



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V24 N41 October 9, 2022

WAY OUT

“Talents for Worship”

Exodus 31:1-11; 35:30-36:7

THIS WEEK'S CORE COMPETENCY

Spiritual Gifts

I know and use my spiritual gifts to accomplish God's purposes.

“Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us.”

Romans 12:4-6



What makes a gift or ability spiritual?

Every follower of Jesus who has become a child of God through faith (John 1:12), has been “sealed” by the Holy Spirit (Eph. 1:13-14) and has been gifted with spiritual gifts that build up the body of Christ (Rom. 12:4-6). What exactly is a spiritual gift?

Holman's Bible Dictionary defines spiritual gifts as “skills and abilities which God gives through His Spirit to all Christians, which equip Christians to serve God in the Christian community.” *Lexham's Survey of Theology* defines spiritual gifts as “abilities given to individual believers by the Holy Spirit in order to equip God's people for ministry, both for the edification of the church and for God's salvific mission to the world.”

How is a spiritual gift different from a natural talent? A natural talent may be an ability to do something with greater skill that may not involve faith in Christ or may not have significant impact upon the faith of others. You might be talented in music, math or athletics. These skills may be exhibited by people of faith or people of no faith. A spiritual gift would be an ability or skill given by God for the spiritual growth and benefit of others. Spiritual gifts may include the use of natural talents, but will result in effects that only could come from God. Not all expressions of spiritual gifts have to be miraculous, but God's intervention through the use of a spiritual gift promotes the exultation of God's glory and the expansion of God's kingdom.

American culture is saturated with an emphasis upon talent. TV shows abound with contests to see who is the best singer, best dancer or best baker. Talent is all about who is better. A spiritual gift is an ability that seeks the betterment of others more than the “besting” of others. Talents are all about applause. A spiritual gift would produce more shared celebration of God's activity than one's own ability. Talents are all about win-

ning. Spiritual gifts are all about God being glorified. For example, a talented teacher may leave students in awe of his or her ability to lecture. A person with a spiritual gift of teaching may actually falter in his or her presentations, but people will respond in ways that only God could produce. A talented master chef may intimidate others with perfect culinary acumen, whereas a person with the spiritual gift of hospitality may make others feel welcome and at home with the simplest of meals. Spiritual gifts may be expressed with high form and precision, but the end result is the glory of God rather than the agent.

One of the best ways to learn more about your own spiritual gifting is to try a variety of ways of serving others. If you find that God does amazing things through you and people are brought closer to God because of your service, you may be operating in a strong gifting from God. If your service in a particular area is overwhelming and the results are underwhelming, then you may not be spiritually gifted in that area.

Spiritual gifts are used more than on Sundays or on platforms with microphones. Your spiritual gift might be used in your neighborhood, at a nursing home or with your own children. Romans 12 and 1 Corinthians 12 list a number of spiritual gifts. God's gifting may be through your natural talents as well, as we learn from Exodus 31 and 35.

One final note about spiritual gifts: even if we are not spiritually gifted in a certain area, we may still be challenged to serve in some way in that arena. Not everyone has the spiritual gift of generosity, but we all should learn to give. We may not all excel in evangelism, but we should all share our faith. We may not all be able to intercede like some, but we should all pray. Spiritual gifting builds up the body of Christ; it does not exempt us from participation in its edification.

Read Exodus 31:1-11; 35:30-36:7

Exodus 31:1-11

1 Then the Lord said to Moses, 2 “See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills – 4 to make artistic designs for work in gold, silver and bronze, 5 to cut and set stones, to work in wood, and to engage in all kinds of crafts. 6 Moreover, I have appointed Oholiab son of Ahisamak, of the tribe of Dan, to help him. Also I have given ability to all the skilled workers to make everything I have commanded you: 7 the tent of meeting, the ark of the covenant law with the atonement cover on it, and all the other furnishings of the tent – 8 the table and its articles, the pure gold lampstand and all its accessories, the altar of incense, 9 the altar of burnt offering and all its utensils, the basin with its stand – 10 and also the woven garments, both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests, 11 and the anointing oil and fragrant incense for the Holy Place. They are to make them just as I commanded you.”

Exodus 35:30-36:7

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, 31 and he has filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills – 32 to make artistic designs for work in gold, silver and bronze, 33 to cut and set stones, to work in wood and to engage in all kinds of artistic crafts. 34 And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others. 35 He has filled them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers – all of them skilled workers and designers.

36:1 So Bezalel, Oholiab and every skilled person to whom the Lord has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the Lord has commanded.” 2 Then Moses summoned Bezalel and Oholiab and every skilled person to whom the Lord had given ability and who was willing to come and do the work.

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

After reading the text, practice your Observation skills by noting the following:

- Circle who “chose” in Ex. 31:1 and 35:30.
- Underline each item Bezalel was filled with.
- Double underline each action Bezalel would perform as mentioned in Ex. 31:4-5 and 35:32-33.
- Draw a box around each of the tribes represented by the two skilled workmen.
- Underline others mentioned as helping in Ex. 31:6, 35:34-35 and 36:1-4.
- Place brackets around words identifying the source of construction materials in Ex. 36:3.
- Underline the order Moses gives in Ex. 36:6.
- Double underline the phrase in Ex. 36:7 that shows the reason that Moses made his order in Ex. 36:6.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. How was God's construction plan for a place of worship (Ex. 31:1-11) different from what the people of Israel had in mind (see Ex. 32:1-8)?
2. How did God plan to build Israel's place of worship (Ex. 31:1-6)?
3. The construction of the Tabernacle was a complicated affair. What roles did Bezalel and Oholiab each fulfill in the assembly of the Tabernacle?
4. How did Bezalel, Oholiab and the "skilled workers" acquire and use their expertise?
5. Why does Exodus repeat the details of God's building plans (Ex. 35) that were already mentioned in Ex. 31?
6. From where did the raw materials for the Tabernacle come (Ex. 25:1-7; 36:5-7)?
7. How enthusiastic were the people of Israel for this place of worship that God commanded be built?
8. The place of God's worship was built and resourced by many different people. Why do you think God commanded his people to build his Tabernacle with this shared implementation?
9. The Tabernacle was not built by Aaron, Moses or the Levites. Why is this important?
10. Does God give people abilities and skills today in engineering, design, craftsmanship and art for his service? If so, how do you think he has gifted you for his service in his kingdom today?

Commentary On The Text

The Book of Exodus can be divided into two main sections: Exodus From Egypt (Ex. 1-18) and Instructions At Sinai (Ex. 19-40). The Sinai Account can be easily divided into two sections: 1) Ten Commandments and Book of the Covenant (Ex. 19-24) and 2) Tabernacle Laws (Ex. 25-40). Such a categorization suggests that roughly 40% of the chapters in Exodus are about worshipping God through the Tabernacle.

The Tabernacle section of Exodus (25-40) can be divided into three sections: 1) Tabernacle Worship Laws Revealed (25-31), 2) Relapse And Recovery From False Worship (32-34), and 3) Implementation Of Proper Tabernacle Worship (35-40). In the Revealing and Implementation sections on Worship, mention is made of a special group of people God outfitted to build all that would be needed for proper Tabernacle worship. When Moses was on Sinai for 40 days, God identified skilled artisans and promised to fill them with his Spirit, supplying them with wisdom, understanding, knowledge and skill in all kinds of craftsmanship with all kinds of materials needed for the Tabernacle and its priests (Ex. 31:1-11). The head engineer of this project named "Bezalel, the chief artisan, has significant associations. His name, meaning 'in the shadow of El,' places him under the tutelage of the supreme cosmic deity, El (6:3). Son of Uri ('my light,' no doubt a shortened form of the theophoric name Uri-el, '[El is] my light'), he is the grandson of Hur ('free man'; again a shortened name?), presumably the companion of Moses and Aaron in 17:10, 12; 24:14" (William Johnstone, *Exodus 1-40*, Vol. 2, Smyth & Helwys Bible Commentary, 335).

Bezalel's assistant's name is curious. "'Oholiab' can mean 'father's tent,' 'father is my tent (= protection),' 'the tent of the father,' 'the father of the tent,' or the like. Further, names containing the word 'tent' are prominent in the ancient Near East. The mentioning of the Spirit of God, in addition to describing the power behind these individuals' abilities, links the Tabernacle again in yet another way with the creation of Genesis 1. As Yahweh performed the creation by means of the Spirit (Gen 1:2-2:3), so Israel built the Tabernacle by means of Yahweh's Spirit" (Randall C. Bailey, *Exodus*, College Press NIV Commentary, 330).

After revealing these specially gifted artificers, God alerted Moses to the false worship the "stiff necked" people of Israel had hastily implemented at the base of the mountain (Ex. 32). The people were violating the prohibitions of the Decalogue they had promised to obey. The people had not yet received instruction about worship and they were already worshipping a false god. Moses hurried down the mountain to reprimand the people and, Aaron, his own brother.

The book of Exodus makes a stark contrast between the care and precision of God's prescribed order for

worship (Ex. 25-31) and the chaos introduced by the people's impetuous demands for an idol (Ex. 32). "It is evident that the construction of the golden calf contrasts at every important point with that of the tabernacle. The tabernacle is thus seen to stand over against all forms of idolatry. In fact, the tabernacle may be said to be a divinely instituted way for the community to exclude idolatrous practices from its worship life" (Terence E. Fretheim, *Exodus*, Interpretation, a Bible Commentary for Teaching and Preaching, 267).

Moses pleaded for mercy for his people and meet with God outside the camp to make amends. Moses also reissued new tablets of the law to replace those he had previously crushed in exasperation. (Ex. 33-34).

Moses then introduced Bezalel and Oholiab to the people and invited them to train others to form and fashion the place where God would "tabernacle" with his people (Ex. 35:30-36:2). Moses invited the people Israel to freely donate all that was needed for the Tabernacle (Ex. 25:1-7; 36:3-7). Surprisingly, these self-willed ones so recently reprimanded for idolatry now willing gave to the building of a dwelling for the God they could not see. So great was their enthusiasm for generosity that Moses had to decree that all donations for the Tabernacle cease due to an abundance of offerings (Ex. 36:6-7). "They gave because they wanted to express worship for God. We can well imagine that there was a welter of emotions present: relief that they were still alive, gratitude that God was willing to go on with them, awe at the danger of treating this God inappropriately, and wonder at the radiance of Moses' face. All of these, when mingled together, meant that their 'hearts were stirred' and their 'spirits were moved' (35:21), and they gave abundantly and not grudgingly. Ultimately, they even had to be restrained because they were giving more than could be used (36:3-7). The giving was contagious because it was spiritually motivated. It was expressed in great variety, according to the various gifts and abilities of all involved. It was for the Lord and not for a project. It was accomplished by persons especially gifted who were able to involve many people in the task, and not merely by religious professionals" (Ross, Allen, and John N. Oswalt, *Cornerstone Biblical Commentary: Genesis, Exodus*, Vol. 1, 545).

God gifted people to outfit and build his place of worship who were not of the tribe who led the worship of Israel. God used ordinary people in extraordinary ways through his power and provision to see the people of God worship him in righteousness and truth. Even though the Tabernacle and its subsequent Temple are no more in our day, we too can be filled with God's Spirit (Eph 1:13-14; 5:18-20) to assist the body of Christ in the worship and service of our Heavenly Father and his Son, our Lord Jesus Christ.

Word Studies/Notes

31:1 **Bezalel** “What is perhaps most significant about Bezalel’s family lineage is his being a Judahite. In all aspects of tabernacle service and maintenance, Levites were the only persons allowed responsibility. They alone could set up, take down, transport, maintain, or utilize anything pertaining to the tabernacle. But the original construction was another matter. The servants in God’s house were chosen for their duty by reason of birth lineage; but those who actually built it were chosen because of spiritual gifting. No Judahite would be able to touch anything in the tabernacle once it was constructed and sanctified, but until then the best craftsmen, regardless of tribe, would handle every part of it as they made it into a beautiful, portable divine dwelling for Israel’s God. Note also that Oholiab’s tribe is identified as Dan (v. 6); moreover, Joshua, Moses’ aide and successor as leader of the people, was an Ephraimite (1 Chr 7:27). Clergy service was restricted by tribe; no other leadership was” (Douglas K. Stuart, *Exodus*, Vol. 2, New American Commentary, 650)

v. 3 **Spirit** “This is the third time the phrase *rû’ah ’ēlohîm* (‘the Spirit of God’) occurs in the Bible (v. 3a). The previous two are Gen. 1:2b, ‘And the *rû’ah ’ēlohîm* was hovering over the waters,’ and Gen. 41:38, Pharaoh’s words to his servants about Joseph, ‘Can we find anyone like this man, one in whom is the *rû’ah ’ēlohîm*?’ (Not wanting to make Pharaoh sound like a trinitarian monotheist, I believe we could render his words as ‘in whom is a divine spirit?’) What makes the use of this phrase stand out in v. 3 is that the Lord says he has ‘filled’ (*wa’āmallē*) Bezalel with the Spirit of God. That means that the first ‘Spirit-filled’ individual in the Bible is not some godly prediluvian or patriarch, or even the saintly Moses, but Bezalel, a layperson, a construction foreman. Such a calling is no less sacred and is no less in need of divine enablement than that of Moses the liberator and Aaron the supreme priest. His vestments may be overalls, a hard-hat, and steel-toe boots, but his vocation is from God, and his work is to honor God through the employment of his God-given skills” (Victor P. Hamilton, *Exodus: An Exegetical Commentary*, 521).

v. 3 **wisdom** “Bezalel acquires three qualities from his divine inspiration: wisdom (*hokmâ*), understanding (*tēbûnâ*), and knowledge (*da’at*). All are qualities associated with the wisdom school. Yet the most striking parallel to Bezalel is the portrait of the ideal messianic king in Isa 11:2, who will also be from the tribe of Judah, the branch of Jesse. The prophet proclaims: ‘The spirit of Yahweh (*rûah yhwah*) will rest on him, the spirit of wisdom (*hokmâ*) and of understanding (*bînâ*), the spirit of counsel and of power, the spirit of knowledge (*da’at*) and of the fear of Yahweh.’ The builder of the tabernacle may not be a king, but he certainly possesses messianic qualities. His assistant is Oholiab the son of Ahisamach from the northern tribe of Dan. He too possesses wisdom (*hokmâ*; NIV ‘skill’). These divinely inspired master craftsmen are responsible for all aspects of the tabernacle cult,

the tent of meeting, its furnishings, the vestments, and even the anointing oil and incense” (Thomas B. Dozeman, *Commentary on Exodus*, The Eerdmans Critical Commentary, 676).

v. 4 **artistic designs** “It is remarkable that the special spirit-endowment of Bezalel—as well as of Oholiab and the unnamed others (31:6)—is given to *devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, in every kind of craft* (31:4–5). In other words, ‘spiritual gifts’ are not reserved here for the realm with which we often associate them (e.g., prayer, prophecy, etc.). Instead, they are applied to the work of artists and artisans working with tangible materials. Again, the term ‘incarnational’ seems appropriate; God works through the earthy, bodily, and material functions of human beings (cf. 25:3–7). Yet the ‘inspired’ work to which these master craftsmen and other artisans are called is not what we often call ‘creative.’ They are not to give free rein to their own original concepts and visions. Instead, they are called to obedient execution of God’s designs communicated to Moses: *so that they may make all that I have commanded you* (31:6b). Verses 7–11 then enumerate all the articles that God had commanded Moses to make (chaps. 25–30)” (Waldemar Janzen, *Exodus*, Believers Church Bible Commentary, 368).

36:6 **restrained** “The fulfillment of Yahweh’s instructions was not merely dutiful, it was exuberant. The voluntary nature of the offering that is being called for is stressed throughout this beginning, as is the involvement of all the people, both men and women, in a giving, a preparation for giving, and more giving still—all of which leads, as the actual work of the craftsmen gets under way, to an embarrassment of riches and an order by Moses that the giving and the preparation for giving cease. The point is thus established before Israel’s formal worship can even be begun that Israel’s response to Yahweh present in their midst is to be in no way routine, in no way a reluctant meeting of requirement. For Yahweh who has come to them, they can give only their best, and they can never give what they consider enough. That we generally consider this the unrealistic ideal of priestly euphoria may well be more a commentary on us than on this ecstatic narrative” (John I. Durham, *Exodus*, Vol. 3, Word Biblical Commentary, 477).

36:7 **enough** “When a community is asked to back something as major as the tabernacle project was and does so fully and rapidly, it speaks volumes about that community’s unity of purpose, its solidarity in responding to the divine call. The people who some weeks earlier had been defiant and degenerate in their faith (chap. 32) now joined together to make sure that what God had asked them to do would not fail to happen. This constitutes further evidence of their repentance for their earlier involvement in the golden young bull idolatry and their present confidence in Moses and his mediation of God’s instructions for covenantally faithful worship” (Stuart, 760).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Use what God has given to you to assist others in properly worshipping and serving God.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)

I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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FAMILY TALK

I think one of the biggest mistakes we might make as parents is to try and create little “mini me’s.” We think, act and feel a certain way, so we expect our children to think, act and feel the same. We’ve taken a certain path (school, hobby, college or career) and naturally expect our kids to follow in our footsteps – after all, we’ve paved the way and done the hard work before them. When we take ourselves out of the equation and look at them as small humans with individual God-given skills and abilities, we have a better chance of working with God to help them be the person He desires them to be. Is your daughter more curious about other cultures than the average child? She might be a missionary in the making. Does your son always question everything? Maybe you’ve got a future biblical scholar or teacher on your hands. Our job as parents is not to create little cookie cutter versions of ourselves, but to recognize what special gifts and abilities God has given our kids and encourage these to His glory. I had a friend call me in a panic because her son chose a different political affiliation. She asked, “What are we going to do?” I smiled and said, “You’re going to help him be the very best he can be. You’re going to encourage him to fight for what matters to God no matter what party he chooses!” Today, ask God to reveal your child’s special gifts as well as the best way to love and encourage them so they use these gifts to glorify Him. We’re praying for you!

What Does The Bible Say?	What Do You Think?	What Do You Do?
<p>Read Exodus 31:1-11, 35:30-36:7</p> <ol style="list-style-type: none"> 1. What two did the Lord choose to work on the Tabernacle? 2. What did the Lord fill them with? Why? 3. What did Moses say to the people bringing freewill offerings? Why? 	<p>Knowing it was to be God’s dwelling place, how would you feel as one of the skilled workers? Do you take the same approach of working for God with other things in your life? Why or why not?</p>	<p>What special skills or abilities has God given you to help with His work?</p>

CORE COMPETENCY: Spiritual Gifts

I use the special abilities God had given me to help with His work.

MEMORY VERSE: Psalm 18:29

“With your help I can advance against a troop; with my God I can scale a wall.”

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

_____ I completed my Bible Study

_____ I memorized this week’s verse

_____ I brought my Bible to church

_____ I brought a friend

CHILD’S NAME

GRADE

PARENT SIGNATURE