests. The emphasis is on contributing to the Lord's work. The lesson encourages college students to contribute freely and wholeheartedly to the Lord's work.

### FOCAL PASSAGES

EXODUS 35:4-9,30—36:1; 40:12-15



## SHARING WHAT GOD GAVE YOU

### GETTING STARTED

Have the song "Everything I Own" by Jason Gray playing in the background as students arrive.

As you get started, ask your students if they have any questions, comments, revelations, or experiences they'd like to share with the group regarding the previous week's study. This is a great way to tie up any loose ends, as well as help them connect earlier readings and lessons to this week's.

As you transition to this week's focus — how we contribute to the work of God in this world — ask your students one or two of the following questions as a way of beginning the conversation:

- Do you think God still works in the world? If so, what does that look like? How do you know it when you see it? Is it different today than it was back in the time of Moses? If so, how?
- Do you think God uses people to carry out His work in the world? Why or why not? Does He use us without us knowing it? Do we have to agree to be used by God in the world? Do we have to prepare ourselves to be used by God? If so, what do you think that looks like? How will we know when we're prepared?

### DIG DEEPER

Refer to "Dig Deeper" on page 46 in the Spring 2010 issue of *Collegiate* magazine for information on how your students can get college credit on the mission field.

## EXPLORE THE BIBLE

Have someone read the introduction to the session on page 46 of the Spring 2010 *Collegiate* magazine.

### 1). WILL YOU SHOW UP EMPTY-HANDED? (EXODUS 35:4-9)

#### READ EXODUS 35:4-9.

<sup>4</sup>Then Moses said to the entire Israelite community, “This is what the LORD has commanded: <sup>5</sup>Take up an offering for the LORD among you. Let everyone whose heart is willing bring this as the LORD’s offering: gold, silver, and bronze; <sup>6</sup>blue, purple, and scarlet yarn; fine linen and goat hair; <sup>7</sup>ram skins dyed red and manatee skins; acacia wood; <sup>8</sup>oil for the light; spices for the anointing oil and for the fragrant incense; <sup>9</sup>and onyx with gemstones to mount on the ephod and breastpiece.”

Have someone read “Will You Show Up Empty-Handed?” on page 46 of *Collegiate* magazine.

In this passage we see God calling on His children to give what they had toward the building of the tabernacle, but only those who felt inclined. How is this meant to shape us as growing and maturing believers?

- In this passage, “the Lord commanded” an offering to be taken up, but also that only those, “whose heart is willing” should contribute. How would you define a “willing heart”? How does this speak to your current attitude about giving?
- God is clearly asking His children to contribute to the construction of His dwelling place, the place where they would come to meet with Him. Why?
- How might God have intended personal and communal spiritual formation to have begun long before any meeting within the tabernacle took place?
- How can worship and our formation as God’s children take place outside of the church?

### 2). WE’VE ALL GOT SOMETHING TO SHARE (EXODUS 35:30–36:1)

#### READ EXODUS 35:30-36:1.

<sup>30</sup>Moses then said to the Israelites: “Look, the LORD has appointed by name Bezalel son of Uri, son of Hur, of the tribe of Judah. <sup>31</sup>He has filled him with God’s Spirit, with wisdom, understanding, and ability in every kind of craft <sup>32</sup>to design artistic works in gold, silver, and bronze, <sup>33</sup>to cut gemstones for mounting, and to carve wood for work in every kind of artistic craft. <sup>34</sup>He has also given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others. <sup>35</sup>He has filled them with skill to do all the work of a gem cutter; a designer; an embroiderer in blue, purple, and scarlet yarn and fine linen; and a weaver. They can do every kind of craft and design artistic designs. <sup>36:1</sup>Bezalel, Oholiab, and all the skilled people are to work based on everything the LORD has commanded. The LORD has given them wisdom and understanding to know how to do all the work of constructing the sanctuary.”

Have someone read “We’ve All Got Something to Share” on page 46 of *Collegiate* magazine.

Author Frederick Buechner describes God’s call on our lives as the place where the world’s deep need and our deep gladness come together. What Buechner’s suggesting is that God has uniquely designed us, equipped us, and infused us with particular passions such that in His power we will find our fulfillment as we meet needs within a hurting world.

- What are you passionate about? Where do you think that passion comes from? How do you think God might want to use your passion to bring about needed change in the world?
- What are you good at? What’s something that seems to come so naturally for you but might not come as naturally for others? Where do you think that skill or talent came from? Why do you think you have it? How might God want to use it in a world in need?

### 3). GO IF I SEND THEE (EXODUS 40:12-15)

#### READ EXODUS 40:12-15.

<sup>12</sup>“Then bring Aaron and his sons to the entrance to the tent of meeting and wash them with water. <sup>13</sup>Clothe Aaron with the holy garments, anoint him, and consecrate him, so that he can serve Me as a priest. <sup>14</sup>Have his sons come forward and clothe them in tunics. <sup>15</sup>Anoint them just as you anointed their father, so that they may also serve Me as priests. Their anointing will serve to inaugurate a permanent priesthood for them throughout their generations.”

Have someone read “Go If I Send Thee” on page 47 of *Collegiate* magazine.

The college years are the perfect time for us to prayerfully discern the call that God has placed on our lives (if we haven’t already done so).

- Why are you here? What degree are you seeking and why? How does the degree you’re seeking fit with your talents and passions as described above? What do you believe you’re being prepared for?
- What is driving you — a paycheck or a purpose? What do you hope to accomplish — climbing the corporate ladder or making the world a better place? Are your hopes and dreams rooted in God or something else?
- Where do you want to be in 40 years?
- Did your answer start with being satisfied in wherever the Lord has you, or does it start with descriptions of monetary security, power, and fame? Why?



## THIS WEEK YOU'LL NEED

- A COPY OF THIS LEADER GUIDE
- THIS WEEK'S LESSON IS ON PAGE 48 OF THE SPRING ISSUE OF *COLLEGIATE*.
- THE SONG "WIDE OPEN SKIES" BY SETH CONDREY, FROM THE ALBUM *MY ALL*.

## NEED TO KNOWS

### LESSON OVERVIEW

Today's lessons is on acknowledging wrongdoing and making restitution where possible. The lesson encourages college students to rectify any situation in which they've offended or mistreated another person.

### FOCAL PASSAGES

LEVITICUS 5:1,4-5,14-16; 6:1-7



## MAKING A WRONG RIGHT

### GETTING STARTED

Have the song "Wide Open Skies" by Seth Condrey playing in the background as students arrive.

As you get started, ask your students if they have any questions, comments, revelations, or experiences they'd like to share with the group regarding the previous week's study. This is a great way to tie up any loose ends, as well as help them connect earlier readings and lessons to this week's.

As you transition to this week's focus — the practice of confession and restitution — ask your students one or two of the following questions as a way of beginning the conversation:

- When was the last time you intentionally or unintentionally hurt someone through your words, actions, or inaction? What did you do after the infraction had occurred? If nothing, why not?
- How was the relationship changed as a result of how the initial hurt, and subsequent action or inaction, played out? Is there anything you wish you'd done differently in that situation? Why or why not?
- When was the last time you did something that you knew God wasn't happy about? How did you know it made Him unhappy? What did you do about it? Why? How did your action or inaction impact your relationship with God? How do you know? Is there anything you would've done differently?

### DIG DEEPER

Refer to "Dig Deeper" on page 48 in the Spring 2010 issue of *Collegiate* magazine for a fact about Leviticus and a recommended read.

# EXPLORE THE BIBLE

Have someone read the introduction to the session on page 48 of the Spring 2010 *Collegiate* magazine.

## 1). OWN UP (LEVITICUS 5:1,4-5)

READ LEVITICUS 5:1,4-5.

<sup>1</sup>“When someone sins in any of these ways: If I he has seen, heard, or known about something he has witnessed, and did not respond to a public call to testify, he is guilty.

.....  
<sup>4</sup>Or if someone swears rashly to do what is good or evil—concerning anything a person may speak rashly in an oath—without being aware of it, but later recognizes it, he incurs guilt in such an instance.

<sup>5</sup>If someone incurs guilt in one of these cases, he is to confess he has committed that sin.

Have someone read “Own Up” on page 48 of *Collegiate* magazine.

In this passage we see God setting the expectation that when we’ve made a mistake, or committed an offense toward Him or others, that we make every attempt to make it right.

- We live in a day and time when there are very few examples of what this looks like. How can we become people who take responsibility for our actions — regardless of the consequences?
- What examples have you seen of people owning their wrongdoing? What did you think about what you witnessed?
- Do you tend to own it or deny it when you commit a sin or offend another? Do you ever attempt to “hide” your mistakes from God? Or, knowing that God knows full well what we do, choose to “ignore” Him for a period of time after your offense? Why do we do that?
- How do you view people who “own” their wrongs? What does it do in your heart and mind to see someone choose to acknowledge their mistakes (or sin)? What does it do in you when they don’t?

- How do words like “integrity” and “character” fit into this conversation? What’s the connection between these words and one’s willingness to own their wrongs?
- How do you want people to talk about you in regard to “character” and “integrity”? What are you willing to do to achieve that?

## 2). THE SALVE OF CONFESSION (LEVITICUS 5:14-16)

READ LEVITICUS 5:14-16.

<sup>14</sup>Then the LORD spoke to Moses: <sup>15</sup>“If someone offends by sinning unintentionally in regard to any of the LORD’S holy things, he must bring his restitution offering to the LORD: an unblemished ram from the flock by your valuation in silver shekels, according to the sanctuary shekel, as a restitution offering.

<sup>16</sup>He must make restitution for his sin regarding any holy thing, adding a fifth of its value to it, and give it to the priest. Then the priest will make atonement on his behalf with the ram of the restitution offering, and he will be forgiven.

Have someone read “The Salve of Confession” on page 48 of *Collegiate* magazine.

- What do you think the point of confession is? What does it do for relationships? What does it do for us? Why do you think God established this process on the heels of giving the Law to the Israelites? What necessitate such a process?
- What happens to us when we don’t confess our wrong? What happens to relationships? How much do you think it effects our spiritual formation and maturation as God’s children?
- If we know that not confessing our sins leads to bad things (like a hard heart, damaged relationships, a growing gap between us and God, and so forth) then why is it still so challenging for us to do it?

## 3). BE WILLING TO GO THERE (LEVITICUS 6:1-7)

READ LEVITICUS 6:1-7.

<sup>1</sup>The LORD spoke to Moses: <sup>2</sup>“When someone sins and offends the LORD by deceiving his neighbor in regard to a deposit, a security, or a robbery; or defrauds his neighbor; <sup>3</sup>or finds something lost and lies about it; or swears falsely about any of the sinful things a person may do— <sup>4</sup>once he has sinned and acknowledged his guilt—he must return what he stole or defrauded, or the deposit entrusted to him, or the lost item he found, <sup>5</sup>or anything else about which he swore falsely. He must make full restitution for it and add a fifth of its value to it. He is to pay it to its owner on the day he acknowledges his guilt. <sup>6</sup>Then he must bring his restitution offering to the LORD: an unblemished ram from the flock, according to your valuation, as a restitution offering to the priest. <sup>7</sup>In this way the priest will make atonement on his behalf before the LORD, and he will be forgiven for anything he may have done to incur guilt.”

Have someone read “Be Willing to Go There” on page 48 of *Collegiate* magazine.

Unconfessed sin in our lives affects all of our relationships. We cannot be in right standing with God if we are at odds with a brother or sister. Likewise, we cannot live rightly with others if we are at odds with God — it’s simply how God has interwoven us all together. And sometimes confession is only a part of the equation. Sometimes re/payment of some sort is also necessary!

- What are some instances you can think of that might require more than a simple, “I’m sorry”? How do you know when your “sorry” doesn’t cover the wrong you’ve committed? Why do you think God has made restitution, or repayment, a necessary part of “making things right”?
- We see in this passage what restitution to God looked like in biblical times, but do you think this kind of practice is still necessitated by God as a way of “righting wrongs” today? If not, why? If so, what do you think it looks like?



## THIS WEEK YOU'LL NEED

- A COPY OF THIS LEADER GUIDE
- THIS WEEK'S LESSON IS ON PAGE 50 OF THE SPRING ISSUE OF *COLLEGIATE*.
- THE SONG "NO BATTLE, NO BLESSING" BY SHARI ADDISON, FROM THE ALBUM *GOTTA HAVE GOSPEL! 7*.
- TAKE SOME TIME TO FAMILIARIZE YOURSELF WITH THE THEME OF "SPIRITUAL ADULTERY" IN THE BOOK OF HOSEA.

## NEED TO KNOWS

### LESSON OVERVIEW

These lesson passages are about God's people avoiding detestable practices associated with paganism. The emphasis is on recognizing the certainty of God's judgment against such detestable practices. The lesson encourages college students to take a bold stand against ungodly practices.

### FOCAL PASSAGES

LEVITICUS 18:1-5, 20-26; 20:6-8



## THE HIDDEN GIFT OF BOUNDARIES

### GETTING STARTED

Have the song "No Battle, No Blessing" by Shari Addison playing in the background as students arrive.

As you get started, ask your students if they have any questions, comments, revelations, or experiences they'd like to share with the group regarding the previous week's study. This is a great way to tie up any loose ends, as well as help them connect earlier readings and lessons to this week's.

As you transition to this week's focus — a life set apart from the world — ask your students one or two of the following questions as a way of beginning the conversation:

- What do you think is at the root of all of the world's problems? How do you think we've gotten to this point? What do you think God thinks of the state of His creation right now?
- What do you think God wants the most for us? What do you think makes God happiest?

### DIG DEEPER

Refer to "Dig Deeper" on page 50 in the Spring 2010 issue of *Collegiate* magazine for some verses to consider and an article related to this topic.

## EXPLORE THE BIBLE

Have someone read the introduction to the session on page 50 of the Spring 2010 *Collegiate* magazine.

### 1). A LIFE APART (LEVITICUS 18:1-5)

READ LEVITICUS 18:1-5.

<sup>1</sup>The LORD spoke to Moses: <sup>2</sup>“Speak to the Israelites and tell them: I am the LORD your God. <sup>3</sup>Do not follow the practices of the land of Egypt, where you used to live, or follow the practices of the land of Canaan, where I am bringing you. You must not follow their customs. <sup>4</sup>You are to practice My ordinances and you are to keep My statutes by following them; I am the LORD your God. <sup>5</sup>Keep My statutes and ordinances; a person will live if he does them. I am the LORD.

Have someone read “A Life Apart” on page 50 of *Collegiate* magazine.

In this passage we see that God has some parameters for life as His children.

- Why do we often struggle with rules?

One of the big “turn-offs” to people who aren’t Christians is all of the “rules” of Christianity that they perceive.

- How do we understand “God’s rules”? What’s the point? What’s God’s end desire for us? How would you talk about the “rules and laws” that are found in the Bible?
- Within the believing community, we often tend to lean toward one spectrum or the other in terms of following rules or living in freedom. How would you describe this tension? Which end of the spectrum do you tend to lean toward? Why?
- How is this similar or different from the kind of home (and faith) you grew up in? Is it possible that God’s desire is for us to come to see “rules” or “boundaries” as a way of freeing us from the world? How might a view like this change the way you view being a child of God?

### 2). GOD IS QUITE CLEAR (LEVITICUS 18:20-26)

READ LEVITICUS 18:20-26.

<sup>20</sup>You are not to have sexual intercourse with your neighbor’s wife, defiling yourself with her. <sup>21</sup>“You are not to make any of your children pass through the fire to Molech. Do not profane the name of your God; I am the LORD. <sup>22</sup>You are not to sleep with a man as with a woman; it is detestable. <sup>23</sup>You are not to have sexual intercourse with any animal, defiling yourself with it; a woman is not to present herself to an animal to mate with it; it is a perversion. <sup>24</sup>“Do not defile yourselves by any of these practices, for the nations I am driving out before you have defiled themselves by all these things. <sup>25</sup>The land has become defiled, so I am punishing it for its sin, and the land will vomit out its inhabitants. <sup>26</sup>But you are to keep My statutes and ordinances. You must not commit any of these abominations—not the native or the foreigner who lives among you.

Have someone read “God Is Quite Clear” on page 50 of *Collegiate* magazine.

In this Scripture, God describes the engagement in adultery, child sacrifice, homosexuality, and bestiality as “detestable” and “abominations.”

- Do you believe God still feels the same way about His children engaging in these practices today? Why or why not?
- How does the world view these practices? Is there a difference? If so, what level of tension do you experience with the world as a child of God surrounded by people who take part in these practices?

There seems to be a growing trend among young Christians of engaging in premarital sex, believing that “it’s not adultery, because neither of us are married.”

- What do you think about this line of thinking?
- How does it fit with your current understanding of adultery?
- What consequences might there be for engaging in sexual relations with someone you’re not married to?

- Why does God talk about these sins so boldly?
- Is there something about the nature of sexual sins or sins involving children that might be more harmful to us? More offensive to God? Why or why not?

### 3). TABOO IS TABOO (LEVITICUS 20:6-8)

READ LEVITICUS 20:6-8.

<sup>6</sup>“Whoever turns to mediums or spiritists and prostitutes himself with them, I will turn against that person and cut him off from his people. <sup>7</sup>Consecrate yourselves and be holy, for I am the LORD your God. <sup>8</sup>Keep My statutes and do them; I am the LORD who sets you apart.

Have someone read “Taboo Is Taboo” on page 50 of *Collegiate* magazine.

In this passage, God addresses the avoidance of sorcery.

- What are some ways in which we might be offending God, as well as subjecting ourselves to the spirit world in harmful ways?
- Where do Ouija boards, psychics, fortune-tellers, and so forth fit into this equation? What power do you believe they hold?
- Is curiosity reason enough to subject ourselves (and possibly others) to harm and to direct disobedience?

In verse 6 God suggests that His children who choose to experiment in the world of sorcery are essentially acting like prostitutes.

- What do you think He meant by this?

In the Book of Hosea, Hosea’s marriage to an adulterous wife and the children she bore graphically demonstrated God’s “marriage” to His spiritually adulterous people Israel, who had to respond to His covenant love and repent or face severe judgment.

- What lesson can we learn from the Book of Hosea regarding “spiritual adultery”?



## THIS WEEK YOU'LL NEED

- A COPY OF THIS LEADER GUIDE
- THIS WEEK'S LESSON IS ON PAGE 52 OF THE SPRING ISSUE OF *COLLEGIATE*.
- THE SONG "SHARE THE WELL" BY RANDALL GOODGAME, FROM THE ALBUM *WAR AND PEACE*.
- BRING THE SUMMER 2010 ISSUES OF *COLLEGIATE* MAGAZINE WITH YOU TO CLASS TO DISTRIBUTE AT THE END OF THE SESSION.

## NEED TO KNOWS

### LESSON OVERVIEW

The lesson passages are about observing the Year of Jubilee. The emphasis is on treating others as graciously as the Lord treats us. The lesson encourages college students to consistently treat others with godly grace.

### FOCAL PASSAGES

LEVITICUS 25:10-12,13-17,18-22,35-38



## EQUIPPED WITH CHARACTER

### GETTING STARTED

Have the song "Share the Well" by Randall Goodgame playing in the background as students arrive.

As you get started, ask your students if they have any questions, comments, revelations, or experiences they'd like to share with the group regarding the previous week's study. This is a great way to tie up any loose ends, as well as help them connect earlier readings and lessons to this week's.

As you transition to this week's focus — ways of freedom provided by God — ask your students one or two of the following questions as a way of beginning the conversation:

- How would you define *freedom*? Has this freedom ever been threatened? If so, how? How did that threat make you feel?
- Have you ever been to a different part of the world? What was that like? How was it similar/different from life here in the United States? How do you think the people there would define/describe *freedom*? How do you think that might be similar/different to your definition as a U.S. citizen?

### DIG DEEPER

Refer to "Dig Deeper" on page 52 in the Spring 2010 issue of *Collegiate* magazine for a little known fact and an article related to this topic.

## EXPLORE THE BIBLE

Have someone read the introduction to the session on page 52 of the Spring 2010 *Collegiate* magazine.

### 1). FREEDOM FOR ALL (LEVITICUS 25:10-12)

READ LEVITICUS 25:10-12.

<sup>10</sup>You are to consecrate the fiftieth year and proclaim freedom in the land for all its inhabitants. It will be your Jubilee, when each of you are to return to his property and each of you to his clan. <sup>11</sup>The fiftieth year will be your Jubilee; you are not to sow, reap what grows by itself, or harvest its untended vines. <sup>12</sup>It is to be holy to you because it is the Jubilee; you may only eat its produce directly from the field.

Have someone read “Freedom for All” on page 52 of *Collegiate* magazine.

God established a Year of Jubilee as a way of reordering life and setting economic captives of all kinds free.

- What are your initial thoughts on what you’ve read here? Why do you think God established this practice?
- What about this Year of Jubilee sounds good to you? What sounds far-fetched?
- How well do you think this law was adhered to in biblical times?
- How different might our world look if we practiced something like this?
- What might be some of the issues we’d face in attempting to implement a practice like this?
- What might it look like in your own life if you were to practice something like this?

- With the main objective being to experience the grace and freedom found in God, what are some practices (other than the Year of Jubilee) that you could begin to incorporate into your life to experience God’s grace and freedom?

### 2). BE FAIR (LEVITICUS 25:13-17)

READ LEVITICUS 25:13-17.

<sup>13</sup>“In this Year of Jubilee, each of you will return to his property. <sup>14</sup>If you make a sale to your neighbor or a purchase from him, do not cheat one another. <sup>15</sup>You are to make the purchase from your neighbor based on the number of years since the last Jubilee. He is to sell to you based on the number of remaining harvest years. <sup>16</sup>You are to increase its price in proportion to a greater amount of years, and decrease its price in proportion to a lesser amount of years, because what he is selling to you is a number of harvests. <sup>17</sup>You are not to cheat one another, but fear your God, for I am the LORD your God.

Have someone read “Be Fair” on page 52 of *Collegiate* magazine.

- How does the description of “fairness” described in this passage differ (if at all) from your current definition of fair? How does being “fair” fit with the other laws of God we’ve experienced? Why do you think God makes such a big deal about this?
- Given the corruption we’ve seen in corporate America these past few years, what do you think God would want to say to the leaders of our day?
- How do you think your own understanding of and approach to leadership has been formed by corporate America? How about by the Bible?

- What practices do you think you could implement into your current leadership role(s) that will help you to become a more godly leader in the future?

### 3). TAKE CARE OF WHAT YOU’VE GOT (LEVITICUS 25:18-22)

READ LEVITICUS 25:18-22.

<sup>18</sup>“You are to observe My statutes and ordinances and carefully observe them, so that you may live securely in the land. <sup>19</sup>Then the land will yield its fruit, so that you can eat, be satisfied, and live securely in the land. <sup>20</sup>If you wonder: ‘What will we eat in the seventh year if we don’t sow or gather our produce?’ <sup>21</sup>I will appoint My blessing for you in the sixth year, so that it will produce a crop sufficient for three years. <sup>22</sup>When you sow in the eighth year, you will be eating from the previous harvest. You will be eating this until the ninth year when its harvest comes in.

Have someone read “Take Care of What You’ve Got” on pages 52–53 of *Collegiate* magazine.

God addressed the kind of stewardship the Israelites would need to practice in order to live through the years in which their land wouldn’t yield a harvest. Stewardship is a way through which God wants to grow the faith and spiritual maturity of His children.

- What intrigues you about this passage? What of it frustrates you?
- Do you think we’re supposed to practice anything like this in today’s world? If so, what might that look like? If not, why not?

We usually think of receiving God’s blessing after we’re faithful or obedient, but in this example we see God’s

blessing given up front, while God's children are asked to be faithful and obedient on the backside of the gift.

- How does this change things? Which scenario do you find it easier to be faithful in? Why?
- Are there ways as a college student that you experience a similar kind of provisional cycle, requiring you to be a good steward? How about summer work versus working during the school year (for those who need to)? For those who only work during the summer, how do you practice stewardship throughout the summer, as well as the school year, in order to make your money last?
- How have you seen the practice of stewardship impact your life? Your spiritual walk?

#### 4). AN ABUNDANCE OF THE HEART (LEVITICUS 25:35-38)

READ LEVITICUS 25:35-38.

*<sup>35</sup>"If your brother becomes destitute and cannot sustain himself among you, you are to support him as a foreigner or temporary resident, so that he can continue to live among you. <sup>36</sup>Do not profit or take interest from him, but fear your God and let your brother live among you. <sup>37</sup>You are not to lend him your silver with interest or sell him your food for profit. <sup>38</sup>I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God.*

Have someone read "An Abundance of the Heart" on page 53 of *Collegiate* magazine.

In this passage, God addresses how we're to care for our "brother" in need.

- How are you intentionally helping those in need?
- What kind of example did you have of this growing up?

- How has this has shaped your current mentality and lifestyle regarding caring for others?
- How might God want you to change the ways you currently believe and live in relation to this passage?
- What are some things you can do as a group to benefit those in need among you and around you?

The college years can be a time of great homogeneity and/or diversity depending on the campus you're on, as well as your willingness to get into the local/global community.

- How are you taking advantage of the opportunities for exposure to different things during these formational years of your life?
- What is God teaching you through others?
- How does God want to use you right now to help in the life of someone else? How do you know? What will you do?

