

Exodus 35.1-38.20 He gathered
Part 10-"Calling "

l hqyl

Abundant Offerings from willing hearts Chapter 35

Four times we read of "willing hearts" among the people who had not long since offered their gold for the calf now offering with deep joy of their substance to the LORD for the tabernacle. The title of this section in Hebrew is l hq which means "assembly". The word is based on "calling" and is the primitive root word or our term "preacher". In this form it is tl hmq-a word we find in Ecclesiastes. Moses now has a nation's heart in captive audience and calls for reverent worship and offerings that spell commitment. His call finds first "the will"; second, "the heart stirred"; and third, some of those he spoke to were "filled with the Holy Spirit"

READING No.1 35.1-20
"THE" CALLING TO WORSHIP AND GIVE

Gathered to worship: Love and worship sought 1-3 (A) THE VOCATION OF WORSHIP

It is pertinent to note that before the demanding work of the construction of the tabernacle was spoken of Moses gave solemn counsel that no work-even for the tabernacle-was to be engaged in on the Sabbath. Through this day spent in rest and worship a mutual affection between the LORD and His people was to be developed.

And Moses gathered or called all the congregation of the children of Israel and said to them, "These are the words which the LORD commanded that you should do them. Six days you shall do that which "fills your hands" or fills the time" Hebrew l am and in the day of the seventh there shall be holy rest (Sabbat) a "beloved" Hebrew mtbv Sabbat for the LORD(and) for you. All who work to fill the hands or the time in it shall die. The day was the mutual possession of the LORD and His people. It commemorates creation and in particular the creation of man as the sole creature with whom the Almighty craved fellowship. It was to be observed out of "love". It spoke of a kindly service of work not of rigour. Failure to keep it was as atheism and blasphemy combined and was visited with death. You shall kindle no (wood) fire in (or) in the vicinity of your dwellings on the Sabbath day.

Gathering to give: Gifts sought 4-9 (B) THE VOCATION OF THOSE STIRRED TO GIVE

And Moses spoke to all the congregation of the children of Israel to give them light, "This is the matter which the LORD commanded, saying, "Take from among you a "heave offering" Again we meet this sort of offering. It is to be "sacrificial" and modelled on that the priests spent so much time presenting to the LORD waving it and lifting it up over seven days. These offerings were for the Tabernacle and the tabernacle is a type of Christ so they were for the "angel of the LORD". They were modelled on the gift of Christ and because they so nearly resembled that as types much was to be made of them-they were "heave offerings" for the LORD all who are willing Hebrew bcl meaning "liberal" "ready" " noble-minded" and bring the heave offering of the LORD-gold and silver and bronze. (Take) blue and purple and scarlet yarn and fine linen thread and goats' hair. Skins of rams dyed red and skins of badgers and acacia or Shittim wood. (Take) oil for light and spices for anointing oil and sweet incense. (Take) onyx stones and stones to be set in the Ephod and breastplate. The call of Moses to the congregation is the first calling in this section. But there is another mighty factor that brings these people to the door of the tent of meeting with their heave offerings-it is the inner call of the Holy Spirit. This is seen also in Bezaleel-a man in whom "the spirit of the gods is".

As Basil Atkinson states there are 15 gifts in all, two of which (oils) represent the Holy Spirit, and two the people of God. The remaining "eleven" (the number of dissolution and death) prefigure the 'death of Christ'. Gold=the divine nature of Christ. Silver =Christ bearing the cost of redemption. Brass =Christ's obedient human nature. Blue=Christ as King. Purple =Christ's "power" to deliver. Scarlet=Christ's cleansing of the church. Fine Linen=Christ's perfect righteousness. Goat's hair = the protection of Christ-his strength and energy to protect and intercede for His own. Red ram's skin= the

violent death of Christ. Badger's skin=the death of Christ as atoning payment for our sins Shittim wood= the cross. Thus they hold aloft in typology the Christ who is:-

1. The eternal Son
2. Our Redeemer
3. The son of Adam
4. The eternal King
5. Wields almighty "power"
6. able to cleanse
7. Righteous
8. Imparting strength to His people
9. Shedding His blood
10. Dying as substitute
11. Suffering on the cross

Gathering to work: Skills sought 10-20

All that are skilled Hebrew *mkj* meaning "wise spiritually and practically"-the word also conveys the idea of skills learned from community with God and men-i.e a spiritual and practical apprenticeship. There were 40 items to be made -the list begins in v.11 -and their number 10x4 = the glory of Christ on earth. They are Tabernacle, tent, covering, taches, boards, bars, pillars, sockets, ark, staves, mercy seat, veil, table, staves, vessels, showbread, candlestick, furniture, lamps, oil, incense altar, staves, anointing oil, sweet incense, hanging, altar of burnt offering, staves, vessels, (shovels, pots, flesh-hooks) laver, pedestal, hangings pillars sockets hanging for the door pins cords garments of Aaron Garments of his sons **among you shall come and make all that the LORD commanded, the tabernacle and its tent; its coverings its hooks and its boards; its bars its pillars and its sockets. (Make) the ark and its poles. (Make) the mercy seat and the veil of the covering. (Make) the table and its poles and all its utensils and bread of the faces. (i.e. of "turning") And (make the Menorah for the light and its utensils and its (various) lamps and the oil for light. Like all the metal and wooden objects oil had to be processed to a certain grade of refinement for use in lighting. (Make) the altar of incense and its poles and oil of the anointing and sweet spices and the veil of the door for the entrance of the tabernacle. (Make) the altar of burnt offering with its grating of bronze which goes with it, its poles and all its utensils and the laver basin and its base. (Make) the hanging curtains of the court, their pillars and sockets and the screen of the gate of the court. (Make) the pegs of the tabernacle and the pegs of the court and their strings or cords. And (make) the garments of ministry for ministry in the Holy Place. (Make) the garments of "holiness" for Aaron's priestly ministry and the garments for his sons to minister as priests.**

READING No.2 35.21-29

LEADERS AND PEOPLE ARE CALLED TO BE LIBERAL & WISE OF HEART

Gathering with "heave offerings": Heart response -gifts from possessions 21-24

Neither did any say that the things they possessed were their own Acts 4.32 This was the spirit of the series of givers who parted with gold silver bronze wood and cloth with an abandon worthy of the NT. And all the congregation of the children of Israel departed from Moses' presence. And each man was coming to him whose heart was carried away Hebrew *navi* and all whose spirit showed willing Hebrew *bd* and they brought heave offerings to the LORD for the "filling of the hands" or work of the tabernacle of meeting and for all its service and garments of "holiness". And they came - both men and women-all whose heart showed willing they brought nose-rings and ear rings and seal-rings Hebrew *bt* and bracelets of gold beads Hebrew *zm* all jewellery of gold even every man who willingly offered an offering of gold to the LORD. And every man who found himself with blue and purple and scarlet fine twisted linen; goats hair; rams skin dyed red and the skin of badgers brought them. All who raised a heave offering of silver and bronze brought the heave

offering to the LORD and everyone who found himself with it brought wood of acacia for all the completion of the service brought it.

Women gather woven cloth: Heart response of women 25-26

(C) THE VOCATION OF THE WISE

And all the women who were wise of heart spun with their hands and brought of what they had spun blue purple scarlet and fine linen. And all the wives who "lifted up their hearts" in wisdom each spun goats' hair yarn. *The expression "to lift up the heart" not in pride but in wisdom is one which testifies to "love inciting" and "promoting" a noble task. These women knew exactly what they were in for-a big task of spinning and weaving reams and reams of cloth. They also knew that the house they were preparing was not their own but one where the Glorious LORD of Israel would dwell.*

Rulers gather precious stones and costly spices 27-28

(D) THE VOCATION OF LEADERS

Leaders must lead and the leaders of Israel were persons who carried wealth in the form of jewels and spices which were highly prized in ancient times. They were willing to provide of their plenty generously and without criticism or jealousy that Aaron would be set apart as the representative of the LORD in matters spiritual above their own tribal and social standing. Leaders in Christian society should learn from this to put Christ first.

The rulers brought stones of onyx and stones to be set in the ephod and breastplate and the spices and oil for the light and for anointing oil and for sweet spices.

The liberal among the children of Israel gather to give 29

Every man and woman who was willing in their heart to bring brought for all the completion of the work which the LORD commanded to be done by the hand of Moses-they the children of Israel brought willingly to the LORD.

READING No.3: 35.30-36.7

" SPIRIT FILLED" MEN ARE CALLED TO GET ISRAEL WORKING FOR THE LORD-IT IS NO DIFFERENT IN THE CHURCH

(E) THE VOCATION OF SPIRIT FILLED PERSONS *This calling is essentially the calling of a teacher. Bezaleel and Aholiab were teachers of those who offered their time and capability.*

The divine call gathers Spirit filled men: Aholiab and Bezaleel 30-35

And Moses said to the children of Israel, "See, the LORD has called by name Bezaleel son of Uri grandson of Hur of the tribe of Judah. And he has filled him with the Spirit of God. *This phrase is reminiscent of Pharaoh's comment on Joseph Gen 41.38 (Hebrew *myhwl a jwr*) in wisdom and understanding and personal experience and all manner of workmanship to design inventive work* *The Hebrew word *bvj* today would mean "computer skills" for it was digital computation that lies back of this man's especial gifting.* **In cutting stones for settings and cutting wood for doing all manner of artistic work (ie work demanding calculating skills) And He (God) gave him the heart and desire to teach-he and Aholiab son of Ahisamach of the tribe of Dan. He (the LORD) filled them with skill of heart to do all the work of the engraver the computing designer the tapestry maker in blue purple scarlet and fine linen and the weaver -those who do all the work and the computing designers of the designs.** *The person of Bezaleel deserves further comments. His name means, "In the shadow of God" He portrays our Lord Jesus in his wisdom understanding and knowledge and wisdom of heart. His comprehensive knowledge depicts the One of whom Peter said, "Lord You know all things." As a man filled with the Holy Spirit again he is a type of Christ led of the Spirit in ministry.*

The call goes out- Enough has been gathered 36 1-7

Then Bezaleel and Aholiab and every man of wisdom of heart -for the LORD gave wisdom and understanding, to know in these things how to accomplish to completion the work for the service of the sanctuary as to all that the LORD commanded. And Moses called Bezaleel and Aholiab and every man who was wise of heart to whom the LORD had given wisdom, all who were stirred in heart to approach the work to do it. And they received from before Moses face all the heave offerings which were given by the children of Israel to make these things for the completion of the service of the sanctuary. And they were voluntarily or liberally bringing to him still morning by morning. Then all the wise working men, man by man who were doing all the work of the holy place came to Moses from the work. And they spoke to Moses informatively to say, "the people are bringing more than is needed for the completion of the service the LORD commanded" And Moses caused the call to be proclaimed in the camp saying, "Let not man or woman do any more work for heave offerings of the holy place and the people finished bringing. For the work they (had done) was sufficient for the completion of all the work to be done and there was a surplus. A "surplus" was provided in every area of work. There was more cloth than needed, more precious stones, more gold more silver. Everything was in surplus. The word "surplus" is *rt*y which was the name of Moses' father in law. A useful analogy to the "day of judgement" is suggested by Basil Anderson. We ought to offer ever so willingly every consecrated morning to the LORD for the day quickly comes when work for building of the church of God will be over.

(F)THE VOCATION OF TALENTS

Our Lord Jesus gave us a parable on this subject. The calling of God involves recognising using and developing the talents of the Lord's people. It falls to those "filled with the Holy Spirit" to help discover and to develop the variety of gifting within the company of God's people. There were at least nine trades and specialist artisans represented in this work. Equally in the body of Christ there is a spread of gifts which Paul delineates in a number of NT locii. In 1Cor 13.28 there are 8 divine gifts to the church enumerated

READING No.4 36.8-19

WEAVERS EMBROIDERERS & GOLDSMITHS

INTRODUCE OUR CALLING TO BUILD WISELY AS PREACHERS AND TEACHERS ON THE FOUNDATION OF CHRIST

(1) Bezaleel makes the Curtains (weavers trained) 8-19

It is to be observed at v.10 that "all who had skills" were going to be able to offer their talents. Moses' method and God's will was to involve others under the general supervision of Bezaleel and Aholiab who were employed by Moses as the overall managers of the project.

And all the wise of heart or skilled artisans were working on the completion of the tabernacle -the curtains made of fine linen and blue and purple and scarlet and shining or bright Cherubim, Rabbi Levine characterises them as in the form of a man an a woman he made them a designer's work. The length of the curtains was twenty-eight cubits and the width four cubits. All the curtains were the same, one as another. And he joined five curtains each to the other and other five each to the other. He made loops of blue on the lip or edge of the first set of curtains at the linkage and likewise in the second set. He made fifty loops on one curtain and fifty on the selvedge edge of the other and the loops made the curtains meet. He made fifty clasps of gold and joined the curtains each to the other with the clasps and it became "one" tabernacle. *It was so in the desert -it is so in the church-the "assembly of God" bears the hallmark of "unity."* He made the curtains of goat's hair for the tent over the tabernacle. He made eleven curtains. The length of one curtain was thirty cubits and the width four cubits and the eleven curtains were each alike in making. He coupled five curtains separately and six curtains separately. *If numerology counts these numbers speak of the grace and manhood of Christ. And he made fifty loops on the lip of the selvedge edge of the curtains in one set and fifty on the other. He also made 50 bronze clasps to join the tent that it might be one. Again "unity" on this the LORD is emphatic* Then he made a

covering for the tent of rams skin dyed red and a covering of badgers or dolphin's skin above that.

READING No.5 36.20-37.16
CARPENTERS EMBROIDERERS & GOLDSMITHS
INTRODUCE OUR CALLING TO FAITH HOLINESS & FELLOWSHIP

(2) Bezaleel makes the boards (carpenters trained) 20-34

*Rabbi Levine quotes Jacob traditionally speaking to his sons, "Plant cedars, for God wants a sanctuary". Later Solomon used cedar wood for the temple but Acacia was used in the tabernacle. And he made sawn board for the tabernacle of acacia or Shittim wood standing up. The length of each board was ten cubits and the width of each was a cubit and a half. Each board had two hands or tenons for binding one to another and so it was for all the boards of the tabernacle. And he made boards for the tabernacle-twenty for the south Negev face. And he made forty sockets of silver under the *twenty boards*; two sockets under one board belonging to the two tenons and two under another belonging to its two tenons. And for the second north side of the tabernacle he *made twenty sawn boards* and their forty sockets of silver; two sockets under one board and two under another. And for the side of the Tabernacle facing seaward he made *six boards*. He also made *two boards for the two corners* in the innermost recess or back of the tabernacle. And they were doubled or twins below or down their length and united into one completely at the top and bottom. Thus he made them both for the two corners. *Moses is describing an "L" shaped joined board for the corners. So there were eight boards and their sockets; sixteen sockets of silver, two under each board. And he made bars of Acacia wood, five for the boards on one side of the tabernacle and five for the boards on the second side of the tabernacle and five for the side on the hinder side facing seaward. And he made the middle bar to pass through the centre of the boards from end to end. He overlaid the boards with gold and he made the rings of gold to fit in to their housings and he overlaid the bars with gold. I have always been attracted to the teaching that the "tenons" or hands "as signs of steadfast faith" hold firmly to the "silver sockets" which typify redemption though equally they portray His hands whose great redeeming work brought us to God.**

(3) Bezaleel makes the veil (embroiderers gather) 35-38

And he made a veil Hebrew Jrp akin to qrp meaning "to break " to separate" The dual significance of the term is that the veil provided a wall of "separation" between man and God on the one hand and with the rending of the veil at the death of Christ it was broken and the way to God opened to all who would believe of blue purple and scarlet and fine twined linen artistic work made with Cherubim. And he made four pillars of acacia for it and overlaid them with gold and he cast four sockets of silver for them. And he made a screen for the tabernacle door or blue and purple and scarlet and fine twisted linen thread the work of the weaver. And its five pillars and their hooks and he overlaid their heads and their rings with gold and their five sockets with bronze. John Currid has little to observe on this or the previous chapter but he does say that "eleven times" the word "made" appears in the past or perfect tense indicative of completed work. The "gold" and "brass" fitly typify our LORD in His divine and human natures.

(4) Bezaleel makes the ark (carpenters and goldsmiths trained) 37 1-9

And Bezaleel made the ark of Acacia wood, two and a half cubits long one and a half wide and one and a half deep. And he made a border or crown of gold around it. Rabbi Levine whose work on the tabernacle I read in Heyhill Baptist manse Bath year ago spoke of "one wooden ark in a golden and a golden ark in that wooden." He saw it as a three layered box. It represents the divine and human in Messiah Christ and its border signifies that He is King and Sovereign over all. Bezaleel cast for it four rings of gold on its four feet or "pedestals" [Hebrew p[m]] two rings on one side and two on the other. He made poles of Acacia wood and overlaid them with gold. And he brought the poles into the rings at the sides of the ark for bearing the ark up. He also made the mercy seat of pure gold, two and a half cubits in length and one and a half in width. He made two Cherubim of

"wreathed" or "pleated" gold. He made them both a whole piece with the mercy seat. *The Cherubim speak of Christ the King servant man and God and this united piece tells us that the glorious God is one and the same as the propitiatory lamb. He made one cherub at this end and the other at that end. And he made the two ends of one piece (with the mercy seat) and it was so (made) that the Cherubim spread their wings covering the mercy seat and their faces with their wings. The faces of the Cherubim were the "man" or "warrior" to his fellow or kinsman towards the mercy seat. The Hebrew gives no indication of male and female but it does depict a relationship which by interpreting the gaze of the Cherubim depends on the atoning blood.*

(5) Bezaleel makes the table (joiners trained) 10-16

He made the table of acacia wood, two cubits was its length and it was a cubit wide and one and a half high. He overlaid it with pure gold and made a border or crown for it all around. *As the ark was royal so is the table-hence a "crown". He also made a frame a handbreadth wide all around it and made a crown of gold for the encircling frame. And he cast for it four rings of gold and gave the rings above the four corners which belonged to the four legs. The rings of the frame were for load-bearing, housings for the poles that bore up the table. And he made the poles of acacia wood to bear the table and overlaid them with gold. And he made the vessels which were upon the table, its dishes, cups, bowls and pitchers from which he had poured of pure gold. The Hophal of JSⁿ strongly suggests that Bezaleel tested every vessel for its purpose. This testimony to Christ or Messiah as the "sustainer of communion" was only ever accessed by one commoner and he not so common-namely king David. (1Samuel 21.6-7)*

READING No. 6 37.17-29

GOLDSMITHS INTRODUCE US TO OUR CALLING TO LIVE IN THE LIGHT AND PRAY

(6) Bezaleel makes the Lampstand (Metal turners trained) 17-24

And he made the Menorah of fine gold. He made the lamp stand of "turned" work; its shaft, its flower like bell cups, its pomegranate-like spherical knobs, its flowers were of one piece. And six branches came out of its sides; three from one side and three from another. There were three bowls -in appearance as almonds (*or almond blossom*), a pomegranate like knob and flower on one branch and also on the other branch and so for the six branches that arose out of the candlestick. There was a knob under the first two branches and under the second and third and so for all the six branches coming out of the Menorah. Their knobs and branches were of one piece. The entirety turned or wreathed work of pure gold. And he made its seven lamps wick-trimmers and snuff dishes out of pure gold. *The Menorah needed attention and had to be snuffed out whilst such repair work was effected. Not so the Light of the World which is ever giving light to His people* **Of almost a talent of pure gold he made it and its utensils.**

(7) Bezaleel makes the Incense altar 25-29

He made the altar of incense of acacia wood. Its length was a cubit and width a cubit. It was square. Its height was two cubits and its horns were one piece with it. And he overlaid it with pure gold, its top surface (roof) its sides (walls) all around and its horns. He also made a crown of gold for it all around. *This altar is really described like the roof and encircling walls of a house. It is a golden house. It was square and not unlike a two storey house. It had horns projecting from each corner at the top. Only on one occasion in Leviticus 4.7 is blood of sacrifice sprinkled on the incense altar horns-where a member of Israel has sinned in ignorance. The horns of the Burnt offering altar were used to secure the victim. It was to the horns of the Burnt offering Altar that Joab fled for sanctuary 1Kings 2.28 and by parallel it would seem that the "horns" represent the strength of God with whom a man may not successfully plead without "blood" -hence it was sprinkled on the horns of this altar. The "house" idea is suggestive of Christ as God and man dwelling always "only a prayer away"; the horns suggest His strength to pardon and save. The "sprinkled blood" shows that His own atoning sacrifice enables a plea. The unsuccessful plea of Joab shows that without sacrificial blood clinging to*

altars is of little use. He made two rings of gold for it under the crown upon its two corners on both sides for housings for the poles for raising it by their means. And he made the poles of acacia wood and overlaid them with gold. And he made oil of anointing of holiness -pure incense of spices -the work of the perfumer. Basil Anderson's metaphor of the Holy Spirit as the great Apothecary forwards interpretation.

READING No.7 38.1-17

BRONZE-WORKERS DEMONSTRATE THE CALLING TO THE PLACE OF SACRIFICE WOMEN INTRODUCE THE CALLING TO PURITY

(8) Bezaleel makes the Bronze altar (Alloy workers trained) 38 1-7

And he made the altar of whole burnt offerings of acacia wood five cubits long and five cubits wide-square-and its height was three cubits. He made its horns on the four corners of one piece with it. He overlaid it with bronze. the pans, the shovels Hebrew *h[y "uel"* "that which carries away", the dishes used for sprinkling Hebrew *qrz* the forks (to draw out the burnt offering)and the censers Hebrew *htj* (for removing burning coals)He made all the utensils of bronze. And he made a grate Hebrew *rbk*"to sieve" for the altar -he made it of network of bronze under its quadrilateral surround half way down It is possible that this is not a flat grill but a series of meshes extending to half way down or a tightly interwoven tray. The quadrilateral and or the crown slotted on the top and were a piece with the network and could be lifted out. This bronze work related to the overlaid acacia base of 5x5x3 cubits. It would be difficult to reconstruct this and other items precisely without "seeing them in the mount" or being instructed by Moses. Whilst there is some mystery about the altar and even about the cross on which Christ was hanged there is far greater mystery and wonder laced to His atoning death and how it could ever be that He could manifest such interest in sinners and I could gain an interest in His redeeming blood. He cast four rings for the four corners of the bronze grating - rings of bronze as housings for the poles. He made the poles of acacia wood and overlaid them with bronze. And he brought the poles into the rings at the sides of the altar to bear it. He made it (the altar) hollow with decking Hebrew *tjl* meaning "decking"-so very sturdy wood tightly fitted and layered on batons like the deck of ships

(G) THE VOCATION OF GODLY WOMEN

(9) Bezaleel makes the bronze laver (braziers trained) 8 He made the laver of bronze and its bronze base from the mirrors of serving or struggling women who came as a body or host to the door of the tent of meeting. The great gathering of women bringing their mirrors showed a singular lack of pride and the fact that they wished to be like Abraham beautiful inside and as to outward adornment they subjected that to their inner righteousness and so it is appropriate that a "laver" stood to attest what it is to see oneself in the light of God and with divine vision.

(10) Bezaleel makes the court (Seamstresses trained) 9-20

Then he made the court -the south or Negev facing side. (He made) the curtains of the court of fine twisted linen one hundred cubits long. The court is the 44th record of Bezaleel's constructive work- forty four times it is recorded "He made". All these works are described by the Hebrew word *hv*[which means "to offer"-it is one of a trio of creative words- the others being *arb* "create from nothing" and *rxv* "form". This word I note means "to make" to last for a time or "to make an offering. An example would be the "making" of the firmament. These beautiful objects of religious significance have one and all ceded their purpose to Christ in His continuing work as our high priest. There were twenty pillars for them and twenty bronze sockets. The hooks of the pillars and their rods on which the curtains hanged by means of hooks were of silver. On the north side the hangings were one hundred cubits-with twenty pillars and twenty sockets of bronze and hooks of the pillars and rods of silver. On the West or side of the sea were hangings of fifty cubits with ten ministering pillars and their ten sockets. The hooks of the pillars and rods were of silver. For the east or side of the sunrise the hangings were fifty cubits. The hangings on the shoulder of the gate were fifteen

cubits with their three pillars and sockets. All the hangings of the court right around were woven in fine twisted linen. The sockets for the pillars were bronze and their hooks and their rods were silver and the overlay of their heads was silver and all the rods of the pillars of the court were silver also.

SUMMARY 38 18-20

FROM BRICK-MAKING TO BUILDING THE HOUSE OF GOD

The curtain for the gate of the court was the work of the artificer in blue purple and scarlet and fine twisted linen. The length was twenty cubits and the height all along its width was five cubits to accord with the height of the hangings of the court. And there were four pillars and their four sockets of bronze their hooks silver and the overlay of their heads and their rods was silver. All the pegs of the tabernacle and the court encircling were of bronze. *Thus the 10th section of Exodus concludes. This section sees the brick-makers of Egypt and gatherers of straw learning watching and involved and deployed in skilled and intricate work. It is a far cry from the task-masters. The "glory that was Egypt" is being turned to the service of the LORD While this work is proceeding the people are gathering weekly for worship.*

The End of Part 10 "Calling"