

## **Dr. John Oswalt, Exodus, Session 16, Exodus 35-40**

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This is Dr. John Oswalt and his teaching on the book of Exodus. This is session 16, Exodus 35-40.

Well, one more time, it's a delight to welcome you and see you here. Thanks for coming.

Let's gather we are overwhelmed again at the incredible privilege we have of studying your word in peace and security. We pray for brothers and sisters around the world who are in prison right now because they possessed a Bible.

We pray for brothers and sisters who have been mutilated because they dared to try to read the Bible. We pray for others who are living in fear. Thank you for your courage.

Thank you for their determination to know you even under threat to their lives. We join together with them. Thank you for them and pray that you will renew again our joy and wonder at the privilege that we have of studying the scripture.

Thank you for these friends who have been so faithful in their study during these last months. I pray your blessing upon them. I pray that your word will bear fruit in their lives.

I pray, Lord, that you again will help us this evening, open the word to us, help us to understand, help us to eat the word as your prophets were challenged to do in years past, and taking it into ourselves will then be transformed by its living truth. In your name, we pray. Amen.

Well, this is our last night in this series. We will begin again on the second Monday night in September, and I'm not exactly certain what we will be studying. Just come and bring a Bible, and we'll study something in the Bible.

I'm leaning toward Isaiah, having spent a fair amount of my life on that book, but we'll see. So, thank you again for your faithfulness. Many of you have been here for virtually every session, and I'm impressed.

So, thank you. We're looking tonight, at the last segment of the book. Remember, we've talked about this several times.

The last section of the book, chapters 25 to 40, deals with the deepest human problem for which we need a way out. We need a way out of bondage and

oppression, chapters 1 to 15, and we need a way out from spiritual and theological darkness, chapters 16 through 24.

But most of all we need to be restored to God. We need to be restored to fellowship with him and that's what this last section is about. As we've seen it's divided into three parts.

First of all, ironically, God is giving the instructions to meet the people's needs, but they don't trust God or Moses, so they have to meet their needs themselves, and that's what the golden calf is about. And out of the failure that is the golden calf and God's renewal of the covenant in chapter 34, they then decide maybe we ought to do it God's way, and that's what the third section is about the report of building. Now I ask you to compare the two sections and to look at the differences and the similarities and make any observations you care to in the light of that.

I've put the list up here of any comments and observations from your comparison of the two sections. How are they similar? How are they different? Yes, it's very interesting that the two sections you end the first one with the Sabbath and you begin the second one with the Sabbath. Any thoughts on why that might be? Pardon? Okay, we've got the golden calf in between the two, but repetition for emphasis? Uh-huh, yeah, yeah.

Why would the Sabbath be emphasized at the end and then again at the beginning? We're talking about tabernacle, aren't we? Yes, Dale. I think that it's possible that you're focusing on what this is all about anyway, and Jesus' words, you know this is not idolatry is about manipulation. You make an idol in order to manipulate the power that that idol represents.

Sabbath is not about manipulation. Sabbath is about quitting your efforts to take care of yourself and meet your needs. In a real sense, it's an act of trust.

I'm not going to take care of myself on this seventh day of the week. I'm going to remind myself that God is the one who supplies my needs. So, I think that that's what's going on here on either side of the golden calf.

The Golden Calf is about manipulating the world to meet my needs myself. Sabbath, stop that. Golden calf, Sabbath, stop that.

Yes? I think also most of the things in that list, not everyone could participate in. Not everyone's going to wear priestly garments and do those various activities, but the Sabbath is for everyone. So, it ends with everyone, and when they come back, he starts.

I've mentioned this to you before, and it's really an unresolved question in my mind. Given the fact that the Sabbath is the one ceremonial law in the Ten Commandments, I'm fascinated that the New Testament makes so little of it. In fact, Paul is very explicit in the book of Colossians when he says let no one judge you in the matter of a Sabbath or a new moon or a holy day.

Whoa. So, it's interesting to me why this, which is so prominent in the Old Testament, is just sort of a clue here. It's so prominent why it is played down in the New Testament.

My guess is this, and since I'm a New Testament scholar, I'm not a New Testament scholar, I don't have to answer the question, but my guess is that Sabbath keeping had become like circumcision. These are the two physical marks of being a follower of God and I think precisely for that reason the New Testament Christians turned away from that. You can hear the Gentiles saying to Paul, do I do I have to keep the Jewish Sabbath? And you hear Paul saying, no you don't.

Now it's interesting that you then have a day of rest coming into the church on the first day of the week. Sabbath in the Old Testament emphasizes creation. The end of the creation process.

The Lord's Day emphasizes redemption. The day of the resurrection, the day of the coming of the Holy Spirit. So it's one more example where the concept, the idea that's found in the Old Testament, is transformed, transposed, if you will, into something else.

But I believe that what's going on here is precisely shaped by what stands in between these two, and that is idolatry as an attempt to satisfy my needs for myself and Sabbath saying, no, you, in fact, do the very opposite. Question? No, it wasn't an offering. No, no, it is a symbol.

It's a bold symbol of Yahweh. It's a visible symbol of Yahweh that can be manipulated. Yes, yes, I think so.

I think so. But remember, idolatry is, I determine what my needs are. I put the cosmic power in a form that I can manipulate to meet my needs, using my hands to satisfy what I determined to be my primary needs for myself.

And the Sabbath is a denial of that. Okay, let's push on. When we come to chapter 35, verses 4 through 9, we talked about this a bit last week.

What offering were the people to bring for the golden calf? Their gold earrings, period. Break those earrings off and give them to me. Now when we look at verses 4 through 9 here, what's the difference? Chapter 35, 4 through 9. Incredible variety.

All kinds of things. Purple cloth, fragrance, ram skins, acacia wood, olive oil, spices, onyx stones, and gems. What's the lesson there? Are you going to make an idol? Bring these, period.

Are you going to make the tabernacle? Here are the possibilities. What lesson is being taught to us there? Everything you have can be a gift to the Lord. The Lord can use anything.

Anything you have, the Lord can use. He is very, very economical. Idolatry says, you do it my way in order to gain power, and here's the one thing you can give me, and if you don't have any of that, forget it.

God says everybody's got something. Everybody's got something to give. So, in 35:5, from what you have, take an offering for the Lord.

Everyone who is willing is to bring to the Lord an offering, and then he goes on and gives the list. What's the difference between that and 32, 2? Take off the gold earrings that your wives wear, and as I've said to you before, it's literally break off the gold earrings that your wives, your sons, and your daughters are wearing. Bring them to me.

What's the difference between that verse and the one we just read in chapter 35? Willing. Willing. Everyone who is willing.

There's nothing about willingness in Aaron's commandment. Do it. It's a demand, whereas here if it's not motivated out of a willing heart, forget it.

Again, we've talked about this in various forms throughout our study, but the New Testament differs from paganism at this point. The outer form may look very similar. The burnt offering that the pagan offers and the burnt offering that the Hebrew offers look very, very much alike.

But the issue is the pagan believes that by doing this, I can manipulate God. I've got it figured out. I've got the ritual figured out, and by performing this ritual, I get what I want.

And the Old Testament says that it's worthless. Your sacrifice is only a symbol of what's going on in your heart. And if there is no genuine repentance, if there's no genuine faith, if there's no genuine trust, performing the ritual is absolutely worthless.

In fact, it's worse than worthless. It disgusts God. So here again, the willing heart is of great significance.

All right, let's go on to verse 10--35:10. All who are skilled among you are to come and make everything the Lord has commanded.

Now compare that to 32:4. Well, no, let's start with 31:1 particularly, verses 3, 4, and 5 of chapter 32. So, all the people took off their earrings and brought them to Aaron. He took what they handed him, made it into an idol cast in the shape of a calf, fashioning with a tool.

Then they said, these are your gods, Israel, who brought you up out of Egypt. When Aaron saw this, he built an altar in front of the calf. What's the difference between that verse and the one we read in chapter 35? Aaron did it all.

All who are skilled among you come and make everything the Lord has commanded. Now look at chapter 35, verses 30 and 31. Moses said to the Israelites, See, the Lord has chosen Bezalel, son of Uri, the son of Hur, of the tribe of Judah.

He has filled him with the Spirit of God, with wisdom, with understanding, with knowledge, and with all kinds of skills. Down to verse 34, excuse me, verse 35. No, 34 is the one I want.

He has given both him and Aholiab, son of Ahisamach, of the tribe of Dan. What? The ability to teach others. So here is Aaron saying: sit down, shut up, and watch a professional at work.

God is saying, I have filled with the Spirit, and by the way, these are the first two people where it is explicitly said God filled them with His Spirit. We have a reference to Joseph, where the Pharaoh says, is there another man in my kingdom in whom the Spirit of the Holy God is, like this man? But, this is the first place where we explicitly say God filled someone with His Spirit, and He did it in order not only to perform the craftsmanship but to teach others. So here is the professional, and the people are spectators, and here is everybody who has an ability, and if they have got an ability and are not trained, God has empowered people to train them, to do the kinds of things that He is asking for.

Now, what is the lesson here? God is the Creator, God is in control, He gave everyone gifts, He believes in community, He believes in involvement, He has given us gifts, and refusal to give them back to Him is where the error occurs. I think you are absolutely right. Gifts are forgiving.

And that would be awesome; the worship of returning gifts and the ability to God would be part of the worship. And you will be permitted to say some of the mysteriously powerful words to get God to do what you want. How very different this is.

There was a hand somewhere. Yes, read. Yes, absolutely.

Absolutely. Yes. God says I gave you this to give back to me, and as you give it back to me, our relationship is forged more deeply and more securely.

Yes. It is not about power manipulation; it is about relationships. Yes, yes.

And what He has given you is a gift that I don't have. So again, what you find in the New Testament is that He has given King James diverse gifts for the up-building of the church. And here again, of course, is the picture of the house.

And again, it relates directly to this. Some people could do jewelry work, some people could do carpentry, some people could do stitchery etc., etc., etc. Everybody has something to give for the building up of the household of God.

All right, good. Chapter 35, verses 20 to 29. There's a phrase that crops up here.

Verse 21, everyone who was willing and whose heart moved them came and brought an offering to the Lord. Verse 22, all who were willing, men and women alike. That's interesting, isn't it? Verse 29, well, verse 26, all the women who were willing and had the skill spun the goat here.

Verse 29, all the Israelite men and women who were willing brought to the Lord freewill offerings for all the work of the Lord. So, what's the key to motivation? According to those verses? Willing heart. It's got to be from within.

It's not imposed from outside. Rather, it's drawn out of us from within. And what is the purpose of the giving according to this paragraph? Everyone who was willing, whose heart moved them, came and brought an offering to the Lord.

They all presented their gold as a wave offering to the Lord. Those presenting an offering of silver or bronze brought it as an offering to the Lord. What's the purpose of the giving? Worship and offering.

That visual, having something visual that would remind them that they have a true God that loves them. And to promote unity within that group. And this is an offering.

It's not a demand. It was interesting. I was talking to a Jewish man. And he said, now, how do you support your churches anyway? I understand you don't have dues.

Jewish synagogues are supported by dues. You have an annual assessment. And if you're going to be part of the synagogue, you shall out.

And he was quite stunned. Freewill offerings? And you don't go broke? I said, well, some of us do. Sometimes, the free will is not very free will.

Sometimes, it's not for the lack of giving. Yes. But here it is.

I'm doing this to express my gratitude to the Lord. I'm not doing this because I have to. I'm not doing it to get something from him.

Think of the story that Mark Twain told. He said he went to a church service and they had the offering after the sermon. He said, ten minutes into the sermon, I determined I was going to put \$50 in the plate when it came around.

An hour and a half later, when it came around, I took \$20 out. Why do I give? Because I must? Because God demands it? Says I won't bless you unless you give me some of your money? Or will I give because I'm so grateful for all that God has done for me? What do you and I deserve from God? Hell. And what are we getting by the grace of God and the blood of the Lord Jesus? Heaven.

So, are we going to hold back? Not if we get it through our heads rightly. And that's the lovely line in chapter 36. The people continued to bring freewill offerings morning after morning, so all the skilled workers who were doing all the work on the sanctuary left what they were doing and said to Moses, the people are bringing more than enough for doing the work the Lord has commanded to be done.

So, Moses gave an order and they sent out this word throughout the camp, no man or woman is to make anything else as an offering for the sanctuary. So, the people were restrained from bringing more because what they already had was more than enough to do all the work. Every pastor's dream.

No, no, stop giving so much; it's falling out of the plates. But there again, it is the issue of motivation. Am I truly, truly moved by heavenly gratitude so that I want to find more ways of saying, yes, Lord, I love you, yes, Lord, I thank you, here, here, here.

I've said it many times and you won't have to hear me say it again until September. But the issue is, am I giving God 10% of my money or is God letting me keep 90% of his money? That's the difference, that's the difference. All right, differences here.

And again, I'm not completely satisfied, I know what's happening. But here, the furniture, we begin with the furniture inside the ark, excuse me, inside the tabernacle. I think that's important.

Very first thing, the ark, the place where God will make his presence known. And we have the lamp and the table, but we don't get the incense altar until down here.

Then we have the tent, yes, then we move out to the altar and the court, but we don't have the laver until down here.

I think that it is because of these things, and we've also got the sanctuary tax here, as well as the anointing oil and the incense here. I think that these are all things that especially have to do with the priesthood, and that's why they're in this order. Where we have a much more logical order from inside to out here.

The tent, the furniture in the tent, the altar, the laver, and the court, and then the priestly garments. In the middle, we've got the inventory of the metal that's used. And we've got the report at the end of chapter 39, which states that all the work is complete.

So, as I say, my hunch is that these are left out of the logical order in this report, or this set of instructions, because they particularly have to do with the priestly activity. The laver is for the washing of the priests, the incense altar, the sanctuary tax, the anointing oil, and the incense. So, I think that's what's going on.

But I say all that to bring us here, then to chapter 39. First of all, in chapter 38:21 and 22, these are the amounts of the materials used for the tabernacle, the tabernacle of the covenant law, which were recorded at Moses' command. By the Levites, under the direction of Ithamar, son of Aaron the priest, Bezalel, son of Uri, the son of Hur of the tribe of Judah, made everything the Lord commanded Moses.

Now go to chapter 39, verse 32. So, all the work on the tabernacle, the tent of meeting, was completed. The Israelites did everything just as the Lord commanded Moses.

Then, in verses 42 and 23, I don't think so. I think it's... Let's see what we've got here. I think that's right, yes, verses 42 and 43 of chapter 39. The Israelites had done all the work just as the Lord had commanded Moses.

Moses inspected the work and saw that they had done it just as the Lord commanded, so Moses blessed them. 40:16, Moses did everything just as the Lord commanded him--40:21, then he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the covenant law as the Lord had commanded him.

Verse 25, he set up the lamps before the Lord as the Lord commanded him. Verse 26, he placed the gold altar in the tent of meeting in front of the curtain and burned fragrant incense on it as the Lord commanded him. Verse 29, he set the altar of burnt offering near the entrance to the tabernacle, the tent of meeting, and offered on it burnt offerings and grain offerings as the Lord commanded him.



Do you think he's trying to make a point? And what is the point? Why over and over and over again? Maybe it's a what? Maybe it's an example we should follow. Okay, yes, yes. What did they do with the golden calf? Or what were they doing with the golden calf? Trying to meet their needs their way.

What are they doing now? They're allowing God to meet their needs according to the way he wants to do it. Now, again, this goes right back to Genesis chapter 3. We have needs. We need wisdom, for heaven's sake.

And our friend, the snake here, says God is going to deprive us of wisdom. We need beauty, and this is obviously beautiful. It's beautiful to look at.

We need pleasure. It's obviously good-tasting. We have needs.

Either God doesn't know about our needs or he doesn't care about our needs, and so we've got to meet them ourselves. And the world is in the mess it is today because of that decision. And the golden calf is simply one more example of that.

I know what my needs are. Don't be too sure. I know how to meet them.

Don't be too sure. And I have to do it because God either doesn't know them or doesn't want to meet them. I'm sure that's wrong.

So, this repetition, yep, yep, we tried to do it our way and got ourselves in an awful mess, and so we've decided, well, maybe we ought to do it God's way. Now, the challenge, as we've talked about before all the way through this section, is God made them wait 40 days in uncertainty. God regularly does that to us.

God, if you know my needs and you want to meet them, get on with it. And God says, wait until I finally say, God, I want your way more than anything, and if you don't satisfy the needs I think I have, then I'm going to believe I don't have them. You remember the Lord's Prayer.

The Lord is my shepherd, and I shall have everything I want. The Lord is my shepherd, and I shall not be in need, is what it says. And he'll determine what I need, and that's scary.

It's a mark of old age, of course. But we laugh a bit about seminary students today. Karen and I lived in quite a bit of luxury when we were in seminary.

My sister and brother-in-law were in seminary in the early 50s, and they lived in a 27-foot trailer. Before that, in the 40s, during the war, Dr. Herbert Livingston lived in a 27-foot trailer with three children because the Lord had called him to go to seminary.

I remember him telling me about waking up in the morning, the cold air condensed inside, and the icicles on the wall of the trailer.

Well, Karen and I, we lived in a 40-foot trailer, my goodness, and somehow we didn't think we needed a king-size bed. We didn't think we needed a washer and dryer. We didn't think we needed a microwave.

Of course, we didn't know what a microwave was, but it's interesting today what young married couples think they need and can't survive without and have a right to do whatever they need to do to satisfy those needs. Now, as I say, you understand, this is an old man talking, but I say again, it's very dangerous to determine what you need and figure out how to supply your needs with your hands. It's very dangerous.

As the Lord commanded. Now, running all through this section, the instructions in 25 to 31, here in 35 to 40, is this emphasis on God's holiness. We talked about this a little bit when we first looked at 25 to 31.

Holy in all its forms up to chapter 24 only appears three times, Genesis and Exodus, and then between chapter 25 and 40, it occurs nearly 100 times. Now, my question is this. If God is so eager to live in his people's presence, which is what the tabernacle is all about, why this repeated emphasis on holiness? I've talked to you before, holiness is his otherness, that which separates him from us in his essence, but equally in his character.

Not only does his essence transcend our essence, but his character transcends our character. He is other, and holiness emphasizes that fact. And sort of the conclusion of the whole thing is the medallion on the front of the priest's turban, holiness to the Lord.

Now, if God wants to live with his people, why doesn't he play this down instead of playing it up? Is it his holiness or our sin that separates us? Can he have less holiness? We can sure have less sin. That's exactly right. We can have less sin, and he can't have less holiness.

What else? God has called his people to be set aside, and that's why he is holy. He calls us to be holy. And to me, that's what it's all about, is we're going to become, we're going to have an otherness about ourselves, I think, in living a Christian life, and that would be being holy and responding to this call to be set aside, to be separate. That's exactly right.

God wants a relationship with us. Now, there are two ways that he could have a relationship. One would be for him to come down to our level, and you understand what the other one is, to raise us to his level.

That's what this is all about. It seems to me that we want to do this too often in the church today. We want to make God safe for us to handle.

And God is wanting to make us safe for him to handle. So, if we are to have a relationship with him, we have to recognize who he is. And in a thrill of wonder, say, oh my goodness, the blast furnace throws open its doors and says to the bale of hay, come on in here.

And we, the bale of hay, say, God, I can't, I can't survive that. And God says, I understand, but I intend to do something in you that will not lessen the heat of the blast furnace. But will make you able to prosper in the blast furnace.

So, the goal is not to make God less of what he is but to make us more of what he is. That's the goal. And that's the thrill.

That's the thrill of it that he has come down to us in order to raise us to himself. Okay.

Now he says, in talking to Aaron, in chapter 40, verse 15, oh no, I need to say one thing more about this before I forget. This is the great tragedy of the book of Leviticus. In chapters 1 through 9 of Leviticus, God is saying to the people, I am holy.

I am dangerous to you. If you're going to live with me, you've got to be aware of that and live on those terms. Over and over and over again in these chapters, he says this.

So, what happens in chapter 10? Aaron's two oldest sons say, huh, it's just God. And fire is fire, huh? Walmart's got a special deal on fire this week. So, they offered a strange fire, which God had not commanded.

And their fire came off the altar and consumed them. And Moses says to Aaron, this is what I meant when I said to you, those who come before God must be holy. And then what happens next is you get all these object lessons on clean and unclean.

What should you do if your washcloth gets leprosy? Now, what's the point? The point is to say that you obviously have not gotten the point. There is a difference between that which is holy and that which is unholy. So let me give you a whole bunch of object lessons here.

Don't eat pig. Why? It'll make you unholy. How? Never mind.

Don't eat it. If you touch a dead person, you're unclean. For the rest of that day, you can't go in the sanctuary.

You'll die. And so forth. So, it is one of the great tragedies of the Bible.

They didn't get it. Alright, now, back to chapter 40, verse 15. Bring his sons, dress them in their tunics, anoint them just as you anointed their father so they may serve me as priests.

Their anointing will be to a priesthood that will continue throughout all generations. Well, the Levitical priesthood ended in AD 70, when the Romans destroyed the temple. So, is this verse not true? Anybody look up that passage in Hebrews? In Christ, we have an eternal priest.

So, it's very, very true. More than Moses knew when he said it, I suspect. Okay.

Many commentators consider verses 34 and 35 of chapter 40 to be the climax of the book. The cloud covered the tent of meeting. The glory of the Lord filled the tabernacle.

Moses could not enter the Tent of Meeting, because the cloud had settled on it, and the glory of the Lord filled the tabernacle. In what sense would that, or could that, be the climax of the book? It's a one-time event. What is climax? What does climax suggest as a figure of speech? You've finally reached the point.

You have come to the climactic point toward which everything has been heading. Now, what do you think about that? Can we say that about the book? That's right. The relationship had to continue on.

But what is evidently God's goal in the book? Yes. I bore you to myself on eagles' wings. What's this all been about? And again, we so easily forget.

We so easily think, Oh, yes, He got them out of Egypt to take them to Canaan. And as we talked last week, Moses understood. Canaan is not the goal.

God's presence with us, God's face shining upon us. Some of us who were in MYF a little less than 100 years ago remember that we always closed the meetings with the Aaronic Benediction. The Lord lift up His countenance upon you. The Lord make His face to shine upon you. Be gracious to you. The goal of the Exodus is for God's face to shine upon us and our faces to shine with His glory.

So, yes, I think very definitely this is the climax of the book. It's not the climax of all that God was going to do with His people. By a long shot.

But in terms of where this book is heading, what this book is focusing on, what this book is about, yes, yes, I think so. All right? I want to quickly talk with you about Christ and the tabernacle. Then, I want to wrap up our discussion of this section of the book.

Notice, you've got to go through three curtains to get to the Holy of Holies. Who is Jesus? He is the Holy One. And it's interesting that the first devil who identifies Him in the Gospel says, I know who you are.

You're the Holy One of God. And Jesus says, shut up, I don't want to hear it from you. The One who invites us into a relationship, the One who makes it possible for us to be in a relationship with the Father, is the Holy One.

The altar, the Lamb slain from the foundations of the earth. You go through the first curtain, and the first thing you encounter is the altar. Without the blood, you don't go one step farther.

The labor. You look at the Old and the New Testaments together, and it's very clear that the Holy Spirit could not come to everybody until Christ made it possible. Unless I go away, I cannot send Him.

The One who sends the Holy Spirit. The lampstand. He is the light of the world.

The table. He is the bread of life. The incense altar.

He is the One who sits at the right hand of the Father interceding for us. And the incense rising is a symbol of prayer. And the Ark, intimacy with God through the New Covenant.

The colors are white, purity, gold and silver, riches, bronze, stability, purple, royalty, scarlet, life, blue, and serenity. He is the way.

One last thing, then. What happens when we won't wait? And what happens when we wait? This is by way of summary of what we've been talking about for the last three sessions. When we won't wait, our work is determined by our perceived need. The creature is glorified.

That bull represents the fecundity and the power of the cosmos. Offering is prescribed. Offering is prescribed and demanded.

Professionals do the work. People are just spectators. Just spectators.

The needs are met poorly. When you compare the golden calf to the tabernacle, it's no contest. And we are alienated from God.

When we will wait, the work is done as God commanded. The work is Spirit-enabled. God is glorified.

The giving is voluntary and varied and, finally, must be restrained. Many different people are involved. The needs are met on many levels.

For instance, the aesthetic need. The need for beauty. The need for participation.

And on and on. By comparison, the tabernacle is much more satisfying in terms of meeting the people's real needs. And finally, God's presence is manifest.

Here ended the reading. Yes. White is purity.

Gold and silver are riches. Bronze is stability. Purple is royalty.

Scarlet is life. Blue is serenity. I've asked Ron Smith to come this evening and, before letting you go, to talk with you about the Francis Asbury Society.

We've been meeting here in this lovely building under their aegis. And I want to be sure you know what FAS is about and how you could be a participant in it. Ron.

This is Dr. John Oswalt and his teaching on the book of Exodus. This is session 16, Exodus 35-40.