

EXODUS 35:20-35 (OFFERINGS AND ARTISANS)

If you travel around America, especially in the older sections where people moved to and settled, there is one thing you will find of particular note. Normally, right in the center of the original town that was settled, there is a church building. It is where everything else radiates out from.

Further, this is usually the oldest building in the town, or it was built right at the same time as the other oldest buildings. In other words, the people came together to form a community, and while they were either building their own houses, or while they were still living in wagons or tents, they set about to build the house of God where they could meet, worship, marry, bury their dead, and be instructed by the man designated or elected by them to lead them in the pursuit of God.

In ancient Israel, Moses was that man. The people have come out of Egypt and are on their way to the Land of Promise. However, before they arrive there, they are already set to build the place where the Lord will reside. It will be the spot where they come for meeting with Him. It will be right in their midst, and everything else will radiate out from that spot.

When the people finally get to the land of promise, the tabernacle will be set up and it will be the focal point of the land for many years, even until the time of David. He will begin to prepare for the building of a temple, and his son Solomon will be the one to build it. But until then, this tabernacle will be the continuous reminder of the Presence of the Lord living among them.

It's a sad thought that we no longer set out to establish new communities with a central focus on the Lord. We might build a new town around a Walmart or a factory, but the churches are spread out, away from the town's center. Quite often, they are missing altogether.

Text Verse: “Thus says the Lord:

‘I will return to Zion,

And dwell in the midst of Jerusalem.

Jerusalem shall be called the City of Truth,

The Mountain of the Lord of hosts,

The Holy Mountain.’ Zechariah 8:3

In the Gentile world, people are still coming to Christ in great numbers. New groups are hearing of the Lord and are building a place where they can go and worship Him. This is so even in the remotest parts of the earth. But for the most part, the more populous places of the earth are moving in the opposite direction.

Their worship is directed to false gods, or to no God at all. While this is occurring, Israel is being prepared for the building of their third temple. It will be where they go to honor the Lord of their past, but not yet in the way that He has determined acceptable. They will go through the tribulation period and at the end of it, He will return to them and dwell in their midst.

He must long for this day, as we all should. The dwelling of the Lord among His chosen people Israel is not something to be taken lightly. It is a sign that He is the covenant keeping Lord who will never fail to keep His promises to them, despite their failures in His presence. The true beginning of the dwelling of the Lord among His people is pictured in His dwelling among Israel in the tabernacle.

The actual beginning of the process of constructing this wonderful edifice is detailed in today’s verses. What a marvelous thing it must have been for these people to anticipate, especially after what they had done with the golden calf. Peace was restored, and the Lord would dwell among them after all.

And so it will be once again after the tribulation period. It's all to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. A Willing Offering to the Lord (verses 20-29)

²⁰ And all the congregation of the children of Israel departed from the presence of Moses.

In the first half of this chapter, three specific divisions were made by the mouth of Moses as directed by the Lord. The first was applicable to all people and came in the form of a command. This was in verses 1-3, and which comprised the law of the Sabbath as pertained to the congregation.

The second was a request from all of the congregation concerning the offering to the Lord. However, it was qualified with the words, "Whoever is of a willing heart." Within this, there would be divisions as well. Those with a willing heart, do not necessarily mean they have something needed that they could give. Those who had something to give, may not have had a willing heart to give it. And then there are those that both had needed items, and they also had the heart to give.

And finally, the last division spoke to the "gifted artisans" among the people. Those who had an ability for the making of the sacred things were petitioned to come and assist in the work. With these commands, petitions, and instructions now imparted to the people, they are said to have "departed from the presence of Moses."

They will have to consider the command of the Sabbath, search their goods and their hearts for offerings, and determine if their skills are acceptable for assisting in the making of the things required by the Lord. As they are in the wilderness, time is not a consideration. Rather, there is simply a need for willingness to step forward and demonstrate obedience in the three areas specified.

²¹ Then everyone came whose heart was stirred,

In Exodus 25:2, when the original call for materials was made to Moses while with the Lord on Sinai, it said, *kal ish asher yidevenu libbow*, literally “...of every man whose heart impels him.” Now a completely different word is used. It says, *kal ish asher nesaow libbow*, or basically, “everyone whose heart was lifted up.” Instead of the word *nadav*, or “impel,” it says *nasa* or “lift.”

There is then the sense of the removal of a weight which had burdened them. As a congregation, they had departed from the Lord and fashioned a golden calf. The covenant was annulled in Moses’ breaking of the original tablets, and there was the removal of the Lord from the midst of the people.

Instead, He had met with Moses a far distance from the camp. There was no surety as to what their fate would be as Moses once again ascended the mountain and stayed for a second forty-day period petitioning the Lord and being instructed concerning the people. They didn’t even know if He would go with them or not.

Now Moses has returned and given them the news. A tabernacle *will be* built, and He *will be* in their midst. He will dwell among His people Israel. The hearts are lifted now in gratitude to that fact.

^{21 (con’t)} and everyone whose spirit was willing,

Only now is the term *nadav* used. It says, *v’kol asher nadevah ruakhow otow* – “and everyone whose spirit in him was impelled.” This is the second of eighteen times it will be seen. It means to incite or to impel. It is the kind of willingness that would impel a person to volunteer as a soldier after their country was attacked.

It would also be the type of offering someone would make when a great need arose in a community or a church. They would see the need and their heart would *impel* them forward to meet the need. This is exactly what the Lord is looking for. With their hearts lifted because of the grace and mercy of the Lord, their spirits are now impelled forward in an act of giving.

It is the same sentiment that Paul uses in the New Testament concerning one's giving in church for any reason. In his second letter to the Corinthians, he gives one of only two specific verses concerning giving in our dispensation of grace. There he wrote -

"So let each one *give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver." 2 Corinthians 9:7

There was to be nothing forced upon the people for this most sacred of habitations. Rather, the bestowal of the offerings was solely up to how their heart urged them on.

^{21 (con't)} **and they brought the LORD's offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.**

Note for your Bible, it says here *ohel moed*, or "tent of meeting." The translation should say "tent," not "tabernacle." Despite this, the people whose hearts were lifted and whose spirits impelled them are now said to come forward with their offerings.

The word used for offering is *terumah*. It indicates an offering for sacred use which is lifted up as if exalted. The people probably came, lifted the gift above their heads as a note of devotion to the Lord, and then bowed to place it among the piles of things which were being offered.

One can see in this the contrast between the offering now made to the Lord and that which was made for the golden calf. At that time, Aaron told the people to break off their earrings using a word which implied near violence. Now they humbly bring a *terumah* which is accompanied by a lifted heart and a willing soul.

²² They came, both men and women, as many as had a willing heart,

Now in this verse, the heart is described as *nadav* or “impelled to give.” They first needed to have their hearts lifted. When the heart was lifted, the soul was willing, and now from that the heart is made willing as well. The words show us the process of what is going on. And it is the same as what occurs in us today. When we are dispirited, giving isn’t the first thing on our mind, but when our hearts are lifted up, then our souls will be willing to give, and from that springs forth a willing heart.

The wording of this verse is debated. It says, *v’yabou ha’anashim al hannashim* – “and they came the men over and above the women.” What it appears to be saying is that the women were the first and prominent givers in the process, and only then the men came forward and gave of their things. If so, it would follow the normal pattern of the ladies being more disposed to such things than men, but their example prompts the men on to giving as well.

^{22 (con’t)} and brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who *made* an offering of gold to the LORD.

There are five things which are mentioned here. The first is *khakh*. It is the first of 7 times it will be seen. The word comes from *khoakh* which indicates a thorn. That is derived from a root meaning to pierce, as a thorn would pierce. Thus, this is some type of thing which pierces, such as an earring, a nose ring, a hook, or the like. It is used in Ezekiel 38 in this way –

“I will turn you around, put **hooks** into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company *with* bucklers and shields, all of them handling swords.” Ezekiel 38:4

The next is *nezem*. These are the same as the earrings mentioned in Exodus 32 when Aaron asked the people to break off their earrings and give them to him for the golden calf.

Next are *tabbaath* or “rings.” This comes from another word, *taba*, which means “to sink.” This then gives the idea of a signet which is sunk into clay or wax in

order to make a seal. From this comes the idea of any ring. It is the same word used to describe the rings on the Ark, Table of Showbread, and the other things to be made.

Next is mentioned *kumaz*. This is the first of two times it will be seen. It isn't sure what it means, but maybe a golden ornament, or perhaps a bracelet. It comes from an unused root meaning "to store away," and so it is probably some type of jewelry or item that is kept stored away, or that is used to store something away.

And finally is mentioned *keli*. It is a general word that is widely translated as utensil, implement, article, vessel, and the like. All of these precious gold items were brought forward and waved as a wave offering by the people; an offering of gold to Yehovah. The gold of these items will be used to signify the deity of Christ as well as His kingly authority.

²³ And every man, with whom was found blue, purple, and scarlet *thread*, fine linen, and goats' *hair*, red skins of rams, and badger skins, brought *them*.

The one major note of disagreement with this verse as far as translation is the word *tehashim*, which is translated here as "badger skins." This is not likely. Rather it is the skins of a sea animal like a seal, porpoise, or a manatee. Older versions made a guess as to what *tehashim* meant, and it was not a good guess.

Each of these was previously mentioned and each detail of them was precisely seen to picture the Person and work of Christ. The blue signifies the law; the purple royalty, scarlet pictures war, blood, and/or judgment; fine linen symbolizes righteousness, goats hair signifies an awareness of sin and that it will be punished; the ram skins died red reveal Christ's atoning blood covering our sin; and the skin of the marine animal pictures Christ's order and harmony covering us from chaos and confusion

²⁴ Everyone who offered an offering of silver or bronze brought the LORD's offering.

Again, the call was made for these articles, and the people are found to be obedient in bringing them as well. The silver symbolizes redemption and the bronze judgment. These were brought as an offering lifted up before the Lord.

The silver which is specifically to be used in the tabernacle itself will actually come from a mandatory redemption tax, but this silver may have been used for some unnamed articles for the service of the Lord.

²⁴ (con't) **And everyone with whom was found acacia wood for any work of the service, brought it.**

The acacia wood represents the incorruptible nature of Christ's humanity. This was brought forward for the *meleket abodah*, or work of labor. It is a fitting choice of words considering what it symbolizes - the work of labor of those items which picture the humanity of the Lord by which He accomplished His earthly work.

²⁵ **All the women *who were* gifted artisans spun yarn with their hands,**

v'kal isha khakmat lev b'yadeha tavu – “And all the women who were wise of heart with their hands spun.” Their skill is said to be a skill which is reflected in a wise heart. The word for “spun” is *tavah*. It will only be used here and in the next verse in the entire Bible. It comes from a root which means “to spin” and thus it simply means, “spun.” The virtuous woman of Proverbs 31 is said to do this type of labor. There it says –

“She stretches out her hands to the distaff,
And her hand holds the spindle.” Proverbs 31:19

²⁵ (con't) **and brought what they had spun, of blue, purple, *and* scarlet, and fine linen.**

The process of making yarn would be very simple, just as described in the Proverbs. It was probably done by the use of a wheel and a spindle and either

with or without a distaff. Once the yarn was spun of the various dyes, or simply made into white fine linen, then it was brought forward as their offering.

²⁶ And all the women whose hearts stirred with wisdom spun yarn of goats' hair.

This verse is translated one of two ways. Either it is “the women whose heart stirred them up in wisdom, spun goats hair,” or it is “the women whose heart stirred them up, in wisdom, spun goats hair.” The word for “stirred” is the same as that which was used in verse 21, *nasa*, or “lifted,” rather than *nadav*, or impelled.”

Either way, what appears to be the case is that the goats hair took a special skill, or more laborious effort than that which went beyond the normal spinning of the other mentioned items. Thus, the different word for the prompting of the heart is used.

And more, as goat's hair pictures an awareness of sin, the Bible is highlighting this specifically. It shows that these women's hearts were impelled forward concerning the sin-debt in their lives.

²⁷ The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate,

Now are mentioned the *nasiim* or “rulers.” They are the ones to bring the special stones which would be used on Aaron’s shoulder pieces and on the breastplate of judgment. What we have here has been an order of offerings. The first were ornaments worn on the body, then after that were the special treasures or the possessions of the people, the offering of the labors of the females, and finally the offerings of the rulers which consist of the princely jewels.

²⁸ and spices and oil for the light, for the anointing oil, and for the sweet incense.

The rulers also brought the spices and the oil for the light, and those for the special anointing oil and incense as well. It would be expected that the rulers

would have such items on hand, whereas the common people would be less likely to have them in their possession. It is no different today where some have Rolex watches and diamond earrings, but the common people have tee shirts and blue jeans. However, in the end, every need that was named is filled by the various people.

²⁹ The children of Israel brought a freewill offering to the LORD, all the men and women whose hearts were willing to bring *material* for all kinds of work which the LORD, by the hand of Moses, had commanded to be done.

This verse is translated in a surprising number of ways, and yet most of them get the general sense of what is being said. The people, both men and women, whose hearts had been willing, are the ones who brought, for every kind of work, the things that Yehovah commanded to be done, by the hand of Moses, which were to be brought by the children of Israel as a willing offering to Yehovah. Concerning all of the previous details since verse 21, Matthew Henry states –

“Without a willing mind, costly offerings would be abhorred; with it, the smallest will be accepted. Our hearts are willing, when we cheerfully assist in promoting the cause of God. Those who are diligent and contented in employments considered mean, are as much accepted of God as those engaged in splendid services. The women who spun the goats' hair were wise-hearted, because they did it heartily to the Lord. Thus the labourer, mechanic, or servant who attends to his work in the faith and fear of God, may be as wise, for his place, as the most useful minister, and he equally accepted of the Lord. Our wisdom and duty consist in giving God the glory and use of our talents, be they many or few.” Matthew Henry

He is correct in this, and what is implied in both verse 22 and in this verse, is that there were some whose hearts weren't stirred up. They were neither lifted up, nor were they impelled, to give of their goods in the service of the Lord. They are

the same people today who will gladly sit on the sidelines and let nothing change their demeanor, even when something is hoped for or needed.

And of course, there were certainly some who came forward hoping everyone would see that they were giving, even though their hearts didn't give a hoot about the cause. Jesus addressed those types in Matthew 6.

In the end, the Lord is looking on the heart, and He is looking for those who have their hearts lifted up towards Him, and who are willing to give without expecting anything in return. For Israel, they would be given the honor of having Him dwell in their presence in a magnificent edifice. What more reward could they ask for?

How much can I give Lord; from You I have received so much

I know that what I give is never enough

I have been blessed with Your salvation, grace, mercy, and such

My life is abundantly blessed when it once was so rough

Now, even the worst of times is filled with joy

I have a hope which transcends the troubles of this world

How much can I give Lord, for others to employ

Let my heart be appreciative of the wonders You have unfurled

Help me to never be tight-fisted or to turn away from a need

Grant me the heart to respond in turn as You have blessed me

When I see a lack that needs filling, may I fill it with speed

May my heart be willing to share, and to do so joyfully

II. Bezalel and Aholiab (verses 30-35)

³⁰ And Moses said to the children of Israel, “See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

Bezalel was specifically named by the Lord in Exodus 31. These verses now are exceedingly similar to those of Exodus 31:1-6. Moses simply repeats the words of Yehovah to the people, and the only substantial differences in them are to be found in the additional words of verses 34 and 35.

The name Betsalel is formed of three parts. The *el* at the end means “God.” The “b” at the beginning signifies “in.” and the middle part comes from the noun *tse*, meaning shadow. Thus his name means “In the Shadow of God.” As shade is considered a protection, like the tabernacle, his name is a metaphor for “In the Protection of God.”

He is the son of Uri, which means something like either “My Light” or “Light of Yehovah.” The name of Uri’s father is Hur which means “White.” And Judah means Praise. It is Bezalel who will be the chief artificer for the construction of the tabernacle and everything associated with it. This is because of the next words...

³¹ and He has filled him with the Spirit of God,

The term *male* or “fill” gives the idea of being set apart or consecrated for a specific task. In this case, he is said to be *filled* with the *ruakh elohim* or “Spirit of God.” This means that his work will be acceptable concerning the things which are required for him to accomplish. In this case, he is said to be specifically filled in four particular ways...

31 (con't) **in wisdom**

The word is *khokmah*. It signifies wisdom in a good sense. It is a common word, but it is used a great deal the books of Proverbs and Ecclesiastes. It refers to understanding which is rightly applied in a wise, prudent, or beneficial way.

31 (con't) **and understanding,**

The word is *tebunah*. It indicates discretion, reason, skillfulness, understanding, and wisdom. Again, it is mostly used in Proverbs and it indicates an ability to comprehend. A man may see a storm coming and say, "Gee, it's going to rain," but he may not understand that the lightening in the storm can reach out beyond the storm itself and kill him before the storm even arrives. Having a knowledge of something does not mean that there is an understanding of the thing.

31 (con't) **in knowledge**

The word is *daath*. It was first seen in Genesis 2:9 when speaking of the tree of the **knowledge** of good and evil. It indicates knowledge in the general sense. One is either aware of something or they are not. If they are, then they can use that for understanding or even in wisdom. In this we can think of empirical, experimental, or experiential knowledge.

Therefore, we can rightly assume that Bezalel was probably already able to accomplish the things necessary for the work to be done. He had empirical knowledge, experimental knowledge, and experiential knowledge, all of which comprised who he was based on what he had already learned.

³¹ (con't) **and all manner of workmanship,**

The word is *melakah*. It is the same as the word *malak*, or angel, and so it signifies employment in a task or job, but never in a servile way. Rather it would be in an industry or occupation. Just as an angel or a messenger has his duty to carry out, this indicates the ability to accomplish the task at hand by employing the knowledge, understanding, and wisdom one possesses.

In every aspect – in his name, in the name of his father and grandfather, in the tribe he descends from, and in his skills and abilities – in each of these he makes a marvelous picture of Christ. If you missed the sermon where he was introduced, it would be worth the time to go back and see how intricately each of these aspects of him points to the coming Christ.

In just his aspects of workmanship, knowledge, understanding, and wisdom, he is seen as a marvelous type of Christ who possesses the Holy Spirit without measure, and “in whom are hidden all the treasures of wisdom and knowledge” (Colossians 2:3).

³² **to design artistic works, to work in gold and silver and bronze,**

All of the tasks and designs for the sanctuary had been laid out in minute detail by the Lord to Moses. It would be Bezalel who would be in charge of carrying out the work. The designs which needed to be made, the gold that needed to be shaped, the silver which needed to be refined and poured into molds or beaten into implements, and the bronze which needed to be formed as necessary – all of it required the work of a master craftsman.

Bezalel was selected for the task, and he was capable of seeing it to its completion. The Lord knew him and his capabilities, and he was selected as the perfect artificer for the job, and the perfect picture of Christ to come. But the tasks thus far mentioned are not the total of his abilities. He could do even more...

³³ in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

The word for both cutting and carving is the same. In other words, the stones to be cut and the wood to be carved uses this same rare word, *kharosheth*. In this noun form, it is found only here and in Exodus 31:5 when Bezalel was first introduced. It indicates mechanical work such as carved or cut, and it is actually a noun, but it is almost exclusively translated as a verb.

³⁴ “And He has put in his heart the ability to teach,

These words are not a part of what was recorded in Exodus 31. Not only would Bezalel have the abilities to form everything necessary to build the edifice and implements, but he would also have the ability to teach. What he could do was not to be limited to him, but he would be an instructor of others who would participate in the process until completion. And this is true with another person...

³⁴ (con't) *in* him and Aholiab the son of Ahisamach, of the tribe of Dan.

Another person who would have the gift of teaching would be Aholiab. The name Aholiab comes from *av*, which means “father,” and *ohel*, which means “tent.” Therefore, the name means “Father’s Tent,” just as the tabernacle pictures the Father’s Tent. He is the son of Ahisamach which means “My Brother has Supported.” And finally, he is from the tribe of Dan which means “Judge.” Again, like Bezalel, everything about him points to Christ.

***³⁵ He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet *thread*, and fine linen, and of the weaver—those who do every work and those who design artistic works.**

The passage and the chapter end today with these words. Several categories of workmen are specified – the *kharash*, or the engraver, would more aptly be called an artificer. He would be skilled in cutting stone as well as engraving it. The word also means a person who might be a skilled cutter of wood, or an iron worker, etc.

The next is the “designer.” The verb used to describe him indicates “to consider,” and so he who would “count and calculate the threads in weaving figures after the manner of tapestry or carpet. His work was chiefly used in the curtains and veil of the tabernacle, in the ephod and the breastplate” (Albert Barnes).

The next is the “tapestry maker” who works in blue, purple, and scarlet thread, and in fine linen. The verb describes a weaver, and so he would work with a needle, weaving and embroidering the materials for the entrance curtains of the tent and of the court. He was also the one who fashioned the sash of the high priest.

And then the weaver is mentioned with the qualifying words “who do every work and those who design artistic works.” This would probably be the person who worked on the loom. The things he made would have been then used for the robe of the ephod, along with its binding, and also for the garments of the priests.

What is seemingly certain to me is that these people were folks already capable and able to accomplish these tasks. If further instruction was necessary, they had the direction of Bezalel and Aholiab to guide them.

And the same is true with us. We already have abilities when we come to Christ. What we need to do is to direct them towards our new calling in Him. We certainly don't need to look for an external zapping of the Spirit to make us qualified to do the Lord's work. What we need to do is to take what we have and apply it in a wise and considered way.

Another thing that we can see in the gathering together and formation of this tabernacle by the work of the people is that it leads us to a marvelous picture of Christ. God created the heavens and the earth. He has directed the course of nations and by His hand each thing happens so that redemptive history continues on as it should.

Each earthquake, or each war is used in His plan. Each person who is born or dies is known to Him. Some are raised by Him to be kings, while others die in obscurity. He is sovereign over all that happens. With this understanding, we come to the obvious thought that He could have simply *caused* the tabernacle to come into being and then moved in.

But instead, He went to the people to receive the materials from them. He then had them take those materials and fashion them according to the plan that He had laid down. The people who did the work were already known to Him and were used by Him to bring the thing into existence in the form that He determined.

And this is exactly how Christ came about as well, at least His humanity. God chose the selected form, and directed the materials that would form the Man. There was Adam, and there was Methuselah. Along came Abraham and Sarah as well as Lot and both of His daughters. Israel and Judah and Tamar were all brought forward.

Ruth, David, and Solomon were directed into this genealogy along with countless others, some named, but many completely unknown to us. Each life was a part of the weaving together of the fabric of the Man who would come.

Just as the Tabernacle was used of materials from God's creation, but which passed through humanity in order to be returned to Him to build this sanctuary, each and every detail of which points to Christ, so the materials of which these people were comprised passed through humanity in order to be returned to Him to form the human aspect of Christ.

And as the *ruakh elohim*, or "Spirit of God" endowed these men with the ability to form that which came into their hands, the Spirit of God also formed in Christ to erect the more perfect edifice which is the humanity of our Lord; an edifice where the Spirit of God is found without measure.

But on top of this, these men were also given the ability to teach. And this is one of the great titles of the Lord Jesus, Teacher. Time and again, the title is used of Him in the gospels. From there, we deduce that if there is a Teacher, then He must have students who would carry out the work with and for Him.

That is where disciples and apostles came in. They were taught by the Lord how to form the various parts of the great edifice which God is building, of which we are a part. This is seen in the writings of the New Testament. As Peter and Paul and the others are not with us now, then we must have something from them that tells us how we are to be shaped so that we too will properly fit into this marvelous building... and we do.

It is the Holy Bible. Christ is, in fact, the great Artificer. And He is also the great Teacher. He then instructed others who have written down what He expects of

us, the materials of this house of God which are continuing to be brought forth for His workmanship even today.

It should not be enough to say, “I am a living stone which will be placed in God’s temple.” Rather, it should be our goal to be the most perfect living stone possible. We have all of the instructions necessary to be just that if we will only avail ourselves of them.

Today and every day, I would hope that you would continue to perfect yourself though first an understanding of God’s word, and then secondly to a right application of it. If you do these things, then you will be a prominent part of the magnificent thing which God is erecting as His eternal dwelling.

Please don’t waste the few moments you have here on earth in chasing after the wind. Look unto Christ, pursue Christ, and endeavor to be more Christ-like in all ways and at all times. Before you know it, the life you are living will be over and your eternity will begin. It is an eternity which will be based on a very, very short span of time. Use it well.

And if you have never taken the time to first call out to Christ to begin this process, today is the day. You cannot be a part of God’s building if you are not the redeemed of the Lord. His cross is what makes that possible and it is what You need for it to come about...

Closing Verse: “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰ having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, ²¹ in whom the whole building, being fitted together, grows into a holy temple in the Lord, ²² in whom you also are being built together for a dwelling place of God in the Spirit.” Ephesians 2:19-22

Next Week: Exodus 36:1-38 *Every need will be met in this proffering...* (The People's Offering) (99th Exodus Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him and He will do marvelous things for you and through you.

Offerings and Artisans

And all the congregation of the children of Israel
Departed from the presence of Moses, after the things he did tell

Then everyone came whose heart was stirred
And everyone whose spirit was willing, not as if competing
And they brought the LORD's offering
For the work of the tabernacle of meeting
For all its service, and for the holy garments too
Fulfilling each need as requested to do

They came, both men and women
As many as had a willing heart
And brought earrings and nose rings
Rings and necklaces, this was a great start
All jewelry of gold, that is, according to this word
Every man who made an offering of gold to the LORD

And every man, with whom was found
Blue, purple, and scarlet thread
Fine linen, and goats' hair, which did abound
Red skins of rams, and badger skins, brought them as is said

Everyone who offered an offering
Of silver or bronze brought the LORD's offering
And everyone with whom was found acacia wood
For any work of the service, brought it as their proferring
All the women who were gifted artisans
Spun yarn with their hands

And brought what they had spun
Of blue, purple, and scarlet, and fine linen
They brought the work that they had done
And all the women whose hearts stirred
With wisdom spun yarn of goats' hair, according to the word

The rulers brought onyx stones, as was right
And the stones to be set in the ephod and in the breastplate
And spices and oil for the light
For the anointing oil, and for the sweet incense
The offering was great

The children of Israel brought
A freewill offering to the LORD
All the men and women whose hearts were willing
To bring material for all kinds of work, according to the word

Which the LORD, by Moses' hand
Was to be done at His command
And Moses said to the children of Israel
"See, the LORD has called by name Bezalel

The son of Uri, the son of Hur, of the tribe of Judah
And He has filled him with the Spirit of God
In wisdom and understanding
In knowledge and all manner of workmanship, ability so broad
To design artistic works, as was understood
To work in gold and silver and bronze too
In cutting jewels for setting, in carving wood
And to work in all manner of artistic workmanship they were to do

And He has put in his heart the ability to teach each man
In him and Aholiab the son of Ahisamach of the tribe of Dan
He has filled them to do all manner with skill
Of work of the engraver and the designer
And the tapestry maker, according to His will

In blue, purple, and scarlet thread
And fine linen, and of the weaver as well
Those who do every work
And those who design artistic works, as the account does tell

Lord God, help us to learn from Your word
May we give willingly of ourselves and of what we possess
Let us be thankful and thus glorify our Lord
Who has beautifully fashioned what was once such a mess

May the lives that we lead be comparable to what He has done
May we live for Him following in the life He lived for us
His perfect life was lived and through it victory was won
Help us, O God, to emulate our marvelous Lord Jesus

Yes, O God, and to You we shall forever sing out our praise
And to You we shall come with these offerings for eternal days

Hallelujah and Amen...