

Day 113 - SUNDAY: March 5th

Exodus 35

Exodus 35:1-35 NKJV

Then Moses gathered all the congregation of the children of Israel together, and said to them, "These are the words which the LORD has commanded you to do: Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD. Whoever does any work on it shall be put to death. You shall kindle no fire throughout your dwellings on the Sabbath day." And Moses spoke to all the congregation of the children of Israel, saying, "This is the thing which the LORD commanded, saying: 'Take from among you an offering to the LORD. Whoever is of a willing heart, let him bring it as an offering to the LORD: gold, silver, and bronze; blue, purple, and scarlet thread, fine linen, and goats' hair; ram skins dyed red, badger skins, and acacia wood; oil for the light, and spices for the anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate. 'All who are gifted artisans among you shall come and make all that the LORD has commanded: the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets; the ark and its poles, with the mercy seat, and the veil of the covering; the table and its poles, all its utensils, and the showbread; also the lampstand for the light, its utensils, its lamps, and the oil for the light; the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle; the altar of burnt offering with its bronze grating, its poles, all its utensils, and the laver and its base; the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; the pegs of the tabernacle, the pegs of the court, and their cords; the garments of ministry, for ministering in the holy place—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' " And all the congregation of the children of Israel departed from the presence of Moses. 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. They came, both men and women, as many as had a willing heart, and brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who made an offering of gold to the LORD. And every man, with whom was found blue, purple, and scarlet thread, fine linen, goats' hair, red skins of rams, and badger skins, brought them. Everyone who offered an offering of silver or bronze brought the LORD's offering. And everyone with whom was found acacia wood for any work of the service, brought it. All the women who were gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, and scarlet, and fine linen. And all the women whose hearts stirred with wisdom spun yarn of goats' hair. The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate, and spices and oil for the light, for the anointing oil, and for the sweet incense. The 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. And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, to design artistic works, to work in gold and silver and bronze, in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. "And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. 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.

Daily Deep Dive:

Let's begin this week with the UCG reading plan for this chapter:
"Chapter 35 begins with instruction about the weekly Sabbath. God said, "You shall kindle no fire throughout your dwellings on the Sabbath day"

(verse 3). A long-held Jewish interpretation is that it is wrong to start *any* fire on the Sabbath, such as a fire in a fireplace or just lighting a match. On the basis of this verse, some even argue that it is not permissible on the Sabbath to light a stove, turn on an oven or use any electrical device with a heating element, such as a hairdryer. Others go so far as to say that we can't start a car or even turn on a light switch on God's weekly Holy Day.

Yet the context here is important. There certainly may be a need to limit personal fire usage—as major fire maintenance can certainly become a violation of the Sabbath if a great deal of obvious work is involved (for example, moving logs and chopping them up or a major gathering of sticks, such as that in Numbers 15:32). However, this passage, occurring at the beginning of Moses' relaying of the instructions for building the tabernacle, is most likely referring to tabernacle construction. God, it appears, was telling them to not kindle *industrial* fires on the Sabbath—to melt silver or gold or forge other metals for the construction of the tabernacle. No doubt some minor smelting was done in individual homes, which was also forbidden by this proscription. Instead, all industry was to cease, even the special work of building the tabernacle, so people could give full attention to resting and worshiping God on the Sabbath as He commanded.

God has always wanted His weekly Sabbath day to be a blessing and a delight to us (Isaiah 58:13-14), not an intolerable burden as some would later make it out to be through their focus on overly restrictive rules. However, there are certainly general rules we should follow. For instance, as a general rule we must not be conducting our regular business on the Sabbath or using the Sabbath as a time to plan our regular work. Moreover, the Sabbath is not a time for sports and personal hobbies. Instead, the Sabbath is a time to focus on our relationship with God.” [END]

Verse 2 – Tells us that this Holy day is “a Sabbath of rest to the Lord”. This word for “rest” is the word we’ve looked at a few times ([shabbathôn](#)) meaning “Sabbath Observance”. Here they were not just being instructed to pause from work, but that there was a “Sabbath Observance” that was directed somewhere. It was “to the Lord”. As worshipers of the one True God, we are given a day to cease from the cares of weekly work and stress and to observe a Holy worship day directed to God. It’s a day to remember we were created in His image as His children for a purpose. It’s a day for remembering that purpose, that we are called to be children of God, to become like God the Father and our Brother, Jesus Christ. It’s my understanding that no other society took a day off work each week. Why? Because work is how we have food, shelter, etc...so if we are responsible for providing and attaining those things, then we better work every day. Yet, God says, to stop. He says, He is our provider and sustainer and if we seek first His Kingdom, He will make sure our needs are met (Matt 6:33). On each Sabbath day, do we remember that by stopping our work (and we are expected to work hard outside the Sabbath), we are telling and showing God that we trust Him to provide for us. There is much more that could be said, but we should remember that the Sabbath day is not just a day of “rest”, but a day of focused worship, appreciation, trust, obedience, and dedication...it’s a Sabbath Observance.

Verse 3 – Regarding “kindling a fire”, John Gill’s commentary states: “This law seems to be a temporary one, and not to be continued, nor is it said to be throughout their generations as elsewhere, where the law of the sabbath is given or repeated; it is to be restrained to the building of the tabernacle, and while that was about, to which it is prefaced; and it is designed to prevent all public or private working on the sabbath day, in anything belonging to that; having no fire to heat their tools or melt their metal, or do anything for which that was necessary; for it can hardly be

thought that this is to be taken in the strictest sense, as an entire prohibition of kindling a fire and the use of it on that day, which is so absolutely useful, and needful in various cases, and where acts of mercy and necessity require it; as in cold seasons of the year, for the warming and comforting of persons who otherwise would be unfit for religious exercises, and on the account of infants and aged persons, who could not subsist without it; and in cases of sickness, and various disorders which necessarily require it; and even for the preparation of food, which must be had on that day as on others, the sabbath being not a fast, but rather a festival” [END].

Verse 5 – God commanded an offering to be taken up, but notice, it was to be from those who had a “willing heart”. This word for “willing” means “inclined, generous, incited” (BDB). This principle of giving to God has always been based on worshipers who understood that everything they had physically, including their very life and breath, was from God (see Act 17:25), and from that understanding sprung a desire to give back to God in some small way. Paul instructed the Corinthian congregation the same principle in 2 Cor 9:7 “So let each one *give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”

In the next number of verses, God informs Moses of all the items that are needed for the construction of the Tabernacle that He had given Moses the plans to make.

Verse 10 – While certain men (Oholiab and Bezalel – Exodus 31) were given the positions and gifts necessary to oversee the construction of the Tabernacle, more gifted individuals were needed to serve under and alongside those two men. Here others were invited to give of those talents and their time and energy to serve in all the work that was necessary.

Verses 20 – 24: In verse 20, all the people depart from hearing Moses's instructions, and had some time to consider and decide, if and what to give. Those (men & women) who had a heart inclined to give to God came and offered. They brought all sorts of gold jewelry (rings, bracelets, necklaces, earrings & nose-rings), they brought threads, fabrics, animal skins, acacia wood, bronze & silver.

Verse 25 – People not only donated possessions but also of their time & skills to make all that was necessary.

Verse 34 – Not only did God bless Oholiab and Bezalel with the amplified skills necessary to do and oversee this grand project, but also gave them the ability to teach others. This is another gift that God gives some individuals, even still today. The ability to patiently work with others, communicate effectively and encourage them in their tasks.