

Contextual Bible Study Manual

Churches advocating for justice!



GRAPE

Global Reformed Advocacy Platforms for Engagement

www.grape-wcrc.org

Foreword

The Global Reformed Advocacy Platforms for Engagement (GRAPE) is a flagship project of the World Communion of Reformed Churches (WCRC), developed in partnership with the Economic Policy Research Institute. Over the past three years, the project has trained grassroots communities across multiple contexts in advocacy tools and methods, using a local-to-global and back-to-local methodology that takes seriously both the particularity of each community's struggle and the interconnections between these struggles and global issues.

This volume represents the fruits of that labour. It is a manual on how contextual Bible study can be used as a tool for advocacy and policy engagement, in this case, on the urgent question of water justice in Kenya, a country where the compounding crises of drought, floods, and climate change have left millions without reliable access to clean and safe water, and where the poorest communities continue to bear the heaviest burden of a water system that was not built to serve them. The GRAPE team in Kenya has been campaigning for every person to be guaranteed at least 50 litres of clean and safe drinking water per day by 2028, or equivalent cash compensation where that water cannot be provided, a demand rooted in both the Kenyan constitution and the United Nations' recognition of water as a fundamental human right.

The Bible lies at the centre of Christian faith and practice. For Reformed Christians, however, the Bible is not a text that stands over and above us, prescribing mandates for life from a safe distance. It is a text that invites us into dialogue, a conversation that includes both the world of the text and its context, and the world of the reader and their context. The contextual Bible study method developed by the Ujamaa Centre in Pietermaritzburg does precisely this. By bringing an analysis of the local context into a genuine encounter with the Biblical text, it rejects the false dichotomy between faithful reading and engaged action. This conversation, conducted through the liberation methodology of See, Judge, and Act, is directed towards discerning the signs of the times and towards community-based transformative action.

This work is rooted in the WCRC's vision and mission. The Accra Confession, adopted by the Reformed family in 2004, called our churches to confess that the current global economic order is a matter of faith and that systems producing poverty and exclusion are a theological problem, not merely a

political one. GRAPE is one way that confession becomes action: grounded, trained, community-led, and directed towards concrete policy change.

My sincere thanks go to the Kenyan cohort, whose commitment, courage, and hard work over the past three years have made this volume possible. I am deeply grateful to Claudia and Dirk Haarmann, who have provided training and support from the outset, and to Muna Nassar, Executive Secretary for Mission and Advocacy, under whose able supervision this manual has reached its fruitful completion. May this manual serve communities far beyond those who produced it, and may it be a small sign of the world that is coming.

Philip Vinod Peacock

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Introduction

Global Reformed Advocacy Platforms for Engagement (GRAPE)

What is GRAPE?

GRAPE, the Global Reformed Advocacy Platforms for Engagement, is a programme of the World Communion of Reformed Churches (WCRC), developed in collaboration with the Economic Policy Research Institute (EPRI). It is a global initiative that brings together churches, faith and civil society organisations, and communities to advocate for economic and climate justice.

GRAPE is rooted in the conviction that faith is not a private matter. The church is called to be a prophetic witness in the world, to speak and act where human dignity is under threat, where creation is being destroyed, and where the poor are excluded from what is rightfully theirs. In the words of the prophet Micah, we are called “to do justice, to love kindness, and to walk humbly with God” (Micah 6:8).

GRAPE accompanies communities as they name injustice, build solidarity, and act together for change. It is advocacy that is grounded, connected, and accountable to those most affected.

GRAPE in Kenya

In Kenya, GRAPE has chosen water as its campaign focus, and the reason is as simple as it is urgent: water is life. In response to the deepening water crisis driven by climate breakdown and structural inequality, the GRAPE Kenya Campaign advocates for a right already enshrined in Kenya’s own Constitution: that every Kenyan should have access to 50 litres of clean and safe drinking water per person per day, or equivalent cash compensation where direct delivery is not yet possible. The campaign target year is 2028.

Kenya is a water-scarce country. Renewable freshwater availability stands at only 493 cubic metres per capita, well below the internationally recognised scarcity threshold of 1,000 cubic metres. Over 80% of the country’s landmass falls within arid and semi-arid zones. According to UNICEF Kenya and WASREB (2023), approximately 41% of Kenyans lack access to even basic drinking water services. Beyond that figure, a significant share of those who do have access

rely on sources that are not safely managed, water that is technically accessible but unreliable, often contaminated, and rarely sufficient.

The consequences are far-reaching. Water insecurity affects health, education, food security, livelihoods, gender relations, and ecological balance. Women and girls bear a disproportionate burden, often sacrificing education and safety to secure water for their families. Entire communities in arid and semi-arid areas face the collapse of livelihoods when drought strikes. And in urban informal settlements, households pay inflated prices to vendors for a resource the Constitution says they are entitled to receive.

This is not simply a development challenge. It is a question of justice, dignity, and faithfulness to God's call to care for all life.

The GRAPE Pledge Kenya

At the heart of the GRAPE Kenya Campaign is the GRAPE Pledge, a public commitment made by faith-based institutions and partner organisations. In signing the Pledge, churches and organisations declare water a God-given right and a constitutional entitlement, and commit themselves to advocacy and action until every Kenyan has access to sufficient, clean, and safe water.

The Pledge carries a specific, measurable campaign goal:

“We agree that every Kenyan should receive 50 litres of clean and safe drinking water per person per day, unconditionally. Where the government cannot yet deliver the 50 litres directly, it provides equivalent cash compensation so that people can purchase their water.” (GRAPE Kenya Pledge, Campaign Declaration)

Faith communities across Kenya have long lived the conviction that water is life: drilling boreholes, maintaining water points, and walking with communities through drought. That witness continues and is celebrated. The GRAPE Pledge builds on it, recognising that the campaign goal, guaranteed access to 50 litres of clean and safe water for every Kenyan by 2028, is also fully in line with Kenya's own constitutional and policy commitments. GRAPE Kenya advocates for the full and measurable realisation of that goal, with congregations and communities as the driving force.

The GRAPE Kenya Campaign is, at its heart, a movement of faith communities. It is congregations, youth groups, women's fellowships, and community organizations who carry it forward, through awareness, advocacy, prayer, and action, until water justice becomes a reality for every Kenyan.

Signatories to the Pledge commit to four areas of action:

- * Raising awareness in congregations and communities about the water crisis, its causes, and the constitutional right to water.
- * Advocating for action by engaging local and national government to prioritize water delivery as a constitutional and economic imperative.
- * Collaborating with partners; government, civil society, NGOs, and other faith communities, to advance equitable water access.
- * Supporting policy change to ensure the adoption and implementation of the 50-liter guarantee and the cash compensation mechanism at all levels of government.

Contextual Bible Study

Introduction

This manual has been developed to help churches, Christian communities, youth groups, women's fellowships, theological institutions, and community groups to engage the water crisis in Kenya through Scripture. It invites participants to listen deeply to their own community's experience of water, to read the Bible through that experience, and to respond in transformative action.

It is a CBS manual, not a lecture series. It does not bring answers from outside and deliver them to communities. It begins where people are, in the reality of daily life, and trusts that God speaks through both Scripture and experience, especially through the experience of those most affected by injustice.

"Water is life. Water is dignity. Water is justice." (GRAPE Kenya Campaign)

These are not merely slogans. They are lived realities across Kenya today. Scripture consistently affirms that water is a divine gift that sustains all creation (Genesis 2:10-14; Psalm 104:10-13). Where water is withheld, polluted, or unjustly distributed, human dignity is diminished, and the God who gives water to all (Job 38:25-27) is dishonoured. The church cannot remain silent in the face of such suffering.

What is Contextual Bible Study?

Contextual Bible Study (CBS) is a participatory and community-based way of reading the Bible that begins with the lived experiences of ordinary people. It affirms that Scripture is not distant or abstract but speaks directly into the struggles, hopes, and questions of everyday life.

CBS is grounded in the conviction that the Bible is a living text that becomes most fully meaningful when read in community, especially among those most affected by injustice. As Jesus announces in Luke 4:18–19, the good news is proclaimed to the poor, the captive, the blind, and the oppressed. CBS takes that proclamation seriously as both a method and a calling.

CBS rests on five core commitments:

- * The Bible belongs to everyone, not only to experts or clergy.
- * Every voice in the community carries equal weight in interpretation.
- * Scripture is read together, communally, not in isolation.
- * Critical questions are not only permitted but encouraged.
- * Reflection must lead to concrete, collective action. Faith without action remains incomplete (James 2:17).

CBS is therefore a process of formation, awareness, and social engagement, not merely a study exercise. It moves from knowledge to consciousness to action. It assumes that God is already at work in the community, and that reading Scripture together helps the community to see and name that work more clearly.

The See – Judge – Act Method

This manual follows the See – Judge – Act methodology, a simple and tested approach to contextual theological reflection. Each session moves through three steps:

Step 1: See

We begin by looking honestly at what is happening in our communities. We pay careful attention to how people actually experience water in daily life: who has access, who struggles, what the patterns are, and what the costs are — economic, physical, and social. We listen to real stories without rushing to

explain or solve them. We name the reality as it is, not as we wish it were. This step grounds the Bible study in lived experience.

Questions to guide this step include: What is the water situation in our community? Who carries the heaviest burden? What has changed in recent years? What do we know, and what might we be missing?

Step 2: Judge

In this step, we bring what we have seen into dialogue with Scripture. We read a biblical text carefully and ask what God's Word says about what we have seen. We listen to what justice, dignity, and faithfulness require. We examine the text from multiple angles, historically, literarily, theologically, and in light of our own context, to deepen our understanding of both the text and our reality.

The 'Judge' step is not about condemnation. It is about discernment: seeing our situation through the lens of faith, and asking what God requires of us in response. Texts such as Amos 5:24, John 4:1-15, Exodus 17:1-7, and Psalm 104 provide rich resources for this step.

Step 3: Act

Faith is not complete without action (James 2:17). In this final step we ask: what does our reflection call us to do? We look for practical, collective responses: speaking up about water challenges in our community, protecting local water sources, supporting those most affected, working with others to advocate for change, or engaging local and national government on the policy issues the campaign raises.

Every CBS session should end with a clear, realistic, collectively agreed action plan. Even small actions matter, because they are expressions of living faith, and because they build the habits and relationships from which larger change grows.

The Role of the Facilitator

The role of the facilitator in CBS is to enable participation, not to deliver content. A CBS facilitator is a guide, not a lecturer, someone who creates the conditions in which the community can hear both Scripture and one another.

Before each session, the facilitator should:

- * Read the selected biblical text in at least two or three different translations to become familiar with its depth and variations.

- * Ensure all participants use the same Bible translation during the session, to avoid confusion and keep the discussion grounded in a shared text.
- * Prepare simple materials such as paper, pens, markers for group work and note-taking.
- * Create a safe, inclusive space where all participants feel free to contribute without fear of judgment or domination by louder voices.

During the session, the facilitator should:

- * Encourage balanced participation and prevent any one voice from dominating.
- * Foster respectful dialogue and deep listening, to Scripture, to one another, and to the community's experience.
- * Guide the process without controlling interpretation. The facilitator does not have the 'right answer'; the group discovers together.
- * Ensure the session moves towards action. A CBS process that ends without a concrete response has not yet been completed.

CBS is a shared journey of discovery. It assumes that God speaks through Scripture and through the lived experience of the community, and that the facilitator's task is to hold space for that conversation, not to fill it.

A Word on Water, Theology, and Justice

Water in Scripture is never merely a physical resource. It is the medium of creation (Genesis 1:2), the sign of God's provision in the wilderness (Exodus 17:1-7), the source of life and flourishing (Psalm 1:3; Ezekiel 47:1-12), and the image of justice itself: "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). In John's Gospel, Jesus offers "living water" that quenches a deeper thirst (John 4:10-14), and in the same encounter, crosses every boundary of ethnicity, gender, and social exclusion to do so.

The water crisis in Kenya is therefore not only a development problem. It is a theological problem. It raises urgent questions about justice, stewardship,

dignity, and faithfulness. Why should some communities enjoy abundance while others face daily scarcity? What does God require of the church when a basic gift of creation is withheld from the poor? How does faith translate into advocacy, and advocacy into policy?

These are the questions this manual is designed to open. They do not have easy answers. But they are the right questions, and the community gathered around Scripture is exactly the right place to begin asking them.

LESSON ONE: PROPHETIC JUSTICE

Session Goals

The aim of this Bible study is to explore together the deep connection between worship and justice and to wrestle with how water injustice strips vulnerable communities of dignity, and to hear what God is saying to us in the midst of that reality. We leave not as spectators but as communities called to prophetic action in Kenya's struggle for water justice.

Reflection Question

R 1. What's the first thing that hits your mind based on your context when you hear the word 'Bound'?

When thirst becomes a way of life (SEE)

In Kibera, one of Kenya's largest informal settlements, many residents wake before sunrise hoping to access water before prices rise or supplies run out. In some areas, families spend a significant portion of their income buying water from vendors, while nearby neighborhoods continue to receive a more stable and affordable supply. During shortages, long queues form around communal taps and water ATMs, and frustrations often grow as people wait for hours, carrying yellow jerrycans.

Reports continue showing that women and girls carry the heaviest burden during water shortages and suffer most under the water injustice, often sacrificing time, income, education, and personal well-being while searching for water (UN-Habitat 2022; UNICEF 2023).

One resident reflected, *"You can survive one day without food, but without water everything stops."*

For many communities, water scarcity is no longer an occasional crisis. It shapes daily life, relationships, dignity, and survival itself.

See the context around us.

C1. Who in your family/ household/ community bears the heaviest burden of water insecurity? What does their daily life look like?

C2. Who in your family/ household/ community bears the primary responsibility for fetching and managing water?

C3. Have you experienced a moment when someone’s practical act of care changed your situation? What happened?

C4. What structures in Kenya today do you think ‘tie heavy burden’ on ordinary citizens?

Facilitator Notes: The purpose of these questions is to primarily create a safe space for participants to share their lived experiences and realities while bringing out a sense of community consciousness about their context and how the Word speaks to it.

God hears the cry of the thirsty (JUDGE)

Main Text: Isaiah 58:6-12

NIV:	Revised Standard Version (RSV)
<p>6 “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? 7 Is it not to share your food with the hungry and to provide the poor wanderer with shelter when you see the naked, to clothe them, and not to turn away from your own flesh and blood? 8 Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness[a] will go before you, and the glory of the Lord will be your rear guard. 9 Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I. “If you do away with the yoke of oppression, with the pointing finger and malicious talk, 10 and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. 11 The Lord will guide you always;</p>	<p>6 “Is not this the fast that I choose: to loose the bonds of wickedness, 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 him, and not to hide yourself from your own flesh and blood? 8 Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness 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, and he will say, Here I am. “If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, 10 if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. 11 And the Lord will guide you continually, and satisfy your desire with good things, [1] and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not. 12 And 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 dwell in.</p>
Isaiah 58:6-12	

Facilitators notes: Read the text at least twice; once aloud by the facilitator and once by a participant. Allow a moment of silence after each reading for a reflective moment for the participants.

For the Facilitator: Background on the Text

Background on the book of Isaiah

Isaiah 58 settles in the section scholars call Trito-Isaiah (Chapter 56-66), composed in the period following the return of Jewish exiles from Babylon, somewhere between 520-515 BCE. The book's authorship is traditionally attributed to the Prophet Isaiah.

The Historical and Social World of the text.

Pictured is a community that returns from exile but home is not as they imagined. The city of Jerusalem lies in partial ruin, and the temple has not yet been fully restored. The political overlord is Persia and through a decree by Cyrus the Great in 538 BC, exiles were permitted to return home. Persian policy was tolerant of local religions and customs as long as tribute was paid and order was maintained. The political texture of Isaiah 58 depicts a community performing religious identity with intensity because they have so little political agency. When you cannot control your borders, king or economy, people are bound to double the effort on what they can control, your fasting, assembly and prayers.

The economic situation is dire and internally fractured, and a class of people who accumulated advantage during the exile years has emerged. Isaiah 58 alludes to workers who are exploited even on fast days (v.3). The fasting community is not homogeneous, as some of those fasting are doing so to demonstrate piety while refusing to cancel the debt owed to them by the poor. The religious performance takes off in a context of economic violence, a scandal the prophet names.

The social context is best reflected in V.7 suggesting the social bonds holding the community are fraying and that some members of the covenant community are turning away from their own kin. The social fabric around that form is torn and is visible through the homelessness, nakedness, hunger and family fracture, visible in the streets around the fasting assembly.

The water dimension

Verse 11 is an extraordinary declaration noting that in the Ancient Near East world, water scarcity was a lived daily reality and this verse isn't just a metaphor. Water then was the measure of abundance and a well-watered garden, an imagery of covenant life fully restored. The promise is that justice-doing communities will themselves become sources, what is in the text termed

as ‘a spring whose waters never fail’. The image reverses the logic of scarcity; communities that share what they have do not dry up but rather become inexhaustible. This is directly relevant to Kenyan congregations grappling with water insecurity. As the text suggests, justice practice and water abundance are theologically connected and not separate concerns.

Facilitators notes: You don’t have to share all this information at once. Offer it in response to the questions that emerge naturally during the study. Trust the group to surface their own questions first.

Discern God’s will (JUDGE)

We read and listen to Isaiah 58:6-12 together.

Standing in the text (Textual/ Critical Questions)

R1. What is this text about? What is your first impression when you read that God rejects prayer and fasting if justice is absent? What does this stir in you?

Facilitator’s notes: This is the question that sparks the liveliest discussion. Note/ Write every response on the whiteboard or canvas without judgement.

Character analysis:

Q1. Who are the characters (named/ unnamed) in this passage? Who holds power and who is powerless?

Facilitator’s note: Guide participants to identify the characters and insights (don’t supply these – let the group discover them):

1. God

- * Present, active and intentional
- * Listens to our prayers and responds (dissatisfaction)
- * God has an aspect of urgency, even agitated (shout it aloud...)
- * God’s response is conditioned on justice practice and not ritual correctness.

2. The religious community

- * Sincere yet self-deceived.

- * Eager to know God's ways.
- * Ignorant and spiritually incomplete

3. The oppressed Workers

- * They don't speak (Silenced) and are spoken for and about.
- * Victims of economic injustice
- * Their voice is voiced through the prophet.

Facilitator's notes: *Bring to life the boda boda, people paying water levies they don't understand yet don't have water. Mention women walking Km and for hours for water. Water cartels that profiteer from tenants due to water scarcity.*

4. The homeless, naked and hungry

- * Excluded in the society from the covenant community's prosperity.
- * Categorically specified in the text.

5. The Prophet

- * One who speaks against religious comforts and societal oppressions.
- * Speaks on behalf of God and the marginalized.

Facilitator's Notes: The power relations in this text are layered. Help the participant see this: Gender power, ethnic power, religious power and economic power.

The Big questions:

Q2. The text lists specific acts: loose the chains, untie the cords of the yoke, set the oppressed free, break every yoke, provide the poor wanderer with shelter, share your food, to clothe them. Why do you think the prophet is this specific and what is the gray literature that the language in its vagueness may be hiding?

Q3. Notice the text in Vv 8-9 and the promise therein. What is the relationship the text is drawing between justice and flourishing?

Q4. Verse 11 says that God will satisfy your needs in a sun-scorched land. How does this imagery of water in a dryland speak to the Kenyan experience of water scarcity?

Q5. Who is the 'You' being addressed (individuals/ nation/ community/ church) and what difference does that make for how we read the text?

Facilitator's notes: Q4&5 are the most powerful reflections. The imagery of the dry land is a reflection of some of the areas in Kenya that are arid or semi arid or better yet the reflection of the dry taps in Nairobi and other urban centre's. Take time to reflect on this to connect God's view on water injustice in our context Kenya and how He would prophetically speak to this situation today.

Standing behind the text

Q6. Isaiah 58 addresses a community that is religious but unjust, fasting and praying but oppressing the workers. Which institutions in Kenya today might this passage be addressing most directly? (The Church, government, county governments, water boards or all).

Q7. The word 'yoke' used in the text is the same as that used for the yoke of slavery and colonial bondage. What economic yokes in reference to water are pressed on the poor communities in Kenya?

Q8. The text promises that if justice is done, the people will rebuild the ancient ruins. What has been broken in your community's relationship to water and dignity that needs rebuilding?

Facilitator's note: Share key points that the group may fail to surface naturally.

Standing In-front of the text (Community Conscious Reflection)

Q9. If Isaiah stood before your congregation this Sunday and read this passage, what specific practices would he challenge?

Q10. The text says God will not answer your prayer while you point the finger and spread malicious talk. Are there divisions, ethnic, denominational or of class that prevent united action on water justice in Kenya?

Q11. What would it mean for the congregation to be called "Repairer of broken walls, restorer of streets with dwellings"? What broken wall do you see nearest to you?

Facilitator's note: Return people to the 'SEE' section that was initially done at the beginning of the study. Invite the group to notice the connection between their own experiences and the story. At this moment, the participants realise that their struggle is not new and that God of the Bible is present in it. This forms the foundation of the ACT phase.

Taking action (ACT)

This is the final and most essential phase of the CBS. The facilitator leads the group in developing concrete action plans grounded on what they have discovered. The action plan is to be taken in three levels:

- * Actions that can be taken immediately with no additional resources
- * Actions that can be taken with some additional resources.
- * Actions that will require substantial planning and resources.

Reflection questions for the action plan

Q12. What one 'yoke' in your community's water situation could your congregation begin to address in the next three months?

Q13. Who are the specific people in your neighbourhood going without water because they cannot pay? What is one solid act of solidarity that your group can commit to change the narrative?

Q14. The passage speaks of both immediate acts of mercy and structural change. Which of these is your congregation doing/ plans to do? What is missing that can contribute to the realisation of water justice in Kenya?

Facilitator Closing Note: Please make sure that the actions proposed by the participants are recorded **and documented. Furthermore, for the actions to become reality, it would be important to identify the responsible persons for the actions and tasks.**

Isaiah describes communities of justice as people who rebuild ruined places and restore what has been broken.

This vision challenges churches to become active participants in healing communities experiencing thirst, exclusion, and inequality. Faith communities can advocate for fair water access, protect rivers and water sources, support

vulnerable households during drought, educate communities on environmental stewardship, and speak prophetically against systems that deny dignity to the poor.

The struggle for water justice is ultimately about protecting life itself. When churches defend dignity, accompany vulnerable communities, and work toward restoration, they participate in God's vision of healing and renewal.

End the CBS with a prayer and where appropriate with a song. Invite a participant to close in prayer, committing the action plan to God and one another.

LESSON TWO: Compassionate Encounter

Session Goals

The aim of this Bible study is to explore together the deep connection between water and human dignity, to wrestle with how exclusion and inequality play out in our communities, and to hear what Jesus is saying to us through his encounters with the marginalized. We leave not as spectators but as communities called to become spaces of compassion, justice, and inclusion.

Reflection Question:

What's the first thing that hits your mind based on your context when you hear the word 'Water'?

Who stands at the well today? (SEE)

Across many parts of Kenya, the search for water shapes the rhythm of daily life. In drought-affected communities, women and girls often wake before sunrise carrying empty jerrycans toward wells, boreholes, rivers, or water vendors. Some walk long distances while others wait in crowded queues, hoping water will still be available by the time their turn comes.

In informal settlements, families sometimes spend a large portion of their household income buying water whose quality remains uncertain. During dry seasons, children may miss school to help their families search for water, while tensions rise around shrinking water points.

UNICEF continues to report that women and girls across sub-Saharan Africa spend significant time each day collecting water, often at the expense of education, income, safety, and well-being (UNICEF 2023).

See the context around us:

C1. How far do you or your family travel to access water?

C2. Who in your family/ household/ community bears the primary responsible for fetching and managing water?

C3. Have you experienced changes in water access in recent years and how have these changes affected you?

C4. What does your faith community say or not say about water?

Facilitator’s notes: The purpose of these questions is to primarily create a safe space for participants to share their lived experiences and realities while bringing out a sense of community consciousness about their context and how the Word speaks to it.

NIV:	Revised Standard Version (RSV)
<p>1 Now Jesus learned that the Pharisees had heard that he was gaining and baptizing more disciples than John— 2 although in fact it was not Jesus who baptized, but his disciples. 3 So he left Judea and went back once more to Galilee. 4 Now he had to go through Samaria. 5 So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. 6 Jacob’s well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon. 7 When a Samaritan woman came to draw water, Jesus said to her, “Will you give me a drink?” 8 (His disciples had gone into the town to buy food.) 9 The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.[a]) 10 Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” 11 “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get this living water? 12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?” 13 Jesus answered, “Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.</p>	<p>1 Now when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself did not baptize, but only his disciples), 3 he left Judea and departed again to Galilee. 4 He had to pass through Samar’ia. 4 He had to pass through Samar’ia. 5 So he came to a city of Samar’ia, called Sy’char, near the field that Jacob gave to his son Joseph. 6 Jacob’s well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. 7 There came a woman of Samar’ia to draw water. Jesus said to her, “Give me a drink.” 8 For his disciples had gone away into the city to buy food. 9 The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samar’ia?” For Jews have no dealings with Samaritans. 10 Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” 11 The woman said to him, “Sir, you have nothing to draw with, and the well is deep; where do you get that living water? 12 Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?” 13 Jesus said to her, “Every one who drinks of this water will thirst again, 14 but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.”</p>

When Jesus meets the thirsty (JUDGE)

Main Text: John 4:1-42

NIV:	Revised Standard Version (RSV)
<p>15 The woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.” 16 He told her, “Go, call your husband and come back.” 17 “I have no husband,” she replied. Jesus said to her, “You are right when you say you have no husband. 18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.” 19 “Sir,” the woman said, “I can see that you are a prophet. 20 Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem. 21 “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. 23 Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. 24 God is spirit, and his worshipers must worship in the Spirit and in truth.” 25 The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.” 26 Then Jesus declared, “I, the one speaking to you—I am he.” 27 Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, “What do you want?” or “Why are you talking with her?” 28 Then, leaving her water jar, the woman went back to the town and said to the people, 29 “Come, see a man who told me everything I ever did. Could this be the Messiah?” 30 They came out of the town and made their way toward him. 31 Meanwhile his disciples urged him, “Rabbi, eat something.” 32 But he said to them, “I have food to eat that you know nothing about.” 33 Then his disciples said to each other, “Could someone have brought him food?”</p>	<p>15 The woman said to him, “Sir, give me this water, that I may not thirst, nor come here to draw.” 16 Jesus said to her, “Go, call your husband, and come here.” 17 The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; 18 for you have had five husbands, and he whom you now have is not your husband; this you said truly.” 19 The woman said to him, “Sir, I perceive that you are a prophet. 20 Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship.” 21 Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. 24 God is spirit, and those who worship him must worship in spirit and truth.” 25 The woman said to him, “I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.” 26 Jesus said to her, “I who speak to you am he.” 27 Just then his disciples came. They marveled that he was talking with a woman, but none said, “What do you wish?” or, “Why are you talking with her?” 28 So the woman left her water jar, and went away into the city, and said to the people, 29 “Come, see a man who told me all that I ever did. Can this be the Christ?” 30 They went out of the city and were coming to him. 31 Meanwhile the disciples besought him, saying, “Rabbi, eat.” 32 But he said to them, “I have food to eat of which you do not know.” 33 So the disciples said to one another, “Has any one brought him food?”</p>

NIV:	Revised Standard Version (RSV)
<p>34 Jesus said to them, “My food is to do the will of him who sent me, and to accomplish his work. 35 Don’t you have a saying, ‘It’s still four months until harvest’? I tell you, open your eyes and look at the fields! They are ripe for harvest. 36 Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together. 37 Thus the saying ‘One sows and another reaps’ is true. 38 I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor.”39 Many of the Samaritans from that town believed in him because of the woman’s testimony, “He told me everything I ever did.” 40 So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. 41 And because of his words many more became believers. 42 They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.”</p>	<p>34 Jesus said to them, “My food is to do the will of him who sent me, and to accomplish his work. 35 Do you not say, ‘There are yet four months, then comes the harvest’? I tell you, lift up your eyes, and see how the fields are already white for harvest. 36 He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, ‘One sows and another reaps.’ 38 I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor.” 39 Many Samaritans from that city believed in him because of the woman’s testimony, “He told me all that I ever did.” 40 So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. 41 And many more believed because of his word. 42 They said to the woman, “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”</p>

Facilitator’s notes: Read the text at least twice; once aloud by the facilitator and once by a participant. Allow a moment of silence after each reading for a reflective moment for the participants.

For the Facilitator: Background on the book of John

The Gospel of John is unique in comparison to the other three gospels, Matthew, Mark and Luke. While the three start of with the birth of Jesus, John starts of from the beginning, that is creation noting that In the Beginning was the Word (John1:1). This cosmic framing shapes everything that follows in the text, that is, Jesus is not only a teacher or prophet, He is the incarnate Word of God, the way, truth and life and the living water.

John structures his Gospel around the seven miraculous signs that reveal Jesus’ identity. The encounter at the well in John 4 unfortunately is not one of the signs but, its one of the longest conversations in all the four gospels, a remarkable thought-provoking conversation between Jesus and a woman that was least expected to have a conversation with Jesus who was a Jew.

The Historical and Social World of the text.

To better understand the context of this story, the participants need to understand the layered exclusions the Samaritan Woman carried with her:

- * **Ethnic exclusion:** Samaritans were despised by the Jews and this animosity stretched back centuries to the Assyrian exile. Some Jews travelling between Galilee and Judea would typically travel around Samaria to avoid contact with the Samaritans. It is profound at how scripture notes in V.4 'he had to go through Samaria', a reflection of Jesus' deliberate choice to use that route for the encounter.
- * **Gender Exclusion:** Jewish rabbinic tradition at the time taught that a man should not speak with a woman in public. The disciples were surprised to find him talking with a woman (v.27) and a respectable Jewish teacher conversing alone with a foreign woman would be viewed as deeply transgressive.
- * **Social exclusion:** Coming to the well at noon, the hottest time of the day when no one else would be there suggests that the woman was socially ostracised. Her current situation and the five husbands place her at the margins of her community, in a world where women depended on male protection. Her situation likely reflected vulnerability and stigma rather than immorality.
- * **Religious Exclusion:** the dispute between Jews and Samaritans about the proper place of worship (V.20-22) implies that she was not only excluded socially but also theologically, as she was considered on outside the true covenant community.

Water in the Ancient Near East (ANE)

Water spaces in the ANE were majorly drawn from well and well were far more than water sources. These spaces were community gathering places (Social centres for women and the marginalised), contested economic resources (Control of water meant control of land and livestock) and sites of covenant encounter as notes in OT scripture (Gen 24, Gen 29 and Exodus 2).

John's readers of the text then would have recognized Jacob's well as a covenantal location and by John setting up Jesus there, John sets up an encounter as a new covenant moment where access to living water is extended beyond all former boundaries.

The Woman's transformation.

Take note of the following:

- * A move from isolation to public proclamation (v.28)
- * She became the first evangelist in John's Gospel, leading her entire town to Jesus.
- * The one who was excluded becomes the one who includes others.

Facilitator's notes: You don't have to share all this information at once. Offer it in response to the questions that emerge naturally during the study. Trust the group to surface their own questions first.

Discern God's Will (JUDGE)

Standing in the Text

R1. What is this text about? What is your first impression of what John 4:1-42 is saying?

Facilitator's notes: This is the question that sparks the liveliest discussion. Note/ Write every response on the whiteboard or canvas without judgement.

Character analysis:

Q1. Who are the characters in this story? What does the text tell us about each of them?

Q2. Are there connections and/or power relations at play between the characters? What are they?

Facilitator's notes: Guide participants to identify the characters and insights (don't supply these – let the group discover them):

1. The Samaritan Woman

- * She is un-named, a literary signal of her social invisibility
- * She comes at the well at noon (Suggesting social ostracism)
- * She carries the intersecting burden of ethnicity (Samaritan), gender (woman), religion (excluded from the covenant) and social status (multiple partners).

- * She bears the burden of water collection.
- * She is not passive as she questions Jesus sharply (Vv. 9,11-12, 15, 19-20).
- * She becomes the first woman in the John's Gospel to whom Jesus reveals His identity as the Messiah.
- * She leaves her water jar and becomes a public witness.

2. Jesus

- * He is tired, thirsty and dependent. He needs the women's help for a drink of water. (This is a remarkable reversal of the giver of living water asking for a drink).
- * He crosses ethnic boundaries by speaking to a Samaritan.
- * He crosses gender boundaries by speaking to a woman alone.
- * He crosses religious boundaries by offering living water beyond the temple system.
- * He initiates the encounter and doesn't wait for her to qualify herself.
- * He sees her fully without condemning her.
- * He reframes the conversation from physical water to covenantal justice.

3. The Disciples

- * Absent during the encounter; (They went to buy food -V.8)
- * Surprised to see Jesus talking to a woman (V. 27) but no one questions this openly.
- * They represent conventional religious boundaries and assumptions.
- * They lack understanding when they offer Jesus food and he speaks of a nourishment they can't see (Vv.31-34).

4. The townspeople

- * A community that excludes women
- * They came to Jesus after her testimony (Vv. 39-42)
- * Agents of exclusion become recipients of inclusion.

5. Jacob (the Ancestor implied) Jacob's well

- * A patriarch or covenantal inheritance
- * Access tied to historical lineage, belonging and power.
- * The reframe by Jesus that the new inheritance is not controlled by ancestry or tribe.

Facilitator's Notes: You don't have to share all this information at once. Offer it in response to the questions that emerge naturally during the study. Trust the group to surface their own questions first.

The power relations in this text are layered. Help the participant see this: Gender power, ethnic power, religious power and economic power.

The Big question:

Who controls water access in our community and who pays the highest price for it?

Q3. Read John 4:7-15. What is the movement from physical thirst to living water? What might John be saying about water as a physical and justice reality?

Q4. Notice in V.15 the request that the woman made, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." What does this tell us about the burden water collection placed on her life?

Q5. At the end of the story in V.28, the woman left her water jar. Why is this detail significant and what changed for her?

Q6. When the disciples brought Jesus food, Jesus speaks of a different kind of nourishment (V34) My food," said Jesus, "is to do the will of him who sent me and to finish his work. What does this suggest about the relationship between physical need and spiritual justice?

Facilitator's notes: Q5 is the most powerful reflection. In the Ancient Near East, water jars were both a practical necessity and a mark of a social role. Leaving this behind signals liberation for the woman, leaving one identity (the silenced and one who bears the burden of water collection) and picking another (the one that proclaims the good news). In our Kenyan context, what water jars are women and girls, the marginalized and the poor carrying that justice demands they be freed from?

Standing behind the text

Q7. What do we know about the relationship between the Samaritans and Jews at that time? How does this knowledge shape the encounter at the well?

Q8. Does the location of the story, Jacob's well, at noon in Samaria have any significance? What does this tell us about those who are included or excluded from necessary resources such as water?

Q9. Who benefits from the systems of exclusion in this text? Who pays the price for those systems?

Facilitator's note: Share key points that the group may fail to surface naturally.

Standing In front of the text (Community Conscious Reflection)

Q10. Is there a connection between the woman's experience at Jacob's well and the water justice crisis in Kenya today? Where do you see the same patterns of burden, exclusion and denial of dignity?

Q11. Jesus offers living water without preconditions, regardless of the woman's background. What does this say to our campaign for water as a human right?

Q12. The Samaritan woman was an agent of community transformation through her evangelistic act. Who are the 'Samaritan women' in our communities today and what would it mean for the church to listen and amplify their voices?

Q13. How does this text challenge the church's silence on water justice? What does the church's faith require it to say or do?

Facilitator's note:

Return people to the 'SEE' section that was initially done at the beginning of the study. Invite the group to notice the connection between their own experiences and the story. Like the Samaritan woman, many people carry invisible burdens that society rarely notices. Behind every container of water may be long hours of walking, missed opportunities, physical exhaustion, fear, or silent frustration. Jesus does something remarkable at the well: He pauses.

In a world shaped by division, rush, and social barriers, Jesus allows someone society overlooked to become the centre of attention. This challenges the church to rethink what ministry truly means. Sometimes communities do not need quick answers or speeches first. They need spaces where their struggles are acknowledged and their dignity restored.

The story invites churches to become communities that notice hidden suffering: the mother reducing her own water use so children can drink, the girl missing school during drought, the elderly person unable to carry water long distances, or the informal settlement resident paying more for unsafe water than wealthier neighborhoods pay for clean water supply.

Jesus transforms the well from a place of routine survival into a place of human restoration. In the same way, churches are called to transform ordinary spaces into places where forgotten voices are heard, dignity is restored, and communities experience compassion, justice, and hope again.

At this moment, the participants realize that their struggle is not new and that God of the Bible is present in it. This forms the foundation of the ACT phase.

Taking action (ACT)

This is the final and most essential phase of the CBS. The facilitator leads the group in developing concrete action plans grounded in what they have discovered. The action plan is to be taken in three levels:

- * Actions that can be taken immediately with no additional resources
- * Actions that can be taken with some additional resources.
- * Actions that will require substantial planning and resources.

Reflection questions for the action plan.

Q14. What is God asking of us in light of what we have discovered?

Q15. How does the story of the woman at the well speak to the Water Justice Campaign specifically on the call to reduce the cost burden on water for low-income households?

Q16. Who in our congregation/ community is carrying the burden of water insecurity at the moment and what concrete action can we put in place within the week to stand with them?

Q17. How can our church become a voice for water justice in our local county government and national policy process?

Q18. What short-, medium or long-term action plans can we put in place, individually and collectively to advance water as a human right?

Facilitator Closing Note: Please make sure that the actions proposed by the participants are recorded and documented. Furthermore, for the actions to become reality, it would be important to identify the responsible persons for the actions and tasks.

End the CBS with a prayer and where appropriate with a song. Invite a participant to close in prayer, committing the action plan to God and one another.

Take Home Verse: 'My food is to do the will of him who sent me, and to finish his work' (John 4:34)

LESSON THREE: Water as a basic human right; God's provision for His people

Session Goals

The aim of this Bible study is to explore together the deep connection between provision and justice, and why water is a precious and necessary commodity in peoples lives. We reflect on the aggression of the people in their quest to quench their thirst and that of their livestock but majorly, how God's provision is witnessed by the Elders and Moses through the miracle that is performed. So the big question in this study is, Massah and Meribah is the Lord among us or not?

Reflection Question:

What's the first thing that hits your mind based on your context when you hear the word 'thirst'?

The thirst (SEE)

Thirst is a natural feeling that comes along as we engage in our day to day activities. But thirst can be quenched but for some people, that quench takes longer than it ought to take. This long wait can be reflected upon as the many months or years some communities have had to wait for the pipes to get to their communities. This thirst is also reimagined as the dry taps of many homes in the urban and rural context where water is a measured commodity that run on specific days and for a defined period of time. The thirst is re-imagined as the fifty shillings that individuals can't afford for a jerrycan of water and this is the reality of the context in Kenya.

See the context around us

C1: Have you ever been in a situation that you needed something so urgently that you felt anger rising inside you and even towards people who were trying to help you? What was the experience like?

- C2. In your community, what happens when water runs out (either taps run dry, boreholes fail, rivers dry up or water trucks stop coming etc)? Who carries the most weight in that crisis and what does it do to the family and community relationships?
- C3. Think of a time when help came from a completely unexpected source (either a person, place, institution) you would never have expected to look on. What happened and what did that teach you?
- C4. When there is a water crisis, where do you or your community first turn to? To God, to leaders, to Neighbors, to government? What does that tell you about where trust actually lives in the community or in your heart?

God's provision for his people (JUDGE)

Main Text: Exodus 17:1-7

NIV:	Revised Standard Version (RSV)
<p>1 The whole Israelite community set out from the Desert of Sin, traveling from place to place as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. 2 So they quarreled with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the Lord to the test?" 3 But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?" 4 Then Moses cried out to the Lord, "What am I to do with these people? They are almost ready to stone me." 5 The Lord answered Moses, "Go out in front of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. 6 I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. 7 And he called the place Massah^[a] and Meribah^[b] because the Israelites quarreled and because they tested the Lord saying, "Is the Lord among us or not?"</p>	<p>1 All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the Lord, and camped at Reph'idim; but there was no water for the people to drink. 2 Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the Lord to the proof?" 3 But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" 4 So Moses cried to the Lord, "What shall I do with this people? They are almost ready to stone me." 5 And the Lord said to Moses, "Pass on before the people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. 6 Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink." And Moses did so, in the sight of the elders of Israel. 7 And he called the name of the place Massah^[a] and Mer'ibah,^[b] because of the faultfinding of the children of Israel, and because they put the Lord to the proof by saying, "Is the Lord among us or not?"</p>

Facilitator's notes: Read the text at least twice; once aloud by the facilitator and once by a participant. Allow a moment of silence after each reading for a reflective moment for the participants.

Discern God's Will (JUDGE)

Facilitator's Note: Background of the text Exodus 17:1-7

The Historical background

The book of Exodus is one of the five books, the Pentateuch/ Torah whose authorship is attributed to Moses. The text under review locates the Israelites in the wilderness after having crossed the Red Sea and in a different terrain. In Egypt, the Israelites were used to the sufficiency of water supplied by the Nile but in the wilderness, things were different as water was hidden, rare, fought over and found only by those who knew the terrain well enough, a trait that Israel didn't know.

The political background

Israel's political position is one marred by tension since for close to 400 years, they lived as slaves and here comes freedom. Prior to the exile, the Egyptian Imperial powers determined where they lived, what they produced, what they ate, how they were organized and their families as well and what happened to their children. The Brick quotas in Exodus 5 are a precise image of imperial micro-management of a subjugated people's labor. The exodus from Egypt was not only a religious rupture but a political rupture as well.

Moses therefore attempts to govern a community that has no constitution, no institution, no courts, no shared experience of self-governance. The elders in verse 6 are the closest to the leadership structure that exists but their authority isn't yet formalized. The quarreling and complaining of the wilderness narratives are not simply spiritual failures but a political and psychological legacy of generations powerlessness. A community never allowed to participate in its own governance doesn't immediately develop habits of collective discernment and patient trust.

The Economic World

The economic world in Exodus 17 is the economics of survival in an environment that has absolute scarcity. The wilderness brought no guarantee of tomorrow and the economic future was uncertain as there was no grain to harvest, no market to trade in or water systems to draw from. Water in the

ANE was not an amenity, it was a political right, the absolute and immediate condition of economic survival. Livestock without water die within a day or two and livestock were capital representing the community's food supply, capacity for agriculture and their measure of wealth. The cry in verse 3 is not sentimental but a cry by a community articulating the loss of their economic future.

The social setting

The social fabric of the community at Rephidim is fragile and Moses' leadership authority is rather relational than institutional since it depended on the community's willingness to follow him. The willingness to follow him also depended on whether his leading lead to survival. The elder's presence in verse 6 requested by God is a social and political act as much as a spiritual act. It distributes the witness of God's provision for the community's recognized leadership, ensuring that the miracle doesn't become Moses' private possession but a community's shared testimony.

The Water Dimension

Waters from a rock is a geological reality in Sinai as some limestone formation in the region do hold water and if struck, would produce the same. Ancient communities that lived in those times and geological spaces knew where water was to be found. This doesn't water down the theological aspect of the miracle, it however deepens it. God's provision of water doesn't come from supernatural violations of the physics law but from knowledge, discernment and the direction of human action towards the resources that creation already holds. The miracle at Rephidim is a miracle of location, timing and instruction; God knew where the water was, directed Moses to it and at the moment the community needed it most.

The provision at Rephidim connects to an entire theology of covenant where the God that called Israel out of Egypt is the God that meet them in their thirst and at the meeting point of the encounter, Horeb.

For Kenyan congregations, the question that arises is where are the 'rocks' in our context/ landscape; the hidden, unlikely and unexpected sources of water provision and who is being kept from finding them?

Standing In the Text

Q1. What is the story about? The people have been freed from slavery in Egypt, seen the sea part before them and eaten manna from heaven. Yet, when they were thirsty, they turned to Moses and asked whether God has brought them into the desert to die. What is your honest first reaction and are you troubled by their lack of faith? Or do you understand their anger?

Facilitator's note: This is the question that sparks the liveliest discussion. Note/ Write every response on the whiteboard or canvas without judgment.

Character analysis

Q2. Who are the characters in this passage?

Q3. Who holds power, who is vulnerable and who is afraid?

1. The community of Israel

- * They quarrel with Moses and test God.
- * They anger and doubt are emotions expressed by the community.
- * Slavery has taught them that survival is dependent on compliance and not trust.

2. Moses

- * Leadership under pressure is witnessed in this chapter.
- * He isn't triumphant or serene, he is afraid of being stoned.
- * He's willing to ask for help from God.
- * He's leadership isn't more of strength but more of honesty.
- * He's obedient to God's specific instructions.
- * When he reaches his limits, he prays, this as a primary mode of discernment.
- * He's leadership demonstrates accountability, operating in the presence of the community not behind closed doors.
- * He's loyalty is tested; loyalty to the community he's leading and loyalty to God and the Staff he holds stands as a symbol of that impossible task of mediation.

3. God

- * He's already at the point of provision even before Moses arrives.
- * He doesn't create the water at that moment, it is there waiting for the instruction. This shows God's majesty as the resources we so seek have been provided by him.
- * He does not rebuke the community at Rephidim.

4. The Elders of Israel

- * They don't speak and don't act, they are witnesses.
- * They are the recognized leadership of the community.
- * They represent the social institution of communal memory and accountability.

5. The rock

- * It is an unlikely source of water provision.
- * It's hard and unyielding, dry in appearance and associated with the landscape of death rather than life.
- * Paul in 1 Corinthians 10:4 identifies the rock as Jesus.

Facilitator's Notes: You don't have to share all this information at once. Offer it in response to the questions that emerge naturally during the study. Trust the group to surface their own questions first.

The Big questions.

Q4. God instructs Moses with precision that he's to take the staff, take the Elders with him, get other rock at Horeb, strike it. Why do you think God asked Moses to bring the Elders with him? What difference does their presence make to the meaning of what happened there?

Q5. Notice where God says He will be standing: "I will be standing there before you by the rock." God arrives at the location of provision before Moses does. What does this tell us about how God relates to the human water crisis?

Standing behind the text

Q6. In the Ancient Near East, water was an absolute requirement for survival. Given this understanding, do you read the community's anger differently than you might in the perspective of a modern urban setting where water comes from a tap?

Q7. The rock that produces water is in Horeb about the same geography that Moses had an encounter with the burning bush and where the law would later be given. What is significant about God choosing this particular space to produce water?

Q8. The staff that Moses carries is the same that strikes the Nile and parts the way for them and also turn water into blood in Egypt. In this passage, it is used to draw water from a rock. What does the transformation of the staff's use tell us about the difference between the logic of empire and the logic of liberation?

Facilitator's note: Share key points that the group may fail to surface naturally.

Standing in-front of the text (Community Conscious Reflection)

Q9. The community's cry, 'Is the Lord among us or not' is a crisis of God's presence not just water shortage. Do you think water insecurity in Kenya today carries a similar spiritual dimension, a question whether God is truly present with those facing water injustices?

Q10. Moses' leadership in the passage is marked by vulnerability, prayer, obedience and the inclusion of community witnesses. Which of these elements is lacking in Kenya's current leadership around water justice? (Political, religious, civic).

Q11. The place is named after the quarrel and test and not after the miracle only. The community's anger and doubt are written into the geography. What does this mean for our own community's life as they struggle, doubt and demand questions around water injustice and this being part of the record of faith and not an edited version?

Facilitator's note: Return people to the 'SEE' section that was initially done at the beginning of the study. Invite the group to notice the connection between their own experiences and the story. At this moment, the participants realise that their struggle is not new and that God of the Bible is present in it. This forms the foundation of the ACT phase

Taking action (ACT)

This is the final and most essential phase of the CBS. The facilitator leads the group in developing concrete action plans grounded un what they have discovered. The action plan is to be taken in three levels:

- * Actions that can be taken immediately with no additional resources.
- * Actions that can be taken with some additional resources.
- * Actions that will require substantial planning and resources.

Reflection questions for the action plan.

Q12. The Elders of Israel were brought as witnesses to the miracle provision of water. Who in your congregation needs to be brought on board in the water justice campaign?

Q13. Moses' first reaction to the crisis was prayer. What would it mean for the congregations to build prayer for water justice into its regular worship rhythm and not as a substitute action but as the foundation of it?

Q14. The water came from a rock. Where in your community's relationship with water is there a rock (an institution or relationship/ policy) that looks impossible but that God might be calling you to strike with the staff of advocacy?

Q15. The community's question was where the Lord is or isn't among them. How does the congregation's engagement with water justice answer this question for the community around you, for those without water and for those that have lost faith that anyone cares?

Facilitator's Closing Note: Please make sure that the actions proposed by the participants are recorded and documented. Furthermore, for the actions to become reality, it would be important to identify the responsible persons for the actions and tasks.

For Kenyan Congregations doing water justice, the rock is a powerful image. Where are the sources of water provision looking impossible? Which institutions, which policies, which community relationships look unyielding as the rock but under pressure, with the right authority behind it would produce what the community needs, clean and safe water for use?

The rod of advocacy that is symbolized by the staff of persistence, authority and spirit led pressure is the instrument Moses used at Rephidim. This instrument is still available for use to communities WILLING to strike the rock of unjust water systems in our communities, with the authority that comes from covenant call and community solidarity. Prophetic speech and practical provision aren't separate vocations. They are held in the same hand, carried by the same community and wielded by the same mandate.

Take Home Verse: 'I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink (Exodus 17:6)

LESSON FOUR: Public Action

Session Goals

The aim of this Bible study is to explore together the deep connection between worship and justice, to wrestle with how water injustice strips vulnerable communities of their dignity, and to hear afresh God's call to public righteousness. We leave not as spectators but as communities called to advocacy, accountability, and social transformation in Kenya's struggle for water justice.

Reflection Question:

What's the first thing that hits your mind based on your context when you hear the word 'Justice'? Is there any link between justice and bearing good fruit?

When water becomes a privilege (SEE)

In some parts of Nairobi, residents living in informal settlements pay far more for water than households living in wealthier neighborhoods connected to stable supply systems. During shortages, long queues form around communal taps while water vendors increase prices beyond what many families can afford.

A report by the Kenya National Bureau of Statistics and UNICEF found that low-income households often spend a disproportionate amount of their income purchasing water, sometimes relying on unsafe or unreliable sources when formal supply systems fail (KNBS and UNICEF 2021).

For many families, access to water depends not only on geography or drought, but also on inequality, infrastructure, political decisions, and economic power.

The statement reveals a painful reality: water scarcity is not always natural. Sometimes it is deeply connected to systems of power and wealth that distribute resources unfairly.

See the context around us

C1: What songs does your congregation sing most about? (Justice, Praise, heaven or all) What does this balance tell you?

C2: In your experience, when the church speaks about water injustice in Kenya, is it heard? What happens?

C3. Are there places that water justice has been blocked like a dry riverbed, promised but not flowing? (Expound)

When worship ignores suffering (JUDGE)

Main Text: Amos 5:21-24

NIV:	Revised Standard Version (RSV)
21 “I hate, I despise your religious festivals; your assemblies are a stench to me.	21 “I hate, I despise your feasts, and I take no delight in your solemn assemblies.
22 Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them.	22 Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon.
23 Away with the noise of your songs! I will not listen to the music of your harps.	23 Take away from me the noise of your songs; to the melody of your harps I will not listen.
24 But let justice roll on like a river, righteousness like a never-failing stream!	24 But let justice roll down like waters, and righteousness like an everflowing stream.
Text from: Amos 5:21 -24	

Facilitator’s notes: Read the text at least twice; once aloud by the facilitator and once by a participant. Allow a moment of silence after each reading for a reflective moment for the participants.

Discern God’s Will (JUDGE)

For the Facilitator: Background on the Text

The Historical background

Amos prophesied during the reign of Jeroboam II of Israel, approximately 760-750 BCE in one of the longest and most prosperous reigns in the northern kingdom’s dynasty. During this period, trade routes were open and wealth was flowing into the major cities, the likes of Samaria, Bethel and Gilgal. The religious sites were full and the festivals were well attended. Amos was an

outside from Tekoa, a small village in the highlands in Judea, a shepherd and tender of sycamore fig trees, basically one in agriculture. He was in the very sense from the margins and he came to the Centre uninvited.

The political and religious world

The northern kingdom had established its own religious infrastructure after the split from the southern kingdom, most prominent sanctuaries being those in Bethel and Dan. Jeroboam I had placed golden calves as alternative symbols of covenant faith in these spaces. These sanctuaries were not simply religious spaces, they were political institutions. Their festivals reinforced national identity, consolidated the northern kingdom's power and monarchy and generated economic activity.

The priests and officials associated with Bethel were highly aligned with the royal establishment. When Amos appears at Bethel and starts prophesying judgement, the priest Amaziah reports him to Jeroboam II as political subversive and he's order to return back to Judah. The confrontation in Amos 7 is a clear indicator of what happens when prophetic speech threatens institutions.

The economic and social world

The prophet notes that beneath the prosperity of Jeroboam II's reign, it was deeply exploitative. Amos describes these exploitations: the poor sold into slavery for the price of a pair of sandals (2:6), the needy trampled in the dust (2:7) and other notable sections as follows: (8:5-6, 5:11).

The sharp contrast is the shared religious performances that has both the oppressed and oppressor participating. The social lubricant of religious activity is used to hide the fractured society that is noticeable through economic lenses. This is the obscenity that drives Amos 5:21-24, that the Lord God refuses to participate in a religious system that cosmetically unites a structured divided society.

Water as the image of justice

The choice of the river as the image for justice in verse 24 is not accidental. In the Ancient Near East, water defined life; agriculture, political power and covenantal blessings. A river that never fails in their context meant reliability, inexhaustible provision. As a community that needs water that never ceases, so does a community require the same with justice and especially, water justice. The water imagery offers two perspectives; re-imagination of the ANE

context with the Kenyan current situation (religiosity that has no power to speak against water oppression) and a political claim that speak against injustice in the institutions; overpricing of water, water rationing, tax on water or water hoarding.

Standing In the Text

Q1. What is the story about? God says, “I hate, I despise your religious festivals.” These are heavy words and the question would be, what is your first, honest reaction to hearing God speak this way about Worship?

Facilitator’s note: This is the question that sparks the liveliest discussion. Note/ Write every response on the whiteboard or canvas without judgment.

Character analysis:

Q1. Who are the characters in this story? What does the text tell us about each of them?

Q2. Are there connections and/or power relations at play between the characters? What are they?

Facilitator’s Notes:

1. God

- * The one who’s offended or repulsed.
- * Has feelings about injustice.
- * His actions show that the theology of spiritual life is linked to that of social conditions.

2. Amos

- * An outsider, an uninvited prophet from the margins.
- * A shepherd and a dresser of sycamore figs.
- * Doesn’t speak from institutional authority neither does he require institutional credentials (Amos 7:14).
- * Speaks from proximity to the rural poverty.

3. The Worshipping Community

- * Sincere in their religious practice.
- * They genuinely believe that their festivals, offerings and songs are acts of covenant faithfulness.

4. People living in poverty

- * They are the unnamed criterion.
- * The poor don't speak.
- * They are the reason for the passage but are not the audience.

5. The River

- * This is a non-human character.
- * It is not static.
- * It is not controlled and neither seasonal.
- * It rolls and never fails.
- * The river doesn't ask for payment and doesn't run dry at the end of the month.
- * It is in-discriminative.

Facilitator's Notes: You don't have to share all this information at once. Offer it in response to the questions that emerge naturally during the study. Trust the group to surface their own questions first. Help the participant see the non-fictional character.

The Big questions:

Q3. List every form of worship Amos says God is rejecting, and tell why God would reject all of these. What is missing in them?

Q4. Verse 24 is a critical turning point in how Amos looks at the situation. Why does Amos use a river as his image of justice and what is the significance about a "never-failing stream" in the context of access to clean and safe water in the Kenyan context?

Q5. Amos doesn't call for less worship but says let justice roll. How do you read this? Is it a call to stop worshipping or to worship differently?

Standing behind the text

Q6. Amos was a shepherd from the South prophesying in the Northern Kingdom at a time that saw extreme inequality. Which Kenyan moment does this remind you of reflecting on water access?

Q7. There are several market place injustices that Amos mentions in the book. How does Kenya's current water pricing structure, disconnection policies, lack of connection, and poor water quality resemble the issues that Amos was confronting?

Facilitator's note: Share key points that the group may fail to surface naturally.

Standing in-front of the text (Community Conscious Reflection)

Q8. What would it look like for water justice advocacy for the access of clean and safe water for use to become a regular part of your church's worship life as the offering or the sermon?

Q9. How is Amos challenging the church to respond publicly to systems that contribute to water injustice and inequality today?

Facilitator's note:

Return people to the 'SEE' section that was initially done at the beginning of the study. Invite the group to notice the connection between their own experiences and the story.

Amos speaks powerfully into Kenyan realities today. Water scarcity is often discussed as though it affects everyone equally. Yet in practice, access to clean and affordable water frequently reflects wider inequalities within society. Some communities enjoy stable infrastructure, protected water systems, and a reliable supply. Others continue depending on expensive vendors, polluted rivers, drying boreholes, or seasonal sources vulnerable to climate change.

The burden is rarely carried equally. Informal settlements, rural communities, arid regions, women and low-income households often experience the harshest consequences of broken systems and unequal distribution. Amos challenges the church to ask difficult public questions:

- * Who benefits from existing systems?
- * Who continues being excluded?
- * Whose voices are ignored when decisions about water are made?

The prophet reminds believers that faith cannot remain disconnected from public life. Prayer without justice becomes empty. Worship without compassion loses its meaning. Spirituality without accountability risks protecting comfort instead of protecting people. The church is therefore called not only to care for individuals suffering from thirst, but also to address the structures and systems that continue producing inequality and exclusion.

Water advocacy becomes part of Christian witness whenever believers defend dignity, challenge injustice, and participate in building a society where life-giving resources are shared more fairly.

Taking action (ACT)

This is the final and most essential phase of the CBS. The facilitator leads the group in developing concrete action plans grounded in what they have discovered. The action plan is to be taken in three levels:

- * Actions that can be taken immediately with no additional resources
- * Actions that can be taken with some additional resources.
- * Actions that will require substantial planning and resources.

Reflection questions for the action plan.

Q10. What is God asking of us in light of what we have discovered?

Q11. What is one act of justice that your congregation would commit to before your next worship service, so that as you sing, it is not empty noise?

Q12. Who in our congregation/ community is being denied access to clean and safe water and how can your congregation become a 'never ending stream' to the practically, not just through prayer?

Q13. Draft one resolution that your congregation could bring to your parish/ presbytery/ synod/ Diocese/ national church organ for engagement to advance water justice in Kenya. What would it say?

Facilitator Closing Note:

Please make sure that the actions proposed by the participants are recorded and documented. Furthermore, for the actions to become reality, it would be important to identify the responsible persons for the actions and tasks.

Contextual Bible Studies invite communities not only to reflect, but also to act courageously within society.

Churches can participate in public conversations about water governance, environmental protection, corruption, and equitable distribution of resources. Faith communities can advocate for vulnerable households, support transparency and accountability, change water policy and work together with local leaders and organizations addressing water injustice.

Churches can also help communities understand that access to clean and safe water is not a privilege reserved for a few but a human right and part of protecting human dignity and life itself. Connect this discussion back to the GRAPE campaign goal.

Advocacy, therefore, becomes more than political activity. It becomes an expression of faith, compassion, and responsibility toward neighbors and future generations. Whenever communities speak truthfully, defend dignity, and protect vulnerable people, justice begins flowing more freely within society.

End the CBS with a prayer and where appropriate with a song. Invite a participant to close in prayer, committing the action plan to God and one another.

Take Home Verse: ‘But let justice roll on like a river, righteousness like a never-failing stream!’ (Amos 5:24)

LESSON FIVE: Restored Future

Session Goals

The aim of this Bible study is to explore together God's vision for healing and restoration, to wrestle with the deep relationship between creation and human wellbeing, and to hear afresh that care for water and the environment is at the heart of Christian responsibility. We leave not as spectators but as communities called to restore hope, protect creation, and safeguard life for future generations.

Reflection Question:

Close your eyes and imagine a place where everyone has clean, safe, free and abundant water. What do you see and what do you feel?

When the river changed (SEE)

The Tana River is Kenya's longest river and supplies most of Nairobi's drinking water while supporting millions of people through farming, fishing, livestock keeping, and hydropower generation. Yet reports continue warning that climate change, deforestation, pollution, poor land use, and environmental degradation are placing the river and surrounding communities under increasing pressure (UNEP 2016; UNEP 2019).

In the Tana Delta, communities that have depended on the river for generations now face growing uncertainty as droughts, environmental stress, and competition over water and land continue increasing. UNEP reports that these pressures have contributed to conflict, displacement, and deepening vulnerability among farming and pastoralist communities (UNEP 2019).

One resident reflected, *"There have been clashes all over. Somehow, we have slowly drifted from environmental crisis to a disaster"* (UNEP 2019). Women are among those most affected, often traveling long distances to find water for their families and livestock as water sources continue to shrink.

The struggle for water is no longer only about survival. It is increasingly becoming a question of environmental healing, human dignity, peace, and the future of communities themselves.

See the context around us

C1: In your community, what is the water situation like at the the moment (Explain the practical day/ weekly experience honestly)?

C2. Have you ever experienced a moment that felt like glimpse of what the world should be? Tell us about it.

C3. When you think about Kenya's water situation, what do you hope for and what do you fear?

God's vision of restoration (JUDGE)

Main Text: Revelation 22:1-5

NIV:	Revised Standard Version (RSV)
<p>Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb 2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. 3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. 4 They will see his face, and his name will be on their foreheads. 5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.</p>	<p>Then he showed me the river of the water of life bright as crystal, flowing from the throne of God and of the Lamb 2 through the middle of the street of the city; also, on either side of the river the tree of life^[a] with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. 3 There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it and his servants shall worship him; 4 they shall see his face, and his name shall be on their foreheads. 5 And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever.</p>

Facilitator's notes: Read the text at least twice; once aloud by the facilitator and once by a participant. Allow a moment of silence after each reading for a reflective moment for the participants.

Discern God's Will (JUDGE)

For the Facilitator: Background on the Text

The Historical background

The book of Revelation was written during the reign of the Roman Emperor Domitian, approximately 81-96 CE, with 95CE being the most widely accepted

date. The seven churches are addressed in chapters 1-3; Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicia, located in what is now western Turkey. Domitian demanded to be addressed as dominos et deus ie: lord and god and those who refused, Christians and Jews alike faced social exclusion, economic penalty and in some cases death. The author, John was exiled to the island of Patmos, a place of banishment. He writes from the margins of empire to communities under imperial pressure and his mode of writing is apocalyptic, using images and symbols that the intended community could decode while deflecting Roman surveillance.

The political world

The Roman imperial power in the 1st century controlled territory, taxation, trade, law, religion and the physical infrastructure of day to day life, including water. Rome's aqueduct system was a marvel infrastructure of the ancient times, carrying millions of of liters of water daily into the city and provincial cities across the empire. The empire was extremely hostile to any community that claimed ultimate loyalty to a king other than Caesar. To say what Revelation says that the sovereignty belongs to 'The Lord God Almighty' and to the 'lamb' was a political act not merely a theological one.

The economic world

The economic pressures on Christian communities in Asia Minor was significant and specific. Roman societies organized skilled trade and commerce through trade guilds which had strong religious dimensions. Member were expected to participate in religious meals dedicated to patron deities often including Caesar. Those who refused to participate had their membership in the guild effectively closed which meant exclusion from entire economic sectors. The letter to the church in Smyrna acknowledges their 'poverty' (2:9) despite being spiritually rich. The economic landscape of Revelation is one in which faithfulness and prosperity are often in tension and in which the community is being asked to resist the seduction of imperial economy.

The social world

The communities addressed in Revelation are diverse, some facing active persecution, social pressure and marginalization. They are predominantly gentile. John writes to communities that are afraid, tired, confused and at times simply tempted tot move along with the tide. The apocalyptic genre serves a pastoral function In this context, reframing the situation entirely and revealing the cosmic dimensions of what appears to be a local, manageable problem.

The water imagery

The river of the water of life in Revelation 22:1-2 is the culmination of a long Biblical River tradition that runs through Genesis 2 (flowing out of the garden of Eden), Ezekiel 47 (the rivers flowing from the temple deepening as it goes, healing the Dead Sea), Zechariah 14 (living water flowing from Jerusalem) and Joel 3 (a fountain coming from the house of the Lord). John is not inventing an image but rather, is completing one. The healing vision in Revelation 22 isn't sectarian but universal. The water of life is not reserved for the insider community but flows to all nations.

For Kenyan congregations doing water justice work across ethnic, denominational and class lines, this universality is both a challenge and a mandate. It is a mandate to change the narrative as explained in verse 3, 'no longer will there be a curse', the curse of drought, contaminated boreholes, walking kilometers to fetch water, dry taps and punitive water tariffs. It is a theological call and claim for a river that flows freely to all Kenyans.

Standing In the Text

Q1. What is the story about? John sees a river of the water of life, flowing from the throne of God, with the tree of life on either side, bearing fruit every month, its leaves healing the nations. What word or image in this passage strikes you most powerfully and why?

Facilitator's note: This is the question that sparks the liveliest discussion. Note/ Write every response on the whiteboard or canvas without judgment.

Character analysis:

Q2. Who are the characters in this vision? Who is present and who is notably absent?

Q3. What does the absence of curse, night and death tell us?

Facilitator's Notes:

1. God

- * The source of the water of life.

2. The servants

- * They are the worshipping community
- * They serve God and see God's face.
- * God's name is on their foreheads.
- * They aren't passive recipients of the new creation.
- * They aren't powerful in the imperial sense but will reign (More of the sense of stewardship and Governance).
- * They are faithful in the covenant sense.

3. The Nations

- * They are the universal beneficiaries of healing and water.

4. The Angel

- * Act as the guide and revealer.
- * Doesn't explain the vision to John, he shows it.

5. The tree of life (Non-human character)

- * Stands on both banks of the river (Can't be owned by anyone).
- * It's provision is continuous, never seasonal, never interrupted.
- * It's leaves bring healing.
- * It's inexhaustible, indiscriminate and perpetually productive.

6. The New Jerusalem

- * It is a city, an urban space with infrastructure, dimensions, gates and foundations.
- * The river runs through it, the tree grows in it, people live in it & God dwells in it.

Facilitator's Notes: You don't have to share all this information at once. Offer it in response to the questions that emerge naturally during the study. Trust the group to surface their own questions first. The power relations in this text are layered. Help the participant see this.

The Big Questions

Q4. The river flows from the throne of God and of the lamb. What is the significance of the water source being divine?

Q5. The tree of life produces twelve crops of fruit, one each month and its leaves are for healing the nations. What is the significance of the word nations and who is included in this healing?

Q6. Verse 3 says, 'No longer will there be any curse'. The original curse in Genesis 3 included toil, pain and broken relationships with the earth. How does this vision speak to the brokenness of Kenya's relationship with water?

Q7. The text says God's servants will reign forever and ever. What kind of reign is this? (Stewardship or dominion). How does it shape our theology of water governance?

Standing behind the text

Q8. Revelation was written to the seven churches under the Roman imperial rule, communities that experienced persecution, economic marginalization and political powerlessness. How does knowing the original audience change how you read this vision of abundance?

Q9. Rome controlled water through aqueducts that served some and excluded others. How does this mirror Kenya's experience of water as political infrastructure, distributed unequally along lines of class, ethnicity or geography?

Facilitator's note: Share key points that the group may fail to surface naturally.

Standing in-front of the text (Community Conscious Reflection)

Q10. Revelation 22 is a vision of the end but also a mandate for the present. If this is where history is headed, what does this say about water justice work now? Is it futile or urgent?

Q11. The vision shows free, un-rationed water flowing from God's presence. How does this challenge theologies that treat water scarcity as God's will or an unavoidable reality?

Q12. What would your community/ congregation look like if it became an embodiment of this vision, where water flows freely to all and where the leaves of ministry bring healing to your Neighbors?

Facilitator's note: Return people to the 'SEE' section that was initially done at the beginning of the study. Invite the group to notice the connection between their own experiences and the story.

Taking action (ACT)

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- * Actions that can be taken immediately with no additional resources
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- * Actions that will require substantial planning and resources.

Q13. What would it mean for your congregation to be a flowing community, one that doesn't hoard resources/ water but channels them to the thirst?

Q14. What healing does your congregation's gifts, relationship and advocacy capacity bring to the water crisis in Kenya and are you using them?

Q15. Revelation does not end with escape from the world but with the renewal of creation. How does this reframe your congregation's engagement with water policy, tariff reform and community water infrastructure?

Q16. As a group, identify one act of healing that is practical, visible and immediate that your congregation can bring to the water situation in your neighborhood. (Give it a name, a lead person and a date of commencement).

Facilitator Closing Note:

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Churches can participate in public conversations about water governance, environmental protection, corruption, and equitable distribution of resources. Faith communities can advocate for vulnerable households, support transparency and accountability, change water policy and work together with local leaders and organizations addressing water injustice.

Churches can also help communities understand that access to clean and safe water is not a privilege reserved for a few but a human right and part of protecting human dignity and life itself. Connect this discussion back to the GRAPE campaign goal.

Advocacy, therefore, becomes more than political activity. It becomes an expression of faith, compassion, and responsibility toward neighbors and future generations. Whenever communities speak truthfully, defend dignity, and protect vulnerable people, justice begins flowing more freely within society.

End the CBS with a prayer and where appropriate with a song. Invite a participant to close in prayer, committing the action plan to God and one another.

Take Home Verse: 'Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb ' (Revelation 22:1).

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