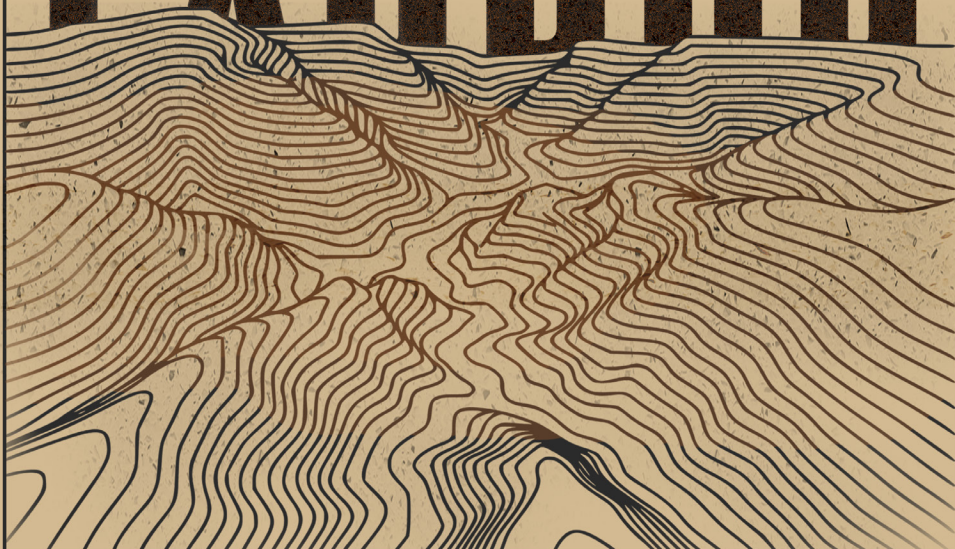


THE GOD WHO DRAWS NEAR

EXODUS



GOD RESCUES

GOD FORMS

GOD DWELLS

NASHVILLE
FIRST BAPTIST CHURCH

10 Strategic Initiatives

- HUB OF PRAYER AND SPIRITUAL RENEWAL
- CULTIVATING VIBRANT CREATIVE COMMUNITY
- ACTIVATING OUR DEACONS
FOR CONNECTION AND SUPPORT
- DEEP DISCIPLESHIP AND BIBLICALLY
FOCUSED GROWTH
- ENHANCING OUR TEAM TO CARRY
THE VISION FOR NASHVILLE
- COLLEGE AND YOUNG ADULT MINISTRY
- FAITH AND WORK MINISTRY
- CITY ENGAGEMENT
- GLOBAL MISSIONS
- RADICAL GENEROSITY



OUR VISION:

We exist to help connect Jesus to people,
people to community, and community to mission.

Two-Year (2024-2026) Strategic Initiatives for “Revive”

Our two-year strategic ministry plan is built around a vision for spiritual renewal, deep discipleship, and community transformation. A deeply revived city requires a deeply revived church, simply a collection of deeply revived people. It starts with each of us turning and returning our entire selves to God and asking him to make us whole.

In the next two years, we’re emphasizing...

- **Developing a Culture of Prayer:** *Prayer is the foundation of spiritual awakening.*
- **Building a College and Young Adult Ministry:** *We are passionate about reaching the next generation.*
- **Engaging the City:** *Our vision is to see Nashville transformed by the gospel.*
- **Equipping Our Deacons for Future Development:** *To better serve our church and city.*
- **Staffing for the Future:** *We want to ensure our staff is equipped and aligned with the church’s vision and strategy.*



THE GOD WHO DRAWS NEAR

EXODUS

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Series Overview

The book of Exodus is foundational for understanding God's salvation story. In it, we see the God who rescues His people from bondage, forms them into a holy community, and dwells among them in glory. At every turn, Exodus points forward to Christ, the greater Deliverer, Mediator, and Tabernacle.

This 12-week journey will ground our congregation in the grammar of redemption, connect Exodus to our 10-year vision of becoming Nashville's Church for the City, and prepare us to enter Advent with hearts longing for the fullness of God's presence in Christ.

Each week provides:

- A key text in Exodus
- A theme highlighting God's character and saving work
- A summary narrating the story's significance
- Living It Out questions, pressing personal and corporate application
- A Christ Connection, preaching Christ in every passage

This series not only tells Israel's story but forms ours. God is drawing near to rescue, form, and dwell with us—so that we might embody His presence for the good of our city.

ENTERING EXODUS

The God Who Draws Near: God Rescues. God Forms. God Dwells.

The book of *Exodus* takes its name from the Greek word *exodos*—"departure." At its heart, it tells the story of God's people being drawn out of slavery in Egypt and drawn into a covenant relationship with Him. The book is gospel in miniature. Exodus shows us that God saves sinners, not because of their strength or merit, but because of His steadfast love and faithfulness.

The story unfolds in three great movements: God rescues His people from bondage (Exodus 1–15), God forms them into His covenant people (16–24), and God dwells with them in glory-in-the-ordinary (25–40). Along the way, the contrast is striking: the mercy and faithfulness of God alongside the rebellion, grumbling, and idolatry of His people. Yet again and again, God draws near.

Exodus in the Larger Story

Exodus does not stand alone—it continues the story begun in Genesis. God had promised Abraham, "I will make of you a great nation" (Gen. 12:2). By the time Exodus opens, that promise is fulfilled: the children of Israel are fruitful and multiplying (Ex. 1:7). God also promised Abraham land (Gen. 15:18), and this covenant promise is the reason He now moves to deliver Israel from Egypt (Ex. 2:24).

But the story also points forward. Though God gives His law and dwells in the tabernacle, Israel's unfaithfulness reveals the need for a greater Deliverer. Only in Jesus do we find the faithful Son who perfectly keeps God's law and embodies God's presence. John declares, "The Word became flesh and dwelt [tabernacled] among us, and we have seen His glory" (John 1:14). Exodus leaves us longing for Him—and He is the One who fulfills its hope. The book of Exodus will slowly and steadily prepare our hearts for Christmas and the Advent season.



Date and Historical Background

The Gospels themselves affirm the Exodus as the work of Moses (Mark 12:26; Luke 20:37). Internal evidence points to its composition near the end of Israel's wilderness journey. Exodus 16:35 notes that the people ate manna for forty years "till they came to the border of the land of Canaan." This suggests Moses finalized the book as Israel camped on the plains of Moab, poised to enter the Promised Land. The first hearers, then, were the second generation—the children of those who had cried out in Egypt, now called to trust the God who rescues, forms, and dwells with His people.

Why It Matters for Us

Exodus is not only Israel's story—it is our story. We too were in bondage, enslaved to sin. We too needed a substitute lamb, blood shed in our place. We too have been led out, not by our own might but by the strong hand of God. And we too are being formed, day by day, into a holy people in whom God's Spirit dwells.

This study will walk us through the God who rescues, the God who forms, and the God who dwells. It will confront our idols, expose our grumbling, and call us to trust God's promises. Most of all, it will point us to Christ—the greater Moses, the true Passover Lamb, the living Presence of God with His people.

Here, then, is the invitation: Enter Exodus. Watch the God who draws near. And discover how His story reshapes our own.

BIRTHS, BONDAGE, AND BASKETS

Exodus 1:1–2:25

ENTERING THE STORY

Exodus opens in silence. Joseph is dead, the generations have passed, and a new king arises who does not know Joseph. Suddenly, blessing turns to bondage. The people multiply, but so does the oppression: forced labor, ruthless slavery, even an edict to kill every Hebrew boy. God's people are suffering, crying out, yet heaven seems quiet.

But beneath the silence, God is at work. Midwives Shiphrah and Puah defy Pharaoh and preserve life. A desperate mother places her baby in a basket, and Pharaoh's own daughter raises the child who will one day confront Egypt. Even in darkness, God is raising up a deliverer.

The message is clear: God's promises are not defeated by oppression. He is present, preserving His people, even when His voice feels hidden.

QUESTIONS FOR THE JOURNEY

- What does the oppression of Israel under Pharaoh teach us about the world's hostility toward God's people?
- Why do Shiphrah and Puah become unexpected heroes of faith? What does their courage teach us?
- How does Moses' birth story (a baby in a basket) highlight God's quiet but sovereign hand at work?
- How does this opening chapter set the stage for God's great rescue?

SEEING CHRIST IN ALL OF SCRIPTURE

Moses' story foreshadows the greater Deliverer. Just as Moses was born under a death threat yet preserved by God, Christ was born under Herod's violence yet protected by divine providence. Both entered the world in weakness, both were preserved for God's mission, and both were sent to bring salvation to God's people. Christ is greater. He does not merely deliver from slavery to Pharaoh but from slavery to sin and death. He is the Redeemer born into darkness, the true Son who embodies God's presence with His people.

SEEKING RENEWAL

Personally

- Where do you feel like God is silent right now? How do these passages of Scripture lead you to trust that He is still at work behind the scenes?
- Who has been a "midwife" figure in your life — someone whose quiet faithfulness has preserved your faith?
- What steps of courage might God be calling you to take in a difficult environment?

Together as a Church

- How can our church embody the courage of Shiphrah and Puah — standing for life and faithfulness in the face of cultural pressure?
- What would it mean for us to trust God's hidden providence when His hand is not immediately visible?
- How can we build resilient institutions that can endure seasons of hardship and continue to bear witness in the city?

PRAYING THE TEXT

- **Adoration:** Praise God as the One who keeps His promises even when He seems silent.
- **Confession:** Admit where fear has led you to compromise or despair.
- **Thanksgiving:** Thank God for the hidden ways He has preserved your life and faith.
- **Intercession:** Pray for courage like the midwives, for deliverance in oppression, and for God to raise up leaders in His timing.
- **Rejoice:** Rejoice that Christ, the true Deliverer, was born into our darkness to bring salvation.

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THE GOD WHO CALLS AND SENDS

Exodus 3:1–4:31

ENTERING THE STORY

Moses is a fugitive, tending sheep in the wilderness. Far from Pharaoh's palace, far from his own people, he has lived for forty years in obscurity. Then, on an ordinary day, he sees an extraordinary sight: a bush on fire that is not consumed. God calls to him from the flames: "*Moses, Moses!*"

God reveals His heart: He has seen His people's suffering, heard their cries, and remembered His covenant. He declares His plan: to deliver them from Egypt and bring them to a good and broad land. And He calls Moses to go.

But Moses resists. He protests his inadequacy, fears rejection, and insists he is not eloquent. God responds not with a pep talk but with a promise: "*I will be with you.*" Then He reveals His name: "*I AM WHO I AM.*" The God who is eternal, self-existent, and faithful will be present with His servant. The mission rests not on Moses's ability but on God's presence.

QUESTIONS FOR THE JOURNEY

- Why does God appear to Moses in a burning bush that is not consumed? What does this teach about His holiness?
- How does God describe His relationship to Israel's suffering (3:7–9)? What does this reveal about His compassion?
- Why is Moses so reluctant to accept God's call? Which of his excuses do you resonate with most?
- How does God's name "*I AM WHO I AM*" anchor both His identity and Moses' mission?

SEEING CHRIST IN ALL OF SCRIPTURE

Moses is the reluctant deliverer, sent to confront Pharaoh. But Christ is the willing Deliverer, sent to conquer sin and death. Where Moses faltered, Christ obeyed perfectly. He is the great "I AM," the eternal Son of God who declared, "*Before Abraham was, I AM*" (John 8:58).

At the end of His ministry, He promised His disciples, "*Behold, I am with you always, to the end of the age*" (Matt. 28:20). Just as God's presence assured Moses, Christ's presence assures us. The mission rests not on our adequacy but on His presence and power.

SEEKING RENEWAL

Personally

- Where do you feel most inadequate or fearful about God's call in your life? How does His presence change your perspective?
- How does God's compassion for Israel in their suffering encourage you in your own struggles?
- What would it look like to step forward in obedience this week, even if you feel weak?

Together as a Church

- How should God's name and presence shape the way we serve Nashville?
- What excuses keep us, as a community, from embracing God's mission in the city?
- How do we build a culture that depends not on human strength but on God's faithful presence?

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CONFRONTING PHARAOH

Exodus 5:1–7:13

ENTERING THE STORY

Moses and Aaron stand before Pharaoh with a simple demand from God: *“Let my people go, that they may hold a feast to me in the wilderness.”* Pharaoh scoffs: *“Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.”* (5:2).

The clash is clear: Pharaoh embodies worldly power, arrogance, and oppression; God asserts His authority through His Word. The result is immediate tension. Instead of freedom, Israel’s burdens grow heavier. They are crushed, and Moses himself is discouraged. Yet God reaffirms His promise: *“Now you shall see what I will do to Pharaoh... I am the LORD.”* (6:1–2).

The stage is set: Pharaoh’s hardened heart will become the backdrop against which God’s glory is displayed.

QUESTIONS FOR THE JOURNEY

- What does Pharaoh’s question (“Who is the LORD?”) reveal about human pride and resistance to God?
- Why does Israel’s suffering increase before deliverance comes? What does this teach us about God’s timing?
- How does God reassure Moses when he falters? What promises does He repeat?
- How does this passage prepare us for the plagues that follow?

SEEING CHRIST IN ALL OF SCRIPTURE

Pharaoh's hard heart represents the powers of sin, Satan, and death that oppose God's kingdom. Just as Moses confronted Pharaoh with God's Word, Christ came to confront and defeat the evil one. At the cross, the power of sin was judged, and in His resurrection, Christ triumphed.

Pharaoh asked, "*Who is the LORD?*" The resurrection answers: Jesus Christ is Lord. He is the greater Deliverer who secures freedom not from Egypt but from the tyranny of sin and death.

SEEKING RENEWAL

Personally

- Where do you see resistance in your own heart to God's Word?
- How do you respond when obedience to God seems to make life harder at first?
- What promises of God can you cling to when your spirit falters?

Together as a Church

- How can we, as a congregation, stand firm against the "Pharaohs" of our age—obstinate people, cultural idols, and powers that deny God's authority?
- What does communal courage look like as we bear witness in Nashville?
- How do we sustain faith when opposition intensifies, trusting that God's purposes will prevail?

PRAYING THE SCRIPTURES

- **Adoration:** Praise God as the sovereign Lord who reigns over every power.
- **Confession:** Admit where pride or fear has resisted His Word.
- **Thanksgiving:** Thank Christ for confronting and defeating sin and Satan at the cross.
- **Intercession:** Pray for courage under opposition and for the church to be a faithful witness.
- **Rejoice:** Rejoice that God's Word cannot be silenced and His purposes cannot fail.

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THE BATTLE OF THE GODS

Exodus 7:14–11:10

ENTERING THE STORY

The confrontation escalates. Pharaoh has hardened his heart, and now the LORD unleashes a series of plagues on Egypt. Water turns to blood, frogs cover the land, gnats and flies swarm, live-stock die, boils break out, hail and locusts devastate, darkness covers the land, and death looms.

Each plague is a declaration that only God is the high King of Heaven. Egypt's gods—the Nile, the frog-headed goddess, the sun god Ra—are exposed as powerless. Pharaoh himself is unmasked as no god at all. The LORD alone is sovereign. His power is unmatched, His word cannot be ignored.

For Israel, the plagues are both a judgment on their oppressors and a prelude to their salvation. For Egypt, they are a dismantling of idols. For us, they remind us that every false god will fall before the living God.

QUESTIONS FOR THE JOURNEY

- How are the plagues more than natural disasters? What false gods do they expose?
- Why does Pharaoh's heart remain hard despite the signs? What does this teach us about the human condition?
- How do the plagues display both God's justice and His mercy?
- How does this passage challenge the idols of our own culture today?

SEEING CHRIST IN ALL SCRIPTURE

The plagues reveal that no power can stand against the LORD. In the New Testament, Christ triumphs over all rulers and authorities, disarming them at the cross (Col. 2:15). Just as the plagues exposed Egypt's gods as frauds, the cross exposes sin, Satan, and death as defeated enemies.

Where Pharaoh's heart was hardened in pride, Christ humbled Himself—even to death on a cross. And His resurrection is the final blow against every idol that claims to rule us.

SEEKING RENEWAL

Personally

- What “gods” compete for your trust and loyalty—comfort, success, money, approval, power?
- How do the plagues remind you of the futility of trusting idols?
- How does Christ's victory over sin and death give you freedom to worship God alone?

Together as a Church

- What idols does our culture (and even the church) bow to? How can we resist them together?
- How should our life as a community demonstrate God's supremacy to the city?
- How do we build institutions that stand firm against cultural idols and embody God's kingdom?

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NASHVILLE FIRST

TAILGATE ★ PARTY ★



TITANS VS TEXANS

SEPT. 28 \ \ AT NOON

BROADWAY CHAPEL & HUB

**CHILI & CORNBREAD
COOK-OFF**

**FREE HOTDOGS &
CHILLI DOGS**

**TAILGATE
SNACKS**

**HALF-TIME
RAFFLE**

**INFLARTABLES
& GAMES**

This isn't just a tailgate—it's a chance to showcase the culture of Nashville First: extending fun, hospitality, and genuine community connection. We can't wait to see you there!



THE PASSOVER: SAVED BY THE BLOOD OF THE LAMB

Exodus 12:1–30

ENTERING THE STORY

The long conflict between the LORD and Pharaoh comes to its climax. Nine plagues of judgement have passed, and Pharaoh has refused to yield. Now God announces the final judgment: the death of every firstborn in Egypt. The weight of sin will not be ignored. But God also provides a way of salvation.

Each household must take a lamb without blemish, kill it at twilight, and spread its blood on the doorposts. That night, when the destroyer passes through, judgment will fall on every house—except those covered by the blood of the lamb. Deliverance comes not because Israel is more righteous, but because God has provided a substitute.

The people are told to eat the lamb in haste, with sandals strapped and staff in hand. They are leaving Egypt forever. The Passover becomes not just a one-night event but a perpetual memorial—an identity-shaping feast for generations to come. God's people will forever be those who live under the blood of the lamb.

QUESTIONS FOR THE JOURNEY

- What details stand out to you in the instructions for the Passover (vv. 1–14)? Why might God have given such careful, repeated directions?
- Why is blood at the very center of this deliverance? What does it teach about sin, judgment, and salvation?

- How does the haste of the meal (sandals, staff, unleavened bread) symbolize Israel's new identity and destiny?
- How does this night change Israel's story—and their future?

SEEING CHRIST IN ALL OF SCRIPTURE

Paul says it plainly: *"Christ, our Passover lamb, has been sacrificed"* (1 Cor. 5:7). Just as Israel's deliverance depended entirely on the blood of a substitute, so our salvation rests not on our worthiness but on Christ's sacrifice. His blood is painted not on wooden doorposts but on the wood of the cross.

The Passover meal pointed forward to the Lord's Supper. Jesus took bread and wine and redefined them around Himself: *"This is my body... This is my blood of the covenant, which is poured out for many"* (Mark 14:22–24). The Lord's Supper is the church's memorial feast, echoing the Passover. Every time we eat and drink, we proclaim: judgment has passed over us, not because of our works, but because of the blood of the Lamb.

SEEKING RENEWAL

Personally

- Do you live in the confidence that Christ's blood fully covers you? Where are you tempted to live as though you must "add" something to His sacrifice?
- How might remembering the Passover strengthen your assurance and give you rest this week?
- If salvation is entirely by substitution, how does that free you from comparison, pride, or despair?

Together as a Church

- How does the Lord's Supper anchor us as a redeemed people? How does it shape our life together?
- What would it look like for our church to live as a "Passover community"—marked by grace, distinct from Egypt, and ready to move at God's call?
- What habits, structures, or rhythms can we cultivate that keep us centered on Christ's sacrifice as our shared identity?

PRAYING THE SCRIPTURES

- **Thanksgiving:** Thank God for salvation by grace alone, through the blood of the Lamb.
 - **Confession:** Admit where we try to add to Christ's work or trust in our own worthiness.
 - **Intercession:** Pray for our church to live as a redeemed, distinct community.
 - **Rejoice:** Celebrate that Christ's blood secures eternal deliverance.
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WAY MAKER

Exodus 13:17–15:21

ENTERING THE STORY

The people have left Egypt, but freedom is not yet secure. Pharaoh changes his mind and pursues with his army. The people of Israel soon find themselves trapped: the sea before them, chariots behind them, terror within them. Their words to Moses drip with fear and sarcasm: *“Was it because there were no graves in Egypt that you brought us out here to die?”* (14:11).

But God will not abandon His people. He tells Moses to stretch out his staff, and the LORD Himself drives back the sea by a strong east wind. The waters part, the people pass through on dry ground, and when Pharaoh’s army pursues, the waters crash down and drown them. Salvation comes not by Israel’s strength but by God’s mighty hand.

The response? Worship. On the far side of the sea, Israel sings: *“The LORD is my strength and my song, and He has become my salvation”* (15:2). The Song of Moses is the first great hymn of redemption, celebrating the God who makes a way where there is no way.

QUESTIONS FOR THE JOURNEY

- How do the people respond when they feel trapped between the sea and the army? What does this reveal about human fear?
- What does God command Moses to do—and what does God Himself do? How does this show the balance of obedience and divine power?

- What images and themes stand out in the Song of Moses (15:1–21)? How does this song declare God’s character?

SEEING CHRIST IN ALL OF SCRIPTURE

The crossing of the sea is both salvation and judgment: salvation for God’s people, judgment on their enemies. In the same way, Christ’s death and resurrection are the decisive “Exodus” for His people. He went down into the waters of death, rose to new life, and opened the way for us to follow Him into freedom.

The manna points to Christ as the Bread of Life; the water from the rock points to Christ as Living Water; the struck rock itself points to Him, smitten for our salvation (1 Cor. 10:4). And the song of Moses anticipates the song of the Lamb in Revelation (Rev. 15:3–4), when the redeemed from every nation will sing of God’s victory through Christ. Our worship now joins in that eternal chorus: the LORD has triumphed gloriously!

SEEKING RENEWAL

Personally

- Where in your life do you feel “trapped”—hemmed in by circumstances, opposition, or fear? How might God be inviting you to trust Him as the Way Maker?
- What would it look like for you to stand still and watch God work, instead of panicking or striving?
- How can you cultivate worship in your daily life as a response to God’s past deliverance?

Together as a Church

- How can our gathered worship be like Israel’s song—declaring God’s triumph, training our hearts for faith, and strengthening our witness to the city?

- What does it look like for us as a community to believe God makes a way when there is no way? How might that affect our mission, our risks, and our faithfulness?
- How can we weave worship and prayer into the institutional fabric of our church—prayer rooms, rhythms, groups—so that future generations keep singing the LORD’s victory?

PRAYING THE TEXT

- **Adoration:** Praise God as the Way Maker, the One who delivers His people.
- **Confession:** Admit where fear or panic has overwhelmed your trust.
- **Intercession:** Pray for our church to embody a worshiping posture, singing God’s triumph together.
- **Rejoice:** Give thanks that Christ has made the ultimate way through death into life.

WISDOM FOR THE JOURNEY

Exodus 18

ENTERING THE STORY

The people have been delivered from Egypt, passed through the sea, and tasted God's provision in the wilderness. But freedom brings new challenges. Moses, the leader chosen by God, finds himself drowning under the weight of responsibility. From morning until evening, he listens to disputes, answers questions, and bears the burdens of the people. It is too much for one man.

Into this strain steps Jethro, Moses' father-in-law. Watching closely, Jethro sees the problem clearly: *"What you are doing is not good. You will surely wear yourselves out, both you and this people with you, for the thing is too heavy for you"* (18:17–18). With wisdom and humility, Jethro counsels Moses to teach the people God's ways, appoint capable and trustworthy leaders, and share the load.

This moment is more than practical advice. It is God's provision of wisdom for the long journey. Deliverance alone is not enough — God forms His people through structure, leadership, and institutions that can endure.

QUESTIONS FOR THE JOURNEY

- What problem does Jethro observe in Moses' leadership? Why is this unsustainable?
- What solution does Jethro propose, and what qualities are essential in those who share the burden?
- How does shared leadership serve not just Moses but the whole community?

- What does this passage reveal about God's care for His people beyond miracles and into daily governance?

SEEING CHRIST IN ALL OF SCRIPTURE

Moses points us forward to Christ, the ultimate Mediator who bears our sin and intercedes for us. But even Moses could not carry the load of the people alone. Christ alone shoulders the full weight of His people, but in His wisdom, He also distributes gifts and responsibilities within His body.

Ephesians 4 tells us that Christ gave pastors, teachers, and leaders "to equip the saints for the work of ministry." The church flourishes not by one exhausted leader but by Christ Himself building up His body, with every part doing its work.

SEEKING RENEWAL

Personally

- Where in your own life are you trying to carry too much alone? What keeps you from asking for help or sharing the load?
- Who are the "Jethros" in your life—trusted voices whose counsel you should listen to?
- What steps can you take to embrace God's wisdom in structures, rhythms, and shared responsibility?

Together as a Church

- What systems and leaders must we strengthen so our church can flourish for decades, not just years?
- How can we identify and raise up leaders who are trustworthy, God-fearing, and servant-hearted?

- What does it mean for our church to build institutions that serve people well, resist burnout, and endure across generations?
- How do we as a body practice shared responsibility in caring for one another?

PRAYING THE TEXT

- **Thanksgiving:** Thank God for providing wisdom, leadership, and structure for His people.
- **Confession:** Admit where we've tried to carry too much alone, or where we've resisted stepping into leadership God has called us to.
- **Intercession:** Pray for leaders in the church to be wise, faithful, and strengthened. Pray for God to raise up new leaders for the future.
- **Rejoice:** Rejoice that Christ bears the ultimate burden, and that His Spirit equips each member of the body.

WILDERNESS WANDERINGS AND GRUMBLINGS

Exodus 16-17

ENTERING THE STORY

The sea has parted, the song has been sung, and the enemies have been overthrown. Israel is free at last—but freedom leads not to paradise, but to wilderness. And in the wilderness, hunger and thirst expose what lies in the heart.

The people grumble: *“If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted...”* (16:3). Delivered slaves now long for slavery again. Their memory of Egypt is distorted, and their gratitude is quickly eroded. Yet God responds with patient provision. Each morning, bread from heaven—manna—appears with the dew. Each evening, quail covers the camp. At Rephidim, water gushes from a rock when Moses strikes it with his staff. And when Amalek attacks, Israel learns that victory comes not from their swords but from God’s power as Moses’ hands are lifted high.

The wilderness is both testing and training. Here, God teaches His people daily dependence, forming them not by nostalgia for Egypt but by gratitude for His present mercy.

QUESTIONS FOR THE JOURNEY

- Why do the people grumble so quickly after their deliverance? What does this reveal about the human heart?
- How does God respond to their complaints—both with discipline (rules for gathering manna) and with grace (daily provision)?

- What lessons should Israel have carried from manna, water, and Amalek? How do these experiences shape faith for the future?
- What role does Moses' intercession play in the battle with Amalek? What does this teach about leadership, prayer, and community?

SEEING CHRIST IN ALL OF SCRIPTURE

Paul writes, "They drank from the spiritual Rock that followed them, and the Rock was Christ" (1 Cor. 10:4). Christ is the Bread of Life who satisfies our hunger (John 6:35) and the Living Water who quenches our thirst (John 7:37–38). He is the Rock struck for our salvation—bearing the blow of judgment so life might flow to His people.

The manna in the wilderness points us to Christ as the true bread from heaven, and the water from the rock points us to Christ as the fountain of eternal life. Our wilderness dependence is fulfilled in Him.

SEEKING RENEWAL

Personally

- Where do you find yourself grumbling right now—longing for an easier past or resenting present difficulties?
- How does remembering God's provision in Christ (daily bread, living water) change your posture toward today's struggles?
- What practices (daily gratitude, journaling, praying the Lord's Prayer) might help you live with dependence on God's provision rather than complaint?

TOGETHER AS A CHURCH

- How do we, as a congregation, resist nostalgia for “Egypt”—longing for comfort or control—instead of pressing into trust in God?
- What might it mean for our church to be visibly dependent on God in the “wilderness” of secular culture?
- How do we build institutions and rhythms that train us—week after week—to rely on God’s daily provision, not our own strength?
- What does the battle with Amalek teach us about the necessity of prayerful intercession in the life of the church?

PRAYING THE SCRIPTURES

- **Confession:** Acknowledge our tendency to grumble rather than trust.
 - **Thanksgiving:** Thank God for His daily provision in Christ, the true Bread and Living Water.
 - **Intercession:** Pray for unity as a church in wilderness seasons, and for leaders to intercede faithfully for the people.
 - **Rejoice:** Rejoice that Christ, struck for us, gives the Spirit like rivers of living water.
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Sunday, October 26 • Noon – 2 p.m.
Broadway Chapel & McGavock Plaza

It's time to get your costumes ready and start inviting your friends—Fall Festival 2025 is almost here! All ages welcome!

Enjoy an afternoon filled with:

- Bounce houses & mega jumps
- Games and prizes
- Live music
- Lunch
- Petting Zoo
- Costumes & Candy galore

Come celebrate, connect, and create lasting memories together.

THE KING AND THE KINGDOM WAY

Exodus 20:1–21

ENTERING THE STORY

The people of Israel, freshly freed from Egypt, now stand at the foot of Mount Sinai. The mountain trembles, thunder roars, lightning flashes, and a thick cloud descends. Out of the fire and the storm, God speaks—not just to Moses, but to all the people.

What we see is a picture of the gospel: first we are set free from slavery, then we are told how to live. The first words He utters are not rules, but relationship: *“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.”* Obedience flows from redemption. Grace comes before law.

Then God gives the Ten Commandments, the covenant way of life for His people. These are not arbitrary restrictions but the way of holiness that reflects His character. They show what it means to love God and love neighbor. Yet as the mountain shakes, the people tremble. God’s holiness exposes their need for grace, and they beg for a mediator to stand between them and this consuming fire.

QUESTIONS FOR THE JOURNEY

- Why does God begin with redemption before giving the commandments? What does this order teach us about grace and obedience?
- How do the Ten Commandments reveal God’s holiness? Which commandment stands out most to you right now?
- What do the people’s fear and request for a mediator (20:18–

19) show us about the gap between God's holiness and human sinfulness?

- How do the commandments both guide God's people and expose their need for His mercy?

SEEING CHRIST IN ALL OF SCRIPTURE

Christ is the true King who perfectly fulfills the law. He embodies the covenant way in flawless love for God and neighbor. On the mountain of the Sermon on the Mount, He does not abolish the law but fulfills it, deepening its meaning and writing it on our hearts by His Spirit.

Where Israel trembled at Sinai, Hebrews tells us we have come to a greater mountain—Zion—through the blood of Christ, our Mediator (Heb. 12:18–24). He bridges the gap between God's holiness and our sin, fulfilling the law's demands and giving us His righteousness.

SEEKING RENEWAL

Personally

- Which commandment confronts you most directly right now—in your work, your relationships, your thoughts, or your desires?
- How do you respond when God's holiness exposes your weakness? Do you run from Him in fear, or to Christ in faith?
- What rhythms in your life help you live as one set apart for God?

Together as a Church

- How should our community's life display God's kingdom ethic in the city? What would it look like for us to be a people known for holiness, justice, and love?

- How can our structures and practices as an institution embody God's covenant way—not just as individuals, but together?
- In what ways does our city need to see a living picture of the Ten Commandments embodied in the church's life?

PRAYING THE SCRIPTURES

- **Adoration:** Praise God for His holiness and for revealing His ways.
- **Confession:** Acknowledge where we fall short of His commands.
- **Thanksgiving:** Thank Christ for fulfilling the law on our behalf.
- **Intercession:** Pray for our church to embody holiness together as a witness to the city.
- **Rejoice:** Rejoice that in Christ, we are a people redeemed and empowered to walk in God's ways.



Deacon Ordination Service

**SUNDAY, NOVEMBER 2, 2025 • IN THE EVENING
NASHVILLE FIRST SANCTUARY**

We invite you to a meaningful evening as we gather for the Deacon Ordination Service—a time of commissioning and setting apart newly elected deacons before they begin their terms of service.

The service will include:

- Words of encouragement from deacons and members of the congregation
- Congregational affirmation of the new deacons
- The sacred act of laying on of hands

This is a holy moment in the life of our church, as we celebrate leaders stepping into their calling to serve Christ's body. Your presence is a vital sign of support and a reminder that leadership in the church is always a shared journey of faith.

Join us as we pray, affirm, and celebrate together.

PEOPLE, PRESENCE, POWER, PRIESTS

Exodus 25:1–22

ENTERING THE STORY

The smoke of Sinai still lingers in memory. God has given His covenant commands, and now He gives instructions for something astonishing: *“Let them make me a sanctuary, that I may dwell in their midst”* (25:8).

The tabernacle is more than architecture; it is theology in fabric and gold. The ark of the covenant, overlaid with pure gold, becomes the throne of the invisible King. The mercy seat, overshadowed by cherubim, is the place where atonement is made. The lampstand, shaped like a tree, recalls Eden’s garden. Every detail whispers: the holy God chooses to draw near.

The tabernacle is portable holiness—a moving temple that goes with the people in the wilderness. It teaches that God is not distant. He is present. Yet He is not tame. His presence dwells only on His terms: through covenant, priesthood, sacrifice, and mercy.

QUESTIONS FOR THE JOURNEY

- Why does God command His people to build a tabernacle? What does this reveal about His heart?
- What does the ark of the covenant symbolize about God’s reign, His covenant, and His holiness?
- How does the mercy seat (25:17–22) display both God’s holiness and His mercy?
- How does the balance of holiness and nearness in the tabernacle help us understand God’s character?

SEEING CHRIST IN ALL OF SCRIPTURE

The tabernacle was a shadow; Christ is the substance. *“The Word became flesh and dwelt (literally, tabernacled) among us”* (John 1:14). He is the true temple, the presence of God in human flesh. The ark pointed to His reign, the mercy seat to His atonement, the lampstand to His light.

In Christ, God’s presence is no longer confined to a tent or a temple but has come among us. And by His Spirit, He makes the church His dwelling place—a living temple where His presence is known and displayed in the world.

SEEKING RENEWAL

Personally

- Do you live with a daily awareness that God dwells with you in Christ? How might that change your sense of security, purpose, or worship?
- What practices might help you cultivate a greater awareness of God’s presence (prayer, Scripture, Sabbath)?
- How does remembering the mercy seat help you rest in Christ’s finished atonement?

Together as a Church

- How can our congregation reflect God’s presence in the city? In what ways are we called to be a dwelling place of the Spirit?
- What does it mean for us to be both holy (set apart) and near (present in the world)?
- How do we build institutions and rhythms that embody God’s presence—not just for ourselves, but for the good of our city?

PRAYING THE SCRIPTURES

- **Adoration:** Praise God for His holiness and His nearness.
- **Confession:** Acknowledge where we forget His presence or treat it casually.
- **Thanksgiving:** Thank Christ for being our true temple and mercy seat.
- **Intercession:** Pray for our church to embody God's presence in the city—so that people would encounter Him through us.
- **Rejoice:** Rejoice that one day God's dwelling will be with His people forever (Rev. 21:3).

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FORGETTING, FAILING, AND RENEWAL

Exodus 32–34

ENTERING THE STORY

Moses ascends the mountain to meet with God, receiving covenant commands and plans for God's dwelling place. But while he lingers in God's presence, the people grow impatient. Their hearts reveal a deeper restlessness: "Make us gods who shall go before us" (32:1). Aaron yields, and the golden calf is fashioned. Israel bows before it, proclaiming, *"These are your gods, O Israel, who brought you up out of the land of Egypt!"*

At Sinai's basecamp, the covenant is broken almost as soon as it's made. The people exchange the glory of God for an image made of gold. God's anger burns, threatening to consume them. Moses intercedes, pleading God's promises and God's name. Judgment falls, but mercy remains. The tablets are shattered, but Moses returns to the mountain to stand between God and His people once more.

In response, God renews the covenant and reveals His character to Moses: *"The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness"* (34:6). Even in failure, renewal is possible because God's mercy triumphs.

QUESTIONS FOR THE JOURNEY

- Why do people turn to idols so quickly? What does this show us about human impatience and misplaced trust?
- What does Moses' intercession teach us about leadership, mediation, and the cost of standing in the gap?

- How does God reveal His heart in Exodus 34:6–7? What does this self-disclosure mean for us today?
- How does this story hold together the seriousness of sin, the reality of judgment, and the wonder of mercy?

SEEING CHRIST IN ALL OF SCRIPTURE

Moses points us forward to a greater Mediator. Christ not only intercedes with words but lays down His life to secure mercy for His people. Where Israel's sin shattered the covenant tablets, Christ establishes a new covenant, written not on stone but on hearts by the Spirit.

At the cross, judgment falls, but mercy triumphs. Christ is the One through whom the covenant is renewed, and God's steadfast love is poured out without measure.

SEEKING RENEWAL

Personally

- Where are you tempted to build “golden calves” when God feels slow—turning to comfort, career, approval, or control for security?
- How do you need to rest in Christ's intercession for you, instead of scrambling to cover your failures?
- What practices help you remember God's mercy and keep you from forgetting His faithfulness?

Together as a Church

- How do we guard against institutional idolatry—trusting in methods, leaders, or success rather than God's presence?

- What would it look like for us to practically encourage one another when God's deliverance is taking longer than we are comfortable with? How can we leverage practical encouragements to resist the pull to idolatry?
- How do we structure our life and mission so that everything flows from God's mercy and character, not from human ingenuity?

PRAYING THE SCRIPTURES

- **Confession:** Acknowledge our idols and our tendency to forget God.
- **Thanksgiving:** Thank God for Christ's intercession and His covenant mercy.
- **Intercession:** Pray for renewal in our church, that God would shape us by His character.
- **Rejoice:** Rejoice that God's steadfast love and faithfulness outlast our failures.

“SHOW ME YOUR GLORY”

Exodus 33:12–23; 34:1–9

ENTERING THE STORY

The golden calf has shattered the covenant. Israel has failed. God threatens to send them to the land with an angel but without His presence. For Moses, this is unthinkable. He pleads:

“If your presence will not go with us, do not bring us up from here” (33:15). More than the land, more than blessing, God’s people need God Himself.

In boldness, Moses prays: *“Show me your glory.”* And God answers—not with dazzling light alone, but with words: *“The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness”* (34:6). God’s glory is His character, revealed in mercy and love.

The story of Exodus ends not with Israel’s perfection, but with God’s presence renewed. This longing — for God to be with His people — is what Advent proclaims fulfilled: the Word became flesh, and we have seen His glory.

QUESTIONS FOR THE JOURNEY

- Why does Moses insist that God’s presence is essential? What does this teach us about what matters most in the Christian life?
- What is bold or surprising about Moses’ request to see God’s glory?
- How does God answer? Why is His character (34:6–7) the true revelation of His glory?
- How does this moment prepare us for the coming of Christ?

SEEING CHRIST IN ALL OF SCRIPTURE

John 1:14 echoes this scene directly: “The Word became flesh and dwelt among us, and we have seen His glory.” The glory that Moses glimpsed is fully revealed in Christ. He is Immanuel—God with us. His presence is our hope, His mercy our covering, His steadfast love our song.

At the cross, God’s glory shines brightest: His justice and mercy meet, His love and faithfulness embrace. And by the Spirit, His presence dwells with us now, preparing us for the day when the earth will be filled with the knowledge of His glory.

SEEKING RENEWAL

Personally

- Where do you need to believe that God’s glory is not distant but near in Christ?
- How does knowing God’s character—merciful, gracious, steadfast in love—give you hope this week?
- What daily spiritual habits do you practice (bible reading, prayer, Scripture, silence) that help you cultivate a deeper awareness of God’s presence?

Together as a Church

- How can our congregation embody God’s presence in the city so that neighbors encounter Him through our lives together?
- What does it mean to be a Spirit-filled community marked not by perfection but by God’s mercy and steadfast love?
- As we move into Advent, how does our worship prepare us to welcome Christ, the fullness of God’s glory with us?

PRAYING THE SCRIPTURES

- **Adoration:** Praise God for His glory revealed in His mercy and steadfast love.
- **Confession:** Acknowledge where we have settled for blessings without His presence.
- **Thanksgiving:** Thank Christ for being Immanuel—God with us.
- **Intercession:** Pray for our church to radiate God's presence in our city.
- **Rejoice:** Anticipate the day when God's glory will fill all creation.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. At the bottom of the page, there is a decorative wavy pattern in a light blue or grey color. The overall appearance is that of a clean, unused piece of stationery.

“GOD WITH US”

The Promise of God’s Presence. Fulfillment in Jesus Christ.

For twelve weeks, we have watched the God who rescues, forms, and dwells. Exodus has shown us the God who delivers His people from bondage, who forms them in covenant, and who descends in glory to dwell in their midst. Advent now takes up that longing and leads us to its fulfillment. The same God who filled the tabernacle with His presence has come down in an even greater way. He has entered the ordinary — born in Bethlehem, laid in a manger, God with us.

This Advent season, we will trace the promises of His presence — light breaking into darkness, a shepherd to lead His people, joy sung in the night sky, peace provided at the table, glory revealed in the Word made flesh. From Exodus to Advent, from wilderness to manger, the story crescendos here: the God who draws near has come to dwell with us.





NASHVILLE
FIRST BAPTIST CHURCH

GOD RESCUES

“I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians.”

EXODUS 6:7

GOD FORMS

“You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.”

EXODUS 15:13

GOD DWELLS

And God spoke all these words, saying,
“I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.
“You shall have no other gods before me.”

EXODUS 20:1-2

“Exodus: The God Who Draws Near” Study Guide was written by
Nashville First’s Senior Pastor Dr. Thomas West.
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Unless otherwise noted, printed Scripture passages
are from the English Standard Version (ESV).