

Into the Wild

☀️ Lord, the Lord
is good merciful and
gracious, and abounding
in faithfulness, keeping
for thousands, forgiving
transgression and sin,
his mercies clear the guilt
of the fathers
and the children
and the earth.

the story of how God saves his people and journeys with them into the wild

Into *the* *wild*

This Journal Belongs To:



PRACTICES

Practices are rhythms we put in our life that, over time, form all of who we are.



Scripture quotations are taken from the Holy Bible, English Standard Version®, ESV®. Copyright © 1973, 1978, 1984, 2011 by Biblica Inc.™ Used by permission of Zondervan. All rights reserved worldwide. (www.zondervan.com). The "ESV" and "English Standard Version" are trademarks registered in the United States Patent and Trademark Office by Biblica Inc.™

Published by The Journey West County (thejourney.org) in 2026. | 1st Printing

Writers

Tim Holley, Lindsay DeBord, Landon Brewer

Editor

Lindsay DeBord

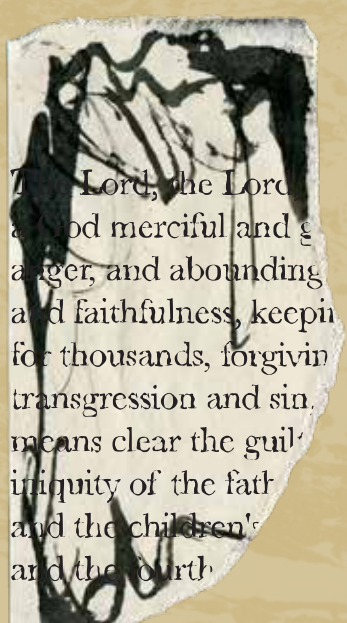
Design

Landon Brewer

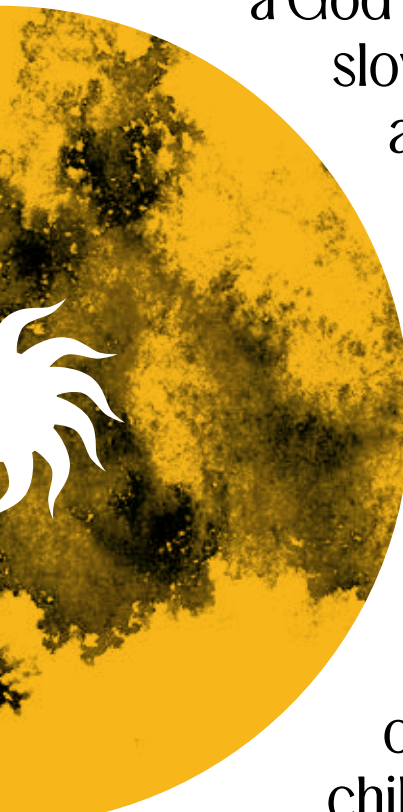
**Becoming apprentices of Jesus by
being with,
being transformed by,
and partnering with
Him.**



The Lord, the Lord,



The Lord, the Lord,
a God merciful and
gracious, and abounding
in kindness and
faithfulness, keepin
for thousands, forgivin
transgression and sin.
He means clear the guilt
iniquity of the fath
and the children's
and the fourth



a God merciful and gracious,
slow to anger, and
abounding in steadfast
love and faithfulness,
keeping steadfast
love for thousands,
forgiving iniquity and
transgression and sin,
but who will by no
means clear the guilty,
visiting the iniquity
of the fathers on the
children and the children's
children, to the third and the
fourth generation.



The book of Exodus is far more than a collection of familiar children's stories. For many of us, Exodus brings to mind baby Moses in a basket, the ten plagues, the parting of the Red Sea, the golden calf, and Israel wandering in the wilderness. These stories have become so familiar that it's easy to lose sight of their humanity, their weight, and their relevance.

But Exodus isn't just Israel's story; it mirrors our own story. Though we are separated from Israel by thousands of years and a vastly different culture, the themes of Exodus are remarkably familiar. Like Israel, we question God's sovereignty, resist His pursuit of us, and struggle to understand what it means to live as a rescued people.

Over the course of 13 weeks, we'll journey through Exodus and discover that God's rescue was never simply about freedom from oppression; it was always about relationship. As God draws His people into His presence, we'll see that the deepest longing of every human heart is to know and be known by our Creator. Yet that invitation is met with resistance, both around us and within us. **Together, we'll learn what it means to trust Him in the wilderness, follow Him in obedience, and live as a people shaped by His presence.**



This is the Word of the Lord.

It is absolutely true & given to you in love.

What an incredible truth. We say these words every week before hearing God's Word preached, but pause for a moment and consider what they mean. The God of the universe speaks. He speaks truth into your life, and He speaks it in love.

The book of Exodus tells the story of the nation of Israel. It's a remarkable story filled with moments of rescue, failure, faithfulness, and redemption. But it is more than history or a collection of lessons. Through these pages, the Holy Spirit is speaking—to us and to you.

We get it. Finding time to read Scripture can be difficult, and the Old Testament can feel especially intimidating. After all, it is an ancient text about a people, culture, and place that seem far removed from St. Louis in 2026.

And yet, 2 Timothy 3:16–17 reminds us:

”All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be complete, equipped for every good work.”

If that's true—and if we truly desire to apprentice our lives to Jesus—then we must approach Exodus as more than a history book. We must receive it as a means of transformation.

Reading Scripture is more than an intellectual exercise, an information download, or a source of inspiration. It is an opportunity to commune with God. He desires to meet with you. Unlike Moses, we don't have to climb a mountain to encounter God's presence. Through Jesus, we simply create space to meet with Him. That's why we call these spiritual disciplines **Practices**. We are learning how to live like Jesus. Like

any new skill, reading Scripture can feel awkward, frustrating, or confusing. You may wonder if you're doing it right. That's normal. This is one reason community and gathering together each Sunday are so important. Throughout the week, you practice reading Scripture, praying, listening, and reflecting. Then you come together with others to learn, encourage one another, and grow together.

With that in mind, here are a few practical ways we're inviting you to practice reading the book of Exodus with us.



Read the Whole Story

Yes, the whole thing. Exodus has 40 chapters. Over the course of a week, read the entire book in manageable sections. The goal isn't deep study—it's simply to read. You'll be surprised how much you notice when you experience the story as a whole and begin to see its major themes unfold.



If long-form reading is difficult for you, consider listening instead. There are several excellent Bible audio apps available. One of our favorites is Streetlights. **You can listen wherever you get your podcasts or find a link at thejourney.org/exodus.**



Prepare for Sunday

One of the best ways to deepen your experience on Sunday morning is to read the upcoming sermon passage before it's preached.

On the next page, you'll find the weekly reading schedule. Set aside some time on Wednesday or Thursday to slowly read and reflect on that week's passage. Coming prepared will transform the way you hear and engage with the sermon.



R.E.A.P.

If you're not sure how to study the Bible, you're not alone. Many people aren't. That uncertainty often leads to frustration, shame, and eventually inaction. But if we are going to apprentice ourselves to Jesus, we must embrace the challenge of learning. And here's the good news: you can do this.

One simple way to practice reading Scripture is to use the acronym **R.E.A.P**. Remember, this is a practice, not a formula. The goal isn't simply to gain more knowledge but to create space to encounter God and be transformed by His Spirit.

01_Read

As you open your Bible, remove distractions and begin with a moment of silence. Pray a simple prayer: "Come, Holy Spirit."

There's nothing magical about those words. They're simply an acknowledgment that you need the Holy Spirit to guide your heart and your attention. Then slowly read the passage. Let the words settle in your heart. If time allows, read it more than once. You'll often notice something new with each reading.

02_Examine

After reading, ask questions that help you understand what's happening in the passage.

- **What does this passage reveal about God and His character?**
- **What do the main characters get right? What do they get wrong? Why?**
- **What confuses or challenges me about this passage?**

03_Apply

Every passage was written to a specific audience in a particular place and time. But through the Holy Spirit, God is also speaking to us today.

Ask yourself:

- **What is God inviting me to believe?**
- **What is He inviting me to do?**
- **How can I respond as an apprentice of Jesus?**

04_Prayer

Just as you began with prayer, end with prayer. Bring your questions, struggles, gratitude, and hopes before God. Thank Him for His presence. Ask Him to continue speaking. Then spend a few moments in silence, listening. Allow what you've read to become a conversation with God—not just something you've learned, but Someone you've encountered.

<u>August 30</u>	<u>Exodus 1:1-8</u>
<u>September 6</u>	<u>Exodus 1:9-2:10</u>
<u>September 13</u>	<u>Exodus 2:11-3:15</u>
<u>September 20</u>	<u>Exodus 3:16-20</u>
<u>September 27</u>	<u>Exodus 11:1-10</u>
<u>October 4</u>	<u>Exodus 13:17-18</u> <u>& 14:21-22</u>

<u>October 11</u>	<u>Exodus 16:1-15</u>
<u>October 18</u>	<u>Exodus 19:3-7</u>
<u>October 25</u>	<u>Exodus 25:1-9</u>
<u>November 1</u>	<u>Exodus 28:1-12</u>
<u>November 8</u>	<u>Exodus 33:12-23</u>
<u>November 15</u>	<u>Exodus 34:1-8, 27-28</u>
<u>November 22</u>	<u>Exodus 34:29-35</u> <u>& 40:34-38</u>

Exodus

by the numbers

40

CHAPTERS

1,213

VERSES

32,700+

WORDS

ONE

YEAR

Exodus covers roughly one year of Israel's history from leaving Egypt to the completion of the Tabernacle.

Moses was
80 years
old when he
confronted
Pharaoh

40 years in Egypt.

40 years in Midian.

40 years in the wilderness.

1 / 3

Approximately one-third of the book of Exodus is devoted to the construction of the Tabernacle.



3 Months

The journey from Egypt to Mount Sinai took approximately three months.

2.5 million

Scholars estimate the total population of Israel was between 2 and 2.5 million people.

This is the equivalent of the entire state of Nebraska.



From Egypt to Mount Sinai, Israel likely traveled about

250 - 350 miles.

This is equivalent to walking from St. Louis to Chicago.

100 miles

A group this large would have likely stretched for more than 100 miles.

Exodus 1:1-8

ISRAEL INCREASES GREATLY IN EGYPT

¹These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ²Reuben, Simeon, Levi, and Judah, ³Issachar, Zebulun, and Benjamin, ⁴Dan and Naphtali, Gad and Asher. ⁵All the descendants of Jacob were seventy persons; Joseph was already in Egypt. ⁶Then Joseph died, and all his brothers and all that generation. ⁷But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

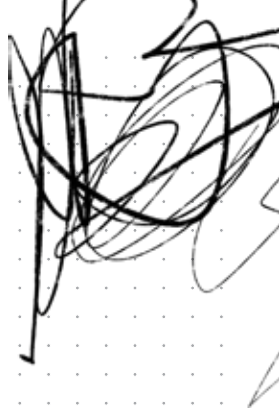
PHARAOH OPPRESSES ISRAEL

⁸Now there arose a new king over Egypt, who did not know Joseph.

SERMON DETAILS

August 30 | Learn more at thejourney.org/sermons

Into the wild



Exodus 1:9-2:10

PHARAOH OPPRESSES ISRAEL

⁹ And he said to his people, “Behold, the people of Israel are too many and too mighty for us. ¹⁰ Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” ¹¹ Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. ¹² But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. ¹³ So they ruthlessly made the people of Israel work as slaves ¹⁴ and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

¹⁵ Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphras and the other Puah, ¹⁶ “When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” ¹⁷ But the midwives feared God and did not do as the king of Egypt

commanded them, but let the male children live. ¹⁸ So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” ¹⁹ The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.” ²⁰ So God dealt well with the midwives. And the people multiplied and grew very strong. ²¹ And because the midwives feared God, he gave them families. ²² Then Pharaoh commanded all his people, “Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live.”

THE BIRTH OF MOSES

2 Now a man from the house of Levi went and took as his wife a Levite woman. ² The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. ³ When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among

Into the Wild

the reeds by the river bank. ⁴ And his sister stood at a distance to know what would be done to him. ⁵ Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. ⁶ When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children." ⁷ Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" ⁸ And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. ⁹ And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. ¹⁰ When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."

SERMON DETAILS

September 6 | Learn more at thejourney.org/sermons

Exodus 2:11-3:15

MOSES FLEES TO MIDIAN

¹¹ One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. ¹² He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. ¹³ When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” ¹⁴ He answered, “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.” ¹⁵ When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.

¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. ¹⁸ When they came home to their father Reuel, he said, “How is it that you have come

home so soon today?” ¹⁹ They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.” ²⁰ He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may eat bread.” ²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. ²² She gave birth to a son, and he called his name Gershom, for he said, “I have been a sojourner in a foreign land.”

GOD HEARS ISRAEL'S GROANING

²³ During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. ²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. ²⁵ God saw the people of Israel—and God knew.

THE BURNING BUSH

3 Now Moses was keeping the flock of his father-in-law, Jethro,

the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. ² And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. ³ And Moses said, "I will turn aside to see this great sight, why the bush is not burned." ⁴ When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." ⁵ Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." ⁶ And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

⁷ Then the Lord said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, ⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. ⁹ And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. ¹⁰ Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt." ¹¹ But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" ¹² He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

¹³ Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" ¹⁴ God said to Moses, "I am who I am." And he said, "Say this to the people of Israel: 'I am has sent me to you.'" ¹⁵ God also said to Moses, "Say this to the people of Israel: 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations.

SERMON DETAILS

September 13 | Learn more at thejourney.org/sermons

☼ Exodus 3 is one of the defining theological moments in all of Scripture. God tells Moses His covenant name, "Yahweh". Whenever you see "LORD" in all capital letters, it means "Yahweh". This happens almost 400 times in Exodus.

Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." And he said, "Say this to the people of Israel: 'I am has sent me to you.'"

Exodus 3:13-14

The background is a complex abstract composition. It features a dense network of thin, overlapping lines in bright yellow and a darker, blood-red color. These lines are drawn in a chaotic, scribbled manner, creating a sense of movement and energy. In the center, there is a faint, light-colored outline of a human face, which appears to be a negative space or a subtle watermark. The overall effect is one of intense, swirling energy and emotional intensity.

**I AM
WHO
I AM**

Exodus 3:16-20

¹⁶ Go and gather the elders of Israel together and say to them, 'The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt," ¹⁷ and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'" ¹⁸ And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.' ¹⁹ But I know that the king of Egypt will not let you go unless compelled by a mighty hand. ²⁰ So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go.

SERMON DETAILS

September 20 | Learn more at thejourney.org/sermons

Into the wild



Chapter 3

Filling *the* Gap

Chapter 11

You may notice that our preaching schedule jumps from Exodus 3 to Exodus 11. There is so much good material in between, but if we followed the story verse by verse, we would probably be in Exodus until next summer! This brief recap will help fill in the gap. Still, it is worth setting aside some time to read or listen to the whole book of Exodus.

After God calls Moses at the burning bush, Moses and Aaron return to Egypt with a simple message for Pharaoh:

"Let my people go."

Pharaoh refuses. Instead of releasing Israel, he increases their workload, making life even harder. But God reminds Moses that He is faithful to His covenant and promises to rescue His people. What follows are the first nine plagues. Each plague demonstrates God's power over Egypt, exposes the emptiness of its false gods, and confronts Pharaoh's pride. Yet Pharaoh repeatedly hardens his heart and refuses to obey.

Throughout these chapters, the same message is repeated again and again:

*"Then you will know
that I am the LORD."*

The Exodus is about more than Israel's freedom. God is revealing His character—to Israel, to Egypt, and to the nations. He alone is the true King. As you read, watch for these key themes: God's Power, God's Presence, Hard Hearts, and God's Faithfulness.

By the end of chapter 11, everything is set for the Passover—the defining act of Israel's redemption and a powerful foreshadowing of Jesus, our true Passover Lamb.

Exodus 11:1-10

A FINAL PLAGUE THREATENED

The Lord said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely.”² Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”³ And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

⁴ So Moses said, “Thus says the Lord: ‘About midnight I will go out in the midst of Egypt,’⁵ and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle.”⁶ There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again.⁷ But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.’⁸ And all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger.⁹ Then the Lord said to Moses, “Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.”

¹⁰ Moses and Aaron did all these wonders before Pharaoh, and the Lord hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.

SERMON DETAILS

September 27 | Learn more at thejourney.org/sermons

Into the wild

Exodus 13:17-18 & 14:21-22

PILLARS OF CLOUD AND FIRE

¹⁷When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, “Lest the people change their minds when they see war and return to Egypt.” ¹⁸ But God led the people around by the way of the wilderness toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle.

14

²¹ Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

SERMON DETAILS

October 4 | Learn more at thejourney.org/sermons

Into the wild

Exodus 16:1-15

BREAD FROM HEAVEN

¹ They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. ² And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, ³ and the people of Israel said to them, “Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

⁴ Then the Lord said to Moses, “Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not.

⁵ On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily.” ⁶ So Moses and Aaron said to all the people of Israel, “At evening you shall know that it was the Lord who brought you out of the land of Egypt, ⁷ and in the morning you shall see the glory of the Lord, because he has heard your grumbling against the Lord. For what are we, that you grumble against us?” ⁸ And Moses said, “When the Lord gives you in the evening meat to eat and in the morning bread to the full, because the Lord has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the Lord.”

⁹ Then Moses said to Aaron, “Say to the whole congregation of the people of Israel, ‘Come near before the Lord, for he has heard your grumbling.’” ¹⁰ And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud. ¹¹ And the Lord said to Moses, ¹² “I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with

Into the Wild

bread. Then you shall know that I am the Lord your God.”

¹³ In the evening quail came up and covered the camp, and in the morning dew lay around the camp. ¹⁴ And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. ¹⁵ When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the Lord has given you to eat.

SERMON DETAILS

October 11 | Learn more at thejourney.org/sermons

Exodus 19:3-7

³ while Moses went up to God. The Lord called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: ⁴ ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”

⁷ So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him.

SERMON DETAILS

October 18 | Learn more at thejourney.org/sermons

Into the wild

Exodus 25:1-9

CONTRIBUTIONS FOR THE SANCTUARY

The Lord said to Moses, ² “Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me. ³ And this is the contribution that you shall receive from them: gold, silver, and bronze, ⁴ blue and purple and scarlet yarns and fine twined linen, goats' hair, ⁵ tanned rams' skins, goatskins, acacia wood, ⁶ oil for the lamps, spices for the anointing oil and for the fragrant incense, ⁷ onyx stones, and stones for setting, for the ephod and for the breastpiece. ⁸ And let them make me a sanctuary, that I may dwell in their midst. ⁹ Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.

SERMON DETAILS

October 25 | Learn more at thejourney.org/sermons

Into the wild

Exodus 28:1-12

THE PRIESTS' GARMENTS

“Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar. ² And you shall make holy garments for Aaron your brother, for glory and for beauty. ³ You shall speak to all the skillful, whom I have filled with a spirit of skill, that they make Aaron's garments to consecrate him for my priesthood. ⁴ These are the garments that they shall make: a breastpiece, an ephod, a robe, a coat of checker work, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests. ⁵ They shall receive gold, blue and purple and scarlet yarns, and fine twined linen.

⁶ “And they shall make the ephod of gold, of blue and purple and scarlet yarns, and of fine twined linen, skillfully worked. ⁷ It shall have two shoulder pieces attached to its two edges, so that it may be joined together. ⁸ And the skillfully woven band on it shall be made like it and be of one piece with it, of gold, blue and purple and scarlet yarns, and fine twined linen. ⁹ You shall take two onyx stones, and engrave on them the names of the sons of Israel, ¹⁰ six of their names on the one stone, and the names of the remaining six on the other stone, in the order of their birth. ¹¹ As a jeweler engraves signets, so shall you engrave the two stones with the names of the sons of Israel. You shall enclose them in settings of gold filigree. ¹² And you shall set the two stones on the shoulder pieces of the ephod, as stones of remembrance for the sons of Israel. And Aaron shall bear their names before the Lord on his two shoulders for remembrance.

SERMON DETAILS

November 1 | Learn more at thejourney.org/sermons

Into the wild

Exodus 33:12-23

MOSES' INTERCESSION

¹² Moses said to the Lord, “See, you say to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ ¹³ Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people.” ¹⁴ And he said, “My presence will go with you, and I will give you rest.” ¹⁵ And he said to him, “If your presence will not go with me, do not bring us up from here.

¹⁶ For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?”

¹⁷ And the Lord said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name.”

¹⁸ Moses said, “Please show me your glory.” ¹⁹ And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The Lord.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. ²⁰ But,” he said, “you cannot see my face, for man shall not see me and live.” ²¹ And the Lord said, “Behold, there is a place by me where you shall stand on the rock, ²² and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. ²³ Then I will take away my hand, and you shall see my back, but my face shall not be seen.”

SERMON DETAILS

November 8 | Learn more at thejourney.org/sermons

Into the wild

Exodus 34:1-8, 27-28

MOSES MAKES NEW TABLETS

The Lord said to Moses, “Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. ² Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. ³ No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.” ⁴ So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone. ⁵ The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. ⁶ The Lord passed before him and proclaimed, “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.” ⁸ And Moses quickly bowed his head toward the earth and worshiped.

²⁷ And the Lord said to Moses, “Write these words, for in accordance with these words I have made a covenant with you and with Israel.” ²⁸ So he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

SERMON DETAILS

November 15 | Learn more at thejourney.org/sermons

Into the wild

Exodus 34:29-35 & 40:34-38

THE SHINING FACE OF MOSES

²⁹ When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. ³⁰ Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. ³¹ But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. ³² Afterward all the people of Israel came near, and he commanded them all that the Lord had spoken with him on Mount Sinai. ³³ And when Moses had finished speaking with them, he put a veil over his face.

³⁴ Whenever Moses went in before the Lord to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, ³⁵ the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.

40

THE GLORY OF THE LORD

³⁴ Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. ³⁵ And Moses was not able to enter the tent of

SERMON DETAILS

November 22 | Learn more at thejourney.org/sermons

Into *the wild*

meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle. ³⁶ Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. ³⁷ But if the cloud was not taken up, then they did not set out till the day that it was taken up. ³⁸ For the cloud of the Lord was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

Chapter 35

Filling *the* Gap

Chapter 40

Into the wild

After Israel's rebellion with the golden calf, God renews His covenant with His people and invites them to build the Tabernacle—the place where His presence will dwell among them. The people respond with remarkable generosity, bringing so many offerings that Moses eventually tells them to stop. Skilled craftsmen carefully build everything exactly as God commanded: the Ark of the Covenant, the table, the lampstand, the altar, the priestly garments, and every detail of the Tabernacle. One phrase is repeated throughout these chapters:

*"As the LORD
commanded Moses."*

Unlike the golden calf, where Israel worshiped according to their own desires, the Tabernacle is built in faithful obedience to God's instructions. Their obedience reflects hearts that are being transformed.

Finally, after the work is completed, God's glory fills the Tabernacle. The cloud settles over it by day, and fire appears within it by night. The God who rescued Israel from slavery now dwells in the midst of His people.

The book of Exodus ends not simply with a nation set free, but with a holy God living among a redeemed people. From beginning to end, Exodus reminds us that God's ultimate purpose is not only to rescue His people from slavery but to bring them into His presence.

The tragedy of this story, however, is that despite it all, it still wasn't enough. Disobedience continued, ritual overtook worship, and sin tainted all that was built, destroyed, and rebuilt. Israel needed more than God's presence around them; they needed new hearts and a new spirit. The prophet Ezekiel says, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh." (Ezekiel 36:26)

What Israel needed, and what we still need today, is God's presence with us in such a way that leads to total and complete transformation. What we need is Immanuel: God with us.

