

SAC Small Groups Discussion Guide – Sept. 27th, 2026

This guide comes with the expectation that even if someone has missed the Sunday service, they have watched the sermon before coming to their small group.

Table

This space is meant to practice presence as a small group. Use this time to create space around the table where you journey each week to move from neighbours to family. This can look like everyone bringing their favourite treat or having coffee/tea together. You can even use the question below as a starter for conversation.

Connection to Other (Icebreaker/Light)

- What is one of your favourite things to do on a day off?

Scripture

This section contains the scripture(s) and an overview of the sermon that was preached on Sunday. It will have the main point explained to help those remember the sermon. We believe that God's Word shapes us as we hear the Word and respond to it. Make sure to read this aloud for everyone to hear.

Scripture

Exodus 2:1-10; 22-25; 3:7-10

1 Now a man of the tribe of Levi married a Levite woman, 2 and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. 3 But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. 4 His sister stood at a distance to see what would happen to him. 5 Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. 6 She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said. 7 Then his sister asked Pharaoh's daughter, "Shall I go and get one of the Hebrew women to nurse the baby for you?" 8 "Yes, go," she answered. So the girl went and got the baby's mother. 9 Pharaoh's daughter said to her, "Take this baby and nurse him for me, and I will pay you." So the woman took the baby and nursed him. 10 When the child grew older, she took him to Pharaoh's daughter and he became her son. She named him Moses, saying, "I drew him out of the water."

22 Zipporah gave birth to a son, and Moses named him Gershom, saying, "I have become a foreigner in a foreign land." 23 During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. 24 God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. 25 So God looked on the Israelites and was concerned about them.

7 The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. 8 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. 9 And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. 10 So now, go. I am sending you to Pha\raoh to bring my people the Israelites out of Egypt."

Overview

This week in our series, Still God, we dove into the story of Moses and how he came to lead the people of Israel. From the outset God's redemptive plan is already being set in motion. In a time of oppression, under the rule of a harsh king demanding death of all the male children, a boy would be born that would grow up to become Israel's leader and guide. Moses would spend his youngest years growing up within the very regime that had originally set the stage for his death. In the next verses, we see Moses intervene when a Hebrew slave is being oppressed by an Egyptian slave master by killing the master and hiding his body in the sand. However, the story gets around and Pharaoh discovers Moses' violent act which leads to Moses from flee Egypt into Midian.

As Moses waits in Midian, we see him defend a group of sisters from shepherds who were harassing them. Moses wins favour from their father and marries one of the sisters, Zipporah. All the while, Israel is "groaning" out to God in their discomfort and distress. The Hebrew word for groaning used is to describe the sound of someone who is wounded. God is not distant or indifferent to the challenges facing Israel under the oppressive reign from Israel. God's redemptive plan is in the works. Unbeknownst to most He has been laying the foundation for what is to come as He looks to lead them out of captivity. That includes the actions of man name Moses. A man, who by all accounts should not have survived. The challenge is that in the midst of the pain and slavery facing Israel, will they remember their God and continue to call on him to act for them?

Discussion

These questions are prompts to help the group have meaningful dialogue over the sermon this past weekend. Do not feel the need to ask all these questions. You are more than welcome to create your own questions or mix the questions together.

Connection to Head (Study/Knowledge Questions)

- What does this passage teach us about God's character and nature?
- What does this passage teach us about prayer and how God responds to it?

Connection to Heart (Deeper Engagement)

- How does Moses' angry, self-directed act of violence toward an Egyptian slave driver differ Jesus' zeal for justice in the temple. What might that teach us about pursuing justice today?
- The sermon suggests that we are a people prone to an on-again-off-again relationship with God. What rhythms in your own spiritual life reflect that inconsistency? What is one step you could take to being more consistent?

Practice + Prayer

This is the space where we lean into being imperfect practitioners of Jesus. The practice and prayer are opportunities to encounter Jesus, to obey His Word and to live into being a flourishing community centred on Jesus. Take time to practice this together and reflect on each person's experience of these practices.

Practice: In your daily time of prayer, consider the following prompts.

- Where is there a lack of trust when He is asking for your surrender?
- What does He wish to uncover and bring into the light so you can experience freedom?
- What is the weight that He is asking to take from you?
- What is the bitterness or anger that He invites you to relinquish?
- What is the destructive addiction or habit that He wants to instead replace with His life-giving presence?

Prayer:

Psalm 130

A song of ascents.

1 Out of the depths I cry to you, Lord; 2 Lord, hear my voice. Let your ears be attentive to my cry for mercy. 3 If you, Lord, kept a record of sins, Lord, who could stand? 4 But with you there is forgiveness, so that we can, with reverence, serve you. 5 I wait for the Lord, my whole being waits, and in his word I put my hope. 6 I wait for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning. 7 Israel, put your hope in the Lord, for with the Lord is unfailing love and with him is full redemption. 8 He himself will redeem Israel from all their sins.

Intercessory Prayer

In this last space, take time to seek God and invite Him to work the lives of your group. You can split into pairs, guys/girls, whole group, or whatever works. The important part is that you create space for everyone to pray if their comfortable.