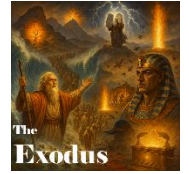




And They Came! Exodus 35 (Lesson #36)



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35:1-3 *Moses assembled all the congregation of the people of Israel and said to them, “These are the things that the LORD has commanded you to do. 2 Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the LORD. Whoever does any work on it shall be put to death. 3 You shall kindle no fire in all your dwelling places on the Sabbath day.”*

While the **exact timeline is unstated**, it is likely that **very little time** has passed since Moses descended Mount Sinai with the second set of stone tablets, his face still radiating the divine glow.

In a moment of immense corporate gravity, Moses gathers **“all the congregation,”** all of the people of Israel. **Before a single tool is lifted** or a **single shekel is donated** for the construction of the Tabernacle, Moses establishes a **spiritual prerequisite: the rhythm of the Sabbath.**

As we have noted this is **not** a **novel instruction**, nor is it a **trivial instruction** for the nation of Israel.

This has been declared on multiple occasions:

- Ex 16:22-30 – The Provision of the Sabbath
- Ex 20:8-11 – The Commandment of the Sabbath
- Ex 31:12-17 – The Covenantal Sign of the Sabbath
- Ex 34:21 - The Renewal of the Covenant and the Sabbath
- Ex 35:1-3 – The Practice of the Sabbath

In fact, this message of the Sabbath was **Yahweh’s final words to Moses** during his first stay on the mountain (Ex 31:12–17).

By repeating the Sabbath command before initiating the Tabernacle building project, the narrative highlights a **critical theological priority: the work of God** must never override the **rest commanded by God**. The sanctuary was to be a place of **worship**, but the people were not to profane the creation rhythm to build it.

Moses reminds the people they are to work six days, but the seventh day is a **Sabbath of solemn rest**. In the Hebrew this day is a **Shabbat Shabbaton (שַׁבַּת שַׁבְּתוֹן)**, and it is completely set apart as holy to Yahweh.

For Israel, the Sabbath was a **visible, repeating sign** of their **eternal covenant** with Yahweh (Ex 31:13). Because the Sabbath served as the ultimate badge of allegiance to Yahweh, to violate it was an act of high treason.

This explains the **absolute severity of the penalty: “Whoever does any work on it shall be put to death.”** To **profane the Sabbath** was to **reject the covenant itself**, severing oneself from the life-giving source of Israel’s identity.

In vs 3, Moses introduces a specific application of this rest that further clarifies what constitutes **“work”**: **“You shall kindle no fire in all your dwelling places on the Sabbath day.”**

In the ancient world, kindling a fire was not a simple matter of striking a match; it was a **laborious**, time-consuming process involving striking flints, gathering tinder, and manually blowing coals into a flame.

So, they were forbidden from starting a new fire or reigniting a fire that had went out on the Sabbath.

Fire was the primary engine of daily labor—used for cooking, baking, metalworking, etc. By forbidding the kindling of fire, God effectively pauses the domestic and industrial machinery of the entire nation.

A QUICK REMINDER: As established in the study of Exodus 31, the Old Testament Sabbath is a profound type and shadow of the ultimate reality found in Jesus Christ.

The author of Hebrews reminds us that *“there remains a Sabbath rest for the people of God,”* a rest entered not by legalistic cessation of physical labor, but **by faith in the finished work of Christ** (Heb 4:9–10).

Further, as we discussed then, Jesus is our Sabbath (Shabbat), delivering us from the spiritual “work” of trying to earn our own righteousness. Christ has fulfilled the demands of the law.

“16 ¶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. 17 These are a shadow of the things to come, but the substance belongs to Christ.” (Col 2:16-17 ESV)

Nevertheless, many believers find deep spiritual wisdom and refreshment in setting aside Sunday, the Lord’s Day, celebrating the resurrection, and intentionally disconnecting from the frantic pace of production, refocusing their hearts on God, family, friends, community, and expansion of our Lord’s Kingdom.

I would encourage wherever you are on that point, remember Paul’s words:

“5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. 6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.” (Ro 14:5-6 ESV)

APPLICATION: Before Israel would be instructed to do anything for Yahweh, they first had to get the Sabbath correct. The same is true for us, before God asks for our labor in expanding His kingdom, He is first asking: Have we rested (placed faith) in His Son?

Vs 4-9 - Moses said to all the congregation of the people of Israel, “This is the thing that the LORD has commanded. 5 Take from among you a contribution to the LORD. Whoever is of a generous heart, let him bring the LORD’s contribution: gold, silver, and bronze; 6 blue and purple and scarlet yarns and fine twined linen; goats’ hair, 7 tanned rams’ skins, and goatskins; acacia wood, 8 oil for the light, spices for the anointing oil and for the fragrant incense, 9 and onyx stones and stones for setting, for the ephod and for the breastpiece.

Following the reminder about the **Sabbath**, Moses transitions directly to the **practical execution of God’s command: building the Tabernacle.**

Here is the **command**, it is an **invitation** to the assembly to bring a *“contribution to the LORD.”* The Hebrew word for *“contribution”* is **terumah** (תרומה), which refers to something **“lifted up”** or **“offered.”**

This was not a **compulsory tax** or a **legalistic demand**; it was strictly reserved for *“whoever is of a generous heart.”* God did not want **coerced obedience**; He desired a sanctuary built entirely out of the **overflow of his people’s gratitude.**

APPLICATION: God’s building project was to be funded by those who had a willing and generous heart.

APPLICATION: Have you ever wondered why after the gospels, the tithe is not mentioned in any other New Testament book (save Hebrews chapter 7) and there is it not talking about the New Testament believer tithing, but something altogether different (Heb 7:4-9).

So why is the tithe not mentioned in the New Testament, outside the gospels?

Some have concluded, **because we do not need to tithe.** I believe that is an **erroneous conclusion.** I believe the reason is at least **twofold.**

- 1) God desires for us to give, like Israel here, out of the gratitude of our hearts.
- 2) The Mosaic (Old Covenant) standard of 10% has been superseded with this (New Covenant) heart driven standard:

“Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.” (2Co 9:7 ESV)

I would say the Old Covenant standard (10%) is the starting point and we should desire to grow in our ability to cheerfully give beyond that.

But notice, **they were called to give to the Lord, for the work of the Lord.**

A QUESTION ARISES: When reading this exhaustive list of luxury items, how did a group of recently emancipated slaves wandering in the Sinai desert obtain gold, silver, bronze, fine linens, and precious gemstones?

The answer is rooted in God’s faithfulness to His promise to Abraham centuries earlier (Gen 15:13-14).

Also, if you remember, during the Exodus, the Egyptians practically begged the Israelites to leave, showering them with jewelry and clothing (Ex 12:35-36).

Here, God was inviting them to return a portion of that wealth to fund His dwelling place.

Moses categorizes the required materials, each corresponding to a **specific zone** of holiness within the Tabernacle complex.

The Metals: Gold, silver, and bronze.

- **Gold** was reserved for the innermost, most sacred spaces—the Ark of the Covenant, the Table of Showbread, the Menorah, and the High Priest's garments.
- **Silver** was primarily utilized for the bases of the Tabernacle walls and the hooks of the courtyard posts.
- **Bronze**, being more durable and common, was designated for the outermost areas, such as the sacrificial Altar and the bronze basin.

The Textiles and Linens: Blue, purple, and scarlet yarns, alongside fine twined linen.

- These luxurious dyed fabrics were used for the innermost curtains of the Tabernacle and the beautifully woven garments of the priesthood.
- Goats' hair, tanned rams' skins, and weather-resistant goatskins formed the heavy, protective outer layers of the Tabernacle tent, shielding the sacred interior from the harsh desert elements.

The Woods and Elements: Acacia (shittim) wood was the ideal timber. Abundant in the arid Sinai peninsula, acacia is dense, highly resistant to insects and weather, and remarkably durable, making it perfect for the structural framing and furniture of the Tabernacle.

The Oils and Aromatics: Pure olive oil was requested to keep the Menorah burning continuously, while specific spices were needed to compound the sacred anointing oil and the unique formulation of the fragrant incense.

The Gemstones: Finally, onyx stones and other precious gems were requested to be set directly into the ephod and the breastpiece of the High Priest.

BUILDING THE PALACE OF THE KING: The ultimate takeaway from this inventory is staggering: everything required to build God's earthly dwelling place already resided within the camp of Israel.

God had perfectly provisioned His people before He asked them to build.

CONSIDER THIS: He who sits enthroned over the cosmos was choosing to shrink His presence down to dwell in a tent made of materials freely given by His people.

PAUSE FOR A MOMENT: Could Yahweh have provided these gifts from heaven? Like He did with Manna? Why might He not have done it that way.

I suspect, He needed to build generosity in the hearts of His people. That was true then as much as it is true now. Remember what we read in (II Cor 9:7).

Vs 10-19 “Let every skillful craftsman among you come and make all that the LORD has commanded: 11 the tabernacle, its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases; 12 the ark with its poles, the mercy seat, and the veil of the screen; 13 the table with its poles and all its utensils, and the bread of the Presence; 14 the lampstand also for the light, with its utensils and its lamps, and the oil for the light; 15 and the altar of incense, with its poles, and the anointing oil and the fragrant incense, and the screen for the door, at the door of the tabernacle; 16 the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the basin and its stand; 17 the hangings of the court, its pillars and its bases, and the screen for the gate of the court; 18 the pegs of the tabernacle and the pegs of the court, and their cords; 19 the finely worked garments for ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons, for their service as priests.”

Having secured the **raw materials** through the **voluntary offerings of the people**, Moses shifts his **focus** from **giving to doing**.

In vs 10, he issues a **universal call to the community**: “*Let every skillful craftsman among you come and make all that the LORD has commanded.*” The Hebrew phrase translated as “*skillful craftsman*” literally means “**wise of heart.**”

In the biblical worldview, artistic skill and craftsmanship were not viewed merely as natural, secular talents, but as forms of **spiritual wisdom** granted by God.

This **architectural project** required more than mechanical precision; it required a **heart attuned** to the **divine blueprint**. Moses is making it clear that a willing heart must be matched by a wise hand to bring God’s dwelling place into reality.

Next, Moses then provides a comprehensive, rapid-fire inventory of the items to be manufactured.

To the reader, the list can feel structurally dizzying, but it actually follows a **precise architectural logic**, moving from the **structural shell** of the **Tabernacle** downward into its **internal furnishings**, and **finally out to the courtyard**.

The Structure and Core (v. 11–12): The craftsmen are first tasked with the Tabernacle shell itself, its intricate frames, pillars, bases, and protective tent coverings.

Immediately following the structure is the **heart of the entire complex**: the **Ark of the Covenant**, the **Mercy Seat**, and the **heavy veil (Parochet)** designed to separate the Holy Place from the Most Holy Place.

The Holy Place Furnishings (v. 13–15): Next come the objects that facilitate **daily worship** inside the tent: the **Table of the Bread of the Presence**, the **Golden Lampstand (Menorah)**, and the **Altar of Incense**.

The Courtyard and Garments (v. 16–19): The list then moves outside into the courtyard to detail the **Altar of Burnt Offering** with its bronze grating, the **Washing Basin**, and the **outer perimeter hangings, pegs, and cords**.

Finally, Moses includes the “**finely worked garments**” for Aaron and his sons—sacred vestments that visually set the priests and the high priest apart for their unique roles.

THEOLOGICAL REFLECTION: When viewed in its entirety, the **sheer volume** of what Israel is being asked to construct is **visually and logistically overwhelming**.

For a people who had spent generations under the whip of Egyptian taskmasters making bricks without straw, being asked to engineer a highly complex, portable golden palace in the middle of a barren desert must have seemed impossible.

Yet, this daunting task carries a beautiful theological truth: God's instructions are always matched by His enablement.

The very same God who **commanded the creation of this massive sanctuary** is the one providing the **“wisdom of heart”** to accomplish it.

Furthermore, the meticulous detail of this list reminds us that God cares about the micro as much as the macro. From the Golden Ark down to the humble tent pegs and cords, every single element had a purpose, serving as a physical manifestation of a holy God choosing to organize and anchor His presence right in the center of His people's everyday lives.

APPLICATION: Sometimes God can call us to step out and we can **sense our own helplessness, lack of materials or lack of necessary skills.**

Never forget, where the **Lord calls the Lord equips and provides. If He has called, He will provide.**

Our responsibility is to **walk by faith**, trusting in our sovereign God.

Vs 20-21 Then all the congregation of the people of Israel departed from the presence of Moses. 21 And they came, everyone whose heart stirred him, and everyone whose spirit moved him, and brought the LORD's contribution to be used for the tent of meeting, and for all its service, and for the holy garments.

Following **Moses's lengthy recitation** of the **required materials** and skilled labor, verse 20 marks a structural shift in the narrative: **“Then all the congregation of the people of Israel departed from the presence of Moses.”**

This departure was not an act of dismissal or indifference; it was a **transition from hearing to doing.**

It seems unwritten, but what is going on is Moses said OK, this is what we need. Go home and pray about it and respond as God leads. **No pressure tactics.** Just a call to give.

So, the people departed from the presence of Moses.

The assembly dissolved so that the individuals could return to their tents, **assess their possessions**, and **practically respond to the divine invitation, as they felt led.**

In vs 21, the text **highlights their rapid response** and their **generosity**, utilizing language that is both **poetic and deeply theological**: **“And they came, everyone whose heart stirred him, and everyone whose spirit moved him.”**

And They Came... Thus the lesson's name. The promptness of their departure and **subsequent return** underscores a **community vibrating with holy anticipation. And They Came!**

The author uses two distinct Hebrew verbs to describe this **spontaneous wave of giving**:

The Stirred Heart: The phrase **“whose heart stirred him”** utilizes the verb **nasa (נָסָא)**, which literally means **“to lift up”** or **“elevate.”**

Their **hearts were elevated** above mundane, selfish hoarding. It implies an internal, emotional response where a person's inner desires are **lifted to align with God's global purposes.**

The Moved Spirit: The phrase **“whose spirit moved him”** uses the verb **nadav (נָדַב)**, meaning **“to be willing,” “liberal,”** or **“generous.”** This emphasizes a **free-will, uncompelled movement** of the **human spirit** prompted by the **Holy Spirit.**

By pairing these two concepts, the text paints a **vivid picture of true Biblical stewardship**. These people were not reacting to a **manipulative guilt trip** or an **aggressive tax collector**; their **giving** was an **organic outward expression** of an **inward spiritual revival**.

THEOLOGICAL REFLECTION: The Israelites brought their contributions for three specific areas: the **Tabernacle**, its **operational service**, and the **holy garments of the priesthood**.

What makes this moment so historically and contextually profound is its proximity to the Golden Calf disaster in Exodus 32.

In that tragic episode, the people willingly tore off their gold rings to fashion an idol, abusing God's gifts for pagan worship.

Now, having been forgiven and restored through Moses's intercession, they are **reversing that curse**. The very hands that once contributed to idolatry are now open wide to build the dwelling place of the true Living God.

This is the ultimate evidence of repentance: when God moves the human spirit, it inevitably loosens the **human grip on material wealth**. They surrendered their treasures because they had finally **captured a vision of a God** who is **worthy of their absolute best**.

WHAT ABOUT US: Have we captured that vision of Jesus, the One who alone is **worthy of our absolute best**? **Has that vision changed how we handle our earthly wealth?**

Vs 22 So they came, both men and women. All who were of a willing heart brought brooches and earrings and signet rings and armlets, all sorts of gold objects, every man dedicating an offering of gold to the LORD.

And they came... The weight of that single Hebrew word **בוא (bow')** cannot and should not be minimized.

Having heard the call from Moses of what was needed. Having had their hearts stirred. Having had the Spirit move them. **AND THEY CAME...**

As the people returned from their tents with their offerings, Moses captures a beautiful portrait of absolute unity: ***"So they came, both men and women."***

In the patriarchal culture of the ancient Near East, women were often left in the background of communal narratives. Yet here, the text deliberately highlights their **active, equal participation**.

Women were the primary keepers of the fine textiles, the spinners of yarn, and the caretakers of much of the family jewelry.

And they came... Their presence alongside the men emphasizes that the Tabernacle was not merely a project of the tribal leadership; it was an organic, grassroots movement of the entire covenant community.

Both genders, united by a **"willing heart"**, stepped forward together **and they came**.

Moses provides a **fascinating catalog** of the **specific gold objects** brought by the people: ***"brooches and earrings and signet rings and armlets, all sorts of gold objects."***

This jewelry constituted the very wealth the Israelites had used to "plunder" their Egyptian masters on the night of the Passover (Ex 12:35-36).

For months, they had carried these symbols of Egyptian paganism and luxury through the wilderness. Now, a profound spiritual transformation takes place: by surrendering these personal ornaments, the Israelites are actively de-Egyptianizing themselves.

They are taking the **currency of their former bondage** and **consecrating** it to the **Palace of their Deliverer**.

Moses records in the back half of **verse 22**: *“every man dedicating an offering of gold to the LORD.”*

This statement unveils a vital structural layer in the text. The Hebrew verb translated as *“dedicating an offering,”* which means to **“wave”** or **“elevate as a wave offering.”**

This implies a public, liturgical act of surrender. Moses's wording strongly suggests a universal participation across the camp. While the wealthy tribal rulers undoubtedly brought massive amounts of treasure, the text ensures that the **everyday Israelite** was not overlooked.

Whether a family brought a magnificent golden armlet or a single, humble gold earring, *“every man”* had skin in the game. No one was too poor to contribute, and no one was too wealthy to be exempt.

This stands as an enduring principle of biblical stewardship: God does not measure the righteousness of a gift by its market value, but by the percentage of the heart that goes with it.

Everyone gave something, because everyone wanted a piece of the place where God would dwell. But it is not just gold!

Vs 23 And every one who possessed blue or purple or scarlet yarns or fine linen or goats' hair or tanned rams' skins or goatskins brought them.

After documenting the **spectacular influx of gold jewelry**, Moses expands the inventory to include the soft goods of the camp: *“And every one who possessed blue or purple or scarlet yarns or fine linen or goats' hair or tanned rams' skins or goatskins brought them.”*

This transition ensures that the narrative does not limit generosity to those who held vast amounts of precious metals. The phrase *“every one who possessed”* emphasizes availability and immediate stewardship.

If a family did not have gold to wave before Yahweh, they looked around their tents to see what other resources they had on hand.

This shift democratized the building project, ensuring that every household, regardless of economic standing, could see a piece of their own daily life **woven into the fabric of God's house.**

To us today, a collection of colored yarns might seem like a modest contribution compared to gold, but in the ancient Near East, **these textiles were luxury commodities of the highest order.**

By bringing these **rare**, intensely vibrant threads, the Israelites were surrendering materials that were highly prized trade goods, effectively dedicating the **very best** of ancient craftsmanship to the **Tabernacle curtains and priestly garments.**

Equally significant is the mention of *“goats' hair,” “tanned rams' skins,”* and *“goatskins.”* If the dyed yarns represented luxury, these animal products represented the rugged, practical reality of nomadic life.

Goats' hair was the standard material used by Bedouins to spin and weave weather-resistant tents, while tanned skins provided critical protection against the harsh wilderness elements.

APPLICATION: From golden threads to fined twined linen, to goat's hair and ram's skin. In the economy of God's kingdom, there is no hierarchy of utility. God sanctifies both the extraordinary and the ordinary.

When a believer offers what they possess—whether it is a rare, specialized talent or a basic, everyday resource—God weaves it together into a unified dwelling place for His glory.

What mattered was not the market value of the item, but that it was brought with a **heart liberated by grace.**

Vs 24-26 Everyone who could make a contribution of silver or bronze brought it as the LORD's contribution. And every one who possessed acacia wood of any use in the work brought it. 25 And every skillful woman spun with her hands, and they all brought what they had spun in blue and purple and scarlet yarns and fine twined linen. 26 All the women whose hearts stirred them to use their skill spun the goats' hair.

Moses continues to catalog the avalanche of generosity, noting that *“Everyone who could make a contribution of silver or bronze brought it... And every one who possessed acacia wood of any use in the work brought it.”*

When we **ground this** in the historical reality of the camp—comprising roughly 600,000 men plus women and children—the scene becomes **logistically breathtaking**.

This was not a quiet, orderly collection plate being passed around. Imagine a sprawling desert encampment of over two million people, suddenly **alive with holy motion**. **Thousands of families** are actively sorting through their possessions.

It was a chaotic, beautiful, and tangible demonstration of a nation consumed by a singular vision.

In verses 25 and 26, the focus narrows beautifully to the specific, vital contributions of the women: *“And every skillful woman spun with her hands... All the women whose hearts stirred them to use their skill spun the goats' hair.”*

The text honors these women by calling them “skillful,” which once again uses the root **chakam (wisdom)**.

The Luxury Linens (v. 25): The first group of women worked with the premium materials, spinning the vibrant blue, purple, and scarlet threads and the highly delicate, *“fine twined linen.”* These threads would form the veil and the inner artistic curtains of the Tabernacle.

The Utilitarian Miracle (v. 26): Here Moses adds a fascinating detail: the women whose **hearts were uniquely stirred “spun the goats' hair.”** In ancient textile work, spinning goats' hair was notoriously difficult. The text singles out their *“stirred hearts”* because they took a difficult, unglamorous, and physically taxing material and mastered it for the glory of Yahweh.

Here is a picture of true corporate revival—a massive, uncoerced move of the Holy Spirit.

In the past, Israel had been unified in panic, unified in complaint, and unified in idolatry. **But here, for the first time, they are unified in worshipful sacrifice.**

This is a magnificent Old Testament shadow of the New Testament Church (I Cor 12:4-6).

Vs 27-29 And the leaders brought onyx stones and stones to be set, for the ephod and for the breastpiece, 28 and spices and oil for the light, and for the anointing oil, and for the fragrant incense. 29 All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the LORD had commanded by Moses to be done brought it as a freewill offering to the LORD.

As the narrative of this **historic offering** reaches its **climax**, Moses notes that generosity was not confined to the grassroots level of the camp: *“And the leaders brought onyx stones and stones to be set, for the ephod and for the breastpiece, and spices and oil...”*

The Hebrew word for leaders is **nesi'im (נְסִיִּים)**, which refers to the tribal chieftains, princes, or heads.

The leaders bring the highly specialized, high-value luxury items that the average Israelite might not possess: exotic gemstones along with the rare, imported spices and costly oils.

Their giving demonstrates that leadership in the kingdom of God is measured by **sacrificial stewardship**, not self-indulgent privilege.

Verse 29 serves as a **sweeping, majestic summary** of this entire **historical event**: *“All the men and women, the people of Israel, whose heart moved them to bring anything for the work... brought it as a freewill offering to the LORD.”*

Moses leaves no room for ambiguity. By explicitly grouping *“all the men and women,”* the *“leaders,”* and *“the people of Israel”* into a single sentence, the text paints a picture of **absolute, un-fractured solidarity**.

The hierarchy of tribal life dissolved under the weight of divine grace. In the presence of Yahweh, every gift was flattened into a single, beautiful category: a נדבה (n^odabah), a *“freewill offering.”*

The phrase *“that the LORD had commanded by Moses to be done”* anchors their spontaneous generosity in divine revelation. This sets the stage for New Testament worship (II Cor 9:6-7).

The Tabernacle was built out of joy, born from the realization that the holy God of the universe genuinely desired to pitch His tent and dwell in the very center of their messy, nomadic lives.

APPLICATION: Have you considered that Jesus not only came and lived among us, but if you are His child, He sent his Holy Spirit, the third person of the Godhead to live within us. He chose to dwell in the center of our sometimes-messy lives. May that reality bring great joy!

Vs 30-33 Then Moses said to the people of Israel, “See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; 31 and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship, 32 to devise artistic designs, to work in gold and silver and bronze, 33 in cutting stones for setting, and in carving wood, for work in every skilled craft.

With the **raw materials gathered**, Moses introduces the **human leadership** chosen to **orchestrate the construction**. In verse 30, he tells the nation, *“See, the LORD has called by name Bezalel...”*

The act of calling someone *“by name”* denotes a highly intimate, sovereign appointment by Yahweh.

Bezalel's lineage is intentionally detailed: he is the son of Uri, the grandson of Hur, from the tribe of Judah. In Hebrew, the name Bezalel (Betzalel) carries a profound theological meaning: **“In the shadow of God.”**

This name serves as a beautiful wordplay on his life's mission. He who was named “In the shadow of God” is now tasked with building the physical Tabernacle that would cast the shadow of God's presence.

Verse 31 contains one of the **most remarkable theological realities in the entire Pentateuch**: *“and he has filled him with the Spirit of God...”*

As I noted during his initial introduction in Exodus 31, Bezalel is the **first specific individual in human history** explicitly named in **the Scriptures** as being *“filled with the Spirit of God.”* Remarkably, this inaugural infilling of the **Holy Spirit** is not granted to a **prophet, priest, or king**. It is given to an artist.

Moses uses a beautiful string of words to describe Bezalel's endowment: *“skill, intelligence, knowledge, and all craftsmanship.”* This serves as a divine shorthand for total enablement. Yahweh chose Bezalel and then perfectly filled his hands with exactly what the assignment required.

APPLICATION: God rarely calls the equipped, more often than not, **He equips the ones He calls.**

We do not need to manufacture our own talents or manipulate our way into doors of opportunity; we simply need to walk in obedience along the path the Lord has laid before us.

When we examine the sheer scope of Bezalel's giftedness outlined in verses 32 and 33, it is nothing short of breathtaking. **Bezalel** was given an amazing blend of talents from a wide range of disciplines: **Metallurgy and**

Design (v. 32), **Jeweler** (v. 33), **Carpentry and Sculpting** (v. 33). He possessed the full architectural and artistic spectrum needed to execute *“every skilled craft”* that were required to build a **palace** fit for the **King of Glory**.

Vs 34 And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan.

Here Moses reveals another vital dimension of Bezalel’s divine empowerment, alongside a new partner in leadership: *“And he has inspired him to teach, both him and Oholiab the son of Ahisamach...”*

This represents a profound shift in the narrative. God did not fill Bezalel with wisdom simply to make him a solitary genius; God gifted him so that he could **multiply that wisdom across the community**.

Here we are introduced to Bezalel's co-director, **Oholiab**, the son of Ahisamach. Like Bezalel, his name is beautifully providential. **Oholiab** translates to *“The Father’s Tent”* or *“Tent of the Father.”*

While Bezalel specialized in metals and gemstones, subsequent chapters reveal that Oholiab was a master of weaving, embroidering, and textile design.

Together, they formed a perfectly balanced creative partnership.

I mentioned this earlier, but it is worth repeating. Bezalel hailed from the tribe of Judah, which settled in the southern region of the Promised Land and held the premier position of royal prominence. Oholiab, on the other hand, belonged to the tribe of Dan, a northern peripheral tribe that was historically considered one of the humblest and least prestigious families in Israel.

By pairing a prince of Judah with a son of Dan, God was declaring that this build was an all-Israel endeavor. As you consider the blend we see this in an even more profound way in the New Testament (Gal 3:24-29).

Vs 35 - He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer in blue and purple and scarlet yarns and fine twined linen, or by a weaver — by any sort of workman or skilled designer.”

Moses brings this chapter to a **triumphant** close by detailing the exact technical disciplines these leaders were supernaturally equipped to oversee: *“He has filled them with skill to do every sort of work done by an engraver or by a designer or by an embroiderer... or by a weaver...”*

To emphasize the total, exhaustive nature of this divine gift, the Hebrew text piles up dynamic technical terms: ***The Engraver, the Designer, the Embroiderer, and the Weaver.***

By listing these highly distinct, advanced artistic trades, Moses leaves no doubt that the Tabernacle was intended to be a **masterpiece of unmatched aesthetic beauty**.

APPLICATION: God perfectly gifts His people for the specific work He calls them to do.

When God delivered Israel from Egypt, He did not just rescue them from bondage; **He rescued them for a purpose**.

He plundered Egypt to provide their raw materials, He instituted the Sabbath to protect their souls from burnout, He stirred their hearts to ignite their generosity, and finally, He poured out His Holy Spirit to fill their hands with supernatural capability.

The God who demands the work is the very God who supplies the wisdom, the wealth, and the workmanship.

Whatever assignment, ministry, or calling the Lord places before you, you can step into it with **radical confidence**, knowing that the One who calls you by name is **faithful**, and **He will fill your hands with everything necessary to manifest His presence to the world around you**.