

Dr. John Oswalt, Exodus, Session 13, Exodus 25-31

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This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 13, Exodus 25-31.

Okay, we were sort of not quite finished last week with chapter 24 and I want to pick up just a little bit there.

After the sealing ceremony, S-E-A-L-I-N-G, we have this interesting covenant meal. And again, that's a feature that is not always present in the political covenants of the ancient world, but several times, we find it there as sort of the closing ceremony of the sealing. Remember that that happened with Jacob and Laban back in Genesis 31, where they, after the formal oath-taking, shared a meal together.

So, this underlines the significance of what's taking place. It also underlines the mutuality of it, that God as the host invites these honored guests. Now, we're told that Nadab and Abihu were part of this gathering.

Who are Nadab and Abihu? The sons of Aaron, the two older sons. And we're told, I want to say more about it in just a moment, but we're told they saw God. Now, if you remember, after they are consecrated in Leviticus chapter 11, they very consciously worship God in a way that they're not supposed to.

We're told they offered strange fire, which God did not command, and the fire, which I think they offered, came off the altar and burned them up. Now, my question to you is, if they have had this kind of an experience of God's presence, of His holiness, whatever it was they saw, but if they've had this kind of an experience with God, how could they do what they do later? What do you think? I couldn't say it better. They didn't allow God to permeate their lives enough to keep sin out.

Experiences can be very, very dangerous. Oh, wow, it was wonderful! And doesn't go beneath the surface. We focus on the experience.

In the history of revivals, you can trace this kind of thing over and over and over again. The experience becomes the revival and not the true permeation of their lives by the character and nature of God. I mentioned this last year in the opening sermon of the Free Methodist Revival.

Wales today is one of the hardest places in the world, and in 1905, they had an earth-shaking revival there, and they substituted experience for God. My friend, who was a pastor there for a number of years, said that today, singing hymns is the fix for

the Welsh. He said you have never heard hymns sung until you've heard 50 drunk men singing them in a bar.

So, I think this is a fairly classic example of the experience substituting for the reality. Okay, now it's interesting that both verses 10 and 11 make the point that these men saw God. But what description of God is given here? None.

None. What is described? The pavement under his feet. Now, if you remember, if you happen to look at Isaiah 6, we're told that Isaiah saw the Lord.

And what's the one description we have? The hem of his garment filled the temple. That's it. I like to think of these guys sort of floating down the mountain, saucer-shaped eyes, and people say, what happened? Well, we saw God.

Oh, really? What did he look like? You should have seen the pavement under his feet. Well, okay, what did his feet look like? Man, that pavement was just incredible. Oh, you mean words stop at the pavement.

And Isaiah comes floating out of the temple. I saw the Lord high and lifted up. Oh, yeah? What did he look like? You should have seen the hem of his garment.

The hem filled the temple. How big was God? But words stop there. Now, I'll say something here that I'll pick up on in a couple of weeks.

We're told in chapter 34, well, chapter 33 when Moses asked to see God, God says, you can't see my face. You can see my back, but you can't see my face because nobody can see my face and live.

How do we put that together with this? And again, I think that the emphasis on the face of God is particularly talking about his very, if I can use the word from Catholic theology, the real presence. We, as creatures, cannot exist in the actual presence of the creator. His very nature would fry us alive.

So, these people have an experience of God; they have an experience of being with him. But the idea of actually visibly seeing God, no.

Created eyes cannot look upon the reality of the creator. Experience the sense that he is present? Yes, but not in actuality. Now, it's interesting to look at the progress here.

Moses, Aaron, Nadab, Abihu, and Joshua share the meal. Then Moses and Joshua leave these three behind and go up. Moses leaves Joshua and goes up higher.

What's the point of this? Okay, yes, Joshua is included here on a higher level. Why is he left behind, then? No, I think you're right. I think that what this is saying is that there are levels of relationship with God that are not for everybody.

That this thing is a serious business, and we may ask God, give me that kind of an experience of your reality. And God may say, John, this is about all you can stand.

Or maybe he might say, come in a little deeper. Are they still in the kingdom? Oh, yes. Yes.

The question was, are they still in the kingdom? I think the answer is certainly yes. They were, for the present. They're like, Nadab and Abihu are good Methodists.

Methodists not only believe in backsliding, they practice it. Oh, yes, yes, unquestionably. He is the one who, and we may speculate on his character, we may speculate on his receptivity.

I think there may be a number of factors here. But it simply says that in the nature of the case, true intimacy with God is not something that we can ever take for granted. It's something that is at God's giving, but it's also something that is available to us for him to give.

Okay, let's push on. We come to the final section of the book, the final revelation of God. Chapters 1 through 15 are a revelation of what? Have I taught you anything? A revelation of what? Power.

A revelation of God's power, his power to redeem. That's chapters 1 through 15. Chapters 16 through 18 are a revelation of his providence.

Give the lady a gold star. Yes, God is able, but in addition, God cares. He cares about the basic needs of food, water, and protection, and organization.

Chapters 19 to 24 are a revelation of his principles. And now we come in 25 to 40, a revelation of his person, his presence. Presence, yes.

I said at the outset weeks ago that in a real sense, we arrive at the real purpose of the Exodus here. God took up residence in the midst of his people. The purpose of the Exodus is not truly Canaan.

The purpose of the Exodus is God's presence revealed in his people's lives. So, we saw that there are multiple needs here. There is a need for deliverance, deliverance from bondage, a deliverance from theological darkness.

They don't know who God is. But ultimately, the deepest need of humans is for a deliverance from alienation. We are alienated from God.

Our sin has alienated us. And as a result, Christ has come to restore us to fellowship. Is God concerned about our physical needs? Absolutely.

Is God concerned about our intellectual needs? Absolutely. But ultimately, God is most concerned that we be restored to fellowship with him. That's why he has come.

And in the classic language of the Westminster Confession, our purpose is to glorify God and enjoy him forever. I think that's very interesting. So, these final chapters, 25 through 40, are not just a kind of an odd add-on.

But in fact, they are what the whole thing is about. God came down off the mountain into the camp and, of course, ultimately through Christ, into the heart. Again, as I said before, it's interesting that it is in three parts.

We've got 25 to 31, the instructions. Do it this way. And in 35 through 40, we have the report.

Moses did it this way. Although the order is different, virtually, the language is identical, with just a change of tenses. You shall, he did.

We tend to say, wait a minute, once was too much, let alone twice. What's going on here? How important is this to God? How important is it that the center of worship be defined? It's also significant because of what comes in between: 32 through 34, the golden calf.

The instructions, do it my way. The golden calf, I did it my way. Frank Sinatra would fit in very well here.

We did it God's way. All right. Looking at chapters 25 to 31, well, we've got to talk about that first question a bit more.

This is really not in chronological order. At least some of Leviticus and the first couple of chapters of Numbers occur before this, before the tabernacle is actually set up. Why do you think we chronologically jump ahead and include the setting up of the tabernacle here? To give an overall picture of what it was going to be like.

Yes. The goal of this whole thing is that we don't leave it hanging; we go ahead and close the loop. This is where we're going.

This is what this is all about. The tabernacle is only set up for a few days before it's folded up again, and they start for Canaan. But as far as this book is concerned and its revelation, its teaching, Moses wants to give you closure.

What is this all about? And if you look at chapter 40, verse 38, you see it. Excuse me, 34. Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.

That's what it's all about. That's where all of this was heading. And so, Moses wants to include that here.

And then he will talk later on in Numbers about the setting up of the tabernacle. Okay. Now, 25 to 31.

What are the three or four main topics in these chapters? What's the obvious one? Okay. The first thing that is set out in those opening verses is the giving of the materials. Yes.

Yes. One of them is the instructions for the tabernacle. What's another main theme that is discussed in these chapters? Yes.

I'd include that here. Everything related to the building. Yes.

Yes. And you could probably subdivide that in terms of the priestly garments and activities. And what else in relation to the priests? No.

No. Oh, excuse me. Yes.

Yes. The veil and the screen would be part of the tabernacle. What else is talked about here in regard to the priests? Besides their garments and their activities? Their consecration.

Yes. Yes. A whole chapter was given over to their consecration.

And remember, it's interesting whether you're talking about Latin or German, this term means holification. If I may coin a word. Consecration, sanctification, making holy.

It's all the same word. And we often kind of miss that. We hear consecrate, and we just sort of have a fuzzy idea of something or other.

But it means to make holy. Nope. In Hebrew, it's the same word.

Same word. It just depends on whether you're dealing with Latin or Anglo-Saxon. They're both translations of the single Hebrew word, the causative of kadash.

Okay. What's the third thing that is talked about here? In my thinking, I included these as one, two, and three. This might slip past you, but did you notice that the thing closes with Sabbath requirements? Kind of interesting.

That's not directly related to tabernacle or priesthood. And we'll want to talk about that before we're done. We won't get there tonight, I don't think.

It certainly reaffirms the importance of the Sabbath, but it's interesting that one of the Ten Commandments should be the one that is nailed onto this. And I'll tell you in advance, the report begins with Sabbath. So, it's in both of them.

It's kind of interesting. Okay. When we talk about the Tabernacle, this is 25 to 27. What's the direction of movement of the instructions? What do you begin with? What's the first thing we talk about after the giving of the materials? The Ark.

The Ark. So, the movement is from the center outwards. We end up talking about the courtyard.

What do you think the significance of that is? What's the significance of that motion, that movement? The heart is the most important. You start with the most important thing, which is where the tablets of the covenant are kept. And you move outward from that to the, ultimately, the enclosure.

What colors are particularly emphasized here? Okay. Gold. I heard blue.

White. No. Yes.

Yes. One more. Silver.

Yes, you've got bronze. We might cover that under almond, but. So, what's the first thing that strikes you about this list? Yes.

Yes. The gold and the silver. Value.

High worth. Royalty. Kingship.

Royalty. Kingship. The first thing that strikes me is variety.

There's nothing boring here. Immense variety. Something for everybody.

God is never boring. Yes, as I've said before, God has a low boredom threshold. But all these other things, royalty, purity, serenity, richness.

God involves all of our visual senses. Again, God is saying, to worship me, you don't have to cut off your aesthetic sensibilities. I made those things.

I'm going to engage them. I'm going to involve them. I am from a very low church background.

Went to a rural Methodist church. We had some gorgeous stained glass windows. The building has now been closed, and I wonder what's happened to those windows.

But I have some anxieties about contemporary worship, which does so little with the visual. Auditory, yeah. 80 amps of it.

But it's interesting to me that we don't meet in sanctuaries anymore. We meet in auditoriums. Interesting.

OK. In my view, the most interesting visualization of the tabernacle is this one done by a man named Paul Kina. The book is entitled *The Tabernacle of God in the Wilderness of Sinai*.

And here are his visualizations. We'll move through them as quickly as we can here. Now, when you look at various visualizations of the tabernacle, you'll find some differences in terms of, oh, for instance, the design of this veil here.

Some will be a lot simpler because we're not told exactly what the design was. Another one that I was looking at today has the altar sitting on the ground. I suspect that his visualization is correct, because the question is, what do you do with the ashes? You've got a grating halfway down here that we'll see in a minute.

But what about that? So again, a number of possibilities for variety there. The outer court is 100 feet by 50 feet. Symmetry is very clearly part of this thing.

It's not just haphazard. The posts of the courtyard, a brass footer, a silver capital, and acacia wood, which, as the author comments, is a very hard and durable wood. I wonder if there's any way to cut off these front lights.

Yep. Yeah, thank you. Yeah.

So here's his visualization of the morning sacrifice, the lamb of the burnt offering, during the day. And then a close-up there. The Hebrew wants to bring a donkey, and the priest is saying, no, no, no, no, no donkeys allowed.

Now again, the question of whether this outer veil was kept closed all the time or whether people could stand outside and look in; from the construction of the temple, it appears that ordinary people were able to look into the court of the priests. And so possibly that veil was not kept closed all the time. It is very interesting to think about what the equipment inside must have looked like.

These benches on which the killed animal would then be placed for butchering. The offerer is putting his hands on the head of the bull as he confesses his sins. Here is an animal that is being killed and butchered.

The priest is waiting to catch the blood from the bull and splash it on the altar. A noisy place, a smelly place.

Mm-hmm. Yeah. Here's his visualization of the altar.

We had a lot of fun in the New Living Translation. Well, I also worked on Exodus for the New International Version. We had a lot of fun trying to figure out exactly what these descriptions were saying.

You can get some interesting differences of opinion. But generally speaking, I think this is probably correct: You have this grating inside halfway down. There may have been openings in the outside for airflow or something of that sort.

Again, some of the descriptions are a little bit uncertain. Repentance for sin is the first step in this process of fellowship with God—the bronze laver.

And you notice Cana has envisioned the bull, which then rested on a support like this. The text is not very clear about what the supports were like. We've got the size of the bull.

I'm not so sure it's a type of water baptism, but I am quite sure it is a symbol of cleansing that you cannot come into the presence of God with unrepented sin and being in a state of uncleanness. No, no.

All the text says is they have to wash their hands and face. It doesn't say anything about feet. You have these gold-plated pillars across the front, which are holding a second veil.

And he believes that that's a type of baptism of the Holy Ghost. Maybe. Then the coverings are so interesting.

You begin with this covering of probably badger skins. But if you read various versions, you're going to see an interesting variety on this. One of them will say dolphin skins.

And somebody answered to that and said, oh, obviously they plucked some dolphins out of the water as they were passing through. The Hebrew word used is one that there's a question about. So that's the outer covering.

Under that was ram skin dyed red, covered with blood. Under that is a covering of goat hair. And under that was a linen with embroidered figures of scarlet, purple, and blue.

Now again, you can get an argument whether it was that thoroughly embroidered or not. But this is the innermost covering. Here we have the outer veil.

And the priest is in the holy place at the incense altar. And here then is the inner veil. It is suspended on four posts.

That's the veil that was rent. That's right. That's the veil that was rent.

No, I don't think so. The maximum figure I've heard is six inches. It does have gold and silver thread in it.

So, it was not easily torn. But no, it was not metal mesh. The pillars inside, you have acacia wood overlaid with gold.

And the brass footer, but with silver bases underneath it. These were pierced through the middle. And a bar was stuck through them in the middle.

But then there are bars that go on the exterior through the four loops that you have there. I frankly have wondered whether, in fact, these silver bases were wide enough so that they provided an interlocking at the bottom. We're going to see these panels go right up against one another.

So, I've wondered if, in fact, two panels stood on one silver footer and so forth. The silver footers then went across the divide between the two and helped to lock them together. Here we are, looking down onto the room itself.

The golden lamp stand. Candlestick is very misleading. They didn't have candles.

They had lamps. The table of showbread and then the altar of incense. Table of showbread with frankincense urns on top of the loaves of bread.

Now as I say, I think this is the one place where he really got it wrong. On the top there, you have almond buds. And on the almond bud, a lamp could sit.

Lamps were simply shallow dishes like this with a lip where a wick could hang out and be in the oil in the dish. And so, as the wick is lit, then it consumes the oil in the dish. Those are the lamps.

Over the course of time, to prevent spilling, I'm sure, the edges of the dish are turned inward and inward so that by the time of Christ, you have this shallow little sort of oval like that with a hole in the middle of the top and then another hole out on the edge. If you're looking down on the top of it, it would look like this. So here is the hole for filling the lamp with oil, and here is the hole for the wick.

This is what the ten virgins would have had as lamps. Some of them in later Roman times have a loop here on the back, and if you're looking at it from the side, to hold it with to carry it. So, there would have been lamps, seven of them, sitting on the topmost almond blossom there.

So, this is the golden lamp stand, not the golden candlestick. The altar of incense, which stood right in front of the innermost veil. The posts which held up the inner veil.

And now this is taking the back wall off and looking into the Holy of Holies from the other end. And there is the Ark of the Covenant. Now, this is his vision of the cherubim.

We're told that the cover, which Luther translated as the mercy seat, and the cherubim are from a single golden piece. They're hammered and shaped as a single piece. And so, this is the way he envisions this with their wings above.

You get about the most variety in the visualizations of what the cherubim look like. Again, the Bible doesn't give us any real description of them, except that they had wings, their wings touched, and their wings were over the Ark of the Covenant. That's about all we know.

So, this is one good visualization, there are probably a dozen others. In the Ark were three things. Aaron's staff that budded the two tablets of the Covenant, the Ten Commandments, and the pot of manna.

This is what the priest's garment looked like. He had the robe underneath, the white robe, the blue tunic over that, the ephod. And you can get some argument about how long it was, but the ephod is essentially an apron.

Again, beautifully embroidered in gold, silver, white, blue, red, purple. That's right, it goes all the way up, you can see the shoulder straps here. It goes all the way up, and it has clips on the top, and on the clips are precious stones with the names, there are six stones on each side with the names of the tribes engraved.

And then, this is often called the breastplate in King James, and as a child, I always thought, wow, what's the high priest wearing this iron breastplate? You know, like I had seen of medieval soldiers. More modern translations often refer to it as the chest piece. It is, again, made out of cloth, the same kind of cloth as the ephod, and it is folded over, so it's a pouch, and inside the pouch are the Urim and the Thummim, which they use to discern the will of God.

We have no idea what those looked like. One suggestion is that they were cubes with black and white on the various faces of the cubes. If you threw the two down and you got two white, that was yes.

When you threw two down, and you got two black, that was no. If you got a black and a white, do it again. But again, on the chest piece, the precious stones with, again, the names of the tribes engraved upon them.

So, both on his shoulders and over his heart, he is carrying the names of the tribes. Not quite sure what the sash looked like. There is a sash that we're told about, and whether it was exactly the same kind of thing as he describes it as the ephod is not clear.

On the top of his turban is the plate on which it is inscribed, Holiness to the Lord, Egypt. So, that's his vision of what it looked like. We're not really told that these coverings were staked down, and we're not told that these posts were guided like this, but it's sort of an assumption that somehow or other they had to be guide to stay standing up and to keep the desert winds from blowing the covering off, that it would have been staked down.

We don't know that. Again, it's interesting. The Bible is not giving us all the information that we would have to have to build the thing, point by point by point.

What it's giving us is a theological set of instructions that convey some things about God and his presence and what that means. And again, we'll talk more about that. Pardon? Yep.

Okay. If we can have the lights again, we'll have another opportunity to talk about these things in a couple of weeks, and we'll do so in more detail about some of the symbolism that is there. That's why you have three families of Levites: one family in charge of the furniture, one family in charge of the courtyard, and another family in charge of the tabernacle itself.

So, Gershon, Kohath, and Merari, those three families had those responsibilities, and they probably had it down pretty well. Okay, let's go back to our questions, and let

me pick and choose some here. As I say, it is normal, and this pattern of the tabernacle is a pattern that is known throughout Canaan at this time.

It's called the tripartite temple. You have an outer courtyard, and then the inner room and the innermost room, and in the innermost room was where the idol would be found. Now, in passing, it's interesting to me that all the ones we've found thus far are very unsymmetrical.

The corners aren't square. You don't have the neat multiples of figures that you have in the tabernacle building. So that's always interesting to me that the Bible is much more concerned about getting the details right in terms of the general shape of the thing than it seems as though the Canaanites were.

Okay, why put the Ark of the Covenant where the idol would have stood? Okay, God says, I will be present to you over the cherubim. But why use the Ark of the Covenant? It's a reminder. A reminder of what? Of the covenant that he had with them and they with him.

Okay. He said that he would remain, and it was ongoing. Okay.

There's only one God. There's only one God. What was the mercy seat? It was the mercy seat, the covenant with man.

Yeah. All of these are good. Redemption.

Yes. The commandment of the covenant is no other God. What is idolatry about? I've said this a few times, and maybe I need to remind you again.

What's idolatry about? Controlling the God for what purpose? Exactly. Idolatry is about the manipulation of the forces of this world to satisfy my needs. Yes.

Idolatry is about the manipulation of the forces of this world to satisfy my needs. This is why I've said to you several times that America is as idolatrous a nation as any on the face of the earth. You don't have to have little statues of these forces to believe that you can manipulate them to satisfy your own needs.

So, this is religion, and the idol stands in the very heart of your religion to represent all this. Now, what does the Ark of the Covenant represent? A covenant, a relationship with God based on His grace and issuing in behavior like His. 180 degrees different.

You can say, hey, the shape of their temple was just like the pagan temple. The holy object was in the innermost room, just like the pagans. So, there's no real difference

between the Hebrew religion and the pagan religion, which is what many of the textbooks that students read in seminaries say.

So, this is another original thought that I learned from Dennis Kinlaw. Two people doing the same thing are not necessarily doing the same thing. Rape and marital intercourse are not the same thing.

So, it's not the similarities that we need to pay attention to. It's the differences. The essence of Hebrew religion is found in its difference from the culture around it.

But, as I say in the note there, God is into incarnation. God is into using stuff that we're familiar with and transforming it. And, of course, that's what life in Christ is about.

So, it is very significant that there's no idol in that holy room. But, there is this representation of, on the one hand, God's continuing grace. The covenant is broken.

It's broken from the golden calf onward. But God recognizes the blood of the Lamb. And, He keeps His side of the covenant anyhow.

But, that doesn't change His expectations. To be in a covenant with Him is to live His life. Okay, I want to talk about one more thing before I let you go.

Why are the garments... Well, let me say it in another way. Why are the instructions related to the priesthood given here in connection with the tabernacle? If, as I've said, the tabernacle instructions are given to us because God wants to come home to the heart of His people, how does priesthood fit into all that? Between the people and God. They approach God for the people.

Okay, okay. It is not possible for us humans to come into the presence of God without a mediator. Given our fallenness and our uncleanness as a result, to come into the presence of God directly is to be destroyed.

The unclean cannot exist in the presence of the clean. Any more than straw can exist in the presence of fire. It's not that the fire hates the straw.

So, there's got to be a mediator. And again, it's so interesting to me that Greek religion understood this in a dim kind of way, but they thought there had to be hundreds of mediators. You know, number one is a little less holy than God.

And number two is a little less holy than number one. And number 76 is not very holy at all, but a little more holy than we are. They understood that much.

There's got to be a go-between. Someone who, on the one hand, will reveal God to us, and on the other hand, will represent us to God. Someone who will represent us to God.

And, through the mediator, he brings us to God as well. That's right. Yes.

Yes. Exactly. And so, here's where I go right with Kena, and I do so because of the Bible.

This is all preparatory to Jesus. So, the writer of Hebrews says, this human mediator had his own sins to deal with. How can he bring us into the presence of God? Ah, but we know a mediator who doesn't have to atone for his own sins.

He can atone for ours. So, this great fascination with what the priest wears, and again, when we talk about this in three weeks or so, the report, I want to go further on this. But, the interesting way in which the particular items that priests deal with, the anointing oil, if you look at the order there, as we said, it moves very neatly from inside out, from the ark to the courtyard, but there are some things that are left out.

The anointing oil, the incense altar, the labor, the making of incense, and all of that stuff are the activities of the priest. That's what it's doing there. So, really, almost three chapters of this thing are given over to the activities of the priest.

And I think, without any question, the purpose is to prepare us for the true mediator. Now, of course, the thing that the Catholic Church, not just the Roman Catholic Church, but the church in general, it said we've got to have Christian priests. And the Reformation said, no, we don't.

And so, talked about the priesthood of all believers. Well, I'm not sure I'm entirely happy with that language. We still have a priest.

But I don't need a Christian priest to go to God. I have my own priest. We each have our own priest who makes it possible for us to come into the presence of God.

Through Christ, as we said early on, the veil is torn. And through him, we can walk into the presence of God. But this is why Jesus says, when you pray, be sure you do it in my name.

Now, that's not a mantra, you know. Jesus, I need a new BMW. In the name of Jesus, amen.

No, it is, dear Father, I come to you as though I were Christ. In the name of his power of attorney, I come to you through Christ as though I were Christ. If you really think about that, it will do something to your prayer life.

I often think of that, you know. Dear God, in the name of Jesus, give me a new BMW. And I see God looking at Jesus and saying, did you say that? And Jesus said, nope.

So, we're not talking about some magical mantra that he's given us. But he is saying, whenever you come to the Father, remember you are coming as me, through me. Okay, we'll stop at that point.

Don't make paper airplanes out of this one yet. Hang on to it. We'll be referring to some of these.

Now, before I let you go, have you thought about, shall we meet on Memorial Day or not? Let me just see a vote. How many would like to meet on Memorial Day? Okay. How many think we probably ought not to? Okay.

The Urim and the Thummim have a black-white and a white side. Let me think about it, and I'll give you a final word next week. Oh, no, actually, Mel is saying I may need a break.

No, honestly, this is fun for me. Karen sometimes comments and says, boy, you know, at supper, you were so dragged out. But you got here, and something turned on.

And it's true. It's true. That happens. So, I'll talk to you next week about what we're going to do. Thank you so much. God bless you. Have a great week.

This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 13, Exodus 25-31.