

Exod 04-12-12a

This is Sunday, the 12th of December, 2004. For reasons not entirely of my own making, the history of our study in Exodus, it was two years ago this month that we began our study in Exodus. I think we started about November the 30th of 2002.

This time last year, we were in Chapter 18, and we find ourselves now in Chapter 36. So if nothing else, we have had a consistent pace of about a chapter and a half a month over the last 24 months. So you can probably, if you have any sort of mathematical skill, anticipate when we're likely to finish.

But it has been a great study in the grace of God, in the mercy of God, in His long-suffering, if you will, with people who generally are not going to fulfill His purpose. The people complain they don't understand the plan of God. They don't understand why they're in the wilderness.

They don't understand what's taking so long. I've had people wonder what was taking so long in us getting through our various book studies. And the patience of God contrasts with the impatience of man in many ways.

We wonder, how long, O Lord? Well, for our scripture reading this morning, turn with me to Job Chapter 21. The scriptures, the individual statements that you find in the book of Job during the dialogue. Actually, it's a polylogue, I guess.

There are several different speakers. But these are very dense. We're not going to be able to go through in detail.

But just the sense of what is stated here by Job, talking about the wicked and the complaint, gives us a reminder. Because the Israelites, we're now in Chapter 36, they're about to construct the tabernacle after already exhibiting a lot of the kind of mental attitude problem that is going to characterize the next 40 years. And is the reason for which this generation, by and large, is not going to enter the land.

So take a look at Job 21 this morning. Job says, Listen carefully to my speech, and let this be your consolation. Bear with me that I may speak, and after I have spoken, keep mocking.

Of course, his contention is that he has done nothing wrong to deserve the calamity that has befallen him. His companions are trying to apply the word of God as they understand it. Their understanding, which is generally true, is that God blesses the righteous, God disciplines the wicked.

Job looks like he is being disciplined, therefore he must have some unrecognized wickedness. And Job continues to contend that this is not the case. Something else is going on.

And of course, we know from our perspective that there are many reasons why believers are challenged, sometimes severely, and only one of them is for discipline. There are lots of other

reasons. So Job says, Let me speak, and then see if you want to keep on mocking me, keep on accusing me.

As for me, is my complaint against man? And if it were, why should I not be impatient? Look at me and be astonished. Put your hand over your mouth. Even when I remember, I am terrified, and trembling takes hold of my flesh.

Why do the wicked live and become old? Yes, become mighty in power. Their descendants are established with them in their sight, and their offspring before their eyes. Their houses are safe from fear.

Neither is the rod of God upon them. Their bull breeds without failure. Their cow calves without miscarriage.

They send forth their little ones like a flock, and their children dance. By the way, remembering that Job has lost ten children just a week or so earlier, you can understand his looking around and seeing the wicked whose families have not been destroyed, and the unimaginable grief of losing your entire family, all of your offspring in a day. They sing to the tambourine and harp.

They rejoice to the sound of the flute. They spend their days in wealth, and in a moment go down to the grave. Yet they say to God, Depart from us, for we do not desire the knowledge of your ways.

Who is the Almighty that we should serve Him? What profit do we have if we pray to Him? Indeed, their prosperity is not in their hand. The counsel of the wicked is far from me. How often is the lamp of the wicked put out? How often does their destruction come upon them, the sorrows of God distributed in His anger? They are like straw before the wind, and like chaff that a storm carries away.

They say, God lays up one's iniquity for His children. Let Him recompense him that he may know it. Let his eyes see his destruction, and let him drink of the wrath of the Almighty.

For what does he care about his household after him when the number of his months is cut in half? Can anyone teach God knowledge, since He judges those on high? One dies in his full strength, being holy, at ease, and secure. His pails are full of milk, and the marrow of his bones is moist. Another man dies in the bitterness of his soul, never having eaten with pleasure.

They lie down alike in the dust, and worms cover them. Look, I know your thoughts and the schemes with which you would wrong me. For you say, Where is the house of the prince, and where is the tent, the dwelling place of the wicked? Have you not asked those who travel the road, and do you not know their signs? For the wicked are reserved for the day of doom.

They shall be brought out on the day of wrath. Who condemns his way to his face, and who repays him for what he has done? Yet he shall be brought to the grave, and a vigil kept over the tomb. The clods of the valley shall be sweet to him.

Everyone shall follow him, as countless have gone before him. How then can you comfort me with empty words, since falsehood remains in your answers?" Well, we could do a great study on this chapter. The main point that we derive from this is when you look at testing, when you look at unexplained circumstances, what do you focus on? Where do we turn? Do we turn to the world? Do we turn to experience? Do we look around and see what's happening to other people and say, well, they seem to be prospering.

They're not having the kind of problem I'm having. What are they doing that I'm not? Maybe I should go adopt their ways. Maybe I should find their path and follow it because they seem to be doing better than me.

Job, even in the midst of his great trial, is turning his eyes heavenward. He says, God is in his heaven. God is determining who lives and who dies.

God will bring them out in the day of wrath. God will judge them in the day of resurrection. He says, I don't understand.

I can't explain it. But you cannot look at them and draw conclusions about me. All of this is in response to stress, great stress.

Job, of course, is the very symbol of suffering in the Bible. And the Israelites, similarly, in their wilderness experience, feel put upon, feel that they haven't got what was promised, what was coming to them, what they expected when they left Egypt. Life is not meeting their expectations.

So in the midst of this, God brings them to Sinai. In the midst of this, God gives them his law. And he says, you have a choice.

You can either look to me or you can look to the nations. You can either look to the promise of the future or you can look to the past in Egypt. The very nature of the law is invisible.

It's statements. They don't have writing skills. They don't have piles of vellum or parchment or rocks that they can sit and chisel down the words that Moses speaks.

Moses is going to come and verbally communicate the word that he's received from God on the mountain. And the people are going to hear it. And some portions of it are going to lodge in their head.

They don't have a Bible. They don't have a notebook. All they have is what Moses tells them God has said.

And that is stacked up against the reality of their water skins becoming empty, their food larders becoming empty, their children crying in hunger and thirst. And they say, Moses is telling us this stuff from God and here is my concrete physical reality. I'm out here in the middle of the wilderness and it looks like we're all going to die.

And God puts Israel on the spot. Are you going to believe what I have told you through my servant Moses or are you going to look to experience and look to the world and look to the nations and look back at Egypt and say, well, at least I had food when I was stomping mud into bricks. At least I wasn't hungry.

I got beat every day and different ones of us were killed for various reasons. But generally our chances of survival were better as slaves than they are out here listening to this guy tell us about God. In the midst of this, God gives not only the law but a concrete, a physical expression of the truth of the law and it is the tabernacle.

They don't have notes. They don't have a Bible. But what they are going to have is a physical procedure for worship, a physical place to worship, a physical representation of the presence of God.

God is giving Israel this tabernacle as an earthly copy of a heavenly reality, as an earthly prophecy of a future salvation. And it is something they can look at that is of the same fabric as their experience. They live in tents.

God is going to dwell in a tent. They know what it is to get dirty and be washed. God is going to picture invisible things, invisible corruption, defilement, sin, and the sanctification and the cleansing and the covering over of those sins by sacrifice, vicarious sacrifice, someone else's sacrifice, in this representative, predictive, shadow worship system that is established in Israel.

So as we go through the details of the construction now of the tabernacle, it is not just a matter of figuring out what does the laver mean, what is the symbolism of the horns of the altar, remembering that this is God's communication. We saw in our study of Hebrews, the first couple of verses tell us that many ways were used with the fathers to communicate. God gave them prophecy.

God gave them vision. God gave them words through angels. This is another of those various ways of communication and one of the most effective because it is tangible.

You can see it. You can watch it. You can remember it.

You can draw conclusions from the way it looks and the way it works. And as we go through these next four or five chapters and see the details of the construction and the contribution that the people make and the work that they put into constructing the tabernacle, we don't want to lose sight of the context. The context is one requiring faith.

And God recognizes that it is not enough to just have words, to just have principles. I was talking to someone here not long ago about the nature of presentation of material to people and they were saying it's common knowledge that if you're going to get a point across, you basically have about six or seven minutes of someone's undivided attention, whether you go to a car lot, whether you go to a furniture showroom. If you go somewhere where there is a salesman making a pitch, at most, if it's an in-person thing, now phone sales, I'd say they have

about seven seconds to get my attention.

Otherwise, I'm going to say, I appreciate your call, but I'm not going to be able to help you out with the widowed orphans of dead police officers or whoever it is it's calling, law enforcement, canine. You get all of these calls from people who essentially want you to open up your checkbook and write them a check and mail it off. And they come to me.

I didn't ask. I don't know anything about them, and so they have only a few seconds to tell me the essentials. Well, we, by dint of long practice, have developed a little bit longer attention span, hopefully, than seven minutes.

I hope we can go at least 30. But it does require something by way of presentation. I can't just stand up here and drone.

I can't just stand up here and read. We look at scripture. We break off and look at an illustration or an analogy or an application.

Some semblance of presentation skill is required to hold attention. When you think about Moses coming down and saying, well, God has said ten commandments. God has said here's how the country is going to run.

Here's how the nation is going to operate. People need something to hang that on in their minds, and so this is the flannel graph. This is the presentation, and it is going to be perpetually present in the midst of the people to look at on a daily basis.

They'll be reminded every time sacrifices are offered, every time feast days occur, it is centered in this place that is now under construction. Well, back now to Exodus 36, we saw last time that the materials were gathered and there was a great emphasis on wisdom. There was a great emphasis on willing hearts and wise hearts, the two things that have to be present for God to get His message across, for believers to function in God's plan.

There are two essential aspects. If you forget every other thing you ever learned about analyzing the way your day goes and analyzing the way your decisions are falling out and the pattern of your life and the righteousness of your operation before God, there are two questions we can always ask ourselves. Do I have a willing heart when it comes to the things of God? Am I willing to submit myself? You know, there's a verse that says, submit yourselves to God and one day He will exalt you.

I've forgotten exactly how that goes. Submit yourself unto the mighty hand of God that He may exalt you in due time or words to that effect. But willing heart, you can talk to believer after believer after believer that is willing to do all kinds of things, willing to work in the church, willing to make moves or go through all kinds of contortions on behalf of their children or on behalf of their job or on behalf of whatever it is that's important to them.

But when it comes to the plan and purpose of God, as God defines it, not as we define it. When

God says, it is the thoughts and intents of your heart that I am focused on. It is the joints and the marrow.

It is the soul and the spirit. It is your thought life that defines you, not your action life, not your social life, not your family life. It is your thought life.

Why do you do what you do? That's the willing heart. He doesn't say the willing hands. He doesn't say the willing feet.

It's the willing heart. What originates your motivation? Why do you do what you do? And does it come from a willing heart? This is the whole basis of the cheerful giver. Not grudgingly or out of necessity.

God loves someone that does it willingly from the heart. Willing heart. And a wise heart.

Kakam or Kakma is the word in Hebrew, word group in Hebrew, that is used here. Because you can have someone who is willing, but is completely inept. Sometimes you may have been trying to do something, you have a small child, toddler size or pre-grade school, and they want to help.

And they are willing, but they are unable. They don't have the experience. They don't have the motor skills.

And incorporating them can sometimes be a challenge because you want to let them participate, but it can take you two or three times as long to get a thing done because even though they are willing, they don't have the skill, the wisdom. Kakma, Kakam as an adjective, means wise in the sense of skillful. Having the ability to do a thing well.

So those two things, that's how we can analyze our day. Are we willing? And have we made it a point to gain the wisdom to implement our willing heart in a wise way? To do things in a way that is pleasing to God, in a way that is in accord with His plan and purpose. You can want to be charitable.

You can want to express the love of God toward others. But what if you do it unwisely? What if you hand \$20 to every bum with a cardboard sign? You're willing, but you're not wise. You may want to live a life that pleases God, but you may think that it's all involved in how much you do in, around, and for the church and the people in the church.

And you're constantly running down there and doing a vacation Bible school, or doing Awana, or doing any one of a number of programs in the church. And you think that by this you will be justified. By this you are implementing a Christian life, and yet you don't spend any time in study, in learning, in meditation, in growing in your soul, in understanding how the plan of God works.

Not by might, nor by power, but by my Spirit, saith the Lord. And you can be flying elbows and

knees all your life as most Christians are, and miss it. This was the Pharisees' problem.

And the reason the New Testament says so much about the Pharisees is because this was their failure. They thought it was righteousness by works, and they liked the system. It was gratifying.

It's like doing physical work. You can see where you've been. You can say, look, I did this.

There's some producer that has a TV show, and you know how they have these little two-second sign-offs at the end? One guy had his mother sitting in a rocker, and then she gets knocked over. Another one, his little sign-off thing is, I made this in a child's voice. I made this.

And that's essentially what a lot of us get our kicks from, is looking at something and saying, look, I did that. I made that happen. God says you have to have a willing heart, you have to have a wise heart.

That's the standard of measure. How willing are you? How wise are you? That will be the standard of evaluation at the judgment for every believer that has ever lived, Old Testament, New Testament, up to the present, up to the time that the Lord returns. So, chapter 36, Bezalel and Aholiab.

Do you remember what their names mean? Bezalel, in, shadow, God. In the shadow of God. Bezalel.

Bezalel. And Aholiab. My father is my tent.

My father is my protection. My father is my covering, my refuge, my dwelling place. Ahal is tent.

So, my tent is the father, is the idea. One from the tribe of Judah, the other from the tribe of Dan. It spans the whole gamut, from best to worst in the nation of Israel.

Everybody can be used. It doesn't matter where you come from. It matters about your willing heart and your wise heart.

Aholiab is from the worst, stinking tribe in Israel. Dan is, from start to finish, is a disaster in the history of Israel. You know, when, who was it that was sitting under the tree? Was it Phillip or Andrew that said, no good thing comes from northern Israel? Can any good thing come out of Galilee? You know who used to live up there in northern Israel? Tribe of Dan.

And the ground itself gained a reputation for producing no good thing. Because that's where the Danites used to hang out. Anyway, Bezalel and Aholiab.

And every, it says in your New King James, every gifted artisan. This literally says, every man of wise heart. Every Ish.

Kakam Lev. Kakam Lev. Kakam is wise.

Lev is heart. L-E-V. Kakam Lev.

Every man of a wise heart whom Natan Yahweh. Natan, Nathan, means, Natan means to give. Every wise hearted man whom the Lord gave Kakam Lev.

The wise hearted man whom God had given wisdom in his heart. It's kind of a, reminds me of the Wankel engine, the rotary engine. You have a wise heart and God gives you wisdom in your heart.

And then you're a wise hearted man and so God gives you wisdom. And then you're a wise hearted man in whom God can put his wisdom. And to him who has, more will be given.

To him who has not, even what he has will be taken away. And so the wise hearted men are the ones who gain wisdom in their hearts. And it just cycles.

You either escalate or you decelerate. You either advance or you retreat. You either gain or you lose.

Wise hearted people are given wisdom by God. People who have gained some wisdom and don't implement it and don't characterize their heart by that wisdom are going to lose it and are going to become hopelessly ignorant when it comes to divine things. So, when it says every gifted artisan, this is every wise hearted man in whom, it says in whom, but this is who the Lord gave wisdom in his heart.

Every wise hearted man whom God had put wisdom in his heart. Then it says, everyone whose heart was stirred. This is all whom, and then we have Nasa, which is the word that's translated stirred here, but what it actually means is to lift or to take or to carry.

So this is all whom carry or are lifted up in the heart to come and do the work. That's what's going on here. So, willing heart, wise heart.

These are the ones God is going to use to construct this great object lesson in the midst of Israel. To know how to do all manner of work for the service of the sanctuary. So, Moses in verse 2 calls Bezalel and Aholiab, and every gifted artisan in whose heart the Lord had put wisdom, everyone whose heart was stirred, that's the translation I just gave you there, whose heart was lifted to come and to do the work.

And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. They continued bringing to him freewill offerings every morning. Then all the craftsmen who were doing all the work of the sanctuary came each from the work he was doing and they spoke to Moses saying, the people bring much more than enough for the service of the work which the Lord commanded us to do.

So, Moses gave a commandment and they caused it to be proclaimed throughout the camp saying, let neither man nor woman do any more work for the offering of the sanctuary. And the

people were restrained from bringing for the material they had was sufficient for all the work to be done, indeed too much. What does this tell us? What does this suggest to you? The call went out.

There is a work to be done. There is a project that God has given us to undertake and it requires giving from the store of what you have. As the people give, and we had the list last time, you look up in the preceding context all of the things from goat's hairs and ramskins and linens of different colors and so on.

The gold and silver and stones and bronze and brass and all that. They give and the various workmen who are divided up into the different parts. Some of them are carpenters and work with wood.

Some of them are metallurgists, metal working guys, melters and pourers and casters and overlayers, those who beat the fine gold into a veneer and overlay. Each of them is in a different area and they look at the inventory and they say, boy, we've got all we need and then some to get this work done. And God has to tell Moses, Moses has to tell the workmen, stop the inflow of goods.

We have more than we need. What does this tell us about the provision of God? His provision is ample. God does not require, you know I have a thing, put your all on the altar.

You don't have to put your all on the altar. God leaves you more than enough to meet your own needs. The principle here is there is never a time when you have to sacrifice to the point of blood, where you have to sacrifice and say, well, my children may starve, but I have to do this ministry.

They may be starved for attention or starved for guidance or starved for leadership or starved for my presence or my time, but I have this ministry. I have this undertaking and they're just going to have to go without. You look at the provision that God made from the world, from Egypt.

The Egyptians gave the Israelites these things and they had more than enough to do God's work and they have more in their possession. They are not sitting there in an empty tent with no cushions and no cloth, no gold, no silver, no stones, no ornaments, even the pleasant things of life, the pleasures. A lot of these are luxury items, aren't they? These are nice to have when you're out in the wilderness.

Ram skins and linen, things to make your clothing out of and your winter clothes out of for your children. Wrap them in a sheepskin and keep them warm. Put shoes on their feet.

Put a roof over their head. Give them nice clothes. The new school year starts.

You get some new clothes. Make some new linen things. Have some gold to barter with the nomads and the traveling merchants that they encounter in the wilderness and be able to

purchase things.

They still have something in their bank account after having contributed more than enough for the work of the Lord. They are not emptied. Their inventory has not been exhausted.

And God has to tell them to stop. It's enough. Actually, Moses tells them.

So, let neither man nor woman do any more work for the offering of the sanctuary. Women were still spinning thread into cloth. People were still dyeing.

They got a jug of dye over here. They got ram skins over here. And they were making them, saying, boy, I can make these and contribute them.

God says, stop. Keep, Moses says. Keep what you have.

It's enough. So, by way of application for us, we should be careful. If we start finding ourselves exhausting our inventory and we're justifying it on the basis of, well, this is necessary for spiritual life or this is necessary for my part in a ministry, it is possible to turn a good thing into a bad thing by overdoing it.

You can give too much. And God will say, stop. There is a balance that we have to maintain.

Any good fighter, whether it's martial arts or boxing, knows that you have to keep your feet under your center of gravity. You have to keep balance. Even when you kick, even when you punch, even when you lunge or when you dodge or when you do a throw or whatever, it's all about balance.

The worst boxers are those who keep their feet too close together and when they punch are off balance and they're easily knocked down. There's no form of martial arts that says, we're going to spend all our time off balance. All dance, all gymnastics is focused on maintaining a good relationship in your center of gravity, your center of balance.

And when you're floating things, you've got your center of flotation and your center of gravity and you always want your center of flotation to be higher than your center of gravity so that in physics terms, it hangs like a pendulum. If you reduce everything to a point, center of flotation is like a peg and then you have a string and your center of gravity is down here and the gravity hangs the mass below the center of flotation. If your center of gravity rises above your center of flotation, Mr. Gravity will capsize your boat so that the proper relationship is obtained.

This is why they don't strap untold numbers of tanks on the weather decks of ships and put all the weight up there. They make amphibious ships and they put them down in the belly. They put the artillery pieces and the tanks and the heavy stuff down low so that it increases the stability rather than decreasing.

The same is true in spiritual life. Remember Job? He says, look, you can't look around at other people. You can't judge by what happens out in the world.

You can't look at the wicked and say, I've got to change my plan. That unbalances us. We're no longer stable.

There is balance. And here we have an illustration of balance. You give until it's enough and then you stop.

You don't give everything. You don't give until it hurts. You don't give until it's painful.

You don't give until you've deprived your family. You don't give until you've taken away any potential for the future. You give until it's enough and then you stop.

And that is a great principle of application in the different areas of our life. We have obligations. We have responsibilities.

We have opportunities. And we need to fulfill responsibilities. We need to exploit opportunities but always in balance.

Never too extreme. Any promise, any principle in the Word of God, you will find balancing information. If there's a doctrine in the Word of God that says love from the heart, love sacrificially, there's another principle that says don't be a fool.

Do not love mindlessly. Do not love with no thought for yourself whatsoever. You have to preserve yourself for future work.

So, balance. Then in verse 8 it says, then all the gifted artisans among them. And this is one case where the English is actually shorter than the Hebrew.

Most of the time Hebrew is so compact it will give you a word or a phrase and we have to take many English words to explain it. But here, the English says gifted artisans and in Hebrew it says kol kakam lev ba'ish ba'ishai, actually. And these are all the wise hearted of the men.

The masculine plural construct from man, ish. And it says among them, but these are the men. The men are going to be doing this work.

All the wise of heart among the men who worked on the tabernacle made ten curtains woven of fine linen. A useful piece of information here is when it says fine linen, this is white linen. It's not like the other colors were coarse linen and then there is some fine linen.

Fine linen is white linen. So, ten curtains woven of white linen and of blue, purple, and scarlet thread with artistic designs of cherubim, they made them. The length of each curtain was 28 cubits.

The width of each curtain was four cubits. The curtains were all the same size. You know a cubit is approximately 18 inches.

It was traditionally the distance from the elbow to the fingertip. We sort of translate that into

modern parlance as a foot and a half. So, if something is four cubits wide, how high is it? It's six feet, about six feet.

28 cubits, how long is it going to be? Well, 28 plus 14 is 42 feet long. He coupled five curtains to one another and the other five curtains he coupled to one another. He made loops of blue yarn on the edge of the curtain on the selvedge of one set.

Likewise, he did on the outer edge of the other curtain of the second set. Fifty loops he made on one curtain and fifty loops he made on the edge of the curtain on the end of the second set. The loops held one curtain to another and he made fifty clasps of gold and coupled the curtains to one another with the clasps that it might be one tabernacle.

So, you have a total of 56 cubits of curtain where you tie two together and it's looped together and then the loops are fastened with clasps. We'll talk more about this when we finish reading this chapter. He made curtains of goat's hair for the tent over the tabernacle.

He made eleven curtains. The length of each curtain was 30 cubits. The width of each curtain, four cubits.

The eleven curtains were the same size. He coupled five curtains by themselves and six curtains by themselves. He made fifty loops on the edge of the curtain that is outermost in one set.

Fifty loops he made on the edge of the curtain of the second set. Fifty bronze clasps to couple the tent together that it might be one. Then he made a covering for the tent of ram skins dyed red and a covering of badger skins above that.

We'll just clear up the badger skin thing right now. I think you have a note in your New King James that tells you that this is dolphin and that is also more or less an educated guess but it's better than badger. There are no badgers living in biblical lands.

The badger does not exist in the Near East, the ancient Near East or the present Near East. There are no badgers over there. It would be pretty tough to get badger skins from non-existent little.

Plus, how big is a badger? It surprises me because I got a suitcase that's all leather. It's black leather. It's a great big suitcase with all kinds of pouches and zippers and pockets.

It's a really nice suitcase and it's all leather. You think that thing would be really expensive and I got it for next to nothing. The reason is it's made of scraps.

You've seen these. I got it at a truck stop. They take little pieces of leather and stitch them all together.

When you look at it, it's a mosaic. It's a patchwork of about 60 different little pieces of leather but it looks like it's all one big thing. That's what they would have had.

They would have had to kill like a million badgers to try to get anything to work with. Well, it's not badger. It appears to be porpoise or dolphin.

This would have been an import. This would have been something that was traded for. There are such animals that have been known to dwell in the Mediterranean Sea.

These are very durable along the lines of shark skin. When you have aquatic animal skin, it's very durable. My younger brother had to wear corrective shoes and the toes of those shoes were constantly wearing out because he spent half his life crawling around on his knees playing with trucks and things.

They started putting shark skin toes on his shoes so that they wouldn't wear out. For years, he wore these black corrective shoes with shark skin toes. It's very durable.

It doesn't get affected by the weather. You can get it wet. It can get rained on.

It doesn't dry or crack. It's pliable. It's a whole different kind of leather than what you get from a mammal.

This is the badger skin. Also, the color seems to be indicated by this. When it's translated into Septuagint, it's Hyacinthos, which is where we get Hyacinth, which is a sky blue type of color.

It seems to indicate not only the material, but the color. If you've ever seen porpoise skin or dolphin skin, it's a gray-blue type of color. It's not only the material and its durability.

This was the material that shoes are made of, that sandals are made of, but it's also the color. It's a light gray or bluish color. We have curtains.

We have coverings of leather. We have boards, in verse 20, of acacia wood standing upright. It's going to give us the dimensions of those.

We'll take a detailed look at these dimensions. Then we have the sockets of silver into which these things fit, coupled by rings. You have eight boards and sockets, 16 sockets of silver, sockets under each of the boards.

You have bars of acacia wood. You've got poles and you've got bars. You've got uprights and you've got cross pieces.

All of these are connected together with metal rings and metal sockets. Then in verse 35, the veil of blue, purple, and scarlet thread and fine woven linen. This is the white.

You have blue, purple, scarlet, and white. Worked with an artistic design of cherubim. He made four pillars of acacia wood, overlaid them with gold, hooks of gold, four sockets of silver for them.

Screen for the tabernacle door, blue, purple, scarlet thread, and fine or white woven linen made

by a weaver. And it's five pillars with their hooks, overlaid their capitals and their rings with gold. Five sockets were bronze.

That is chapter 36. All of these coverings and the underlying framework. That's what chapter 36 covers.

What does it mean? Well, this is the shape and the appearance that every Israelite is going to be able to see. Most of what goes on in the tabernacle is internal, interior. The priests see it.

People are told about it. But chapter 36 gives us that which makes the shape and that which covers, the outside appearance. How is it shaped? How big is it? And what is the outermost covering? That's what all of the Israelites will see.

So what does it mean? This is that physical representation we talked about. This is the learning tool. This is what ought to help them sustain their faith and their trust in God, are these visible manifestations of the word of God.

Job says, you can't go to the world, you've got to look to God. This is where they look and this is what they see when they try to do that. What does it all mean? That's what we'll look at when we come back from our break.