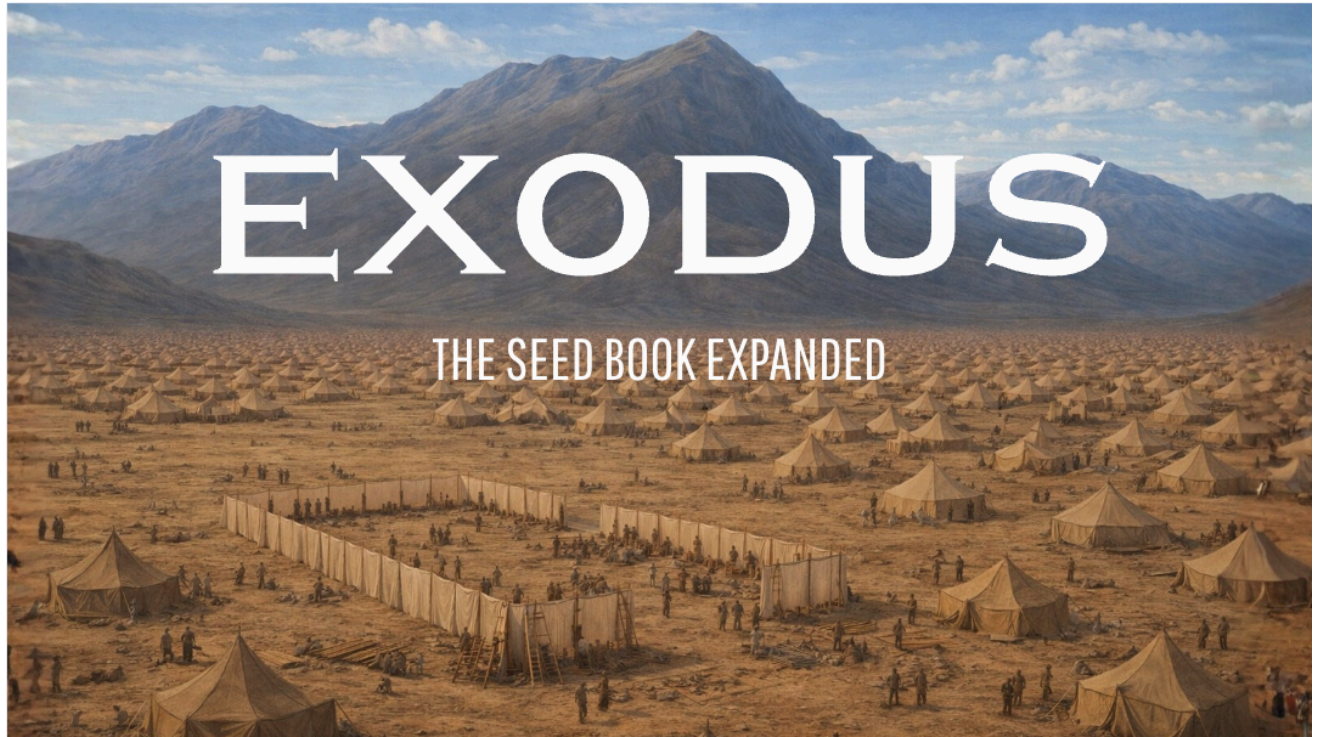


Exodus 35 (TAC)

Tuesday, March 17, 2026

11:21 AM



Good Evening Arising Church,

One of the truths we have emphasized again and again in our study of Exodus is actually the central message of the entire book: God dwelling with Israel. As you've likely noticed—both from reading Exodus and from our recent teachings—the final chapters can feel unusually repetitive at first glance. Consider this slide as an example:

(READ SLIDE: "PETER TO SING TITLE")

DOUBLE VISION???



Exodus 25:10–12 (NIV)

The Ark

¹⁰ “**Have them make an ark of acacia wood**—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ¹¹ **Overlay it with pure gold, both inside and out, and make a gold molding around it.** ¹² **Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other.**

Exodus 37:1–3 (NIV)

The Ark

³⁷ **Bezalel made the ark of acacia wood**—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ² **He overlaid it with pure gold, both inside and out, and made a gold molding around it.** ³ **He cast four gold rings for it and fastened them to its four feet, with two rings on one side and two rings on the other.**

Is it just us and Lou Gramm...or do these passages give you double vision?? As we finish up the book, many of the passages will look strikingly similar to earlier chapters. This should not dissuade you from engaging with the content! It could be easy to dismiss this content, but our position is that if Adonai wanted to repeat it, He must have had good reason and we should as well! Here is a chart of all the topics from weeks prior that we will be revisiting.

TABERNACLE: INSTRUCTION → CONSTRUCTION

Exodus 25–31 (INSTRUCTIONS)		Exodus 35–40 (CONSTRUCTION)	
Item	Chapter & Verse	Item	Chapter & Verse
Ark of the Covenant	25:10–22	Ark of the Covenant	37:1–9
Table of the Bread of the Presence	25:23–30	Table of the Bread of the Presence	37:10–16
Golden Lampstand (Menorah)	25:31–40	Golden Lampstand	37:17–24
Curtains, coverings, frames, bars, veil, screen	26:1–37	Curtains, coverings, frames, bars, veil, screen	36:8–38
Bronze Altar	27:1–8	Bronze Altar	38:1–7
Court hangings, pillars, bases, gate	27:9–19	Court hangings, pillars, bases, gate	38:9–20
Priestly garments	28:1–43	Priestly garments	39:1–31
Altar of Incense	30:1–10	Altar of Incense	37:25–29
Bronze Basin	30:17–21	Bronze Basin	38:8
Anointing oil & incense	30:22–38	Anointing oil & incense	37:29
Appointment of craftsmen (Bezalel & Oholiab)	31:1–11	Work of craftsmen empowered	35:30–35
Consecration instructions	29:1–46	Actual consecration & glory	40:12–16, 34–38

God does not repeat himself because he forgot what He said or needs more filler words to meet a word-count :) . It's more likely he repeats himself due to mankind's habitual problem of treating his words casually.

- o **Psalm 12:6 (NIV)**

⁶ And the words of the Lord are flawless,
like silver purified in a crucible,
like gold refined seven times.

Every word spoken by God—whether given once or repeated many times—is flawless. Many of the themes surrounding the Tabernacle have already been introduced, so the weeks ahead will serve as an opportunity to revisit what we know while uncovering deeper treasures within it. With that in mind, let's take a moment to reestablish our eschatological perspective in the book of Exodus.

EXODUS ESCHATOLOGY

Chapter 1: Israel Oppressed

Chapter 2: A Deliverer Is Born

Chapter 3: Deliver In Exile

Chapter 4: Second Coming Of Deliverer

Chapter 5: Sifting Of Israel And Gentiles

Chapters 6-7: Wedding Proposal & Judgment On Great Dragon Forcasted

Chapters 8-12: Judgment On Beastly Gentile Kingdom(s)

Chapters 13-14: Exodus From Gentile Captivity

Chapter 15: Anticipation Of A Holy Dwelling On Earth

Chapter 16: Bread From Heaven In The Desert

Chapter 17: Fountains Opened From The Rock In The Desert

Chapter 18: Appointment Of Righteous Judges

Chapter 19: Wedding Preparations

Chapter 20: Beginning Of The Wedding

Chapter 21: Covenant Of Love

Chapter 22: Repairing The World And Making "Shalom" "Wholeness"

Chapter 23: Reversal Of The Effects Of Sin

Chapter 24: Wedding Reception

Chapter 25-40: Instructions And Building The Dwelling Place Of God

You should be familiar with this slide by now and understand that the book of Exodus forms a prophetic stencil for the Destiny of Israel— from the emergence of a Savior, to the end of the age with Adonai dwelling in perfect Shalom with Israel and all Creation. These are the themes that begin in Exodus and are realized in Revelation.

Tonight, in light of the format of the remaining chapter of Exodus, we are going to introduce a new format that we intend to use in future studies as well.

Here is tonight's Table of Contents. As you can see we will be covering the following topics:

(READ SLIDE)

Exodus 35-36:7: Table of Contents

- 
1. Introduction: Review & Forecasting 35-40
 2. The Sabbath's Role in Prophecy (35:1-3)
 3. Willing Offerings from the People (35:4-9)
 4. The Call for תְּכֵמָה (35:10)
 5. Articles Overview and Names of the (35:11-19)
 6. Materials for the Work (35:20-24)
 7. The Contribution of All (35:25-29)
 8. Bezelel & Oholiab: Discipleship (35:30-36:1)
 9. Prophetic Process of Redemption (36:2-7)

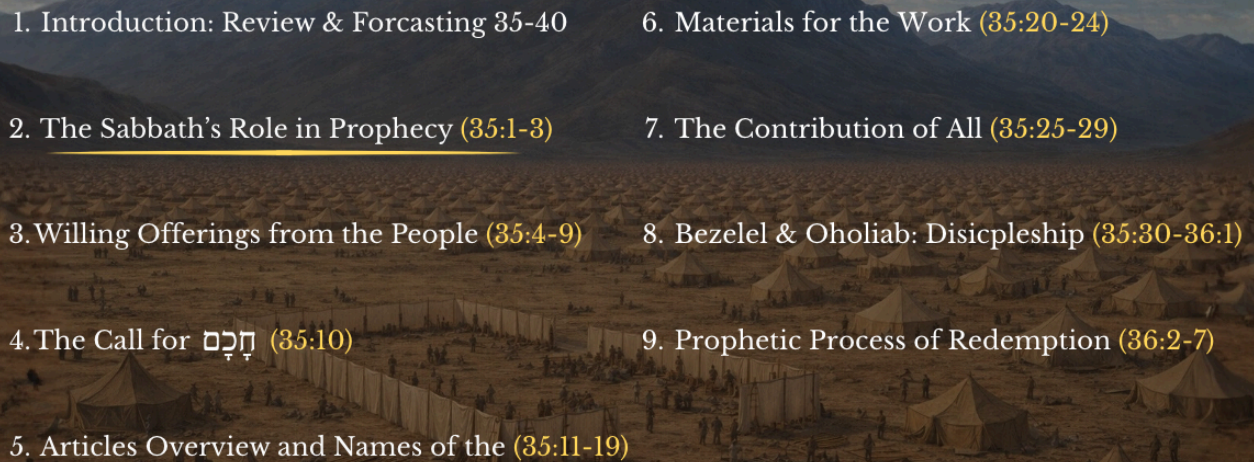
We will continually remind you of our place in the study so you can properly follow along throughout the chapter verse-by-verse and also in each successive theme as the night unfolds.

So , without further ado, let's pray and read our chapter Exodus 35-36:7.

Pray and Read

Our first topic tonight is: **(READ #2)**

Exodus 35-36:7: Table of Contents

- 
1. Introduction: Review & Forecasting 35-40
 2. The Sabbath's Role in Prophecy (35:1-3)
 3. Willing Offerings from the People (35:4-9)
 4. The Call for **קָרָם** (35:10)
 5. Articles Overview and Names of the (35:11-19)
 6. Materials for the Work (35:20-24)
 7. The Contribution of All (35:25-29)
 8. Bezelel & Oholiab: Discipleship (35:30-36:1)
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Exodus 35

35 Moses assembled the whole Israelite community and said to them, "These are the things the Lord has commanded you to do: 2 For six days, work is to be done, but the seventh day shall be your holy day, a Sabbath of rest to the Lord. Whoever does any work on it must be put to death. 3 Do not light a fire in any of your dwellings on the Sabbath day."

At the beginning of our chapter tonight, we find the **seventh** mention or "strong emphasis" of the Sabbath in the Book of Exodus.

To be clear, this is not the seventh time the word *Sabbath* appears, but it is the seventh time that the Sabbath, or the seventh day, is mentioned in the Book of Exodus.

Take a look at this next slide from Exodus 16 to refresh your memory.

(Read slide)

Sabbath

1. Ex 16:24-26 **Eat** it today...because today is a Sabbath
2. Ex 20:8-11 **Remember** the Sabbath...shall not do any work
3. Ex 23:12 ...May be **refreshed**
4. Ex 24:16 ...the LORD called to Moses (**Hear**)
5. Ex 31:12-18 ...a **sign** between me and you for generations
6. Ex 34:21...you shall **rest**; even, during the ploughing season
7. Ex 35:2 ... the seventh shall be **your holy day**

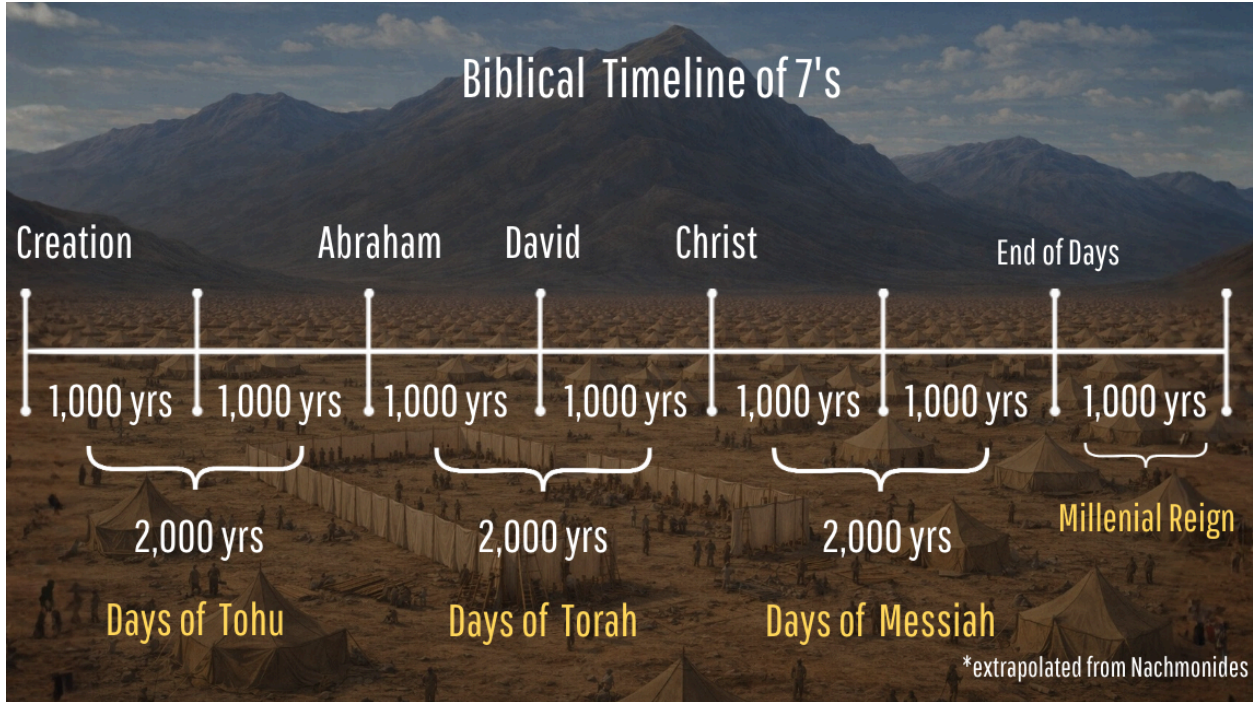
Since this is the seventh time the Sabbath is emphasized, you should be able to recognize what is unfolding in the context of the book and begin drawing some remarkable connections.

We have already seen a great sin committed by Israel, a great ransom offered through Moses, an ascent to the Father's side, and then a return marked by glory and radiance. Now, immediately following this, the Sabbath is mentioned again—and not just mentioned, but emphasized for the seventh time.

This should press you to make strong connections about the overarching theme of our study tonight and what the rest of the book is driving toward.

We have now entered a section of Exodus that is deeply symbolic of the coming Sabbath age for the whole world. As we have taught before, this Sabbath age corresponds to the seventh millennium in the biblical eschatological timeline. Let's take a look at the next slide.

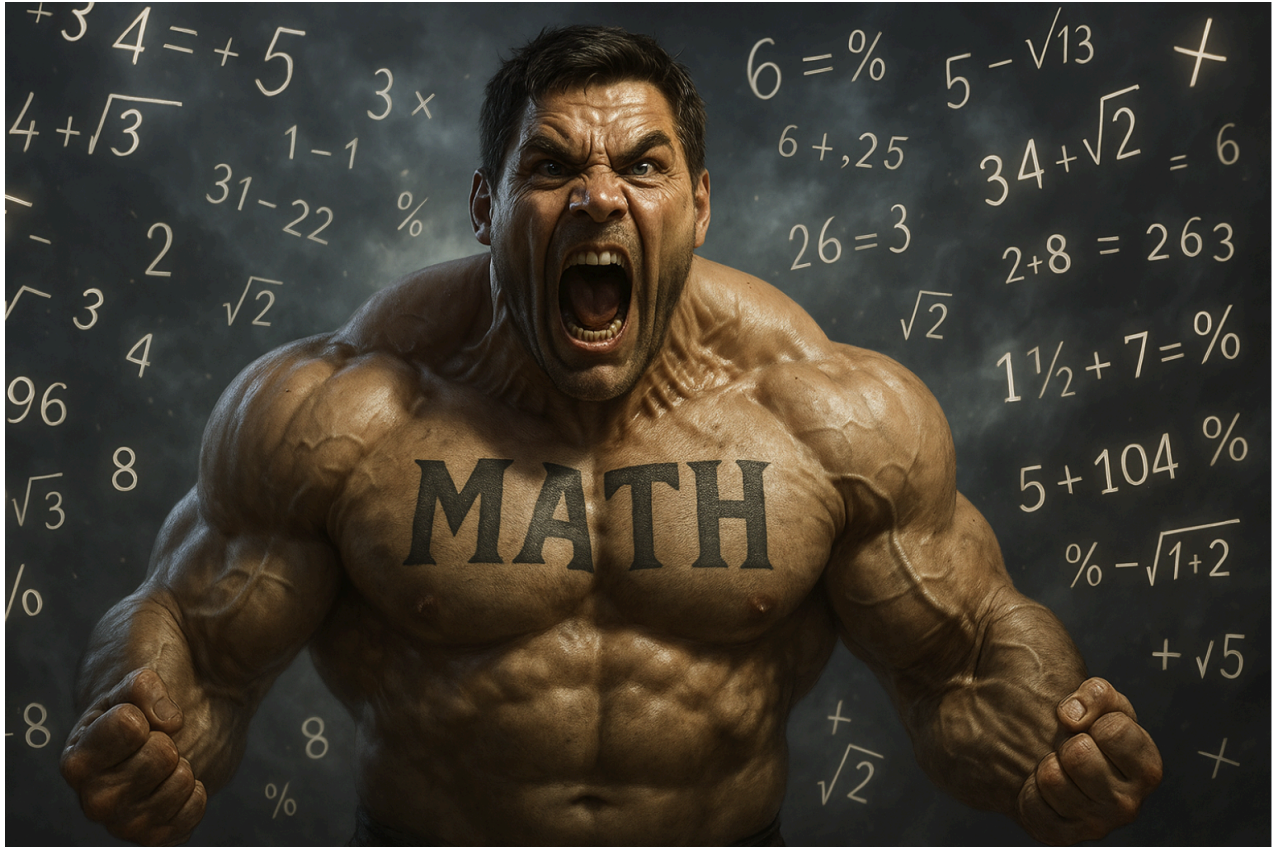
(Do not read)



You should remember that we taught you that God likes to speak messages through counting by 7's. Not only that, he also instituted a repeating pattern that features 6 and 1 within those sevens.

For instance, there are 6 days of work and then the seventh is a day of rest. There are 6 months between Nissan and Elul and then on the 7th month which is Tishri, there is the feast of Sukkot where the nations are brought in! There are 6 years of work in the Biblical calendar and then there is a 7th year that is a sabbath year! There are even groupings of 7 year segments where there are 6-7 year periods and then the 7th-7 year period culminated in a year of Jubilee where it is a time of freedom and release! All of this shows us that there are 7 millenniums in the Biblical Eschatological plan and after 6,000 years, there is a sabbath millennium for the entire world!

Without saying a word let's look at this slide and then casually move on:



With all of those 7's and 6's and 1's in mind, how important do you think it is to recognize that we are now seeing the 7th major time that the Sabbath is emphasized in the book of Exodus?

Take a look at this next slide... **(Do not read)**

7 Days of Creation	Light and separation from darkness	Sky and separation that promotes life	Land, seas & stars to govern	Sun, moon & stars to govern	Fish, winged animals, sea monsters	Man made to fill, subdue, rule & consecrate	Made holy. God rests
	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
7 Feasts of the Lord	Sacrificial lamb brings light into darkness	Removal of what does not belong	Reminder of God's provision and promises	Spirit filled apostles shined like stars (2nd temple period)	Signals that the DoA is near. Repentance & Anticipation	Redemption is brought & earth starts to be restored	70 nations brought in. God dwells with man
	Passover	Unleavened Bread	Firstfruits	Pentecost	Trumpets	Day of Atonement	Sukkot
7 Millenniums	God fills what was TOHU and VOHU with his good image	God removes corruption in Noah's flood	God establishes: 1 man 1 people 1 nation & torah	1st & 2 nd temples were lights to world. Son of David stood in both	Dark ages when the word was withheld from common people	Beastly empire who messiah returns to crush	We reign with Messiah's kingdom on earth
	1,000 yrs	2,000 yrs	3,000 yrs	4,000 yrs	5,000 yrs	6,000 yrs	7,000 yrs

We have covered this in past sessions of Genesis and Exodus and it compares the 7 days of creation with the 7 feasts and the 7 millenniums in the Eschatological plan of God.

As you can see in the right column, the 7th day is the day that God made holy and rested and it correlates with the feast of Sukkot where God dwells with Man and the 70 nations are projected to be brought in. This points us to the 7th Millennium where Messiah establishes the Kingdom of God on earth and the people reign with him as God and man are dwelling together.

Again, you can see what our section of the Book of Exodus is strongly pointing to. Moses, like Messiah, has returned and now he is going to begin to build the Kingdom of Israel and the dwelling of God. To kick off this process, we are seeing the 7th major mention of the Sabbath in Exodus! Remember, the book that we are reading was written 3600 years ago and it is outlining details that are still to come! This is none other than God breathed, and inspired authorship!

Take a look at this next slide... **(Read Slide)**

THE SEVENTH DAY OF CREATION & THE SEVENTH MILLENNIUM

THE SEVENTH DAY MARKED THE COMPLETION OF GOD'S WORK. HE THEN RESTED FROM ALL THAT HE "HAD BEEN DOING". THIS SABBATH REST WAS NOT DUE TO FATIGUE, BUT RATHER, IT WAS GOD'S DEMONSTRATION OF A DIVINE PATTERN, A KEY TO UNDERSTANDING HIS PLAN TO REDEEM ISRAEL AND THE WORLD. THE SEVENTH DAY OF CREATION REPRESENTS THE CULMINATION OF THE PREVIOUS DAYS OF CONSECRATION, PRODUCING HOLINESS. THE SEVENTH DAY OF CREATION CORRESPONDS TO THE SEVENTH FEAST OR REHEARSAL, KNOWN AS SUKKOT. SUKKOT, AS THE SEVENTH REHEARSAL, FALLS IN THE SEVENTH MONTH, CULMINATING WITH A SEVENTH DAY AND 70 SACRIFICES. THIS MARKS THE END OF THE HARVEST SEASON WHEN ALL 70 NATIONS ARE EXPECTED TO BE BROUGHT IN, AND GOD'S DWELLING IS WITH MAN. THIS ALIGNS WITH THE FUTURE EVENTS OF THE SEVENTH MILLENNIUM, WHICH WILL INCLUDE HOLY REST FOR GOD'S PEOPLE—A CULMINATION OF THE PRIOR SIX DAYS OF CONSECRATION EFFORTS THAT PRODUCE SOMETHING COMPLETELY HOLY, AND A KINGDOM OF PRIESTS UNDER MESSIAH JESUS. THE SEVENTH DAY OF CREATION, THE SEVENTH FEAST OF ISRAEL, AND THE SEVENTH MILLENNIUM TO COME ARE ALL DIRECTLY PARALLEL WITH ONE ANOTHER. THE FIRST WEEK OF CREATION LAYS OUT A PATTERN, THE FEASTS TEACH US ABOUT THIS PATTERN THROUGH REPETITION, AND THE COMING EVENTS OF THE SEVENTH MILLENNIUM WILL FOLLOW THE FORECASTED PATTERN. YHWH ALWAYS FINISHES WHAT HE STARTS, AND HE WILL BRING HIS REDEMPTIVE PLAN FOR ISRAEL AND THE WORLD TO FINALITY.

We are seeing the amazing handiwork of God in the structure of the Book of Exodus as a whole. This chapter and the ones that follow are an incredible display of the ability of God to bring his people to perfection. Remember he promised it, they perverted it, and he is still faithful to perfect them.

Just like the slide above, we are about to see a redeemed and willing people, obey and participate in the building of the Throne of God on the earth. Remember that there is a mixed multitude with them! This is very much like the 7th Millennial age where sukkot is being lived out and the nations are joining in. We are also seeing the people of Israel being made completely holy as they were rebellious and now they are going to be consecrated... This is going to cause the people of Israel to emerge at the end of this book as a Kingdom of Priests to the nations!

Before we move on to verse four, we would like to make one more connection from our verses tonight to the Millennial reign.

Verse 3 says:

3 Do not light a fire in any of your dwellings on the Sabbath day."

Now compare that with what you read at the end of the Book of Revelation:

- o **Revelation 22:5 (NIV)**

5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

Isn't it incredible that what the Israelites are commanded to do on the Sabbath becomes a picture of the end of days?

On the Sabbath, they were not to kindle their own fire. They were not to produce their own light. They were not to rely on their own work to sustain themselves. Instead, they were to rest in what God had already provided.

This points forward to the great Sabbath age, the seventh millennium, when the people of God will live in the direct light of God Himself. The command in Exodus is not merely about physical fire...it is a shadow of a future reality.

A time is coming when the work will be finished, and the people of God will dwell in the light of His presence forever.

Let's keep moving! Next we are going to offer some insights into verses 4-9.

Let's move on to our next topic: **(READ #3)**

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9. Prophetic Process of Redemption (36:2-7)

4 Moses said to the whole Israelite community, "This is what the Lord has commanded: 5 From what you have, take an offering for the Lord. Everyone who is willing is to bring to the Lord an offering of gold, silver and bronze; 6 blue, purple and scarlet yarn and fine linen; goat hair; 7 ram skins dyed red and hides of sea cows; acacia wood; 8 olive oil for the light; spices for the anointing oil and for the fragrant incense; 9 and onyx stones and other gems to be mounted on the ephod and breastpiece.

In verses 4-9, we see that there is a call for the people who are willing to come and bring gifts and offerings to the Lord so that they can begin to work on the Tabernacle.

Later in our lesson, we are going to see that these offerings will be so numerous that the people will have to be told to stop! This is quite incredible given the circumstances that we have seen in previous chapters.

You should remember from our studies in Exodus 32 that the people once "tore off" their earrings to make an Idol that they called "Yahweh". Now, after their sin, judgment, and refinement, the people are willing to give freely to the Lord to build what he has instructed through Moses.

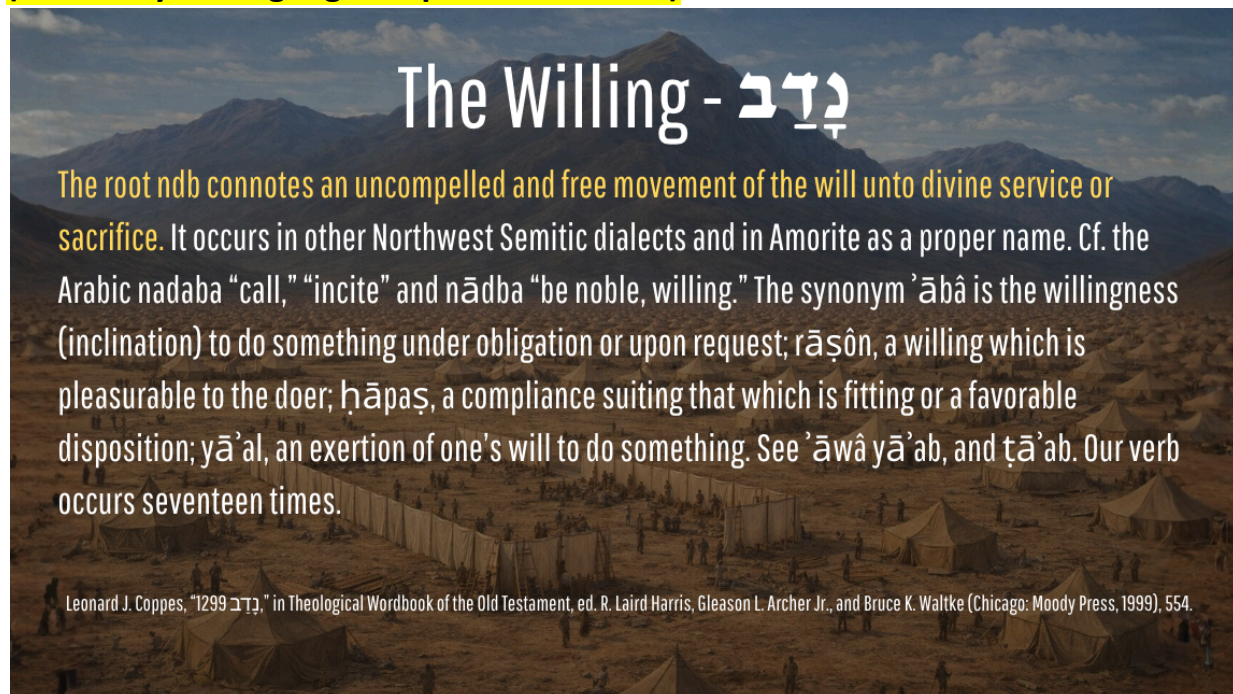
Again, God promised, the people perverted, and God has perfected them! This is astounding to say the least.

This reflects the same pattern we saw earlier in Genesis. In Genesis 34, Jacob's sons sin by destroying the city of Shechem. Yet God brings restoration, as many women and children are brought in and become part of the community. Shortly afterward, Jacob calls his household to worship the Lord and commands them to put away their idols and pagan earrings so they can move forward in holiness.

Similarly, in our chapter tonight, after a national failure, the people repurpose their jewelry—once used for idolatry—and now offer it to build the dwelling place of God.

We want to show you the Hebrew word used for "Willing" here, because it will set some things up for us. Take a look at this next slide.

(Read only the highlighted portion on Slide)



The Willing - נָדַב

The root *ndb* connotes an uncompelled and free movement of the will unto divine service or sacrifice. It occurs in other Northwest Semitic dialects and in Amorite as a proper name. Cf. the Arabic *nadaba* "call," "incite" and *nādba* "be noble, willing." The synonym *'ābâ* is the willingness (inclination) to do something under obligation or upon request; *rāṣôn*, a willing which is pleasurable to the doer; *ḥāpaṣ*, a compliance suiting that which is fitting or a favorable disposition; *yā'al*, an exertion of one's will to do something. See *'āwâ yā'ab*, and *ṭā'ab*. Our verb occurs seventeen times.

Leonard J. Coppes, "נָדַב 1299," in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 554.

As you can see, this term denotes uncompelled and free movement, or willingness. The people were not being forced into compliance in this request; their hearts are now fully bent on obeying the Lord and carrying out his will!

It is remarkable that God does not command everyone to contribute to the tabernacle but instead provides opportunity to give freely. What is especially striking is that the very materials they offer are the ones God had only recently provided for them supernaturally.

- **Exodus 12:35–36 (ESV)**

35 The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. 36 And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

Here we see that the Lord blessed the Israelites with favor, giving them wealth that could later be used to build His kingdom. Not everyone is compelled to give, nor does everyone take hold of the opportunity. Later in our chapter, we will see that the people were actually restrained from bringing more once enough had been given. Only those who had a sense of urgency were able to contribute their resources to the building of God's kingdom on the earth.

Let's take a look at a few more verses that use this same word to show that God uses those who are willing to build the kingdom.

- **Judges 5:9 (ESV)**

9 My heart goes out to the commanders of Israel
who offered themselves willingly among the people.
Bless the LORD.

The battle of Mount Tabor, which foreshadows the end times, was fought only by those who willingly offered themselves. Likewise, in our chapter tonight, it is only the willing who participate in building the kingdom of heaven on earth through the tabernacle.

- **1 Chronicles 29:3–5 (ESV)**

3 Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God:
4 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined

silver, for overlaying the walls of the house, 5 and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating himself today to the LORD?”

Just as in our chapter tonight, the call to build the temple was also a call for willing hearts. This should encourage us: God gave Israel the spoils of Egypt and then invited them to use those very blessings to build His kingdom. And the same is true for us—whatever resources, skills, or time God has entrusted to you, you are called to use them to build His kingdom on the earth.

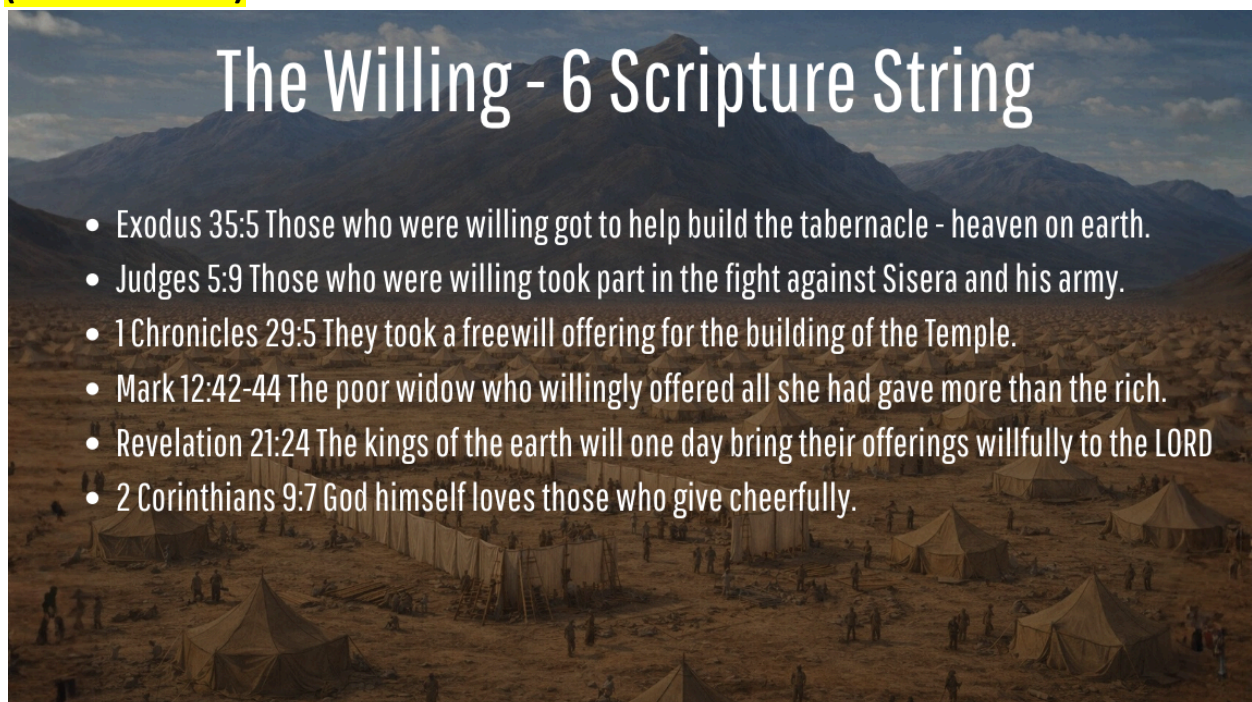
This is the concept Paul is building on when he writes 2 Corinthians 9:7

- o **2 Corinthians 9:7 (ESV)**

7 Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

Just as those who built the tabernacle gave willingly, God delights in those who give cheerfully and with a willing heart. On this slide, you'll see a six-scripture string showing that it is the willing who build the kingdom.

(DO NOT READ)

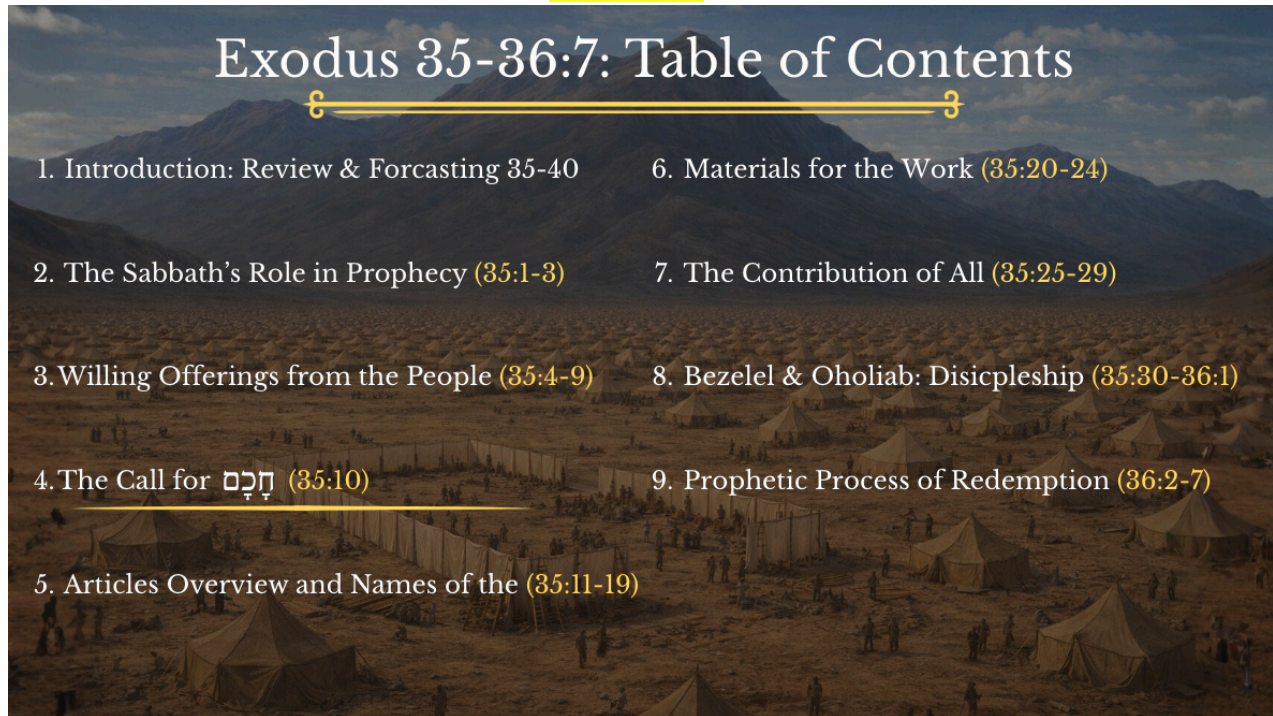


The Willing - 6 Scripture String

- Exodus 35:5 Those who were willing got to help build the tabernacle - heaven on earth.
- Judges 5:9 Those who were willing took part in the fight against Sisera and his army.
- 1 Chronicles 29:5 They took a freewill offering for the building of the Temple.
- Mark 12:42-44 The poor widow who willingly offered all she had gave more than the rich.
- Revelation 21:24 The kings of the earth will one day bring their offerings willfully to the LORD
- 2 Corinthians 9:7 God himself loves those who give cheerfully.

We won't go through the rest of these scriptures right now but we wanted you to have them for your notes. For now, hide this truth in your heart, it is the willing who build the Kingdom.

This brings us to our fourth section: **(READ #4)**



10 "All who are skilled among you are to come and make everything the Lord has commanded:

The people have willingly given of their possessions for the construction of the Tabernacle. They have brought rare metals, skins, fabrics, spices and all that was needed. In verse 10 the Lord calls out for a different type of willing offering—themselves. Not only were the materials needed, so was the labor. Yet, this was not ordinary work that was being done, they were building the dwelling of God on the earth!

Thus, not anyone could simply walk up and start hammering away at the Ark of the Covenant. Adonai calls out for "all who are skilled".

Let's take a moment and discuss this word translated *skilled*.

(READ SLIDE)



חָכָם

(ḥākām).

adj. **wise, clever, prudent, skillful**. Refers generally to one who is skilled in a particular area or has special expertise; often applied to skillfulness in an ethical or religious sense.

Frequently, the term ḥākām is **used in a broad sense to refer those who have technical skills, such as the artisans building the tabernacle and its furnishings** (Exod 28:3; 31:6; 35:10) or craftsmen making idols (Isa 40:20). Royal counselors could also be referred to as wise men (Gen 41:8; Exod 7:11; Isa 19:11). **However, about a third of the occurrences of ḥākām are in Proverbs, where it typically refers to skill in the sense of having discernment that manifests itself in the ability to make good decisions and live righteously (Prov 13:14)—not being wise in one's own eyes but rather fearing God and avoiding evil (Prov 3:7; 14:16).**

R. P. Nettelhorst, "Wisdom," in Lexham Theological Wordbook, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

Later in the chapter we are going to see all the skills needed for this great task, but first let's read a few instances of חָכָם (ḥākām).



חָכָם

(ḥākām).

Deuteronomy 4:6 (NIV)

⁶Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a **wise** and understanding people."

Jeremiah 10:7 (NIV)

⁷Who should not fear you, King of the nations? This is your due. Among all the **wise** leaders of the nations and in all their kingdoms, there is no one like you.

Proverbs 14:16 (NIV)

¹⁶The **wise** fear the Lord and shun evil, but a fool is hotheaded and yet feels secure.

There is no need to force a distinction between being skilled and being wise. The breadth of meaning actually magnifies the command from Adonai. It was essential

that everyone assisting Moses, Bezalel, and Oholiab in the work of the Tabernacle be proficient in their specific craft—after all, they were working from a pattern given from heaven.

Yet the Hebrew word חָכָם (ḥākām) carries more than technical skill; it also speaks to wisdom of character. This shows that those involved were not only required to be capable in their work, but also to be formed in their inner life.

This is not unlike a teaching that should be familiar to you that was given to us from LCM concerning the Attributes of a Worshipper.



As you can see, the most important qualification for leading worship among the people of God is not mere competency or skill, but character—what Scripture calls wisdom.

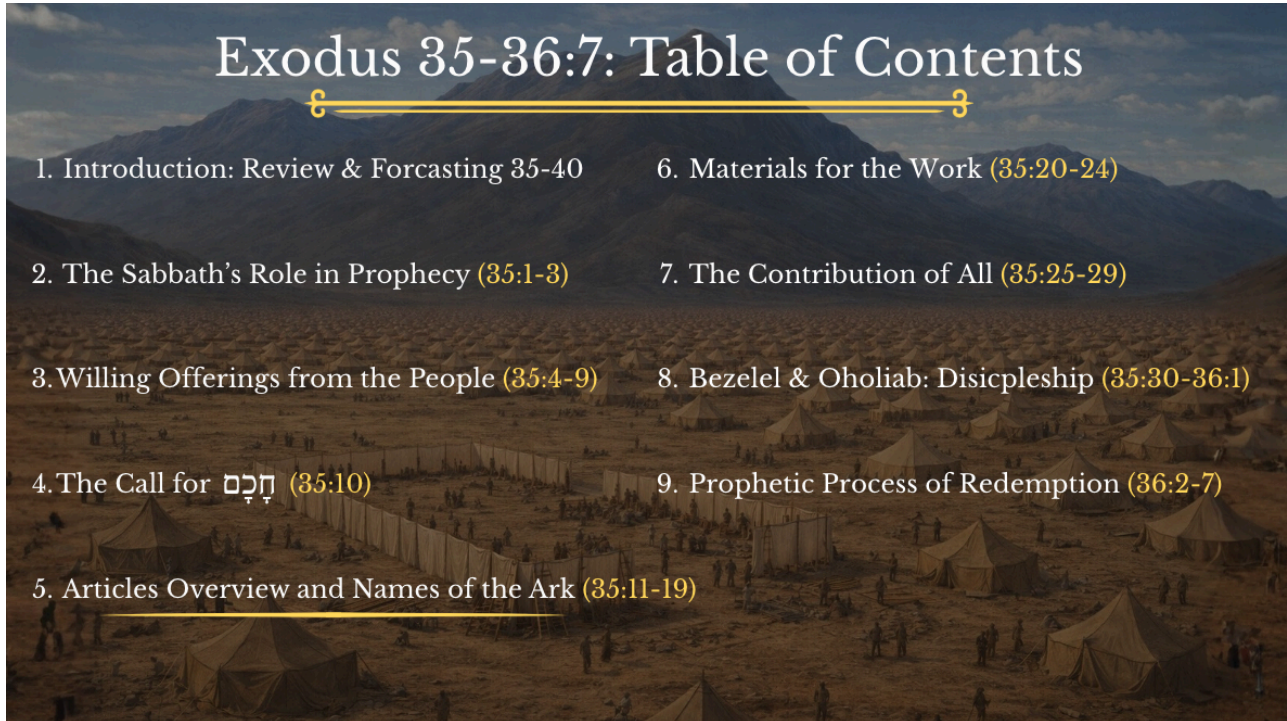
Put simply, Adonai is after people who possess discernment that produces righteous decisions, along with skill that serves His people. That is the aim of verse 10.

Let's keep moving.

11 the tabernacle with its tent and its covering, clasps, frames, crossbars, posts and bases; 12 the ark with its poles and the atonement cover and the curtain

that shields it; 13 the **table** with its poles and all its articles and the bread of the Presence; 14 the **lampstand** that is for light with its accessories, lamps and oil for the light; 15 the **altar of incense** with its poles, the anointing oil and the fragrant incense; the curtain for the doorway at the entrance to the tabernacle; 16 the **altar of burnt offering** with its bronze grating, its poles and all its utensils; the **bronze basin** with its stand; 17 the **curtains of the courtyard** with its posts and bases, and the curtain for the entrance to the courtyard; 18 the tent pegs for the tabernacle and for the courtyard, and their ropes; 19 the **woven garments** worn for ministering in the sanctuary — both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests."

This is our 5th section: **(READ #5)**



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1. Introduction: Review & Forecasting 35-40	6. Materials for the Work (35:20-24)
2. The Sabbath's Role in Prophecy (35:1-3)	7. The Contribution of All (35:25-29)
3. Willing Offerings from the People (35:4-9)	8. Bezelel & Oholiab: Discipleship (35:30-36:1)
4. The Call for קָרָה (35:10)	9. Prophetic Process of Redemption (36:2-7)
5. Articles Overview and Names of the Ark (35:11-19)	

In our next slide you will see the order of the Articles as they appear in this chapter and the rest of the book.



Beginning next week we are going to take you all on a journey through the amazing messages that are spoken by each of the articles listed here in Exodus 35 that are explored in greater detail in the next 4 chapters, beginning with the tent.

TABERNACLE: INSTRUCTION → CONSTRUCTION

Exodus 25–31 (INSTRUCTIONS)		Exodus 35–40 (CONSTRUCTION)	
Item	Chapter & Verse	Item	Chapter & Verse
Ark of the Covenant	25:10–22	Ark of the Covenant	37:1–9
Table of the Bread of the Presence	25:23–30	Table of the Bread of the Presence	37:10–16
Golden Lampstand (Menorah)	25:31–40	Golden Lampstand	37:17–24
Curtains, coverings, frames, bars, veil, screen	26:1–37	Curtains, coverings, frames, bars, veil, screen	36:8–38
Bronze Altar	27:1–8	Bronze Altar	38:1–7
Court hangings, pillars, bases, gate	27:9–19	Court hangings, pillars, bases, gate	38:9–20
Priestly garments	28:1–43	Priestly garments	39:1–31
Altar of Incense	30:1–10	Altar of Incense	37:25–29
Bronze Basin	30:17–21	Bronze Basin	38:8
Anointing oil & incense	30:22–38	Anointing oil & incense	37:29
Appointment of craftsmen (Bezalel & Oholiab)	31:1–11	Work of craftsmen empowered	35:30–35
Consecration instructions	29:1–46	Actual consecration & glory	40:12–16, 34–38

Up until this point we have discussed aspects such as composition, measurements and placement as we have gone through chapters 25-31, but there is much more majesty to behold in each article as we will devote the lion's share of our time together each week to discovering all the God is speaking through this divinely ordered structure. For now, we want to give you a sneak peek into one aspect of one of the articles listed on this slide.



Throughout the Scripture the Ark of the covenant is presented as synonymous with the presence of God.

- o **Exodus 25:22 ESV**

“There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you...”

The Ark isn't just associated with God but is treated as the place where He dwelt.

Listen to the way that it is spoken about in

- o **Numbers 10:35-36 ESV**

35 And whenever the ark set out, Moses said, "Arise, O Lord, and let your enemies be scattered, and let those who hate you flee before you."

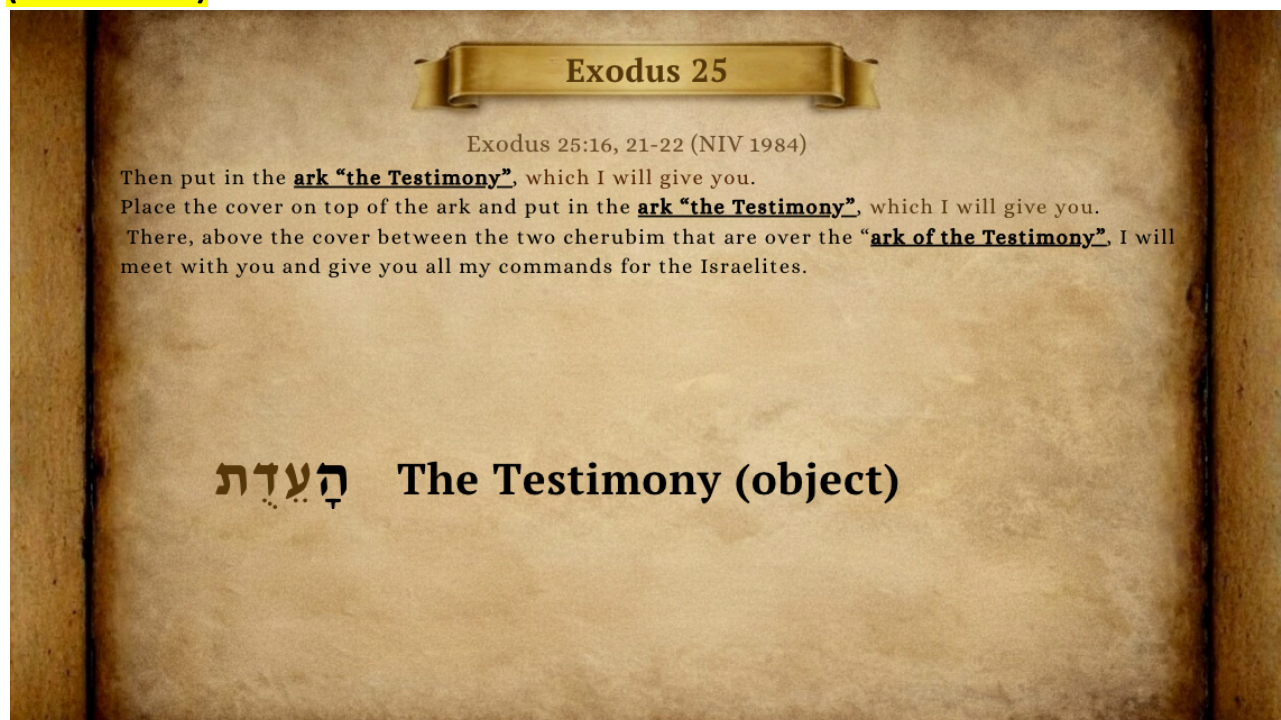
36 And when it rested, he said, "Return, O Lord, to the ten thousand thousands of Israel."

When the Ark set out, Moses didn't say, "Arise O Ark...", he said, "Arise, O Lord".

With this in mind, would you find it fascinating that the Ark where God resided on earth was called by 3 different names?

Since we are in Exodus, let's start with what the Ark is primarily called throughout the book of Exodus; The Ark of the Testimony.

(READ SLIDE)



Here we can see that the Testimony and the Ark are at first two separate things. The testimony is something that the Lord will give Moses in Exodus 25 and Moses will place it inside the Ark and the Lord will meet with him there and give His commands. The Lord refers to the Testimony I will give you twice and then calls the place He will meet with the Israelites is The Ark of the Testimony.

Now, let's look at Exodus 40 to learn more about the relationship of the Testimony to the Ark.

(READ SLIDE)

Exodus 40

Exodus 40:1-5, 20-21 (NIV 1984)

Then the LORD said to Moses:
“Set up the tabernacle, the Tent of Meeting, on the first day of the first month.
Place the **ark of the Testimony** in it and shield the ark with the curtain.
Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps.
Place the gold altar of incense in front of the **ark of the Testimony** and put the curtain at the entrance to the tabernacle.
He took **the Testimony and placed it in the ark**, attached the poles to the ark and put the atonement cover over it.
Then he brought the ark into the tabernacle and hung the shielding curtain and shielded the **ark of the Testimony**, as the LORD commanded him.

**אָרוֹן הַעֵדוּת Ark “of” The Testimony
(Construct)**

After the Testimony has been placed inside the Ark, it is then called the Ark of the Testimony. The Ark became defined by what was inside. Now, plainly what can be inferred is that what was given to Moses that went inside the Ark defined it. Something to be considered however is that there were 2 more objects that Moses would place inside the Ark.

- o **Hebrews 9:3-4 (ESV)**

Behind the second curtain was a second section called the Most Holy Place, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron’s staff that budded, and the tablets of the covenant.

Hebrews makes it clear that the golden jar of manna, Aaron's budded staff and the tablets of covenant were all contained inside.

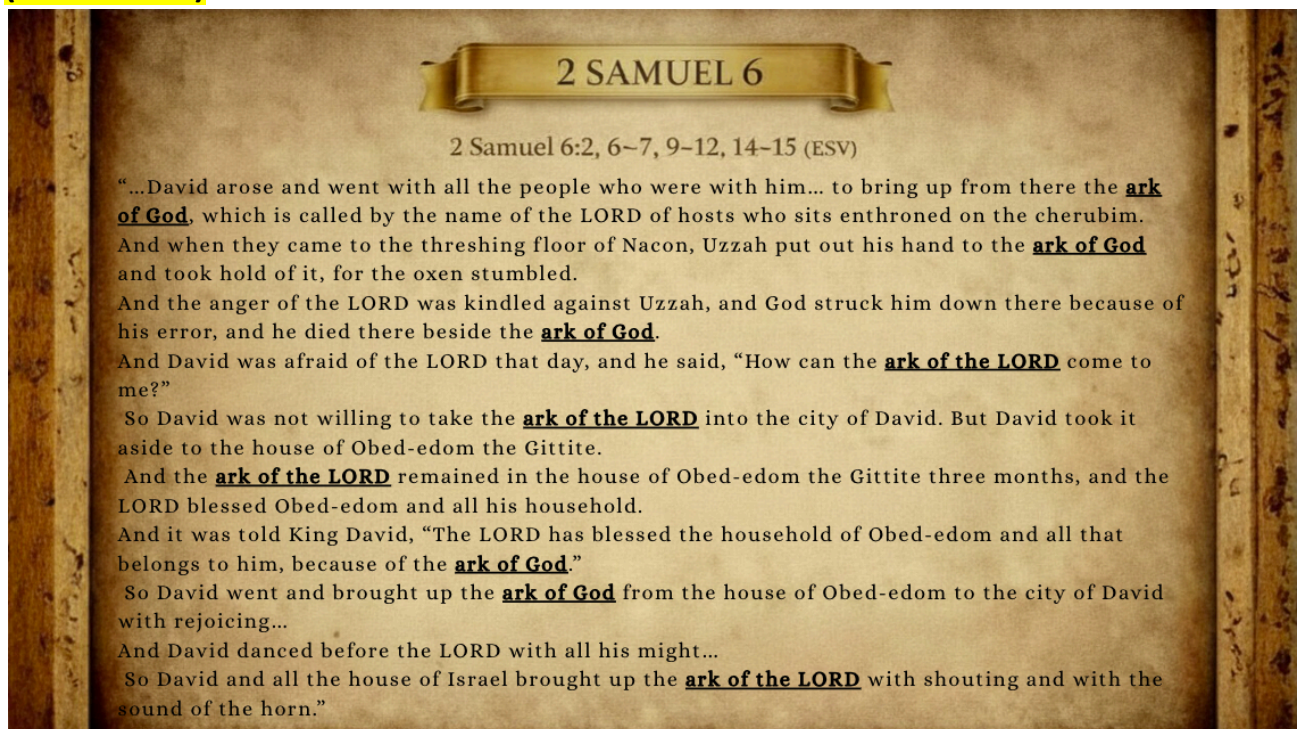
Now, this ark called the Ark of the Testimony that is defined by what's inside tells a story everywhere that it goes.

The golden jar of manna was set aside before the Israelites even made it to Mt. Sinai which is where the tablets were inscribed by the Finger of God with the 10 commandments. Later, God brought life from what was dead to show His approval on Aaron as High Priest when his authority was challenged. So what is the testimony that this Ark was defined by? Bread from Heaven was given and placed in a divine container. The Words of God were inscribed on stone and a permanent memorial of life from the dead as represented in Aaron's budded staff were all together in this Ark of the testimony.

The message this speaks to us is miraculous bread from Heaven was provided and set aside in a divine container from the beginning. The Words of God were written on tablets of stone symbolizing His ability to write His words even on stony hearts and He confirmed His authority by causing life to come from what was dead and this is the message that the Ark of the Testimony speaks.

Let's move on to the next name of the Ark: The Ark of God.

(READ SLIDE)



In this passage that should be familiar to many of you, the ark of God is clearly showing itself holy among the people of God.

Consider the circumstances surrounding this particular moniker.

Uzzah, presumably a friend of David and honored man reaches out his hand to steady the ark while it is being transported on the backs of oxen rather than men as is prescribed in the Torah.

Uzzah is struck down before all Israel revealing that the ark of God does not need anyone to steady it but rather requires men to obey what is commanded instead. There is no favoritism shown when it comes to judgment.

In addition to this, when you look at the story with Obed-Edom from Gath who receives the ark willingly for three months into his home, he is noticeably blessed as a result of it's presence.

The ark of God strikes down Uzzah and blesses Obed-Edom, these stories reveal that the ark of God shows itself holy, powerful in judgment and life giving in blessing.

Let's take a look at another passage where The Ark of God is repeatedly referred to as such.

(READ SLIDE)

1 SAMUEL 5

1 Samuel 5:1–6, 10–11 (ESV)

“When the Philistines captured the **ark of God**, they brought it from Ebenezer to Ashdod. Then the Philistines took the **ark of God** and brought it into the house of Dagon and set it up beside Dagon.

And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the **ark of the LORD**...

So they took Dagon and put him back in his place.

But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the **ark of the LORD**, and the head of Dagon and both his hands were lying cut off on the threshold...

The hand of the LORD was heavy against the people of Ashdod, and he terrified and afflicted them with tumors...

So they sent the **ark of God** to Ekron.

But as soon as the **ark of God** came to Ekron, the people of Ekron cried out, “They have brought around to us the **ark of the God of Israel** to kill us and our people.”

They sent therefore and gathered together all the lords of the Philistines and said, “Send away the **ark of the God of Israel**, and let it return to its own place, that it may not kill us and our people.”...”

In this passage, the Ark of God is brought before a philistine god in it's temple. The Ark clearly distinguishes itself on it's own without any assistance. Here the ark of God His power and reveals His presence. This is not just an article within a temple, this is the presence of God, supreme and superior.

Let's move to the final name of the Ark. The Ark of the Covenant.

(READ SLIDE)

Joshua 3

Joshua 3:1-4, 5-8, 9-14, 17 (NIV 84)

Early in the morning Joshua and all the Israelites set out from Shittim and went to the Jordan, where they camped before crossing over.

After three days the officers went throughout the camp, giving orders to the people: "When you see the **ark of the covenant** of the LORD your God, and the priests, who are Levites, carrying it, you are to move out from your positions and follow it. Then you will know which way to go, since you have never been this way before..

Joshua told the people, "Consecrate yourselves, for tomorrow the LORD will do amazing things among you."

Joshua said to the priests, "Take up the **ark of the covenant** and pass on ahead of the people." So they took it up and went ahead of them.

And the LORD said to Joshua, "Today I will begin to exalt you in the eyes of all Israel, so they may know that I am with you as I was with Moses. Tell the priests who carry the **ark of the covenant**: 'When you reach the edge of the Jordan's waters, go and stand in the river.'"

This is how you will know that the living God is among you and that he will certainly drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites. See, the **ark of the covenant** of the Lord of all the earth will go into the Jordan ahead of you.

The priests who carried the **ark of the covenant** of the LORD stood firm on dry ground in the middle of the Jordan, while all Israel passed by until the whole nation had completed the crossing on dry ground.

In this powerful passage, the ark is predominantly referred to as "The Ark of the Covenant". What is its function specifically in this passage? The leaders are supposed to carry it and that will show the people which way to go because they've never been this way before. The Ark of the Covenant goes before the people and makes a way for the people, their enemies will fall before them, even the waters will part before the Ark of the Covenant. And as the priests carry it into the middle of the river, they will stand firm as they uphold the Ark of the Covenant.

As the Ark is going into the river it is called the Ark of the Covenant, let's consider what the ark is called as it is coming out of the sea.

(READ SLIDE)

Joshua 4

Joshua 4:15-17 (ESV)

Joshua 4:15-17 (ESV)

15 And the LORD said to Joshua, 16 “Command the priests bearing the ark of the testimony to come up out of the Jordan.” 17 So Joshua commanded the priests, “Come up out of the Jordan.”

Do you see what is happening here? As they walk into the Jordan it is called the Ark of the Covenant, because they are walking into an unknown circumstance based on trust in the covenant that God had made with them. As they are walking out of the Jordan, now they not only lean on the Covenant God had made, but they also have a testimony of the LORD splitting the riven for them to pass through. There is a point in which every man goes from simply belief in the words of the scriptures (symbolized by it being called the Ark of the Covenant) to having both the scriptures and your own interaction with it (symbolized by the ark of the testimony).

Can you see the difference in the way the same Ark is being represented in different passages as it is even being called by a different name? Let's look at another prominent passage that contains the same name for the Ark.

(READ SLIDE)

1 Kings 8

1 Kings 8:1-2, 6, 9-11 (NIV 84)

Then King Solomon summoned into his presence at Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the **ark of the LORD's covenant** from Zion, the City of David.

All the men of Israel came together to King Solomon at the time of the festival in the month of Ethanim, the seventh month.

The priests then brought the **ark of the LORD's covenant** to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim.

There was nothing in the **ark** except the two stone tablets that Moses had placed in it at Horeb, where **the LORD made a covenant** with the Israelites after they came out of Egypt.

When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD.

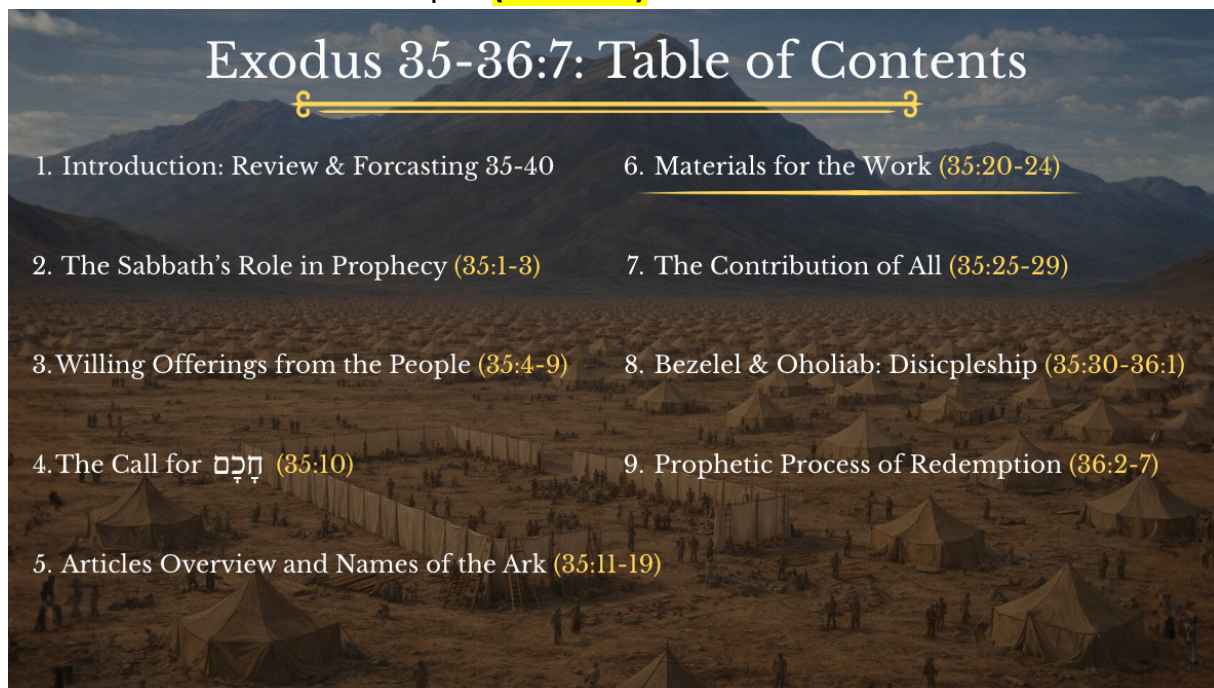
And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple.

Now you should be starting to see how profound and intentional it is for the Ark to be called by different names. 3 names to be specific. After making a covenant with King Solomon's father David to raise up a son who would build a house for God and that God would drive out Israel's enemies and dwell with His people, the Scripture repeatedly refers to the Ark as the Ark of the Lord's covenant. This is not coincidence, the Lord doesn't just make promises, He keeps His covenant. In the same way that YHWH reveals Himself to Israel as the covenant keeping God when He comes to rescue them in Egypt 400 years after He promised Abraham He would do so, the Ark is here now in this story, the Ark of the Covenant of the Lord. Solomon, David's son is reigning, Israel has dominated her enemies, and now God is dwelling with His people in the house that Solomon builds.



With all of this in view, we hope you are beginning to see how deep and significant each of these 9 articles truly are. The Lord has much to teach us over the next few weeks!

Let's move on to our next topic: **READ #6**



20 Then the whole Israelite community withdrew from Moses' presence, 21 and everyone who was willing and whose heart moved him came and brought an offering to the Lord for the work on the Tent of Meeting, for all its service, and for the sacred garments. 22 All who were willing, men and women alike, came and brought gold jewelry of all kinds: brooches, earrings, rings and ornaments. They all presented their gold as a wave offering to the Lord. 23 Everyone who had blue, purple or scarlet yarn or fine linen, or goat hair, ram skins dyed red or hides of sea cows brought them. 24 Those presenting an offering of silver or bronze brought it as an offering to the Lord, and everyone who had acacia wood for any part of the work brought it.

At the beginning of the chapter, Moses called for all who were willing to contribute to the tabernacle—and here we see something remarkable: the people actually obeyed. Earlier, we noted that the resources they used were the very spoils God had supernaturally provided from Egypt. Now, we want to look at that truth from another angle—considering how those plundered goods were used to build God’s dwelling.

- o **Exodus 12:36 (ESV)**

36 And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

What makes this especially significant is that a Gentile nation, in effect, supplied the materials for the tabernacle. This serves as an anticipatory parallel to later events—most notably, the building of Solomon’s temple.

- o **1 Kings 5:8–10 (ESV)**

8 And Hiram sent to Solomon, saying, “I have heard the message that you have sent to me. I am ready to do all you desire in the matter of cedar and cypress timber. 9 My servants shall bring it down to the sea from Lebanon, and I will make it into rafts to go by sea to the place you direct. And I will have them broken up there, and you shall receive it. And you shall meet my wishes by providing food for my household.” 10 So Hiram supplied Solomon with all the timber of cedar and cypress that he desired,

When Solomon set out to build the temple, he did not do so alone. Hiram, king of Tyre, supplied cedar and cypress timber, along with skilled laborers to craft the wood. While the project was led by a Jewish king, it was carried out with the help of Gentile resources and craftsmen.

We see the same pattern in the building of the second temple. Though it was led by Joshua and Zerubbabel, both Jewish leaders, the work was supported and funded by foreign kings.

- o **Ezra 1:2–4 (ESV)**

2 “Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. 3 Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem. 4 And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”

Here again we see foreign gentile powers funding a building of a second temple. Cyrus king of Persia offers to give Israel silver, gold, goods, beasts, and freewill offerings to build the second temple. This is remarkably similar to Exodus where the plunder of Egypt funded the tabernacle and 1 Kings where Hiram king of Tyre assisted with building the first temple.

Not only was the second temple originally funded by gentiles, but, in the first century BC Herod set out to beautify the second temple which was already built.

(Read Slide)

Herod's Temple

TEMPLE OF HEROD: In the eighteenth year (20–19 B.C.) of his reign Herod rebuilt the Temple on a more magnificent scale. There are many evidences that he shared the passion for building by which many powerful men of that time were moved.

Isidore Singer, ed., *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*, 12 Volumes (New York: London: Funk & Wagnalls, 1901–1906), 85.

By this point the pattern should be abundantly clear, the tabernacle, the first temple, the second temple, and Herod's update of the second temple all were funded by gentile kingdoms! As remarkable as this is it goes even deeper.

When Israel returns to the land God will again dwell with his people and the wealth of the nations will come and assist in the rebuilding of Jerusalem.

- o **Isaiah 60:3–7 (ESV)**

And nations shall come to your light,
and kings to the brightness of your rising.

Lift up your eyes all around, and see;
they all gather together, they come to you;
your sons shall come from afar,
and your daughters shall be carried on the hip.

Then you shall see and be radiant;
your heart shall thrill and exult,
**because the abundance of the sea shall be turned to you,
the wealth of the nations shall come to you.**

A multitude of camels shall cover you,
the young camels of Midian and Ephah;

all those from Sheba shall come.
They shall bring gold and frankincense,
and shall bring good news, the praises of the LORD.
All the flocks of Kedar shall be gathered to you;
the rams of Nebaioth shall minister to you;
they shall come up with acceptance on my altar,
and **I will beautify my beautiful house.**

Here we see many nations bringing a variety of treasures up to Jerusalem as the house of God is being beautified. Consider the following passage about the messianic king:

o **Psalm 72:8–11 (ESV)**

May he have dominion from sea to sea,
and from the River to the ends of the earth!
May desert tribes bow down before him,
and his enemies lick the dust!
May the kings of Tarshish and of the coastlands
render him tribute;
may the kings of Sheba and Seba
bring gifts!
May all kings fall down before him,
all nations serve him!

The day will come when Israel has once more been through covenant chastisement and is dwelling safely in their land under their messianic king. At this time the ends of the earth will bring gifts and tribute before him!

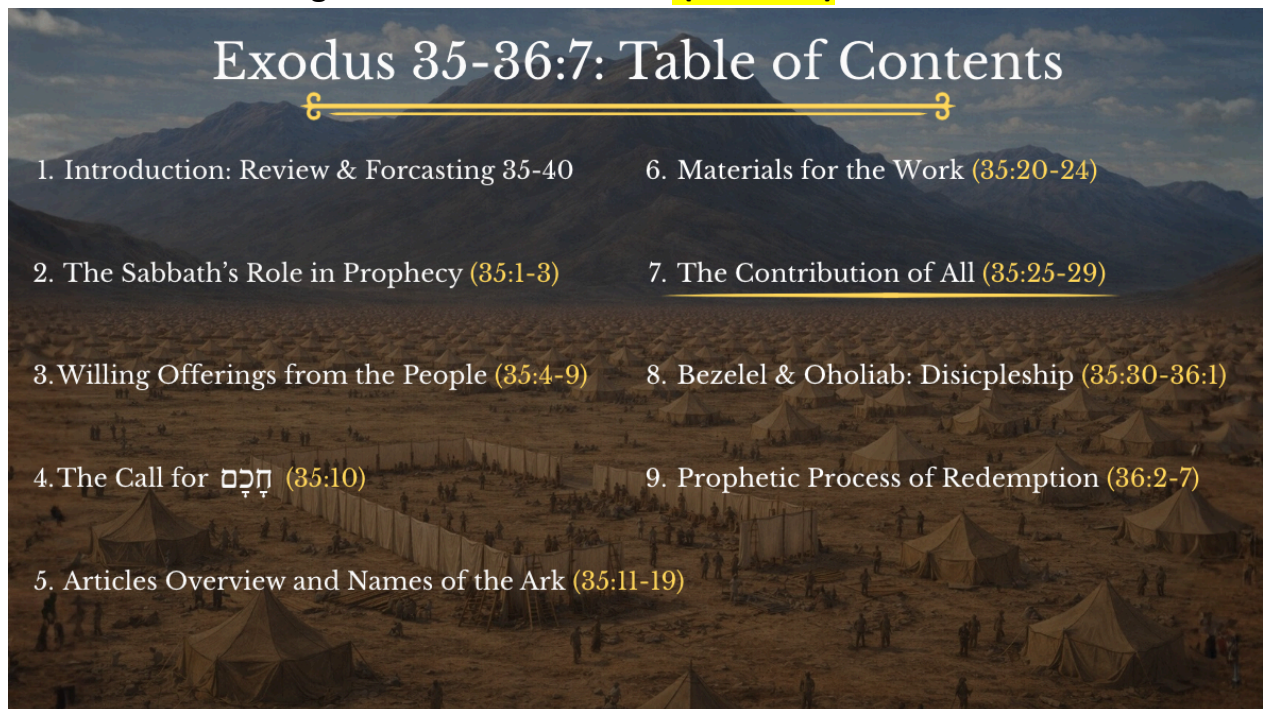
o **Revelation 21:22–26 (ESV)**

22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. 23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. 24 By its light will the nations walk, and the kings of **the earth will bring their glory into it,** 25 and its gates will never be shut by day—and there will be no night there. 26 They will bring into it the glory and the honor of the nations.

The final book in scripture ends with the kings of the earth bringing their glory into the city of God as it is being rebuilt! The pattern began in Exodus with the plunder of Egypt building the tabernacle and the scripture closes with the kings of the earth bringing wealth of all kinds to Jerusalem as the city is being rebuilt!

25 Every skilled woman spun with her hands and brought what she had spun — blue, purple or scarlet yarn or fine linen. 26 And all the women who were willing and had the skill spun the goat hair.

These two verses begin our seventh section: **(READ #7)**

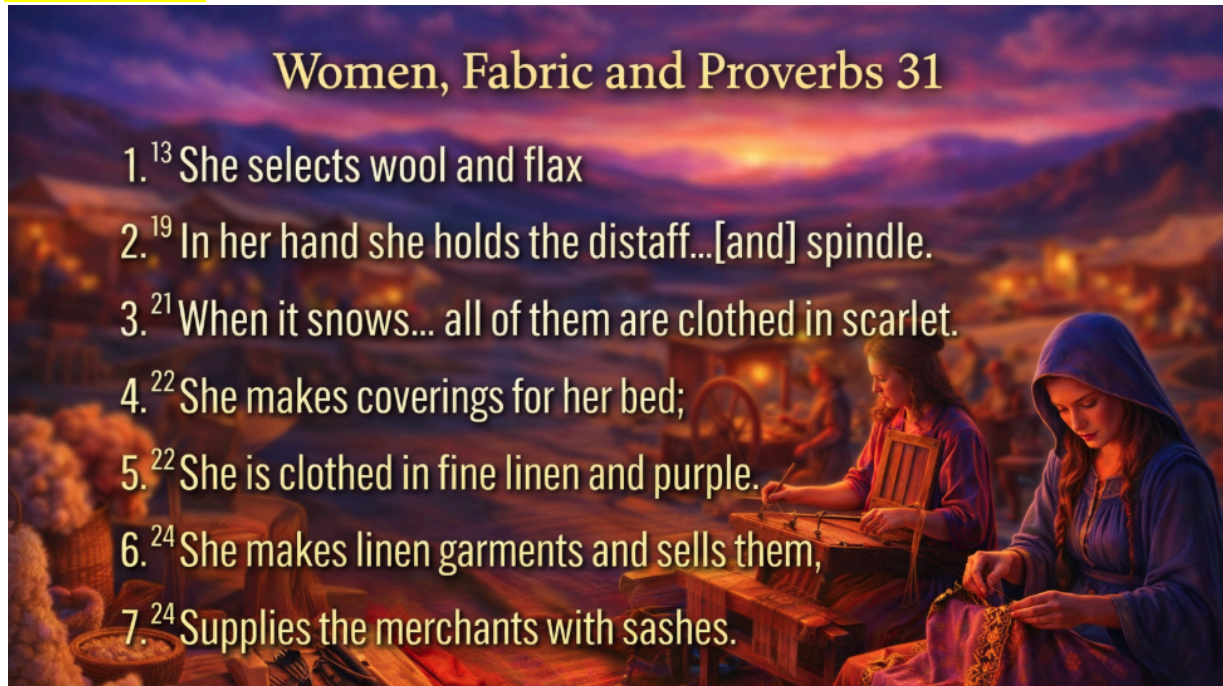


As we discussed several chapters ago in Exodus, the idea that the Torah and the Old Testament is archaic or brutish in the way it treats women is simply erroneous. In Exodus 21 in our exposition on verse 11 we discussed this topic and how the Torah was an incredible advancement of women's rights in the rest of the world.

Moreover, we see here that women are invited and essential to the construction of the Dwelling of God on the earth. The women are tasked with using their skills in textile arts to work with yarn, linen, and goat hair. Interestingly enough, this skill in women is something praised and passed down all throughout the Tanakh.

In fact, textile arts and the skill of working with fabric repeats itself seven times in Proverbs 31.

(READ SLIDE)



It's a beautiful picture to imagine—the men are building and constructing, the women are weaving and sewing, children undoubtedly playing in the background. This is quite the stark contrast to a few chapters ago. When the commands of God are followed, shalom flows down to everyone. The nation is all united in the work to establish the dwelling of God on the earth. Setting the pattern for what is later to come, immediately following disobedience and discipline the people get busy building God's kingdom on the earth.

27 The leaders brought onyx stones and other gems to be mounted on the ephod and breastpiece. 28 They also brought spices and olive oil for the light and for the anointing oil and for the fragrant incense. 29 All the Israelite men and women who were willing brought to the LORD freewill offerings for all the work the LORD through Moses had commanded them to do.

One thing that should stand out immediately is that the leaders are mentioned first. Before the people as a whole are described as bringing their offerings, the leaders bring the precious stones, the oil, the spices and the costly materials

needed for the priestly garments and the materials needed for the service of Tabernacle.

This pattern appears many times in scripture. Leaders will act first and the people follow after. Look at this passage concerning the temple King Solomon would build:

1 Chronicles 29:2-9 ESV

So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones and marble. 3 Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: 4 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, for overlaying the walls of the house, 5 and for all the work to be done by craftsmen, gold for the things of gold and silver for the things of silver. **Who then will offer willingly, consecrating himself today to the Lord?"**

6 Then the leaders of fathers' houses made their freewill offerings, as did also the leaders of the tribes, the commanders of thousands and of hundreds, and the officers over the king's work. 7 They gave for the service of the house of God 5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze and 100,000 talents of iron. 8 And whoever had precious stones gave them to the treasury of the house of the Lord, in the care of Jehiel the Gershonite. 9 Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the Lord. David the king also rejoiced greatly.

Can you hear the repeated themes echoing hundreds of years after the Tabernacle was first built? David the king leads the way through freewill offerings, setting the pattern for the leaders, who in turn give as well. And as the people give freely, with whole hearts, the result is joy—everyone rejoices.

Whether through judgment—when the sons of the high priest are struck down for offering unauthorized fire—or through restoration, as Ezra models repentance during the rebuilding of Jerusalem, the pattern remains the same: God raises up leaders to set the example. When leaders consecrate themselves and give of themselves, the people follow.

Earlier in the book the people sinned greatly, the covenant was broken, and judgment nearly fell on the entire nation. But God promised that He would dwell with them, and because of that promise He does not abandon them...He perfects them. Part of that perfection is that the leaders themselves now willingly bring what is needed for the dwelling place of God and once the leaders bring their offerings, the whole nation begins to bring their wealth so that the house of God can be built.

As you keep in mind the overall pattern that is being formed in the book of Exodus, you will notice that this moment becomes even more beautiful. God promised that He would save the people. The people perverted the covenant. But God perfected them anyway.

Their perfection featured an Israelite who was with the Father coming down to help them deal with their sin. He offers his life for their redemption, ascends back to the Father's side, and upon his return, is glorified. After this, the people themselves are perfected, and once they are perfected, they are commanded to build.

And after they are commanded to build, the wealth of the people is gathered.

This pattern is not unique to Exodus. It is right in line with the rest of the Bible, and it reaches its final fulfillment in the Book of Revelation.

Take a look at this next passage.

- o **Isaiah 66:18–20 (NIVUK84)**

18 “And I, because of their actions and their imaginations, am about to come and gather all nations and tongues, **and they will come and see my glory.**

19 “I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous

as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations.

20 And they will bring all your brothers, from all the nations, to my holy mountain in Jerusalem as an offering to the LORD—on horses, in chariots and wagons, and on mules and camels,” says the LORD. “They will bring them, as the Israelites bring their grain offerings, to the temple of the LORD in ceremonially clean vessels.

Whether this passage is about the literal people of Israel bringing their gifts after the final restoration of the nation is not the main point here. The point is that after the restoration, there are multitudes of people bringing gifts to the Lord at the place that his name dwells!

Once God restores His people, the nations themselves begin to come. You may recognize some of these scriptures from earlier tonight, but we want to make sure you understand them since Exodus 35 is such a clear foundation for this biblical pattern.

- o **Isaiah 60:3–7 (NIVUK84)**

3 Nations will come to your light, and kings to the brightness of your dawn.

4 “Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm.

5 Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, **to you the riches of the nations will come.**

6 Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the LORD.

7 All Kedar’s flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple.

In the book of Exodus, the people are in the wilderness and they are bringing their riches to Moses so that the dwelling place of God can be built. In the final completion of this pattern, it will not be only Israel bringing their wealth. It will be

all the nations bringing their wealth to the place where God's name dwells, so that the city of God can be built together and established in glory.

- o **Haggai 2:6–9 (NIVUK84)**

6 “This is what the LORD Almighty says: ‘In a little while I will once more shake the heavens and the earth, the sea and the dry land.

7 I will shake all nations, **and the desired of all nations will come**, and I will fill this house with glory,’ says the LORD Almighty.

8 **‘The silver is mine and the gold is mine,’** declares the LORD Almighty.

9 ‘The glory of this present house will be greater than the glory of the former house,’ says the LORD Almighty. ‘And in this place I will grant peace,’ declares the LORD Almighty.”

This is spoken in the time of the building of the 2nd temple but you can see that this pattern is the same about the Tabernacle, it is the same with the 1st Temple where Solomon receives massive amounts of materials from the peoples, it is the same with the 2nd Temple, and it is the same with the Temple that is to come!

Whenever God builds His dwelling among men, the wealth of the people is gathered, and the nations are drawn in.

- o **Psalms 72:1–4 (NIVUK84)**

1 **Endow the king with your justice, O God, the royal son with your righteousness.**

2 He will judge your people in righteousness, your afflicted ones with justice.

3 The mountains will bring prosperity to the people, the hills the fruit of righteousness.

4 He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor.

&

- o **Psalms 72:8–11 (NIVUK84)**

8 He will rule from sea to sea and from the River to the ends of the earth.

9 The desert tribes will bow before him and his enemies will lick the dust.

10 The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts.

11 All kings will bow down to him and all nations will serve him.

The Law predicts offerings being brought, the prophets predict offerings being brought, and the writings do the same.

All of this follows the pattern that we first see established in Exodus, and in Revelation the pattern reaches its greatest fulfillment.

o **Revelation 21:22–26 (NIVUK84)**

22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

25 On no day will its gates ever be shut, for there will be no night there.

26 The glory and honor of the nations will be brought into it.

When we talk about Israel being perfected, you should now be seeing this in a whole new light.

In Exodus, God made a promise that he would dwell with them. The people perverted that promise and sinned against him, yet despite that tragedy God still had the power to perfect them to the point that they were willing to give their best so that He could dwell among them!

In the Book of Revelation, the people are perfected to such an extent, that not only Israel desires to sacrifice, but the nations themselves recognize Adonai's glory resting on His people and want to join! They will see and understand the faithfulness, power and covenant love of God on His people and because of that, the nations want to join themselves to Israel and bring what they have into the city of God.

This is important to consider in the coming days of increasing antisemitism that exists all around us... One day God will perfect his people so much, that the

nations will want to join Israel because they can bear witness to Israel's beloved status and they want to be a part of it!

30 Then Moses said to the Israelites, "See, the Lord has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, 31 and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts — 32 to make artistic designs for work in gold, silver and bronze, 33 to cut and set stones, to work in wood and to engage in all kinds of artistic craftsmanship. 34 And he has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others. 35 He has filled them with skill to do all kinds of work as craftsmen, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers — all of them master craftsmen and designers. // 36 So Bezalel, Oholiab and every skilled person to whom the Lord has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the Lord has commanded."

This verse range brings us to section 8 of 9: **(READ #8)**

Exodus 35-36:7: Table of Contents

1. Introduction: Review & Forecasting (35:4-40)
2. The Sabbath's Role in Prophecy (35:1-3)
3. Willing Offerings from the People (35:4-9)
4. The Call for קָרָא (35:10)
5. Articles Overview and Names of the Ark (35:11-19)
6. Materials for the Work (35:20-24)
7. The Contribution of All (35:25-29)
8. Bezelel & Oholiab: Discipleship (35:30-36:1)
9. Prophetic Process of Redemption (36:2-7)

Last week we explored what appeared to be a Bible difficulty, but in reality was easily solved with a little bit of reading and proper hermeneutics.



When we read that Moses built an ark, it is not that there are two arks, or that he was actually the craftsman while Bezalel watched feeling overlooked. The truth is, Bezalel will be making everything, but Moses who was given the pattern is overseeing.

The same line of thought must be carried throughout the rest of the book. In a few chapters we are going to read this:

- o **Exodus 38:22–23 (NIV)**

²² (Bezalel son of Uri, the son of Hur, of the tribe of Judah, made everything the Lord commanded Moses; ²³ with him was Oholiab son of Ahisamak, of the tribe of Dan—an engraver and designer, and an embroiderer in blue, purple and scarlet yarn and fine linen.)

This is not in contradiction to what we just read in verse 34.

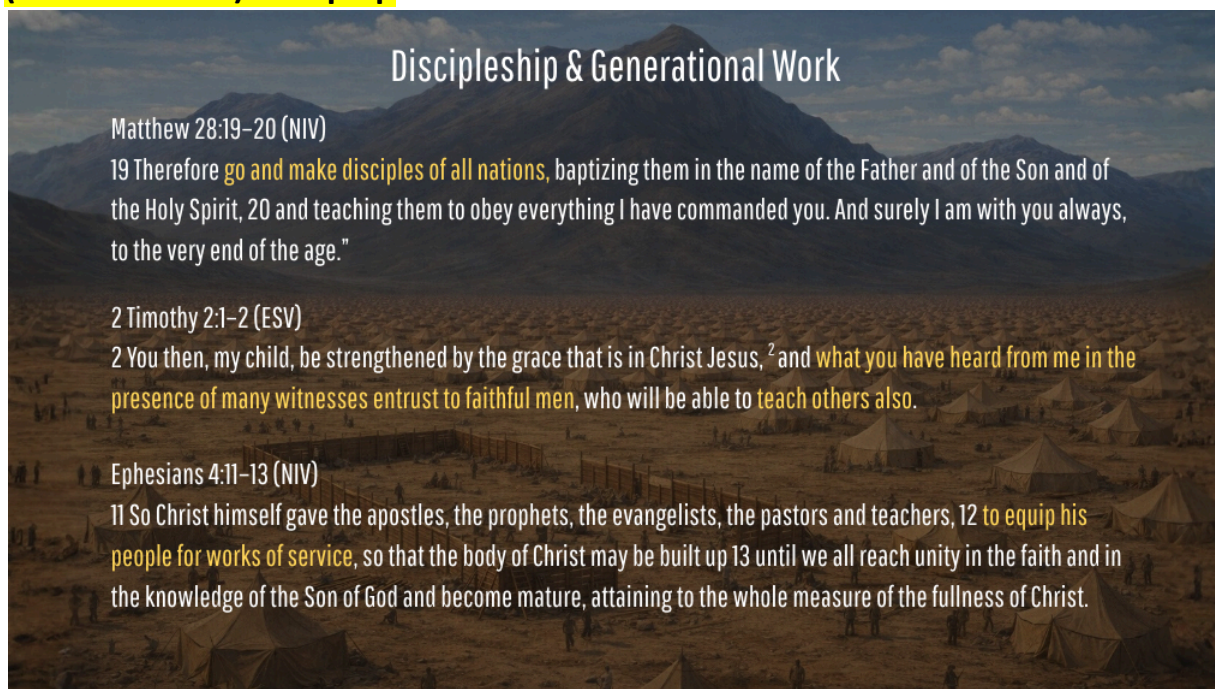
- o **Exodus 35:33–35 (NIV)**

³⁴ And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others.

Again, Bezalel and Oholiab have been specifically chosen by God to build the articles, but as we read tonight—they are also chosen with the responsibility to teach others to help them. The tabernacle, under the vision of Moses and the leadership of Bezalel and Oholiab is becoming a national project. This paints a beautiful picture we began to see earlier when we read about the women doing their part in textile arts. Now, the two men chosen by God as leaders are going to teach others to do what they do. They are not only builders, they are now teachers. This is of course a clear example of discipleship.

Discipleship, a concept not found exclusively in the Newer Testament, has been a part of the plan of Adonai since the Torah. Throughout Israel's history, men of God have been entrusted with profound visions and missions from God, which they are called upon to nurture and develop in others, thereby ensuring the continuity and propagation of God's work in the generations. Bezalel and Oholiab are two of the best examples up until this point. Let's take a few moments and trace this essential pattern throughout the word and see just how great of an example Bezalel and Oholiab are from these few verses tonight.

(DO NOT READ) *keep up



Discipleship & Generational Work

Matthew 28:19–20 (NIV)
19 Therefore **go and make disciples of all nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

2 Timothy 2:1–2 (ESV)
2 You then, my child, be strengthened by the grace that is in Christ Jesus, ² and **what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.**

Ephesians 4:11–13 (NIV)
11 So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, 12 **to equip his people for works of service**, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

- o **Deuteronomy 6:6–9 (NIV)**

⁶These commandments that I give you today are to be on your hearts.
⁷Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸Tie them as symbols on your hands and bind them on your foreheads. ⁹Write them on the doorframes of your houses and on your gates.

An essential component of the commands of God are that they be passed down through the generations. This is true of disciples and students like Bezalel and Oholiab had—but it begins with the disciples in your home that God entrusted to you and your spouse.

- o **Isaiah 54:13 (NIV)**

¹³All your children will be taught by the Lord,
and great will be their peace.

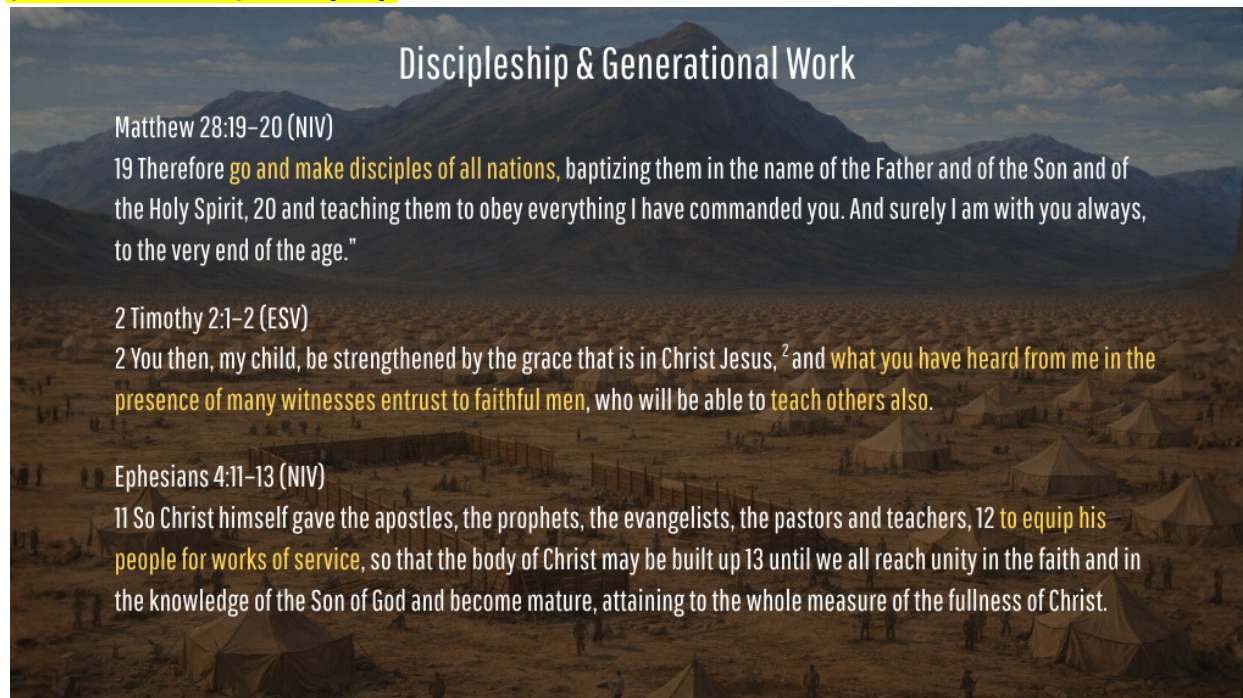
The prophets continue the theme. Adonai designed his commands to be passed down to children and students. When we attempt this great task He will empower and help us, He himself will be teaching them!

- o **Psalms 145:4–7 (NIV)**

⁴One generation commends your works to another;
they tell of your mighty acts.
⁵They speak of the glorious splendor of your majesty—
and I will meditate on your wonderful works.
⁶They tell of the power of your awesome works—
and I will proclaim your great deeds.
⁷They celebrate your abundant goodness
and joyfully sing of your righteousness.

Because of this process, we have this pattern and these stories. The priests and Levites who would be entrusted with the Tabernacle for the rest of time did not learn about it through YouTube or a secular classroom. This structure and way of life was passed down from father to son, and teacher to student just as God intended.

(DO NOT READ) *keep up



- o **Matthew 28:19-20 (NIV)**

¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

You can see how Jesus is instructing his disciples to do the same thing Adonai instructs Moses concerning Bezalel and Oholiab. They are both to *teach* others everything that has been instructed. Moreover, when they do this there is a promise of Divine presence and support! For Bezalel and Oholiab it's the Dwelling of God on earth, for the disciples it is the Spirit of Jesus with them.

- o **2 Timothy 2:1-2 (NIV)**

2 You then, my son, be strong in the grace that is in Christ Jesus. ² And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

As we see in Jesus and Paul to Timothy, this process goes beyond family and children and into other men called to work alongside you for the Kingdom. Do

you see the similarity to our chapter tonight? Paul, like Moses passes on teaching to Timothy, like Bezalel and Oholiab. Who both then go on to teach others!

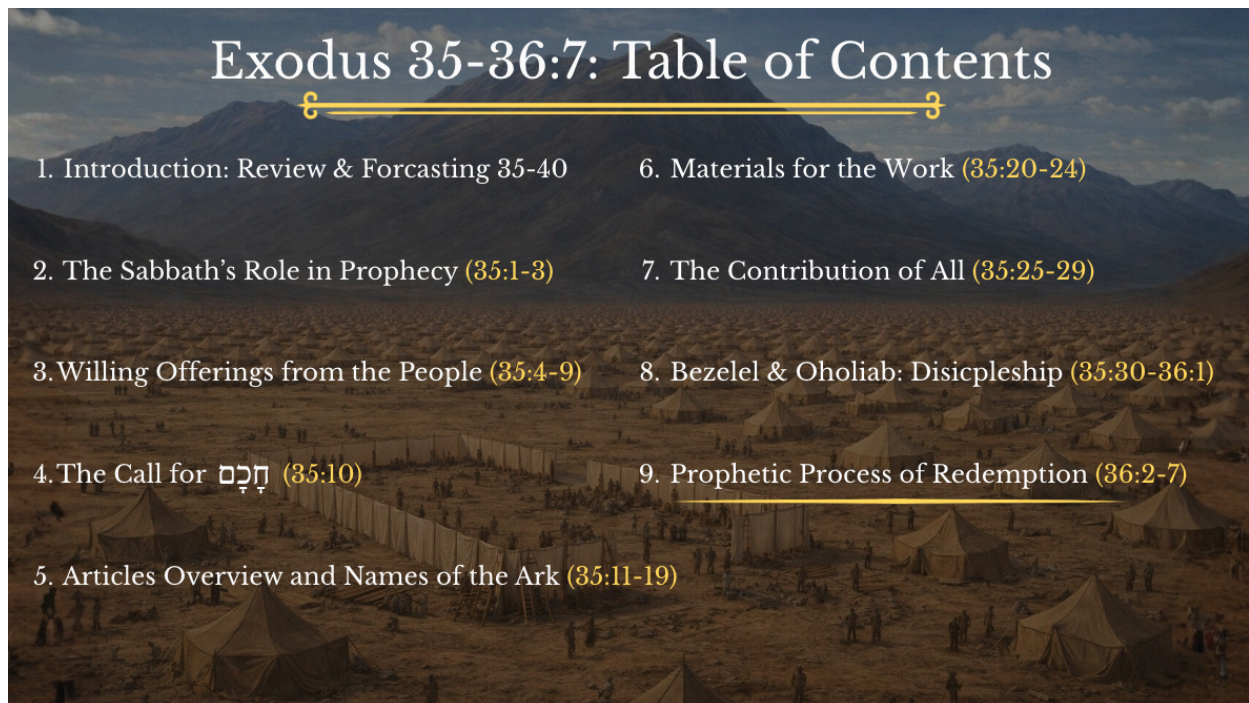
This is discipleship, this is parenting, and this is the function of the Church and the 5-fold ministry.

- o **Ephesians 4:11–13 (NIV)**

¹¹ So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, ¹² to equip his people for works of service, so that the body of Christ may be built up ¹³ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Bezalel and Oholiab will instruct others on how to contribute to the construction of the Tabernacle until they achieve a state of unity that results in the Presence of God descending. Similarly, we, as the church, are to build up one another until we attain greater and greater unity and ultimately achieve the fullness of Christ when He returns to the Earth in the same manner as Moses, radiating the Glory of God and a new Ketubah for Adonai's bride.

Let move to our final verse range and final section: **(READ #9)**



Exodus 35-36:7: Table of Contents

1. Introduction: Review & Forcasting (35:4-40)	6. Materials for the Work (35:20-24)
2. The Sabbath's Role in Prophecy (35:1-3)	7. The Contribution of All (35:25-29)
3. Willing Offerings from the People (35:4-9)	8. Bezalel & Oholiab: Discipleship (35:30-36:1)
4. The Call for תְּכָם (35:10)	9. Prophetic Process of Redemption (36:2-7)
5. Articles Overview and Names of the Ark (35:11-19)	

2 Then Moses summoned Bezalel and Oholiab and every skilled person to whom the Lord had given ability and who was willing to come and do the work. 3 They received from Moses all the offerings the Israelites had brought to carry out the work of constructing the sanctuary. And the people continued to bring freewill offerings morning after morning. 4 So all the skilled craftsmen who were doing all the work on the sanctuary left their work 5 and said to Moses, "The people are bringing more than enough for doing the work the Lord commanded to be done." 6 Then Moses gave an order and they sent this word throughout the camp: "No man or woman is to make anything else as an offering for the sanctuary." And so the people were restrained from bringing more, 7 because what they already had was more than enough to do all the work.

This passage is truly remarkable. Not long after one of Israel's darkest moments, the people became so willing to give that they must actually be restrained from contributing more to the work. This is an important principle to remember, especially in times of turmoil: never count Israel out. No matter how far they fall, God knows how to restore the hearts of His people and make them willing and ready to build His kingdom on the earth.

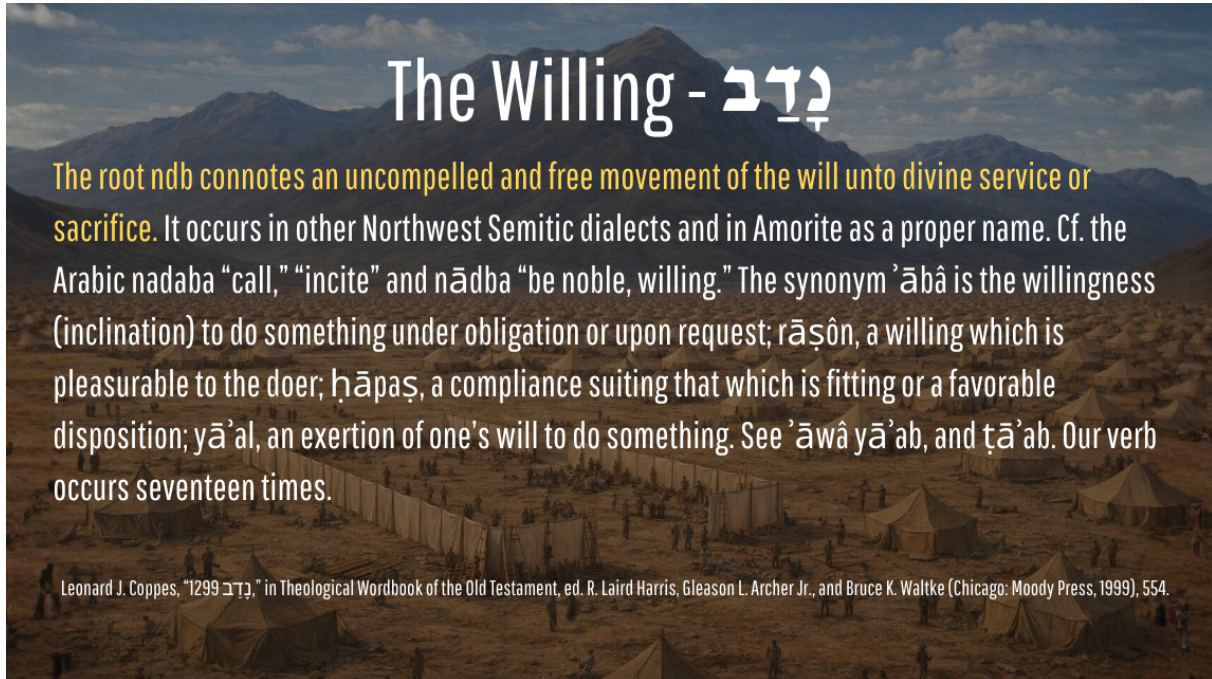
This pattern becomes a major theme throughout Scripture. Israel falls into rebellion, God disciplines them, and then they respond by offering themselves willingly to build His kingdom. We see this clearly in the book of Ezra. After the exile, those whose hearts God stirred rose up to rebuild the temple, and others supported them with generous, freewill offerings.

- o **Ezra 1:5–6 (ESV)**

5 Then rose up the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, everyone whose spirit God had stirred to go up to rebuild the house of the LORD that is in Jerusalem. 6 And all who were about them aided them with vessels of silver, with gold, with goods, with beasts, and with costly wares, besides all that was freely offered.

It is worth noting that the phrase "freely offered" comes from the same Hebrew root, *nadab*, used earlier in this chapter—again emphasizing the central role of a willing heart.

(DO NOT READ)



The Willing - נָדַב

The root *ndb* connotes an uncompelled and free movement of the will unto divine service or sacrifice. It occurs in other Northwest Semitic dialects and in Amorite as a proper name. Cf. the Arabic *nadaba* “call,” “incite” and *nādba* “be noble, willing.” The synonym *’ābâ* is the willingness (inclination) to do something under obligation or upon request; *rāṣôn*, a willing which is pleasurable to the doer; *ḥāpaṣ*, a compliance suiting that which is fitting or a favorable disposition; *yā’al*, an exertion of one’s will to do something. See *’āwâ yā’ab*, and *ṭā’ab*. Our verb occurs seventeen times.

Leonard J. Coppes, “נָדַב 1299,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 554.

This pattern begins in Exodus, is expanded in the post-exilic period as seen in Ezra, and will be fulfilled in an even greater way in the days to come. Once again, God will discipline His people, but He will also restore them, and they will rise to build the kingdom of heaven on the earth.

As Amos declares:

- **Amos 9:14 (ESV)**

I will restore the fortunes of my people Israel,
and they shall **rebuild** the ruined cities and inhabit them;
they shall plant vineyards and drink their wine,
and they shall make gardens and eat their fruit.

After describing immense discipline, the book of Amos turns to a picture of restoration—Israel blessed and rebuilding their ruined cities. Have you considered that in the end times there will actually be people tasked with rebuilding what was destroyed through discipline, war, and devastation? God’s restoration has never been merely spiritual; He restores the whole person—body, mind, and spirit.

Before we end tonight we wanted to revisit a passage that this church is becoming more familiar with that was highlighted 2 weeks ago: Ezekiel 20. We want to revisit that once more and show you something that is easy to miss unless you are looking for it.

READ ALL SLIDE

REBELLIOUS SINCE...

"ARE YOU WILLING TO PRONOUNCE JUDGMENT? ARE YOU WILLING TO PRONOUNCE JUDGMENT, SON OF MAN? THEN CONFRONT THEM WITH THE ABOMINABLE PRACTICES OF THEIR FATHERS, 5 AND SAY TO THEM:

"THIS IS WHAT THE SOVEREIGN LORD SAYS: ON THE DAY I CHOSE ISRAEL I SWORE TO THE DESCENDANTS OF THE HOUSE OF JACOB AND MADE MYSELF KNOWN TO THEM IN THE LAND OF EGYPT. I SWORE TO THEM, "I AM THE LORD YOUR GOD." 6 ON THAT DAY I SWORE TO BRING THEM OUT OF THE LAND OF EGYPT TO A LAND WHICH I HAD PICKED OUT FOR THEM, A LAND FLOWING WITH MILK AND HONEY, THE MOST BEAUTIFUL OF ALL LANDS. 7 I SAID TO THEM, "EACH OF YOU MUST GET RID OF THE DETESTABLE IDOLS YOU KEEP BEFORE YOU, AND DO NOT DEFILE YOURSELVES WITH THE IDOLS OF EGYPT; I AM THE LORD YOUR GOD." 8 BUT THEY REBELLED AGAINST ME, AND REFUSED TO LISTEN TO ME; NO ONE GOT RID OF THEIR DETESTABLE IDOLS, NOR DID THEY ABANDON THE IDOLS OF EGYPT. THEN I DECIDED TO POUR OUT MY RAGE ON THEM AND FULLY VENT MY ANGER AGAINST THEM IN THE MIDST OF THE LAND OF EGYPT. 9 (BUT) I ACTED FOR THE SAKE OF MY REPUTATION, SO THAT I WOULD NOT BE PROFANED BEFORE THE NATIONS AMONG WHOM THEY LIVED, BEFORE WHOM I REVEALED MYSELF BY BRINGING THEM OUT OF THE LAND OF EGYPT. 10 "SO I BROUGHT THEM OUT OF THE LAND OF EGYPT AND LED THEM TO THE WILDERNESS. 11 I GAVE THEM MY STATUTES AND REVEALED MY REGULATIONS TO THEM. THE ONE WHO CARRIES THEM OUT WILL LIVE BY THEM!

EZ.20:4-11 NET

Remember, we highlighted that the Lord knew what He was getting into when He called the nation of Israel out of Egypt. Ezekiel makes it clear that the problems we saw in Exodus were present in the beginning, but that has not been the point. The point is that God swore something to a man, to that man's family and to a nation. He gave them instructions, which were not wholly followed, but would eventually be carried out causing the people to live. Let's keep going in this passage.

READ ALL SLIDE

REBELLIOUS SINCE (CONT)...

32 " 'YOU SAY, "WE WANT TO BE LIKE THE NATIONS, LIKE THE PEOPLES OF THE WORLD, WHO SERVE WOOD AND STONE." BUT WHAT YOU HAVE IN MIND WILL NEVER HAPPEN. 33 AS SURELY AS I LIVE, DECLARES THE SOVEREIGN LORD, I WILL REIGN OVER YOU WITH A MIGHTY HAND AND AN OUTSTRETCHED ARM AND WITH OUTPOURED WRATH. 34 I WILL BRING YOU FROM THE NATIONS AND GATHER YOU FROM THE COUNTRIES WHERE YOU HAVE BEEN SCATTERED—WITH A MIGHTY HAND AND AN OUTSTRETCHED ARM AND WITH OUTPOURED WRATH. 35 I WILL BRING YOU INTO THE WILDERNESS OF THE NATIONS AND THERE, FACE TO FACE, I WILL EXECUTE JUDGMENT UPON YOU. 36 AS I JUDGED YOUR ANCESTORS IN THE WILDERNESS OF THE LAND OF EGYPT, SO I WILL JUDGE YOU, DECLARES THE SOVEREIGN LORD. 37 I WILL TAKE NOTE OF YOU AS YOU PASS UNDER MY ROD, AND I WILL BRING YOU INTO THE BOND OF THE COVENANT. 38 I WILL PURGE YOU OF THOSE WHO REVOLT AND REBEL AGAINST ME. ALTHOUGH I WILL BRING THEM OUT OF THE LAND WHERE THEY ARE LIVING, YET THEY WILL NOT ENTER THE LAND OF ISRAEL. THEN YOU WILL KNOW THAT I AM THE LORD.

44 YOU WILL KNOW THAT I AM THE LORD , WHEN I DEAL WITH YOU FOR MY NAME'S SAKE AND NOT ACCORDING TO YOUR EVIL WAYS AND YOUR CORRUPT PRACTICES, YOU PEOPLE OF ISRAEL, DECLARES THE SOVEREIGN LORD .'

EZ.20:32-38, 44 NIV

The Lord makes it very clear what He has planned for His people Israel in the future and yes this concerns our day and time and the times of our children. He brings His people Israel into the wilderness of the nations and enters into judgment face to face with them and purges all rebels from the people of Israel who rebel against Him. These people will not make it to the end and will not be delivered into the promised land when He returns.

But do you also notice that there is a section missing? Let's read Ezekiel 20:39-42 together.

THE PEOPLE PERFECTED

39 AS FOR YOU, PEOPLE OF ISRAEL, THIS IS WHAT THE SOVEREIGN LORD SAYS: GO AND SERVE YOUR IDOLS, EVERY ONE OF YOU! BUT AFTERWARD YOU WILL SURELY LISTEN TO ME AND NO LONGER PROFANE MY HOLY NAME WITH YOUR GIFTS AND IDOLS. **40** FOR ON MY HOLY MOUNTAIN, THE HIGH MOUNTAIN OF ISRAEL, DECLARES THE SOVEREIGN LORD, THERE IN THE LAND ALL THE PEOPLE OF ISRAEL WILL SERVE ME, AND THERE I WILL ACCEPT THEM. THERE I WILL REQUIRE YOUR OFFERINGS AND YOUR CHOICE GIFTS, ALONG WITH ALL YOUR HOLY SACRIFICES. **41** I WILL ACCEPT YOU AS FRAGRANT INCENSE WHEN I BRING YOU OUT FROM THE NATIONS AND GATHER YOU FROM THE COUNTRIES WHERE YOU HAVE BEEN SCATTERED, AND I WILL BE PROVED HOLY THROUGH YOU IN THE SIGHT OF THE NATIONS. **42** THEN YOU WILL KNOW THAT I AM THE LORD, WHEN I BRING YOU INTO THE LAND OF ISRAEL, THE LAND I HAD SWORN WITH UPLIFTED HAND TO GIVE TO YOUR ANCESTORS.

EZEKIEL 20:39-42 ESV

In the end, the story will not be that the people of God never understood and that He simply stepped in to do all the work. The story will be that He patiently fathered, guided, and shepherded His people through a process of formation.

And this process produces something. It produces obedient sons and daughters who bear the image of their Father. It produces disciplined soldiers who obey the commands of their King. It produces a radiant bride who reflects the glory of her Bridegroom.

From that people will come acceptable sacrifices in the land of Israel—offerings and choice gifts that are pleasing to Him. Israel will become a fragrant incense before Him, and through them He will prove Himself holy in the sight of all the nations.

And what we are seeing tonight is a picture of that future fulfillment.

As we think about this future rebuilding, we must recognize its all-encompassing nature.

Just as Israel built God's kingdom on earth after their discipline, so too in the end, Israel will rebuild their own cities.

- o **Isaiah 61:4–6 (ESV)**

They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

Strangers shall stand and tend your flocks;
foreigners shall be your plowmen and vinedressers;
but you shall be called the priests of the LORD;
they shall speak of you as the ministers of our God;
you shall eat the wealth of the nations,
and in their glory you shall boast.

In Isaiah, it is plainly stated that Israel will rebuild ancient ruins—even those devastated for many generations—and that the wealth of the nations will contribute to this restoration. While many are familiar with how Jesus connects this passage to His ministry in Luke 4, fewer consider its *peshat*, or plain meaning. This text is not describing a merely spiritual renewal; it first and foremost points to a real and tangible rebuilding of cities in the land.

Moreover, this rebuilding will not be carried out by Israel alone. The nations themselves will take part in the work. Isaiah 60 expands on this vision, describing foreigners helping to rebuild the walls and kings bringing their wealth in service to the restoration of Jerusalem.

o **Isaiah 60:10–11 (ESV)**

Foreigners shall build up your walls,
and their kings shall minister to you;
for in my wrath I struck you,
but in my favor I have had mercy on you.
Your gates shall be open continually;
day and night they shall not be shut,
that people may bring to you the wealth of the nations,
with their kings led in procession.

Here the theme expands—the nations themselves are drawn in, with Gentiles joining in the rebuilding of Israel. This is reminiscent of the building of Solomon's

Temple, when outside nations contributed their resources to build the house of God in Jerusalem. And it may be so again: a future where Jerusalem is rebuilt with the help of the nations under God's hand.



This truth should be deeply encouraging. Even when it seems that Israel has gone too far, God remains faithful to His covenant. And in these passages, He does not simply step in and fix everything Himself—He invites His people to take part in the rebuilding of His kingdom. God not only forgives, but transforms, making His people willing participants in His work on the earth.

Consider this: just three chapters earlier, the people were worshiping a golden calf. Now, they are so eager to build that they must be restrained from bringing more gifts. God does not merely pardon His people—He empowers them. Truly, we serve a great and awesome God who has mastery over the hearts of men.