

Exodus 35 Commentary

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[View Chuck Swindoll's chart of Exodus.](#)

Summary Chart of The Book of Exodus	
DELIVERANCE FROM OPPRESSION	PREPARATION FOR WORSHIP
Redemption from Egypt Ex 1:1-18:27	Revelation from God Ex 19:1-40:38
Getting Israel Out of Egypt	Getting Egypt Out of Israel!

Narration						Legislation			
Birth of Moses Ex 1-2	Call of Moses Ex 3-6	Conflict with Pharaoh Ex 7-10	Exodus from Egypt Ex 11-12	Red Sea Crossed Ex 13-15	Journey To Sinai Ex 16-18	Law Given Ex 19-24	Tent Plan Ex 25-31	Idol Worship Ex 32-34	Tent Built Ex 35-40
Subjection			Redemption			Instruction			
Suffering and Liberation of People of God			Guidance of God			Worship of God			
Moses and Burdens of Israel		Pharaoh and Plagues Upon Egypt		Red Sea Deliverance	Wilderness Provision	Sinai Instructions			
Bondage and Oppression			Deliverance and Provision			Law Pattern and Construction			
Israel in Egypt Ex 1:1-13:16			Israel to Sinai Ex 13:17-18:27			Israel at Sinai Ex 19:1-40:38			
God's People Enduring Bondage			God's Grace Revealed in Redemption			God's Glory Manifested in Worship			
Egypt 430 Years (15% of Exodus)			Wilderness 2 Months (30% of Exodus)			Mt Sinai 10 Months (55% of Exodus)			
From Groaning									To Glory!

[Jensen's Survey of the Old Testament](#) - online

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[Click for Events during the Sojourn at Kadesh-Barnea](#)

GENESIS	EXODUS
human effort and failure	divine power and triumph
word of promise	work of fulfillment
a people chosen	a people called
God's electing mercy	God's electing manner
revelation of nationality	realization of nationality

SUMMARY OF THE PENTATEUCH
(from Believer's Study Bible)

Exodus 35:1 Then Moses assembled all the congregation of the sons of Israel, and said to them, "These are the things that the LORD has commanded you to do.

- **These are the things** Ex 25:1-40 31:1-11 34:32
- **commanded you to do:** Mt 7:21-27 Ro 2:13 Jas 1:22
- Exodus 35 Resources - Multiple Sermons and Commentaries

Then Moses assembled all the congregation of the sons of Israel, and said to them, "These are the things that the LORD has commanded you to do.

Bush - God having now become reconciled to his people, and the covenant which they had, on their part, annulled by their recent transgression, having been graciously renewed, the delayed work of building the Tabernacle is ordered to go on. This edifice was to be constructed and furnished of materials supplied by the liberality of the people; and they were now gathered together to receive afresh the intimation of the Lord's will respecting the undertaking.

Exodus 35:2 "For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death."

- **Six days:** Ex 20:9,10 23:12 31:13-16 34:21 Lev 23:3 De 5:12-15 Lu 13:14
- **whoever:** Nu 15:32-36 De 5:12-14 Lu 13:14,15 Joh 5:16 Heb 2:2,3 Heb 10:28,29
- Exodus 35 Resources - Multiple Sermons and Commentaries

COMMAND TO REST ON THE SEVENTH DAY...OR ELSE!

For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the LORD-

It is interesting that he speaks of no work on one day, because he is getting ready to describe work on the Tabernacle, but that was to be restricted to 6 days each week.

Bush - The directions now given are prefaced with a repetition of the law of the Sabbath. As the sanctification of the seventh day is all along represented as a point of prime moment in the system of religious service ordained by God, we are not to be surprised to find it again and again insisted on and enforced in a great variety of ways. In the original the command is given in terms of peculiar emphasis;—'**On the seventh day there shall be to you holiness, a sabbath of sabbatism to the Lord**' On that day no work was to be done, not even the work of the tabernacle. The sanctity of the Sabbath was greater than that of the sanctuary, and its holy rest must not be invaded under any pretence whatever. However important the outward apparatus of worship, it was of less consequence than the spiritual necessities of the soul. One day in seven was none too much to be devoted to a hallowed recess from secular business, and to a devout meditation upon those themes which the Sabbath was intended to familiarise to their minds. It was a day commemorative of a rest that was past, and typical of one that was to come. Its peculiar designation, 'sabbath of sabbatism,' points to a special plenitude in the degree of rest which it implied, as if it were a designed shadow of that rest, spiritual and eternal, which remains for the people of God.

Whoever does any work on it shall be put to death- This seems a bit severe for not keeping the sabbath day holy, but God was serious about impressing on the people, not just the day per se, the idea of holiness to the LORD, as well as the idea that they were to learn to trust their LORD to supply for their needs since they would be doing no work on this one day.

Bush - Whosoever doeth work therein shall be put to death. The clear and explicit declaration of this precept and its frequent repetition, could leave room for no possible doubt as to the will of God respecting it; and consequently the guilt of violating it would be enhanced in proportion. On these grounds, therefore, the severe penalty of death is annexed to the command, from which it is evident that it was considered in this relation as a judicial statute.

Later in Numbers we find an example of Israel carrying out a stoning a man who broke the Sabbath gathering wood! And what was the effect? There are not other records after this stoning of anyone breaking the Sabbath!

Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day. 33 Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; 34 and they put him in custody because it had not been declared what should be done to him. 35 Then the LORD said to Moses, "**The man shall surely be put to death; all the congregation shall stone him with stones outside the camp.**" 36 **So all the congregation brought him outside the camp and stoned him to death with stones,** just as the LORD had commanded Moses. (Numbers 15:32-36)

Related Resource:

- [Why does Exodus 35:2 require the death penalty for working on the Sabbath? | GotQuestions.org](#)

Exodus 35:3 "You shall not kindle a fire in any of your dwellings on the sabbath day."

- Ex 12:16 Ex 16:23 Nu 15:32-36 Isa 58:13
- Exodus 35 Resources - Multiple Sermons and Commentaries

NOT EVEN A FIRE ON THE SABBATH

Related Passages:

Exodus 12:16 'On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

Exodus 16:23 then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning."

You shall not kindle a fire in any of your dwellings on the sabbath day- See the [example above from Numbers](#) of a man gathering wood presumably for a fire, disobedience which cost him his life! Note the Exodus passages above implying there was to be "no cooking" just eating the necessities which were pre-prepared.

NET Note - Kindling a fire receives special attention here because the people thought that kindling a fire was not work, but only a preparation for some kind of work. The Law makes sure that this too was not done.

Bush - Ye shall kindle no fire, &c. Not, probably, that fires in their private dwellings were absolutely forbidden at all seasons, for the winters in Judea are often very cold, but the design seems to have been mainly to prohibit fires being made for the purpose of carrying on the work of the sanctuary, just about to be commenced, the importance and sacredness of which they might interpret as constituting a license for a breach of the Sabbath. By this precept they were taught, on the other hand, that no plea of this kind would avail; that none of the various processes of fusing or moulding the gold, or silver, or brass appointed for the work of the tabernacle would be allowed to interfere with the devout observance of holy time, when every thing but the duties of worship were to come to a solemn pause.

NET Note - The presence of these three verses (Ex 35:1-3) in this place has raised all kinds of questions. It may be that after the renewal of the covenant the people needed a reminder to obey God, and obeying the sign of the covenant was the starting point. But there is more to it than this; it is part of the narrative design of the book. It is the artistic design that puts the filling of the Spirit section (31:1–11) prior to the Sabbath laws (31:12–18) before the idolatry section, and then after the renewal there is the Sabbath reminder (35:1–3) before the filling of the Spirit material (35:4–36:7).

Exodus 35:4 Moses spoke to all the congregation of the sons of Israel, saying, "This is the thing which the LORD has commanded, saying,

- **This is:** Ex 25:1,2
- Exodus 35 Resources - Multiple Sermons and Commentaries

PASSING GOD'S WORD ON TO THE PEOPLE

Related Passage:

Exodus 25:1; 2 Then the LORD spoke to Moses, saying, "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution.

Note that beginning with Exodus 35:4 through the end of the book there is a significant amount of repetition of material previously covered in Exodus 25-31. The difference is that Exodus 25-31 was God instructing Moses on Mount Sinai and now it is Moses passing on God's words to the people of Israel regarding the construction of the Tabernacle of God.

NET Note adds that "The book now turns to record how all the work of the sanctuary was done. This next unit picks up on the ideas in Exod 31:1–11. But it adds several features. The first part is the instruction of God for all people to give willingly (35:4–19); the next section tells how the faithful brought an offering for the service of the tabernacle (35:20–29); the next section tells how God set some apart with special gifts (35:30–35), and finally, the narrative reports how the faithful people of God enthusiastically began the

work (36:1–7).

Moses spoke to all the congregation of the sons of Israel, saying, "This is the thing which the LORD has commanded, saying - The phrase **This is the thing which the LORD has commanded, saying** indicates that Moses is passing along exactly what God had related to him in the 40 days and nights on Mount Sinai. He did not add to it nor subtract from it and thus functioned as a perfect herald of the King.

Exodus 35:5 'Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD'S contribution: gold, silver, and bronze,

- **whoever:** Ex 25:2-7 Jdg 5:9 Ps 110:3 Mk 12:41-44 2Co 8:11,12 9:7
- Exodus 35 Resources - Multiple Sermons and Commentaries

VOLUNTARY CONTRIBUTIONS FROM THE HEART

Related Passages:

Exodus 25:2-7 "Tell the sons of Israel to raise a **contribution** for Me; from every man **whose heart moves him** you shall raise My contribution. 3 "This is the contribution which you are to raise from them: gold, silver and bronze, 4 blue, purple and scarlet material, fine linen, goat hair, 5 rams' skins dyed red, porpoise skins, acacia wood, 6 oil for lighting, spices for the anointing oil and for the fragrant incense, 7 onyx stones and setting stones for the ephod and for the breastpiece.

Take from among you a contribution to the LORD; whoever is of a willing heart- The heart in context refers to their will, their volitional choices. In obedience to Exodus 25:2ff, Moses passes on God's instructions. God does not want people to give because of manipulation. This same description of a **willing heart** is found in Ex 35:21 and Ex 35:29. Given this repetition, it is clear that God desires our **heart** ([leb](#)) response, a response out of love not legalism. This same **heart** attitude is to accompany all giving in the NT Paul writing "Each one must do just **as he has purposed in his heart**, not grudgingly (grievous, sorrowful, with a heavy spirit) or under compulsion (external pressure or coercion - Leaders, do you hear God's caveat?), for God loves a cheerful (hilaros = happy, glad or cheerful state of mind and not one overcome with laughter or mirth, or one humorously affected.) giver." (2 Cor 9:7)

The **contribution** is clearly (from context) a free will offering. Young's Literal calls the contribution a **heave offering**." The Hebrew word for **contribution** ([teruwmah](#)) is translated in the Septuagint with the word [aparche](#) which means firstfruits, a technical term for the first portion of grain and fruit harvests and flocks offered to God first.

THOUGHT - God did not need their gifts or ours, but He graciously gives fallen men the privilege of being part of His grand plan of redemption! We call that divine benevolence or **amazing grace**! God wants us to give with open hearts and hands, and not as if He were trying to pry open our fingers to loosen our grip on what we possess (which by the way He gave us!). Freewill offerings are a reflection of our trust in Jehovah -- if we give as His Spirit leads, will He provide for my needs (if you have any doubts see Php 4:19+)? In short, giving is a matter of worship of God and faith in God.

Contribution ([08641](#))([teruwmah](#) from [rum](#) = to be high or lifted up) means to present (as offered up), especially in sacrifice or as tribute to be lifted up toward heaven by the priest (thus the name heave offering. It is used of an amount taken from a larger quantity for a sacred purpose: it can include sacrifice (Ex 29:27), money (Ex 30:13), or produce (Nu 15:19). It is perhaps better understood as a contribution since it was a freewill offering. The traditional meaning of "heave-offering" derives from the idea of "elevation," a root ([rum](#)) meaning "to be high" lying behind the word. [Teruwmah](#) is used of contribution of materials for building (Ex. 25:2; 35:5); offering of an animal for sacrifice (Ex. 29:27; Nu 6:20); financial offering for the priests (Nu 31:52); an allotment of land for the priests (Ezek. 45:6, 7); or even the materials for an idol (Isa. 40:20). In one instance, this word is used to describe a ruler who received **bribes** (Pr 29:4).

Willing ([05081](#))([nadib](#) from [nadab](#) - give willingly as in Ex 25:2) means inclined, generous, noble. The main thought of this adjective is an uncompelled and free movement of the will unto divine service or sacrifice (Ex. 35:5, 22; cf. 2 Chr. 29:31; Ps. 51:12). As noun it means noble birth.

Gilbrant - Derived from the verb [nādhav](#), "to give freely," the noun [nādhiv](#) is found over twenty-five times in the Hebrew Bible. The verb is used to denote either material or persons who are completely dedicated to Yahweh.

It is attested elsewhere in Semitic only in Samaritan. When used in the context of temple or tabernacle construction, the adjective is used to describe the willingness of offering oneself (1 Chr. 28:21) or possessions (Exo. 35:5, 22; 2 Chr. 29:31) wholly to the service of Yahweh. The bulk of the usages of the noun, however, are used to describe a person who is a "noble." Habitually behaving in a voluntary fashion would perhaps cause someone to be thought of as "noble," but when *nādhîv* is used as a noun, a person of political rank seems to be indicated. Perhaps the tie lies in that fact that noblemen would have more resources. ([Complete Biblical Library Hebrew-English Dictionary](#))

Bush - Of a willing heart. Heb. נדיב לבו *nedib libbo*, willing (in) his heart. The original term נדיב *nadib*, signifying free, spontaneous, liberal, and sometimes rendered noble, is more frequently employed as a designation of princes, from the generosity, and nobleness, and largeness of soul by which they are supposed to be characterised. In its substantive form it occurs Ps. 68:9, 'Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.' Heb. 'a rain of liberalities;' which Chandler in his *Life of David*, vol. 2. p. 61, renders, 'a shower, as it were voluntarily falling,' and refers it to the abundant supply of manna and quails which descended upon the Israelites like a falling rain from heaven, an interpretation which seems to be confirmed by Ps. 78:24, 27, 'He opened the doors of heaven, and rained down manna upon them to eat. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.'

Hamilton - The Hebrew verb for the "moving" of one's heart is *nādab*. Some form of the root n-d-b occurs frequently with the giving of gifts for the sanctuary: the verb *nādab* (Ex 25:2; 35:21, 39); the adjective *nādîb* in construct form (35:5, 22); the noun *nēdābâ* (Ex 35:29; 36:3). The meaning of the root can best be determined by noting the parallel words in Num. 21:17–18: "Spring up O well, Sing about it, about the well the princes (*šārîm*) dug, that the nobles of the people (*nēdîbê hā'ām*) sank." In Judg. 5:2, 9 (the Song of Deborah) the Hitpael of *nādab* appears in participial form to refer to the individual of means who voluntarily answers the call to arms or who contributes his resources to the fighting enterprise. The bottom line is that a person who is described as n-d-b is magnanimous.

Nadib - 26x in 25v - generous man(1), moved(1), noble(3), noble man(1), nobleman(1), nobles(7), prince(2), prince's(1), princes(6), willing(2), willing man(1). -- Exod. 35:5; Exod. 35:22; Num. 21:18; 1 Sam. 2:8; 1 Chr. 28:21; 2 Chr. 29:31; Job 12:21; Job 21:28; Job 34:18; Ps. 47:9; Ps. 83:11; Ps. 107:40; Ps. 113:8; Ps. 118:9; Ps. 146:3; Prov. 8:16; Prov. 17:7; Prov. 17:26; Prov. 19:6; Prov. 25:7; Cant. 6:12; Cant. 7:1; Isa. 13:2; Isa. 32:5; Isa. 32:8:

Criswell - The Christian gift of giving ought to be exercised as an act of worship with preparation, purpose, and joy. Giving that is reluctant or coerced is not pleasing to God, "for God loves a cheerful giver."

Let him bring it as the LORD'S contribution: gold, silver, and bronze- I like that description as the LORD's contribution, not Moses' contribution, not Miriam's contribution, etc, but the LORD's which makes sense because it all belongs to Him anyway!

Guzik says "When we become givers we become more like God, who is the greatest giver: For God so loved the world, He gave His only begotten Son (John 3:16)." ([Commentary](#))

Currid - There is a story of a woman who unexpectedly received a large inheritance; she immediately gave a tenth of it to her church. Later, after her death, an entry was found in her diary for the day on which she received her inheritance: 'Quick, quick, before my heart gets hard!' May the Holy Spirit work upon our hearts so that we may give abundantly to God's work! May he make these hearts of stone into ones of flesh! ([Exodus - EPSC](#))

Bush - Take ye from among you an offering unto the Lord Heb. תרומה *terumah*, a heave-offering, from רום *rum*, to be lifted up, exalted, elevated. Gr. and Chal. 'a separation;' i. e. a gift separated and set apart to the service of God, from their other possessions. See Note on Ex. 29:28. In the requisition for their offerings or gifts it will be observed that Moses put no compulsion upon the people, nor did he give any directions as to the quantity of the different articles which they should bring. **The whole was to be left to the promptings of their own willing and generous hearts. God loves a cheerful giver, and instead of imposing a tax, he offered them an opportunity of showing, by spontaneous expressions, how much they were disposed to do for him who had laid them under such infinite obligations.** The most costly offering was not too precious, nor was the meanest too small for him who accepteth according to that a man hath, and not according to that he hath not. To the same principle God now addresses himself in making his demands for the charitable contributions of his people. We have not indeed any such material building to raise, and therefore may be sometimes prone to imagine that the same occasion for the display of liberality does not exist. But is there not a spiritual temple which God designs to have erected for himself, wherein he may be glorified? And is not that temple infinitely more dear to him than any which can be formed by human hands? Should not the manifestation of his presence, and the establishment of

his kingdom in the world, call forth our zeal, as much as the erection of that fabric in the wilderness did the zeal of the Israelites? **The material tabernacle was only a shadow of that better habitation wherein God delights to dwell.** (1 Cor 6:19-20) To the erection of this spiritual house every true Christian is called to contribute according as God hath given him ability. And let it be ever remembered that the blessing will go with our contributions according to the free, cordial, generous spirit with which they are made. It is not the amount given, but the motive of the giver, which is of account in God's sight. Even the poor widow who casts in her two mites will receive an equal plaudit with Araunah, of whom it is said, 'All these things did Araunah, as a king, give unto the king.' (Lk 21:2+) They who do what they can show evidently that they would do more if they could.

Exodus 35:6 and blue, purple and scarlet material, fine linen, goats' hair,

- **blue:** Ex 26:1,31,36 28:5,6,15,33
- **goats' hair:** Ex 26:7-14
- Exodus 35 Resources - Multiple Sermons and Commentaries

Related Passage:

Exodus 25:4 blue, purple and scarlet material, fine linen, goat hair,

and blue, purple and scarlet material (see note on **saniy/shaniy**), **fine linen, goats' hair** - These materials were used for curtains and priest's clothing. The lists is from most costly to least costly. Pharaoh clothed Joseph "in garments of fine linen and put the gold necklace around his neck." (Ge 41:42). Goat hair was the least costly and most readily available. See **Bush's** extensive notes on these colors in commentary on Exodus 25:4.

NET on blue, purple - The **blue** refers to dye made from shellfish. It has a dark blue or purple-blue, almost violet color. Purple was imported from Phoenicia, where it was harvested from the shellfish or snail. It is a deep purple-red color. **Goat's hair** was spun into yarn (Ex 35:26) and used to make the material for the first tent over the dwelling. It is ideal for tenting, since it is loosely woven and allows breezes to pass through, but with rain the fibers expand and prevent water from seeping through.

Alan Cole - Egypt excelled in the production of linen, especially twined linen, where every thread was twisted from many strands. ([TOTC-Ex](#))

THOUGHT - Fine linen is associated with meeting with God in the sanctuary on earth and in the consummation of all things will be associated with the meeting of the Bride, the Church, with her Bridegroom at the marriage supper of the Lamb, John writing "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. It was given to her to clothe herself in **fine linen, bright and clean**; for the **fine linen is the righteous acts of the saints**" (Rev 19:7-8+)

Exodus 35:7 and rams' skins dyed red, and porpoise skins, and acacia wood,

- Exodus 35 Resources - Multiple Sermons and Commentaries

Related Passage:

Exodus 25:5 rams' skins dyed red, porpoise skins, acacia wood,

and rams' skins dyed red, and porpoise skins, and acacia wood - **Acacia wood** was almost always associated with the construction of the tabernacle. It was a desert wood which was aromatic, hard, durable and darker than the oak. See **Bush's** extensive notes on skins and wood in commentary on Exodus 25:4.

Exodus 35:8 and oil for lighting, and spices for the anointing oil, and for the fragrant incense,

- **And oil:** Ex 27:20
- **spices** : Ex 25:1-40 Ex 30:23,28
- Exodus 35 Resources - Multiple Sermons and Commentaries

Related Passage:

Exodus 25:6 oil for lighting, spices for the anointing oil and for the fragrant incense,

Exodus 30:23 "Take also for yourself the finest of spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty,

and oil for lighting, and spices for the anointing oil, and for the fragrant incense,

Spurgeon on oil for lighting - Not every kind of oil could be used in the Lord's service. Neither the petroleum that exudes so plentifully from the earth, nor the produce of fish, nor that extracted from nuts would be accepted; only one oil was selected, and that was the best olive oil. Pretended grace from natural goodness, fancied grace from priestly hands, or imaginary grace from outward ceremonies will never serve the true child of God; he knows the Lord would not be pleased with rivers of such oil. He goes to the olive press of Gethsemane and draws his supplies from him who was crushed there. The oil of gospel grace is pure and free from sediment and dregs, and so the light that is fed by it is clear and bright. Our churches are the Savior's golden candelabra, and if they are to be lights in this dark world, they must have plenty of holy oil. Let us pray for ourselves, our ministers, and our churches that they may never lack oil for the light. Truth, holiness, joy, knowledge, love—these are all beams of the sacred light; but we cannot send them out into the darkness unless in private we receive oil from God the Holy Spirit.

Bush on spices - Heb. בשמים besamim. Gr. θυμιαματα, incenses. The term includes all the odoriferous ingredients which were employed in the composition of the 'anointing oil' or the ointment by which the altar of incense and all the vessels of the ark were hallowed, and lastly, in the incense which was burnt upon the altar.

Bush on **for the anointing oil and for the fragrant incense** - "Heb. לקטרת הסמים liktoresh hassammim, for the burning of sweet odors; i. e. upon the golden altar that stood in the holy place. Comp Ex. 30:22–28." (Bush)

Spurgeon - Morning and Evening - "Oil for the light."

My soul, how much thou needest this, for thy lamp will not long continue to burn without it. Thy snuff will smoke and become an offence if light be gone, and gone it will be if oil be absent. Thou hast no oil well springing up in thy human nature, and therefore thou must go to them that sell and buy for thyself, or like the foolish virgins, thou wilt have to cry, "My lamp is gone out." Even the consecrated lamps could not give light without oil; though they shone in the tabernacle they needed to be fed, though no rough winds blew upon them they required to be trimmed, and thy need is equally as great. Under the most happy circumstances thou canst not give light for another hour unless fresh oil of grace be given thee.

It was not every oil that might be used in the Lord's service; neither the petroleum which exudes so plentifully from the earth, nor the produce of fishes, nor that extracted from nuts would be accepted; one oil only was selected, and that the best olive oil. Pretended grace from natural goodness, fancied grace from priestly hands, or imaginary grace from outward ceremonies will never serve the true saint of God; he knows that the Lord would not be pleased with rivers of such oil. He goes to the olive-press of Gethsemane, and draws his supplies from him who was crushed therein. The oil of gospel grace is pure and free from lees and dregs, and hence the light which is fed thereon is clear and bright. Our churches are the Saviour's golden candelabra, and if they are to be lights in this dark world, they must have much holy oil. Let us pray for ourselves, our ministers, and our churches, that they may never lack oil for the light. Truth, holiness, joy, knowledge, love, these are all beams of the sacred light, but we cannot give them forth unless in private we receive oil from God the Holy Ghost.

Exodus 35:9 and onyx stones and setting stones for the ephod and for the breastpiece.

- Ex 28:9,17-21 Ex 39:6-14
- Exodus 35 Resources - Multiple Sermons and Commentaries

STONES FOR THE PRIESTHOOD

Related Passage:

Exodus 25:7 onyx stones and setting stones for the ephod and for the breastpiece.

and onyx stones and setting stones for the ephod and for the breastpiece- These stones were on these aspects of the priestly apparel.

Bush - Onyx stones. Heb. אבני שחם *abne shoham*, **stones of shoham**. The stones set in the two shoulder pieces of the ephod (Exod 28:9-12; 39:6-7) were of a substance such as carnelian, onyx or lapis lazuli, which could be engraved.

Bush - It is acknowledged that there is great difficulty in ascertaining what stone is meant by the 'shoham.' The Gr. translates the word in different places by no less than six different terms. In the three Chaldee Targums, as also in the Syriac, Arabic, Persic, and Ethiopic versions, it is rendered by 'beryl,' which Ainsworth adopts in his Annotations. As it was one of the jewels in the breastplate, and as two of them were borne on the High Priest's shoulders, each containing the names of six of the twelve tribes of Israel, it must have been a stone of very considerable size. On this account it is less likely to have been the onyx which is a very small stone. There were several kinds of 'beryls,' the most approved of which were of a sea-green color, though Pliny describes one as inclining to a hyacinthine or azure color. But of the 'beryl' see Note on Ex. 28:9, 20."

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Ephod (0646)(ephod) "represents a close-fitting outer garment associated with worship. It was a kind of long vest, generally reaching to the thighs. The "ephod" of the high priest was fastened with a beautifully woven girdle (Ex 28:27-28) and had shoulder straps set in onyx stones, on which were engraved the names of the twelve tribes. Over the chest of the high priest was the breastplate, also containing twelve stones engraved with the tribal names. Rings attached it to the "ephod." The Urim and Thummim were also linked to the breastplate. Apparently, this "ephod" and attachments were prominently displayed in the sanctuary. David consulted the "ephod" to learn whether the people of Keilah would betray him to Saul (1 Sam. 23:9-12); no doubt the Urim and Thummim were used. The first biblical occurrence of the word refers to this high priestly ephod: "Onyx stones, and stones to be set in the ephod, and in the breastplate" (Ex 25:7). So venerated was this "ephod" that replicas were sometimes made (Jdg. 8:27; Jdg. 17:1-5) and even worshiped. Lesser priests (1 Sa 2:28) and priestly trainees wore less elaborate "ephods" made of linen whenever they appeared before the altar." ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Related Resources:

- [What was the significance of the priestly garments? | GotQuestions.org](#)
- International Standard Bible Encyclopedia [Ephod \(2\)](#) [Ephod \(1\)](#)
- Kitto Biblical Cyclopedia [Ephod](#)
- McClintock and Strong's Bible Encyclopedia [Ephod \(2\)](#) [Ephod](#)
- The Jewish Encyclopedia [Ephod](#)
- International Standard Bible Encyclopedia [Breastplate of the High Priest](#)
- Kitto Biblical Cyclopedia [Breastplate of the high priest](#)
- The Jewish Encyclopedia [Breastplate of the High Priest](#)

Questions - [What was the significance of the ephod?](#)

Answer: In the Old Testament, the **ephod** has two meanings. In one group of passages, it signifies a garment; in another, very probably an image. As a garment the ephod is referred to in the priestly ordinances as a part of the official dress of the [high priest](#). It was to be made of threads "of blue and of purple, of scarlet, and fine twined linen" and embroidered in gold thread "with cunning work" (Exodus 28:4; 29:5; 39:2; Leviticus 8:7).

The ephod was held together by a girdle of similar workmanship sewed on to it. It had two shoulder pieces, which, as the name implies, crossed the shoulders, and were apparently fastened or sewed to the ephod in front. In dressing, the shoulder pieces were joined in the back to the two ends of the ephod. Nothing is said of the length of the garment. At the point where the shoulder pieces were joined together in the front "above the girdle," two golden rings were sewed on, to which the breastplate was attached.

The word *ephod* has an entirely different meaning in the second group of passages, all of which belong to the historical books. It is certain that the word cannot here refer to a garment. This is evident in Judges 8:26–27, where it is recorded that Gideon took from

the Ishmaelites, who were Midianite allies, golden earrings, weighing 1,700 shekels of gold, and made an “ephod thereof, and put it in his city, even in Ophrah,” where it was worshiped by all Israel. In Judges 17:5, Micah made an ephod and teraphim, or idol, for his sanctuary. The most natural inference from all these passages is that “ephod” here signifies an image that was set up in the sanctuary, especially since the word is cited with teraphim, which undoubtedly refers to graven images (Hosea 3:4). The conclusion is that *ephod*, in these cases, refers to a portable idol. Some scholars have suggested that the connection between the idol and the garment is that the idol was originally clothed in a linen garment, and the term *ephod* gradually came to describe the idol as a whole. (GotQuestions.org)

Exodus 35:10 'Let every skillful man among you come, and make all that the LORD has commanded:

NET Exodus 35:10 Every skilled person among you is to come and make all that the LORD has commanded:

NLT Exodus 35:10 "Come, all of you who are gifted craftsmen. Construct everything that the LORD has commanded:

ESV Exodus 35:10 "Let every skillful craftsman among you come and make all that the LORD has commanded:

NIV Exodus 35:10 "All who are skilled among you are to come and make everything the LORD has commanded:

KJV Exodus 35:10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

LXE Exodus 35:10 And every man that is wise in heart among you, let him come and work all things whatsoever the Lord has commanded.

ASV Exodus 35:10 And let every wise-hearted man among you come, and make all that Jehovah hath commanded:

CSB Exodus 35:10 "Let all the skilled craftsmen among you come and make everything that the LORD has commanded:

NKJ Exodus 35:10 `All who are gifted artisans among you shall come and make all that the LORD has commanded:

NRS Exodus 35:10 All who are skillful among you shall come and make all that the LORD has commanded: the tabernacle,

YLT Exodus 35:10 'And all the wise-hearted among you come in, and make all that Jehovah hath commanded:

- Ex 31:1-6 Ex 36:1-4
- Exodus 35 Resources - Multiple Sermons and Commentaries

THE "WISE HEARTED" SKILLFUL MEN

Related Passages:

Exodus 31:1-6 Now the LORD spoke to Moses, saying, 2“See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 3 **I have filled him with the Spirit of God** in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, 4 to make artistic designs for work in gold, in silver, and in bronze, 5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship. 6 “And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and **in the hearts of all who are skillful** I have put skill, that they may make all that I have commanded you:

Exodus 36:1-4 “Now Bezalel and Oholiab, and **every skillful person** in whom the LORD has put skill and understanding to know how to perform all the work in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded.” 2 Then Moses called Bezalel and Oholiab and **every skillful person** in whom the LORD had put skill, everyone whose heart stirred him, to come to the work to perform it. 3 They received from Moses all the contributions which the sons of Israel had brought to perform

the work in the construction of the sanctuary. And they still continued bringing to him freewill offerings every morning. 4 And all the **skillful men** who were performing all the work of the sanctuary came, each from the work which he was performing,

Let every skillful man among you come, and make all that the LORD has commanded- Skillful is literally "wise of heart" and would seem to imply those who could make "skillful decisions." Some of the men like [Bezalel](#) were skillful because Jehovah had filled them with the Spirit of God. Others ([Oholiab](#), et al) were skillful because God had placed that skill within their hearts. It was first of all to be a work of their hearts (speaking of devotion, adoration, worship) and that would "work its way out" (so to speak) into a work of their hands.

THOUGHT - This is the still the (perfect) pattern for ALL work **FOR** the LORD. It must first be energized by a "work **OF** the LORD" (His Spirit) in our hearts, and then with hearts aflame for His glory, we enter joyfully, supernaturally into the works He has prepared for us since eternity past. As Paul put in Ephesians 2:8-9, we are not saved **BY** works but we are saved **FOR** good works - "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 NOT as a result of **works**, so that no one may boast. 10 For we are His workmanship ([poiema](#)), created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." (Eph 2:8-9+, Eph 2:10+) (See - [Poiema - God's Masterpiece](#))

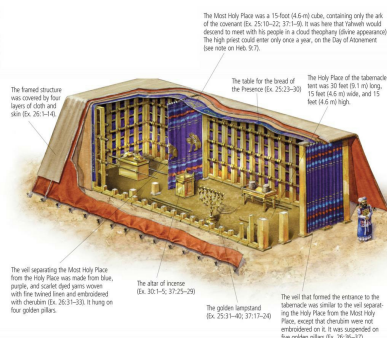
Bush - Every wise-hearted. Heb. כל חכם לב kol hakam lib, every one **wise of heart**; i. e. **apt, skilful, ingenious** in the various kinds of workmanship now required. The same term is applied to the women, Exl 35:25, 26. The Heb. word חכמה **hokmah** is used variously, according to Maimonides; some times for a deep knowledge of divine things; sometimes for moral virtue; sometimes, as here, for skill in mechanical arts; and sometimes for craft and subtlety. A passage in Homer, quoted by Aristotle, remarkably coinciding with this, shows that this sense of the term is not unknown to classical usage; 'The gods neither made him a ditcher, nor a plowman, nor any other sort of wise man.' Upon this Aristotle observes, 'We ascribe wisdom in arts to those who excel in them.' Indeed the character given of Wisdom by Solomon, Prov. 8:12, would seem to carry with it an allusion to this sense of the term, 'I Wisdom dwell with prudence, and find out the knowledge of wily inventions.' The word לב **lëb, heart**, is used in accordance with the popular notions of that age and people, that the heart is the seat of the understanding.

Related Resource:

- [Who were Bezalel and Oholiab in the Bible? | GotQuestions.org](#)

Exodus 35:11 the tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets;

- **tabernacle:** Ex 26:1,2-37 Ex 31:7-9 36:8-34
- Exodus 35 Resources - Multiple Sermons and Commentaries



The Tabernacle
Click Picture to Enlarge
(Source: [ESV.org](#))

the tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets- This was to be the work of the skillful workers. This refers to the Tabernacle and the layers of coverings. Described in Exodus 26:1-37 - see commentary.

Exodus 35:12 the ark and its poles, the mercy seat, and the curtain of the screen;

- **ark:** Ex 25:10-22 37:1-9

- **the curtain of the screen:** Ex 26:7,31-33 36:35,36
- Exodus 35 Resources - Multiple Sermons and Commentaries



Ark of the Covenant

THE MOST IMPORTANT FURNISHING - THE ARK

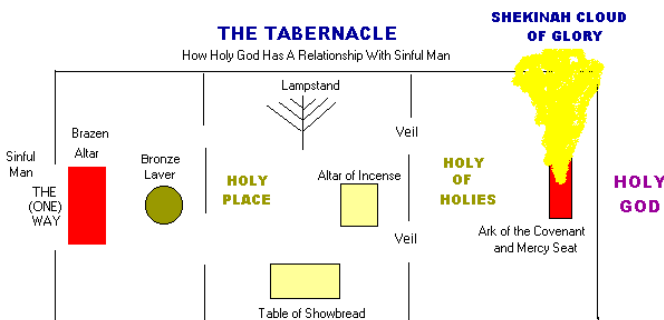
Related Passages:

Exodus 25:10-22 "They shall construct an **ark** of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. 11 "You shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it. 12 "You shall cast four gold rings for it and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it. 13 "You shall make **poles** of acacia wood and overlay them with gold. 14 "You shall put the **poles** into the rings on the sides of the ark, to carry the ark with them. 15 "The **poles** shall remain in the rings of the ark; they shall not be removed from it. 16 "You shall put into the ark the testimony which I shall give you. 17 "You shall make a **mercy seat** of pure gold, two and a half cubits long and one and a half cubits wide. 18 "You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. 19 "Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. 20 "The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. 21 "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. 22 "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.

The ark and its poles, the mercy seat- The first article within the Tabernacle is clearly the most important as it symbolizes God's presence in their midst. Ex 25:10-15 give instructions concerning the Ark, Ex 25:16 the placement of the Ark, Ex 25:17-21 the mercy seat on the Ark and Ex 25:22 God's promise to meet above the mercy seat. Note that that Noah's ark (Ge 6:14) and the "ark" Moses floated in as a baby (Ex 2:3) is a different word ([tebah](#)) then used here ([aron](#)) which actually is more accurately described as a "chest."

Related Passage:

Exodus 26:31-33 "You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman. 32 "You shall hang it on four pillars of acacia overlaid with gold, their hooks also being of gold, on four sockets of silver. 33 "You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the holy place and the holy of holies.



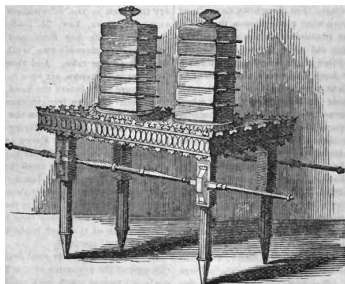
- | | |
|---|---|
| Brazen Altar- The Cross of Christ | Altar of Incense- Christ Our Intercessor |
| Laver- Sanctification | Ark of the Covenant- Christ is the Word Personified |
| Table of Showbread- Christ is the Bread of Life | Mercy Seat- Blood of Christ |
| Lampstand- Christ is the Light of the World | Delivers from the Penalty and Power of Sin |

THE VEIL SEPARATING HOLY PLACE FROM HOLY OF HOLIES

and the curtain of the screen - The curtain of the Screen (see "veil" in schematic above) separates the Holy of Holies from the Holy Place.

Exodus 35:13 the table and its poles, and all its utensils, and the bread of the Presence;

- Ex 25:23-30 37:10-16 Lev 24:5,6
- Exodus 35 Resources - Multiple Sermons and Commentaries



Bread of the Presence on the Table

Related Passages:

Exodus 25:23-30 “You shall make a **table** of acacia wood, two cubits long and one cubit wide and one and a half cubits high. 24 “You shall overlay it with pure gold and make a gold border around it. 25 “You shall make for it a rim of a handbreadth around it; and you shall make a gold border for the rim around it. 26 “You shall make four gold rings for it and put rings on the four corners which are on its four feet. 27 “The rings shall be close to the rim as holders for the poles to carry the table. 28 “You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. 29 “You shall make its **dishes and its pans and its jars and its bowls** with which to pour drink offerings; you shall make them of pure gold. 30 “You shall set **the bread of the Presence** on the table before Me at all times.

the table and its poles, and all its utensils, and the bread of the Presence;

Exodus 35:14 the lampstand also for the light and its utensils and its lamps and the oil for the light;

- Ex 25:31-39 37:17-24 Ps 148:3 Mt 5:14,15
- Exodus 35 Resources - Multiple Sermons and Commentaries



A Menorah

Related Passages:

Exodus 25:31-39 31 “Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. 32 “Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side. 33 “Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower—so for six branches going out from the lampstand; 34 and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers. 35 “A bulb shall be under the first pair of branches coming out of it, and a bulb under

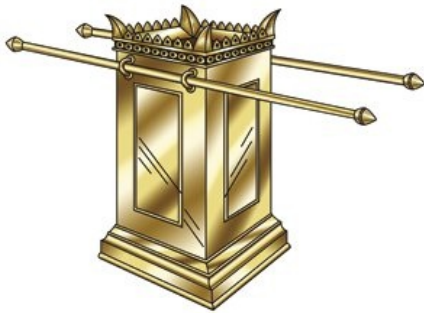
the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand. 36“Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold. 37“Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. 38“Its snuffers and their trays shall be of pure gold. 39“It shall be made from a talent of pure gold, with all these utensils.

the lampstand also for the light and its utensils and its lamps and the oil for the light- See commentary on Exodus 25:31.

Lampstand (04501)([menorah](#) from **ner** = a lamp) refers to a stand, not the candlestick itself. These were used to hold candlesticks or wicks and were in common use in a house (2 Ki. 4:10). Literal lampstand in the Tabernacle and Temple (Ex. 25:31-35; 26:35; 30:27; 31:8; 1 Ki. 7:49) and figuratively of Zerubbabel (Zech. 4:2, 11).

Exodus 35:15 and the altar of incense and its poles, and the anointing oil and the fragrant incense, and the screen for the doorway at the entrance of the tabernacle;

- **incense:** Ex 30:1-10,22-38 37:25-28 Ps 141:2
- **the screen for the doorway:** Ex 26:36,37 36:37,38
- Exodus 35 Resources - Multiple Sermons and Commentaries



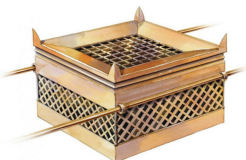
Altar of Incense

and the altar of incense and its poles, and the anointing oil and the fragrant incense- See comments on Ex 30:1ff ““Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood.”

and the screen for the doorway at the entrance of the tabernacle- Exodus 26:36 “You shall make a screen for the doorway of the tent of blue and purple and scarlet material and fine twisted linen, the work of a weaver.” (See comments)

Exodus 35:16 the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand;

- **altar:** Ex 27:1-8 38:1-7
- **the basin and its stand:** Ex 30:18-21 38:8
- Exodus 35 Resources - Multiple Sermons and Commentaries



Altar of Burnt Offering - Brazen Altar
With Four Horns

the altar of burnt offering with its bronze grating, its poles, and all its utensils- Described in Exodus 27:1-8 (see commentary) - “And you shall make the **altar** of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits. 2 “You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze. 3 “You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze. 4 “You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners. 5 “You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar. 6 “You shall make poles for the altar, poles of acacia wood, and overlay them with bronze. 7 “Its poles shall be inserted into the rings, so

that the poles shall be on the two sides of the altar when it is carried. 8“You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it.”

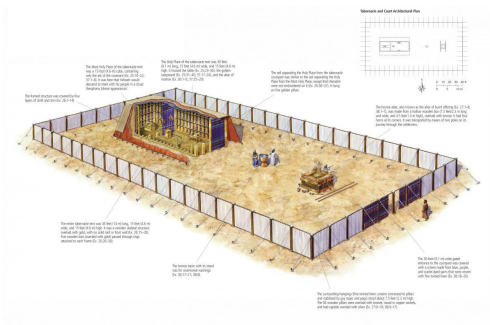


Laver of Bronze Before
Entrance to the Holy Place

the basin and its stand - Described in Exodus 30:18-21 (see commentary) - “You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. 19“Aaron and his sons shall wash their hands and their feet from it; 20when they enter the tent of meeting, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD. 21“So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations.”

Exodus 35:17 the hangings of the court, its pillars and its sockets, and the screen for the gate of the court;

- **hangings:** Ex 27:9-19 38:9-20 2Sa 7:2
- Exodus 35 Resources - Multiple Sermons and Commentaries



TABERNALE COURT AND SCREEN ENTRY
Click to Enlarge (Source: ESV.org)

the hangings of the court, its pillars and its sockets, and the screen for the gate of the court- Described in Exodus 27:9-19 (See commentary) “You shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side; 10 and its pillars shall be twenty, with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver.....”

Exodus 35:18 the pegs of the tabernacle and the pegs of the court and their cords;

- Ex 27:19 Ex 35:18 Ex 38:20,31, 40 Nu 3:37 4:32 Dt 23:13
- Exodus 35 Resources - Multiple Sermons and Commentaries

Related Passages:

“All the utensils of the tabernacle used in all its service, and all its **pegs**, and all the **pegs** of the court, shall be of bronze.

the pegs of the tabernacle and the pegs of the court and their cords- **Bush** notes that **the pegs of the tabernacle** "were not particularly mentioned before, though we have previously given a cut of them under ch. 27:10. Josephus says that to every board of the tabernacle, and to every pillar of the court, there were ropes or cords fastened at the top, having the other end secured to a $\pi\alpha\sigma\sigma\alpha\lambda\omicron\varsigma$, nail or pin, which at a good distance off was driven into the ground up to the head, a cubit deep. It was a nail or pin of this description which Jael drove into the temples of Sisera. See Note on Jdg. 4:21."

Exodus 35:19 the woven garments for ministering in the holy place, the holy garments for Aaron the priest and the

garments of his sons, to minister as priests."

- **the woven garments:** Ex 31:10 39:1,41 Nu 4:5-15
- **the holy:** Ex 28:1-43 39:1-31
- Exodus 35 Resources - Multiple Sermons and Commentaries

The woven garments for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons, to minister as priests - Discussed in Ex 28:1-43 (see [commentary](#))

Exodus 35:20 Then all the congregation of the sons of Israel departed from Moses' presence.

- Exodus 35 Resources - Multiple Sermons and Commentaries

Then all the congregation of the sons of Israel departed from Moses' presence- The instructions from Jehovah were over. It was time to work.

Bush - And all the congregation—departed, &c. Having had the will of God now fully explained to them, they proceed deliberately to act in accordance with the instructions received. They retire from the assembly to their tents, but only to return again with their offerings in their hands. They had no bibles at home with which to compare the requisitions of their leader, and 'see if these things were so,' but his commands they regarded as imperative and ultimate, and would not allow their zeal to cool before obeying them. There was no doubt, in view of their recent transgression, the working of a spirit very much akin to that awakened by the apostle and described in his second epistle to the Corinthian church; 'For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.' The idea of having once done evil ought to operate as a powerful incentive to ever after doing good.

Exodus 35:21 Everyone whose heart stirred him and everyone whose spirit moved him came and brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments.

NET Exodus 35:21 Everyone whose heart stirred him to action and everyone whose spirit was willing came and brought the offering for the LORD for the work of the tent of meeting, for all its service, and for the holy garments.

NLT Exodus 35:21 All whose hearts were stirred and whose spirits were moved came and brought their sacred offerings to the LORD. They brought all the materials needed for the Tabernacle, for the performance of its rituals, and for the sacred garments.

ESV Exodus 35:21 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.

NIV Exodus 35:21 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.

KJV Exodus 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

LXE Exodus 35:20 And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each and offering: 21 and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary.

ASV Exodus 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

CSB Exodus 35:21 Everyone whose heart was moved and whose spirit prompted him came and brought an

offering to the LORD for the work on the tent of meeting, for all its services, and for the holy garments.

NKJ Exodus 35:21 Then everyone came whose heart was stirred, and everyone whose spirit was willing, and they brought the LORD'S offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.

NRS Exodus 35:21 And they came, everyone whose heart was stirred, and everyone whose spirit was willing, and brought the LORD's offering to be used for the tent of meeting, and for all its service, and for the sacred vestments.

YLT Exodus 35:21 and they come in -- every man whom his heart hath lifted up, and every one whom his spirit hath made willing -- they have brought in the heave-offering of Jehovah for the work of the tent of meeting, and for all its service, and for the holy garments.

- Ex 35:5,22,26,29 25:2 36:2 Jud 5:3,9,12 2Sa 7:27 1Ch 28:2,9 1Ch 29:3,5,6,9,14,17,18 Ezr 1:5,6 7:27 Ps 110:3 Jer 30:21 Pr 4:23 Mt 12:34 2Co 8:12 9:7
- Exodus 35 Resources - Multiple Sermons and Commentaries

HEARTS AFLAME

Everyone whose heart stirred him and everyone whose spirit moved him came and brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments - NET = "Everyone whose heart stirred him to action and everyone whose spirit was willing came and brought the offering for the LORD for the work of the tent of meeting, for all its service, and for the holy garments." **Hearts stirred** means hearts lifted up, carried, borne and "so the expression describes one moved within to act." The Septuagint translates "hearts stirred" with hearts carried along, moved, and in the imperfect tense gives a picture of this heart attitude occurring again and again. One gets the picture of one Israelite's heart moved and then another and then another. Oh, what a beautiful "spiritual symphony!"

Philip Ryken adds "This is a moment to savor. It's one of the rare times in Exodus—indeed, in the whole Old Testament—when the people of God actually did what they were told to do. Rather than doing their own thing or worshiping false gods, they obeyed what God commanded. This was marvelous! More than that, it was glorious, because God is highly exalted whenever we do his will. Not only did the people do the right thing, but they also did it for the right reason. Their obedience came from the heart. The Bible emphasizes this. When Moses told the people to bring what they had, he said, "Everyone who is willing is to bring to the LORD an offering" (v. 5). And this is how the people gave: willingly, from the heart. This is the kind of giving that God always wants. The heart is the center of a person, the true inner self. More than anything else, what God wants from us is our hearts. No matter what we give or what we do, it is not really for him unless it is an expression of who we are. God wants something more basic than what we have or what we do; he wants us to give him our very hearts. Giving to God from the heart is one of the true marks of a Christian. Indeed, unless we give from the heart, it is doubtful whether we are Christians at all." (PW-Exodus).

Ryken goes on to write "Robert Murray M'Cheyne was grieved by what he perceived as a lack of generosity in his congregation, he said to them,

I am concerned for the poor but more for you. I know not what Christ will say to you in the great day.... I fear there are many hearing me who may know well that they are not Christians, because they do not love to give. To give largely and liberally, not grudging at all, requires a new heart; an old heart would rather part with its life-blood than its money. Oh my friends! Enjoy your money; make the most of it; give none away; enjoy it quickly for I can tell you, you will be beggars throughout eternity.

M'Cheyne was right. Generous giving can only come from a new heart—a heart transformed by the grace of God. Generosity is a form of gratitude, and gratitude is the heart's response to grace. We see this in the Israelites. They were so grateful for what God had done for them—delivering them from Egypt, sparing them from the angel of death, and giving them his holy law—that they wanted to do something for him in return. What opened their hearts to give was God's saving grace. (PW-Exodus)

Bush - Every one whose heart stirred him up. Heb. אשר נשאו libbo, whose heart lifted him up. Chal. 'Whose heart was spontaneous.' Every one whose heart was raised to a free and cheerful promptitude; and such undoubtedly was the case with the congregation en masse. We do not consider the language as intended to bear invidiously upon some by implying that they were not thus liberal; that they either did not offer at all or at best but grudgingly. It is rather an intimation of the general spirit which actuated the whole body of the people. Possibly individual exceptions might have been found, but they are not regarded in the comprehensive estimate of the Spirit.

Alan Cole - The pattern is now still further widened: every man can give a gift, even he who has no skill to work, whether it be articles of personal jewelry or raw materials.

Hamilton - The novel element here is that both men and women respond to the plea with their gifts, resources, and talents (vv. 22, 25–26, 29).

Exodus 35:22 Then all whose hearts moved them, both men and women, came and brought brooches and earrings and signet rings and bracelets, all articles of gold; so did every man who presented an offering of gold to the LORD.

- **brooches and earrings and signet rings:** Ex 32:3 Nu 31:50 Isa 3:19 Eze 16:11
- **every man who presented an offering of gold to the LORD:** 1Ch 29:6,7 2Ch 24:9-14 Ezr 2:68,69 Ne 7:70-72 Isa 60:9,13 Mt 2:11 Mk 12:41-44
- Exodus 35 Resources - Multiple Sermons and Commentaries

Then all whose hearts moved them, both men and women,came - Bush - And they came, both men and women. Heb. האנשים הנשים על הנשים haanashim al hannashim, the men upon, over and above, in addition to, the women; a peculiar phraseology, which implies, according to the Jewish critic Abrabanel, that the women came first and presented their offerings, and were then followed by the men. This sense is approved by Cartwright, one of the soundest commentators who has ever undertaken to illustrate the Scriptures from Rabbinical sources. Nor has the prompt and forward obedience of woman ever belied this character in any age of the world.

and brought brooches and earrings and signet rings - Bush - And brought bracelets and ear-rings, &c. Their offerings were various according to their various possessions. They show themselves, if any thing, more forward to give to the service of God than they had before been to contribute to the fabrication of the golden calf. There we read of ear-rings only having been offered, but here of all kinds of precious articles, as if nothing was too good or too rich to be parted with for the honor of God. Indeed it would seem from the final clause of v. 22, that the spirit of the offerers was so acceptable in the sight of God that he regarded every offering, whatever it was, as an offering of gold. Even the goats' hair and rams' skins acquired so high a value in his esteem from the motives which prompted the givers that they were accounted as oblations of pure gold!

and bracelets, all articles of gold - (KJV = tablets, all jewels of gold) **Bush - Tablets.** Heb. כומז kumaz This is a very doubtful word, occurring only here and in Num. 31:50. Geddes, Boothroyd, and others render it by 'loquets,' answering to the Roman 'bulla,' or the 'baccatum monile' of Virgil, which was a necklace formed of gems or precious stones, resembling berries. Such trinkets are still worn by the Arabians. Bochart supposes it was a kind of supporting girdle worn by the women round the bosom. The Editor of the Pictorial Bible, on the other hand, supposes it to have been an ornamented hoop or band surrounding the head. His plates represent such an ornament among the articles of Egyptian costume. They were at any rate probably a part of the spoils obtained from the Egyptians.

so did every man who presented an offering of gold to the LORD- Bush - Every man that offered. Heb. הנִּיף הֵנִיף hēnīph, that waved; from the circumstance of their oblations being heaved up and waved when offered to the Lord; consequently called, Ex. 38:24, 'a wave-offering.'

Exodus 35:23 Every man, who had in his possession blue and purple and scarlet material and fine linen and goats' hair and rams' skins dyed red and porpoise skins, brought them.

- Ex 35:6-10 25:2-7 1Ch 29:8
- Exodus 35 Resources - Multiple Sermons and Commentaries

Every man, who had in his possession blue and purple and scarlet material and fine linen and goats' hair and rams' skins dyed red and porpoise skins, brought them.

Exodus 35:24 Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man who had in his possession acacia wood for any work of the service brought it.

- **everyone:** 2Co 8:12
- Exodus 35 Resources - Multiple Sermons and Commentaries

Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man who had in his possession acacia wood for any work of the service brought it.

Alan Cole - The women could spin (Prov. 31:13) and the wealthier chieftains could bring the precious stones and spices (verses 27, 28). All have a part in building the sanctuary for YHWH, and, without each playing his peculiar part, it cannot be completed (cf. Eph. 4:16). Here again is a message for us today.

Exodus 35:25 All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen.

- Ex 28:3 31:6 36:1 2Ki 23:7 Pr 14:1 31:19-24 Lu 8:2,3 Ac 9:39 Ro 16:1-4,6,12 Ga 3:28 Php 4:3
- Exodus 35 Resources - Multiple Sermons and Commentaries

All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen.

Ryken - The reason the Bible singles these **women** out is to show that their gifts were essential to God's work. Building the tabernacle was a job for both men and women, according to their gifts. The women of Israel were not called to serve as elders or prophets. But rather than getting hung up on what they weren't called to do, these women were eager to do what God had called them to do. They are a beautiful example of willing service and joyful submission to God. The church needs the same kind of women today—women who are willing to serve God from the heart.

Bush - **And all the women that were wise-hearted,**&c. The sense in which 'wisdom' is predicated of all these various arts and handicrafts has been already explained above on v. 10. Here it appears that the women were as forward in the good work as the men. They were not only willing to give, but to make. They not only resigned their ornaments, but went immediately to work by spinning and weaving to fabricate such articles of tapestry as were needed for the tabernacle. As all are interested in the worship of God, so all should bear a part in it. The wellbeing and happiness of woman is in a special manner vitally involved in the existence and maintenance of religious institutions, and why should she not be active in promoting them? So in the early history of the church, the Christian tabernacle, there were 'women which labored in the gospel,' Phil. 4:3, and of whom Paul again says, Rom. 16:12, that they 'labored in the Lord.'

Exodus 35:26 All the women whose heart stirred with a skill spun the goats' hair.

- Ex 35:21,29 36:8
- Exodus 35 Resources - Multiple Sermons and Commentaries

All the women whose heart stirred with a skill spun the goats' hair.

Exodus 35:27 The rulers brought the onyx stones and the stones for setting for the ephod and for the breastpiece;

- Ex 35:9 1Ch 29:6 Ezr 2:68
- Exodus 35 Resources - Multiple Sermons and Commentaries

The rulers brought the onyx stones and the stones for setting for the ephod and for the breastpiece- This is interesting. The text singles out not only women above, but now rulers, probably the leaders in the Israelite community who had more resources and could make some of the more costly contributions to the tabernacle.

THOUGHT - This is a wonderful example for wealthy Christians. Money is a powerful tool for advancing the gospel. It can be used to support missionaries, plant churches, start schools, publish literature, broadcast the gospel, show mercy, and provide for the needs of the church. Christians with substantial financial resources have a unique calling to help accomplish great things for the kingdom of God. Of course, there is a sense in

which God doesn't need any money at all, any more than he needs any of us. He can get his work done without any help. Yet he gives us an opportunity to participate in his saving work by using our time and our talents—including our money—to serve him. Those of us who have the most should give the most. This is why God has made us rich: so he has more money to use for ministry! As our income rises, so should our commitment to making more and more costly sacrifices for the kingdom of God. (Ryken)

Exodus 35:28 and the spice and the oil for the light and for the anointing oil and for the fragrant incense.

- Ex 35:8 30:23-38
- Exodus 35 Resources - Multiple Sermons and Commentaries

and the spice and the oil for the light and for the anointing oil and for the fragrant incense

Hamilton - Verses 27–28 identify the “leaders” (hannēšî'im) as the ones who bring, among other items, the oil for lighting the menorah and the oil of unction for anointing. Lev. 24:2 assigns the responsibility for donating the oil to light the menorah's lamps to all “Israelites,” not just to the chieftains or leaders of the Israelites. Possibly Exod. 35:27–28 refers to just the original supply of oil at Sinai, while Lev. 24:2 refers to what becomes standard procedure.

Exodus 35:29 The Israelites, all the men and women, whose heart moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD.

NET Exodus 35:29 The Israelites brought a freewill offering to the LORD, every man and woman whose heart was willing to bring materials for all the work that the LORD through Moses had commanded them to do.

NLT Exodus 35:29 So the people of Israel-- every man and woman who was eager to help in the work the LORD had given them through Moses-- brought their gifts and gave them freely to the LORD.

ESV Exodus 35:29 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.

NIV Exodus 35:29 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.

KJV Exodus 35:29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

LXE Exodus 35:29 And every man and woman whose mind inclined them to come in and do all the works as many as the Lord appointed them to do by Moses-- they the children of Israel brought an offering to the Lord.

ASV Exodus 35:29 The children of Israel brought a freewill-offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

CSB Exodus 35:29 So the Israelites brought a freewill offering to the LORD, all the men and women whose hearts prompted them to bring something for all the work that the LORD, through Moses, had commanded to be done.

NKJ Exodus 35:29 The children of Israel brought a freewill offering to the LORD, all the men and women whose hearts were willing to bring material for all kinds of work which the LORD, by the hand of Moses, had commanded to be done.

NRS Exodus 35:29 All the Israelite men and women whose hearts made them willing 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.

YLT Exodus 35:29 every man and woman (whom their heart hath made willing to bring in for all the work which Jehovah commanded to be done by the hand of Moses) of the sons of Israel brought in a willing-offering to Jehovah.

- **whose heart:** Ex 35:21,22 1Ch 29:3,6,9,10,14,17 Jud 5:2,9 1Co 9:17 2Co 9:7

- **the LORD:** Ex 35:4 De 4:2 11:32 12:32 Isa 8:20 Mt 28:20 1Co 3:5 Ga 6:16 2Pe 1:19 2Ti 3:15-17
- Exodus 35 Resources - Multiple Sermons and Commentaries

HEARTS MOVED TO THE LORD'S WORK

The Israelites, all the men and women, whose heart moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD - Hearts moved is what we all need to experience to participate in the work of the Lord. Too often we are moved by a persuasive pastor or motivational speaker, but the best movement is when we are moved by the LORD, surely a reflection of soft hearts receptive to the Spirit's work to pursue the glory of God.

Hamilton says "God does not sovereignly pick the donors. There are no consequences for non-participation. If you wish not to part with your pendants or linens, then keep them. "

THOUGHT - I would disagree slightly with Hamilton -- while it may not be a penalty for not participating, it is missing the opportunity of a life time to participate in the eternal work of the LORD. How short-sighted we are to look at the things which are seen and not see with spiritual eyes the things that are eternal (2 Cor 4:18+). Lord, please give all who are reading this spiritual eyes to see eternity **NOW**, not just when receive our glorified sight. In Jesus' Name. **Amen!** (Memorize and practice in the power of the Spirit Mt 6:19-21+).

Related Resources:

- [Redeem the Time](#)
- [Vertical Vision](#)

Bush - The children of Israel brought a willing offering, every man and woman, &c. Heb. נדבה nedabah, a free-will gift. The same word is rendered in v. 3, of the ensuing chapter, 'free-offering.' No other impulse was needed than the generous promptings of their own bosoms to draw from them the most liberal donations to the good work in hand. Even the maidens, who are not prone to forget their ornaments, now readily divested themselves of their bracelets, pendants, and jewels to swell the amount of the general contribution, as if more anxious for the beautifying of the sanctuary than the decoration of their own persons. One spirit seems to have pervaded the whole people. Whatever any one possessed that could be applied to the projected structure, he instantly wrote upon it 'Corban,' and dedicated it to the service of God. Each doubtless thought himself rich, not in proportion to what he retained for his own use, but to the supplies he was able to contribute. In this way the genuine influence of the gospel always operates. Its converts in every age are represented as coming unto God, 'their gold and their silver with them.' However deaf may have been their earthly treasures to their hearts, yet the love of Christ will relax their tenacious grasp upon them, and they will be willing, at the call of duty, to part with that which they most value, and deem it a privilege to give up their all to him who has bought them with his blood. How little is to be lost by a liberal policy and how heartily we are to adopt it, is clearly taught in the words of Paul, 2 Cor. 9:6, 7, 'But this I say, be which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' O what might not be done for the honor of God and the welfare of man, if this noble spirit every where prevailed, and men gave to the utmost of their ability! How easy would it be to erect places of worship, to maintain a settled ministry, to supply the wants of the poor, to send the gospel to the heathen, to administer instruction to the ignorant, consolation to the troubled, relief to the distressed! Well may it shame the world and the church that a concern for trifles crowds out these great objects from their minds; that their own petty interests take precedence of the infinite and eternal interests of God and his kingdom.

Exodus 35:30 Then Moses said to the sons of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

NET Exodus 35:30 Moses said to the Israelites, "See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah.

NLT Exodus 35:30 Then Moses told the people of Israel, "The LORD has specifically chosen Bezalel son of Uri, grandson of Hur, of the tribe of Judah.

ESV Exodus 35:30 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;

NIV Exodus 35:30 Then Moses said to the Israelites, "See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah,

KJV Exodus 35:30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

LXE Exodus 35:30 And Moses said to the children of Israel, Behold, God has called by name Beseleel the son of Urias the son of Or, of the tribe of Juda,

ASV Exodus 35:30 And Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

CSB Exodus 35:30 Moses then said to the Israelites: "Look, the LORD has appointed by name Bezalel son of Uri, son of Hur, of the tribe of Judah.

NKJ Exodus 35:30 And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

NRS Exodus 35:30 Then Moses said to the Israelites: See, the LORD has called by name Bezalel son of Uri son of Hur, of the tribe of Judah;

YLT Exodus 35:30 And Moses saith unto the sons of Israel, 'See, Jehovah hath called by name Bezaleel, son of Uri, son of Hur, of the tribe of Judah,

- **See:** Ex 31:2-6 1Ki 7:13,14 Isa 28:26 1Co 3:10 12:4,11 Jas 1:17
- Exodus 35 Resources - Multiple Sermons and Commentaries

GOD CALLS GIFTED MEN

Hamilton points out that "This section is the fulfillment portion of the Lord's words to Moses in 31:1–6 about the divine appointment of Bezalel and Aholiab and others as the tabernacle artisans."

Then Moses said to the sons of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. See commentary on Ex 31:1-5. In the Septuagint **See** is translated by [idou](#) which **Spurgeon** reminds is "a word of wonder; it is intended to excite admiration. Wherever you see it hung out in Scripture, it is like an ancient sign-board, signifying that there are rich wares within, or like the hands which solid readers have observed in the margin of the older Puritanic books, drawing attention to something particularly worthy of observation." I would add, **behold** is like a divine highlighter, a divine underlining of an especially striking or important text. It says in effect "Listen up, all ye who would be wise in the ways of Jehovah!"

THOUGHT - Are you a modern day Bezalel? Is God calling you to "built His tabernacle?" If so don't hesitate or procrastinate. You will be in for the trip of a lifetime, not just this life but life throughout eternity! Don't miss your once in a lifetime opportunity! Horatius Bonar wrote "The time is short! If thou wouldst work for God, it must be now; If thou wouldst win the garland for thy brow, Redeem the time (Eph 5:16+). With His reward He comes (Rev 22:12+); He tarries not; His day is near (Ro 13:11-12+); When men least look for Him will He be here; **Prepare for Him!**"

Related Resource:

- [Who were Bezalel and Oholiab in the Bible? | GotQuestions.org](#)

Exodus 35:31 "And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship;

NET Exodus 35:31 He has filled him with the Spirit of God— with skill, with understanding, with knowledge, and in all kinds of work,

NLT Exodus 35:31 The LORD has filled Bezalel with the Spirit of God, giving him great wisdom, ability, and expertise in all kinds of crafts.

ESV Exodus 35:31 and he has filled him with the Spirit of God, with skill, with intelligence, with knowledge, and with all craftsmanship,

NIV Exodus 35:31 and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts--

KJV Exodus 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

LXE Exodus 35:31 and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things,

ASV Exodus 35:31 And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

CSB Exodus 35:31 He has filled him with God's Spirit, with wisdom, understanding, and ability in every kind of craft

NKJ Exodus 35:31 "and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,

NRS Exodus 35:31 he has filled him with divine spirit, with skill, intelligence, and knowledge in every kind of craft,

YLT Exodus 35:31 and He doth fill him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all work,

- And he (KJV): Isa 11:2-5 28:26 61:1-3 1Co 12:4-10 Col 2:3 Jas 1:17

And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship- See commentary on Ex 31:1-5.

Exodus 35:32 to make designs for working in gold and in silver and in bronze,

NET Exodus 35:32 to design artistic designs, to work in gold, in silver, and in bronze,

NLT Exodus 35:32 He is a master craftsman, expert in working with gold, silver, and bronze.

ESV Exodus 35:32 to devise artistic designs, to work in gold and silver and bronze,

NIV Exodus 35:32 to make artistic designs for work in gold, silver and bronze,

KJV Exodus 35:32 And to devise curious works, to work in gold, and in silver, and in brass,

LXE Exodus 35:32 to labour skillfully in all works of cunning workmanship, to form the gold and the silver and the brass,

ASV Exodus 35:32 and to devise skilful works, to work in gold, and in silver, and in brass,

CSB Exodus 35:32 to design artistic works in gold, silver, and bronze,

NKJ Exodus 35:32 "to design artistic works, to work in gold and silver and bronze,

NRS Exodus 35:32 to devise artistic designs, to work in gold, silver, and bronze,

YLT Exodus 35:32 even to devise devices to work in gold, and in silver, and in brass,

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to make designs for working in gold and in silver and in bronze See commentary on Ex 31:1-5.

Exodus 35:33 and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work.

NET Exodus 35:33 and in cutting stones for their setting, and in cutting wood, to do work in every artistic craft.

NLT Exodus 35:33 He is skilled in engraving and mounting gemstones and in carving wood. He is a master at every craft.

ESV Exodus 35:33 in cutting stones for setting, and in carving wood, for work in every skilled craft.

NIV Exodus 35:33 to cut and set stones, to work in wood and to engage in all kinds of artistic craftsmanship.

KJV Exodus 35:33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

LXE Exodus 35:33 and to work in stone, and to fashion the wood, and to work in every work of wisdom.

ASV Exodus 35:33 and in cutting of stones for setting, and in carving of wood, to work in all manner of skilful workmanship.

CSB Exodus 35:33 to cut gemstones for mounting, and to carve wood for work in every kind of artistic craft.

NKJ Exodus 35:33 "in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

NRS Exodus 35:33 in cutting stones for setting, and in carving wood, in every kind of craft.

YLT Exodus 35:33 and in graving of stones for settings, and in graving of wood to work in any work of design.

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and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work Ex 31:1-5.

Exodus 35:34 "He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan.

NET Exodus 35:34 And he has put it in his heart to teach, he and Oholiab son of Ahisamach, of the tribe of Dan.

NLT Exodus 35:34 And the LORD has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach their skills to others.

ESV Exodus 35:34 And he has inspired him to teach, both him and Oholiab the son of Ahisamach of the tribe of Dan.

NIV Exodus 35:34 And he has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others.

KJV Exodus 35:34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

LXE Exodus 35:34 And God gave improvement in understanding both to him, and to Eliab the son of Achisamach of the tribe of Dan.

ASV Exodus 35:34 And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan.

CSB Exodus 35:34 He has also given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others.

NKJ Exodus 35:34 "And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan.

NRS Exodus 35:34 And he has inspired him to teach, both him and Oholiab son of Ahisamach, of the tribe of Dan.

YLT Exodus 35:34 'And to direct He hath put in his heart, he and Aholiab, son of Ahisamach, of the tribe of Dan;

NAB Exodus 35:34 He has also given both him and Oholiab, son of Ahisamach, of the tribe of Dan, the ability to teach others.

NJB Exodus 35:34 And on him and on Oholiab son of Ahisamach, of the tribe of Dan, he has bestowed the

gift of teaching,

- **He also has put:** Ezr 7:10,27 Ne 2:12 Jas 1:16,17
- **Oholiab:** Ex 31:6 2Ch 2:14 Isa 28:24-29 1Co 1:5-7 12:7
- Exodus 35 Resources - Multiple Sermons and Commentaries

SPIRIT FILLED TEACHERS

He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan- God has made both these men teachers of the others to do the precise work of God.

THOUGHT - Oh, for Spirit filled, Word filled men to teach us how to do the work of God for the glory of God!
Give us these men Lord. Amen

Related Resources:

- [A Spirit Filled Church](#)
- [Spirit-Filled Believers Are Like Artesian Wells](#)
- [Walk Like Jesus Walked](#)

Currid explains "The commissioning of Bezalel continues with the proclamation that God has given him the divine gift of instruction. And it is conferred, not only upon him, but also upon the other chief builder Oholiab (see commentary on 31:6). This is no light matter: many of the Hebrews may well have had artistic ability and superb craftsmanship, but that does not mean they could teach others. Proper teaching of skills is a gift from God."

Exodus 35:35 "He has filled them with skill to perform every work of an engraver and of a designer and of an embroiderer, in blue and in purple and in scarlet material, and in fine linen, and of a weaver, as performers of every work and makers of designs.

NET Exodus 35:35 He has filled them with skill to do all kinds of work as craftsmen, as designers, as embroiderers in blue, purple, and scarlet yarn and in fine linen, and as weavers. They are craftsmen in all the work and artistic designers.

NLT Exodus 35:35 The LORD has given them special skills as engravers, designers, embroiderers in blue, purple, and scarlet thread on fine linen cloth, and weavers. They excel as craftsmen and as designers.

ESV Exodus 35:35 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.

NIV Exodus 35:35 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.

KJV Exodus 35:35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

LXE Exodus 35:35 And God filled them with wisdom, understanding and perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship and embroidery.

ASV Exodus 35:35 Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise skilful works.

CSB Exodus 35:35 He has filled them with skill to do all the work of a gem cutter; a designer; an embroiderer in blue, purple, and scarlet yarn and fine linen; and a weaver. They can do every kind of craft and design artistic designs.

NKJ Exodus 35:35 "He has filled them with skill to do all manner of work of the engraver and the designer and

the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver-- those who do every work and those who design artistic works.

- **He has filled them:** Ex 35:31 31:3,6 1Ki 3:12 7:14 2Ch 2:14 Isa 28:26
- **a designer:** Ex 26:1 Ac 19:6,8 1Co 1:5,7 12:4,8,12 Ga 3:2,5 1Ti 3:15 4:16 2Ti 2:15
- **of the weaver:** Job 7:6 Isa 38:12
- Exodus 35 Resources - Multiple Sermons and Commentaries

THE WORKERS ARE FILLED WITH SKILL

He has filled them with skill to perform every work of an engraver and of a designer and of an embroiderer, in blue and in purple and in scarlet material, and in fine linen, and of a weaver, as performers of every work and makers of designs - This concludes the instructions on building the tabernacle. Now the text moves on to the actual construction of the tabernacle.

Guzik - The leaders of the work of building the tabernacle had a unique inspiration of the Holy Spirit to do this important and practical work. Since God wanted the work done according to a certain pattern (Exodus 25:9), it made sense that He specially inspired some to do the work.

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- [Umberto Cassuto - A Commentary on the Book of Exodus](#)
- [Alan Cole - Exodus - TOTC](#)
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