Unit 6, Session 2

A Place for God’s Presence

Summary and Goal
In this session, we will trace the construction of the tabernacle, God’s place of dwelling among His people. We will see that God provided the resources for the tabernacle and moved the hearts of His people to obey the instructions He had given them through Moses. Then we will see that when their work was done and completed according to God’s plan, God came to dwell with His people. However, we will also see that God had a better way to dwell with His people—a way that was realized in the person of Jesus Christ.

Session Outline
1. God provides the resources for the tabernacle by moving in the hearts of His people (Ex. 36:2-7).
2. God builds the tabernacle through the obedience of His people (Ex. 39:42-43).
3. God fills the tabernacle with His presence (Ex. 40:34-38).

Session in a Sentence
God desires to be with His people and made a way for sinful people to be with their holy God.

Christ Connection
God instructed the Israelites to build a tabernacle so that He could dwell with them. God wants to be with His people. For this reason, God would later send His Son to “tabernacle,” or dwell, with us in order to bring us into His presence.

Missional Application
Because we are the people in whom God dwells, we manifest His glorious presence and bear the fruit that comes from the Holy Spirit so that through faith, Jesus may dwell with others as well.
**Group Time**

**Introduction**

**SAY:** Think about the last time you went on a vacation. Did you purchase any souvenirs or small mementos from your trip? These little tokens, such as t-shirts, magnets, or postcards, usually aren’t made well and are generally over-priced, but their quality and value are not why we buy them. We are drawn to them because they often conjure memories or feelings about what made the trip special. *(Optional: Bring in a souvenir of your own and describe the memories or feelings attached to it firsthand.)*

**INTERACT:** Ask group members the opening questions on page 112 in the DDG.

What are some souvenirs you’ve collected? What memories do these souvenirs elicit? *(be prepared to give answers of your own to jump-start the conversation)*

**READ:** Ask a volunteer to read the following paragraph in the DDG (p. 112).

As we read through the Book of Exodus, we may wonder how the Lord could dwell with His people when they were so quick to doubt Him, grumble against Him, and worship idols. How could a holy God be with such sinful people, and why would He want to? Israel did not deserve God’s presence, but despite their sin, with mercy and compassion, God promised that He would continue to be present with His people, just in a yet-to-be-constructed tent. As God moved in their hearts, the people of Israel took up God’s blueprints for this tabernacle and got to work. The tabernacle would be a long-term, life-size souvenir, a constant reminder of God’s presence among them.

**SUMMARIZE:** In this session, we will trace the construction of the tabernacle, God’s place of dwelling among His people. We will see that God provided the resources for the tabernacle and moved the hearts of His people to obey the instructions He had given them through Moses. Then we will see that when their work was done and completed according to God’s plan, God came to dwell with His people. However, we will also see that God had a better way to dwell with His people—a way that was realized in the person of Jesus Christ.

*For additional teaching options and other resources, please visit www.GospelProject.com/additional-resources.*
Point 1: God provides the resources for the tabernacle by moving in the hearts of His people (Ex. 36:2-7).

**SAY:** In Exodus 35, Moses kicked off the building campaign for the tabernacle by asking for an offering. Everyone whose heart was willing brought their precious metals, fabrics, stones, and other resources for use in the construction of the tabernacle and its furnishings, and they kept giving.

**READ:** Ask a volunteer to read Exodus 36:2-7 (DDG p. 113).

2 So Moses summoned Bezalel, Oholiab, and every skilled person in whose heart the Lord had placed wisdom, all whose hearts moved them, to come to the work and do it. 3 They took from Moses’s presence all the contributions that the Israelites had brought for the task of making the sanctuary. Meanwhile, the people continued to bring freewill offerings morning after morning.

4 Then all the artisans who were doing all the work for the sanctuary came one by one from the work they were doing 5 and said to Moses, “The people are bringing more than is needed for the construction of the work the Lord commanded to be done.”

6 After Moses gave an order, they sent a proclamation throughout the camp: “Let no man or woman make anything else as an offering for the sanctuary.” So the people stopped. 7 The materials were sufficient for them to do all the work. There was more than enough.

**EXPLAIN:** Reference the first paragraph in the DDG (p. 113) as you explain that giving is a response to grace received. Only grace can move us from being people who always want more to becoming people who keep giving more until we’re told to stop.

The Israelites weren’t a wealthy people. Yes, they left Egypt with gold and jewelry, but this was given to them by the Egyptians at God’s prompting (see Ex. 12:35-36). When Moses asked the people to give their possessions to the Lord for His tabernacle, they didn’t give because they had so much they’d never miss anything; they gave because God had been at work in their hearts. God was changing them.

• After worshiping an idol and coming face-to-face with God’s wrath over sin, they experienced God’s mercy and grace. Not only did the people not receive the punishment they deserved (i.e., mercy), they received what they didn’t deserve—a restored relationship with God (i.e., grace).

• When the people gave toward the building of the tabernacle, it was because they knew the freedom and gratitude that come from a heart changed by God’s grace. Their giving was a response to God’s goodness and favor, not an attempt to earn it. That was why they gave until they had given beyond all that was needed—because that was how God had given to them.
INTERACT: Ask group members the following question.

What are some ways grace has changed your heart? (be prepared to give an answer of your own to jump-start the conversation)

EXPLAIN that giving should be done willingly and cheerfully.

- Because the people gave in response to the grace they had been given, each piece of gold, each gem, and each yard of fabric was surely given willingly and cheerfully. Nothing was given out of compulsion. In fact, verse 3 says they gave “freewill offerings.” The people saw the opportunity to be part of what God was doing, to supply the items needed to complete the tabernacle so they could experience God’s dwelling with them in a new way.

Commentary: Did God need the people to give so His tabernacle would be established? Certainly not. The God who created and sustains the world doesn’t need a single thing from any of His creatures. Yet He was kind to invite His people to be part of His work, to give freely and with joy. And He does the same for us.

Illustration: Imagine a parent inviting a young child to help change a tire. Would the parent need the child’s help? Could the child provide strength or experience to aid in the work? Of course not. The parent does not invite the child to help because the child is needed; the parent invites the child to help for the sake of relationship. Similarly, God invites us to be a part of His work by giving our time, our abilities, and our finances to Him.

READ the second paragraph in the DDG (p. 113).

The Lord calls His people to give because our possessions don’t rule our lives—He does. The Giver of all good things has willfully and cheerfully given us all we need, and we respond by giving our possessions, our hearts, and our lives to Him as a grateful sacrifice for His glory and the good of Christ’s body, the church. When we give in response to God’s work in our hearts, we grow in our likeness to Christ, who gave His life for us.

INTERACT: Ask group members the following question.

How does the gospel show us God’s generosity? (God sent His one and only Son into the world to be tempted, tried, and killed so that we might be saved; though our sin debt to God is infinite, God generously paid it all Himself through Jesus on the cross; by revealing Himself to us in Christ, God has given us everything we need for life and godliness [2 Pet. 1:2-3]; God has given His Holy Spirit to dwell in believers in Christ so they know they are saved and are powerfully aided in the Christian life)
Point 2: God builds the tabernacle through the obedience of His people (Ex. 39:42-43).

**SAY:** Exodus 25–30 describes in great detail how God designed the tabernacle to be constructed, and Exodus 36–39 records how God’s people obeyed His commands. God’s internal work within the hearts of His people was evident in their external work on the tabernacle He had prescribed.


> 42 The Israelites had done all the work according to everything the Lord had commanded Moses. 43 Moses inspected all the work they had accomplished. They had done just as the Lord commanded. Then Moses blessed them.

**EXPLAIN:** Use the first paragraph in the DDG (p. 114) to highlight that the Lord not only provided the plans for the tabernacle, He also provided workers who were skilled to complete the job, and they obeyed for the glory of God.

God told Moses in Exodus 31 that He had given Bezalel, Oholiab, and other artisans the unique skills needed to plan and accomplish the work of the tabernacle according to God’s standards. In Exodus 36:2, Moses summoned all of these people to come and do the work, and they did so willingly. The tabernacle's construction, from start to finish, was a work of God and for God.

- These artisans all responded to God’s prompting in their hearts, and they obeyed Him. They handcrafted the ark of the covenant, the altar, the lampstand, the curtains, the priests’ special clothing, and more. Yet even with the wisdom and skill needed to construct the tabernacle, the builders didn’t receive glory or special recognition. The tabernacle wasn’t about them or the excellence of their work for their own sake. It was not intended to show off the handiwork of these artisans but to show the significance of what it meant for God to come and dwell with His people.

**SAY:** What God did for the construction of the tabernacle is also true of the church. The church is the work of Christ and it is for Him. He formed, builds, and leads it. But He also gifts His people for serving the church. This is what Christ has called us to be a part of, and it is freeing, for the church rises based on Christ’s wisdom and power, not ours. That is what gives us confidence as we serve Him in and through the church.

**INTERACT:** Ask group members the following question.

> ? How has God gifted you to serve His church and kingdom? (be prepared to give an answer of your own to jump-start the conversation)
EXPLAIN: Use the second paragraph in the DDG (p. 114) to explain the purpose of the people's obedience: It didn’t earn God’s presence but demonstrated the people’s changed hearts and their desire to be in God’s presence.

We have to understand that the Israelites’ obedience in constructing the tabernacle didn’t earn God’s favor or merit His presence. This was not a test on God’s part. God had promised Abraham, Isaac, Israel, and Moses that He would be present with His people, and God always keeps His word. Yet the people’s obedience mattered because it showed their reverence for Him and their desire to be with Him. The thing they wanted most was a guarantee of God’s presence, so where the golden calf revealed their disbelief in God’s promises, the tabernacle completed according to God’s command demonstrated their changed hearts and growing faith.

Voices from the Church

“Our obedience does not make God bigger or better than He already is. His essence is unchanged by our obedience or lack of it. Anything God commands of us is so that our joy may be full—the joy of seeing His glory revealed to us and in us! Two major reasons for obedience are that we may become targets of blessing and that He may have the pleasure of bestowing it.”

—Beth Moore

SAY: While Christians don’t build tabernacles, the church is a constant building project. It’s one body with many members, each of whom has been gifted by God for a specific purpose in His kingdom (1 Cor. 12:4-30). Because God has forgiven us in Christ and His Spirit dwells within us (1 Cor. 12:11), God picked us—His church—for the job of sharing the good news of His forgiveness with those who need it and to call them to repent and trust Jesus alone for salvation.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 114).

Temple of the Holy Spirit: The Holy Spirit indwells the church, both individually and corporately. This indwelling work of the Spirit equips individual members of the church with gifts for the work of the ministry.

Essential Doctrine “Temple of the Holy Spirit”: The Holy Spirit indwells the church, both individually and corporately (1 Cor. 3:16-17; 12:13). As the temple of the Holy Spirit, we live our lives differently than before, bearing the virtuous fruit that comes only by the indwelling work of the Spirit (Gal. 5:22-23). This indwelling work of the Spirit also equips individual members of the church with gifts for the work of the ministry (1 Cor. 12:11).
Point 3: God fills the tabernacle with His presence (Ex. 40:34-38).

**SAY:** By the time we get to Exodus 40, Moses has shown how the Israelites took God’s instructions about building the tabernacle and followed them to the letter. Every single thing was done exactly as God had said. Now, with the tabernacle completed and successfully inspected by Moses, the people who desired God’s presence more than anything watched as His glory descended on the tabernacle.

**READ** Exodus 40:34-38 (DDG p. 115).

34 The cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. 35 Moses was unable to enter the tent of meeting because the cloud rested on it, and the glory of the LORD filled the tabernacle.

36 The Israelites set out whenever the cloud was taken up from the tabernacle throughout all the stages of their journey. 37 If the cloud was not taken up, they did not set out until the day it was taken up. 38 For the cloud of the LORD was over the tabernacle by day, and there was a fire inside the cloud by night, visible to the entire house of Israel throughout all the stages of their journey.

**SAY:** God’s glory filling the tabernacle demonstrated two important truths to the Israelites: (1) God is far too glorious to be contained by a tent, and (2) He is still near to His people.

**EXPLAIN:** Reference the first paragraph in the DDG (p. 115) to highlight how the people experienced God’s greatness as He filled the tabernacle with His glory.

The grandeur of God’s creation and His commands reminds us of just how amazing He is and the grace He has shown us. This was the message of the tabernacle. God’s glory filled it, and for a time, no one, not even Moses, could enter it. But the glory the people were able to see was just a fraction designed to stir their hearts, to move them to understand that their God is bigger and greater than they could ever conceive.

**Commentary:** In Exodus 33:18–34:8, Moses asked to see the Lord’s glory, and the Lord agreed. But Moses learned that while God reveals Himself to His people in glory, He doesn’t reveal Himself completely. The Lord said no one can see His face—see Him as He truly is, experience the fullness of His presence—and live. Put simply, we are too small and too limited to understand all that God is. Not even Moses, the man who talked with God as a friend, as if face to face (33:11), could experience God completely.
FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 115).

God Is Omnipresent: God’s omnipresence refers to His presence in **all time** and **all places** simultaneously. Because God exists apart from and outside of time and space, He is not **limited** by their constraints.

Essential Doctrine “God Is Omnipresent”: God’s omnipresence refers to His presence in **all time** and **all places** simultaneously. Because God exists apart from and outside of time and space, He is not **limited** by their constraints (1 Kings 8:27; Acts 17:24). He is present with us wherever we are, and sees all that occurs; nothing escapes His attention (Ps. 33:14; 139:7-10; Isa. 57:15; Jer. 23:23-24; Matt. 18:20). God’s omnipresence is a deterrent for sin and a source of great comfort and hope for believers.

EXPLAIN: Reference the second paragraph in the DDG (p. 115) to show how the tabernacle helped God’s people experience His nearness to them while simultaneously being separated from Him.

God is too great to be contained by the world, let alone a tent in the desert, but He is still near to His people. This was also the point of the tabernacle. God was in the midst of His people, and the location of the tabernacle further illustrated this, being placed at the center of the camp (Num. 2:2). At the same time, God was near without compromising His holiness. He dwelled in the most holy place, the innermost room, which had a veil that barred sinful humanity’s access to holy God. 

- God was near, but His people could not approach Him on their own terms. They could only have access to God through a mediator, through the high priest, entering God’s presence one day of the year to make atonement for the sins of all the people, himself included.

READ the third paragraph in the DDG (p. 115) to show how Jesus is the fulfillment of the tabernacle.

The tabernacle, however, was temporary, a sign to be fulfilled in Jesus, the Son of God who took on flesh and “tabernacled” among us in glory (John 1:14). Those who believe in Him for salvation from sin receive the Spirit of Christ to dwell within them to teach them to love the Lord, trust Him, and obey Him (Rom. 8:9). As we grow in depending on God’s Spirit, we learn that being near Him changes us from the inside out.

INTERACT: Ask group members the following question.

How should the truth that God dwells within Christians impact our everyday lives? *(we should live with humility in the presence of the great God of glory; we should live with gratitude that God has graciously come near to us; we should strive to live in holiness, reflecting the holiness of the God who has saved us from sin in Jesus)*
EXPLAIN: The tabernacle provided an anchor for the Israelites in the wilderness. God’s people needed to see that God was with them. They were not following a distant God but the Creator who drew near to them, not because of who they were but because of who He is. But they saw only part of the picture. In John’s vision in Revelation 21, we read that God’s dwelling will one day be with humanity forever. The God who has made us for Himself will live with us in the fullness of His glory because we will no longer wrestle against sin, no longer will we struggle to obey. God will be with us, and we will have been changed completely from the inside out.

READ the following missional application statement in the DDG (p. 116), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we are the people in whom God dwells, we manifest His glorious presence and bear the fruit that comes from the Holy Spirit so that through faith, Jesus may dwell with others as well.

- How will the future hope of God living with believers for eternity frame how you live today?
- In what ways can we live in deeper community with one another and experience God’s presence more fully?
- How can you demonstrate God’s presence in your life to those around you to point them to God’s glory in Christ?

CLOSE IN PRAYER: Father, You are transcendent and holy, and we are lowly and sinful. Yet You desire to dwell with us and have made a way to do so, initially through the tabernacle and more notably through Your Son, who is called Immanuel, “God is with us.” Thank You for the Spirit who lives in us so that we might make Your presence known to others as we proclaim the good news of Jesus. Amen.

PACK ITEM 13: NEARER TO GOD: Cut out these cards and pass them out to group members to remind them to live in humility because the great God of glory dwells in believers through the Spirit of Christ.

INSTRUCT: As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 117-119), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 120) for mutual accountability and fellowship grounded upon the foundation of God’s Word.
Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 117-119) will help group members get into God’s Word and study it for themselves. **Encourage One Another** (p. 120) will help group members and families fellowship with one another with purpose.

**Daily Study**

Brief daily devotions in the DDG (pp. 117-119) will help group members take initiative in their own discipleship.

- **Make sure all group members have access to a Bible to read.** Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- **Share the following idea from the devotion for Day 3 as a part of point 2 in the session:** "Our faithful obedience reflects our love for and value of God. We are called on to give God our best—of our time, energy, and resources—and to do so with joy. Nothing less will do."

Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God’s Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “Everything we do is to be done for God’s glory as an act of worship. Apart from sin, it is all sacred.”
- **Day 2:** “Worship of God is serious business. We are not to approach a holy God lightly. God takes His worship seriously, and we should too.”

Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God’s Word.

**Encourage One Another**

This brief plan for fellowship and accountability in the group member’s DDG (p. 120) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to challenge one another to consider how God’s omnipresence should affect their daily actions and decision-making.**
- **See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.**
Additional Commentary

**Point 1:** God provides the resources for the tabernacle by moving in the hearts of His people (Ex. 36:2-7).

“The earnest response of the people to the request for contributions (see 35:20-29), such that they had to be restrained from bringing any more (36:6), is a fitting response to the Lord who has been gracious and merciful in renewing his covenant with them (33:12–34:27).”

“The holy project swung rapidly into motion. ‘Bezalel and Oholiab’ (see 31:2) and ‘every skilled person’ (see 26:1) went to work, under a process that saw Moses receiving the people’s offerings and immediately passing them on to the builders. (This ensured that Moses could inspect everything donated, for appropriateness and quality, before it went to any of the constructors.) The fact that the people ‘continued to bring freewill offerings morning after morning’ demonstrates that they were not perfunctorily fulfilling the call for offerings but were eagerly and cheerfully doing whatever they could to be sure that enough supplies for the work would be in the hands of the craftsmen. It would not be going too far to suggest that the people were here described as highly enthusiastic about the project, recognizing in it the opportunity to begin keeping the covenant correctly as opposed to their prior gross disobedience (chap. 32).”

**Point 2:** God builds the tabernacle through the obedience of His people (Ex. 39:42-43).

“Moses inspects the work and finds that the pieces are all perfectly done according to the commands of the Lord (39:42-43). There is an echo here of Genesis 1:31 when God looked on everything he had created and declared it very good. Moses then blesses the Israelites for their obedience and hard work.”

“God’s instructions for the tabernacle and its furnishings in 25:1–31:11 are followed to the letter, as can be seen by the way the passages are repeated word for word … So all the work on the tabernacle, the Tent of Meeting, was completed. The Israelites did everything just as the Lord commanded Moses (39:32). This faithfulness in the work is a good sign and gives Moses some satisfaction. After he inspects the work, he blesses the people (39:43). We are reminded of how God at creation examined the things he had created, acknowledged that they were good and blessed them (Gen. 1:20-31).”
Point 3: God fills the tabernacle with His presence (Ex. 40:34-38).

“After the Tabernacle was built, God chose to live among his people. His presence was seen as a cloud by day and a fire by night. The people always knew how to recognise their God and follow him. This is not always the case with Christians today. Instead of looking to God, we often focus on seeing things through our traditions, both cultural and religious. Consequently, we sometimes fail to understand the messages God has for us. How can we live the life God wants for us without paying attention to the messages he sends to us through his Word? The Israelites followed the divine ‘weather report.’ They never set out when the cloud had not lifted, and they never set up camp if they did not see the cloud or the fire hovering over the Tabernacle. Walking with Christ implies submission to God. We must obey the Lord, for doing so will be our rescue. He lets us be guided by God’s Word. In all the seasons and circumstances of life, let us walk at the pace of the all-knowing Lord (Jer. 10:23-24).”

“The repetition in the narrative of these verses emphasizes the point that the Lord is present with all his glory in the midst of his people: the tabernacle (vv. 34,35,36,38) was to be the tent of meeting (v. 34) where the Lord’s presence was signified by the cloud (vv. 34-38) and fire (v. 38), so that they might be sanctified by the glory of the Lord (vv. 34,35) and know that he was their God who had brought them out of the land of Egypt in order that he might dwell among them (see 29:43-46). When Solomon built the temple, ‘the glory filled the house of the LORD’ (1 Kings 8:10-11, echoing these verses).”

“The tabernacle … was erected in the midst of the camp (Ex. 40:33) and the cloud rested not outside but inside it (40:34-35). It comprised the holy place and the holy of holies; in the latter was the ark of the covenant and over it the mercy seat and the cherubim. The lampstand, table, incense altar, bronze altar and laver were also housed in the tabernacle (40:1-11). The tabernacle bears many similarities to the temple later built by Solomon, reflecting the continuity of the divine indwelling through the ages. Nowhere is this more in evidence than in the story of the installation of the ark and the tent of meeting in the newly erected temple of Solomon and the descent of the cloud upon the temple (1 Kings 8:1-11). The entire ideology of the divine presence which runs throughout the Bible is thus already expressed in the tabernacle tradition. It is God’s presence which is constitutive of the nation. From the place of his presence he reveals his will and pours out his blessing upon his people.”

References
The Books of Genesis and Exodus are meant to be read together, providing an important clue for our approach to the rest of Scripture. The story begins in Genesis and unfolds with breathtaking speed, but then the pace slows as the rest of the book tells us the story of four generations of the one family through which God promised to bring blessing to the world.

As Genesis winds down, we encounter Joseph, one of Abraham’s great grandsons, and see that God’s promises are not always easy for His people. But through Joseph’s difficulties, we encounter the vital concept of redemption. His life was one of setbacks, frustration, and disappointment. But all the while, we see that God was at work through Joseph’s adversity, not despite it. God brought about redemption for Joseph and his family: God is always bringing glory to Himself and good to His people through their hardships, even by overriding their sins.

Then as we move from Genesis to Exodus, we pass over nearly four hundred years to a time when God’s people are enslaved. The stage is set for an even greater display of God’s desire and ability to redeem His people. When they cry out to God for deliverance from their slavery in Egypt, He provides a rescuer in Moses to free His people and to provide for them.

God’s deliverance of Joseph and the nation of Israel were the early stages of a beautiful crescendo of God’s plan to redeem His people that culminated in Christ Jesus. In Him we have experienced redemption from the slavery of sin and death. As we study these sessions, let us pray that the Holy Spirit stirs our hearts anew so that we are captivated by the love, grace, and mercy of God made known to us in our redemption through Christ so we can share Him with others.
Matt Chandler (unit 4, sessions 4-6; unit 5, session 1) is a Lead Pastor at The Village Church, president of Acts 29, and author of several books, including *Take Heart: Christian Courage in the Age of Unbelief*. Matt and his wife, Lauren, have three children: Audrey, Reid and Norah.

Jennifer Grisham (unit 6, sessions 1-2) serves as managing editor and administrator at Doxology & Theology. She’s a graduate of Baylor University and is currently pursuing a masters degree at The Southern Baptist Theological Seminary.

Andrew Hall (unit 6, session 3) is the Lead Pastor of Community Bible Church, located in Ilderton, Ontario, Canada. He is a graduate from Southern Seminary. He and his wife, Melanie, have four children: Noelle, Ava, Calvin, and Brita.

Pat Hood (unit 5, sessions 2-3) is the Senior Pastor at LifePoint Church in Tennessee. He and his wife, Amy, have five children. Pat is the author of *The Sending Church*, which challenges every church to send and every Christian to live sent.

Sung Jin Park (Christmas session) and his wife, Alice, have three kids. He is Associate Professor of Biblical Studies at Midwestern Baptist Theological Seminary and earned a PhD from Hebrew Union College–Jewish Institute of Religion.

David Roark (unit 4, sessions 4-6; unit 5, session 1) is the Communications and Resources Director at The Village Church and writes on faith and culture in notable publications. He and his wife, Taylor, have two daughters: Leigh and Lainey.

Robert Smith Jr. (unit 4, sessions 1-3), PhD, is the Charles T. Carter Baptist Chair of Divinity at Beeson Divinity School. He is the author of *Doctrine That Dances* and *The Oasis of God*. He is married to Wanda Taylor-Smith (PhD), and they have four adult children with one in heaven.