



Exodus 35:30-35

(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; (31) And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; (32) And to devise curious works, to work in gold, and in silver, and in brass, (33) And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. (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. (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.

Exodus 36:1-2

(1) Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. (2) And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

King James Version

Perhaps it would be helpful to understand that the basic meaning of the Hebrew word translated as "wisdom" is equivalent to the English word "skill." Solomon, in [Proverbs 4:7](#), tells us, "Wisdom is the principal thing; therefore get wisdom." He is really saying, "Above all things, get skill." Skill in what? Skill in living. [God](#) wants us to be skilled in living. In this case, God has filled Bezalel with wisdom, and this wisdom has to do with the responsibility that He had given to him in constructing the Tabernacle and its furnishings and utensils.

This principle becomes vital to us in regard to our place in the church of God, understanding about the Spirit of God, and understanding about God Himself and what He does in our conversion. These verses show that God Himself was personally and directly involved by means of His Spirit enhancing the natural and developed abilities of humans involved in His work. Bezalel and Aholiab already had skill, but what God did to enable them to perform a function directly for Him is that He *increased* their natural ability to enable them to function at a higher level than normal. A supernatural element was added to their lives.

If God did this for Bazalel and Aholiab, will He not also do it for us? Will He not give us powers greater than we have by nature? He does this by His Spirit and by stirring up the spirit in man.

If we follow the usage for "spirit" and apply it here, we see that "spirit" is an invisible and immaterial source of some sort of needed power, but in this case, it is external to mankind—supernatural. In other words, we can communicate spirit from one person to another, but that spirit will only be what any human is capable of. As we become more skilled, our ability to project or to communicate spirit to another person is also increased as well, but we reach a limit in our human ability to do this. However, God is showing that in order to do a work for Him, He will empower us to go beyond what is normally possible for a human being to do.

God gave these craftsmen supernatural power for them to operate in His behalf, to produce good fruit within the purpose of God, and therefore it was of God. However, when we see abilities that seem to be beyond the ken of a normal human being, we may not know the identity of the supernatural force or power until we begin to see its fruit: "You will know them by their fruits" ([Matthew 7:16](#)).

— John W. Ritenbaugh

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[The Holy Spirit and the Trinity \(Part Four\)](#)



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