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Scripture Text and Reading (selected portions of text): Exodus 35:10-36:7

Sermon Title: *God Is Building His Tabernacle*

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Unless otherwise noted, Scripture quotations are from the New International Version.

Sources cited in this manuscript are listed at the end.

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God Is Building His Tabernacle

Introduction:

Believe it or not, we are coming toward the finale of our series of sermons from Exodus, which began the first of this year. We are now in the climax of this book about God's deliverance of his people. The reason God called the Israelites out of Egypt under Moses' leadership, and led them through the Sea of deliverance from the Egyptian's tyranny, and into the desert at Sinai was to make them his distinct people and to settle among them in his dwelling place with them—his tabernacle. As we noted last Sunday from the 33rd Chapter, God's presence with his people was absolutely essential for them. They depended on his presence, and as Moses demonstrated, were to desire his presence above everything thing else.

On the holy mountain God gave to Moses the instructions for building a tabernacle, a portable version of the temple, which would be constructed much later under King Solomon's rule. The tabernacle "was not very large," approximately 15 by 45 feet, containing the most holy place with the ark of the covenant and the altar of incense and the lampstand in the holy place. The surrounding courtyard was 75 by 150 feet,

and the entire structure, although ornate and elaborately constructed, was also portable, and could be taken with them when they continued on their journey to the Promised Land of Canaan (Oswalt, *NLT SB*, 169-177). God gave the plans to Moses (26-27), and in our text for today we see how he and the people obeyed by carrying out the plans for the building of this important structure, God's tabernacle.

Follow as I read portions from **Exodus 35:10-36:7**.

Last week we noted the relief that Moses and the Israelites felt when God, who had threatened to not accompany them in further on their journey to Canaan, relented through the intercession of Moses, and promised to go with them. It's no wonder the people were eager to obey the instructions of the Lord to build a dwelling place for him, the portable tabernacle, a worship structure that they could take with them on their journey to assure them of God's presence.

Church buildings at times and even now are often used as places of sanctuary and refuge. Even in defiance of US immigration laws, there is a growing sanctuary movement now in about 50 US cities, involving churches becoming a place of refuge for illegal immigrants. This past spring, when the Mississippi River was overflowing its banks, many churches in Memphis, Tennessee became places of refuge, providing bedding, food and clothing for those whose homes were flooded.

The Israelites were eager to build the tabernacle, as special place of God's dwelling with them. Some churches have buildings, maybe, like ours, renovated structures transformed into worship places; other church buildings are planned and constructed exclusively for church use. Many other churches do not have buildings at all, but meet in rented quarters of homes; and those in lands of persecution must meet secretly.

Whatever the structure, God is building his church, his tabernacle, to be a place for his dwelling, which can be a safe refuge or a dangerous place for the disobedient. Although the building is an important and useful place for the dwelling place of God, the focus in the New Testament is upon the people of God as being his real dwelling place, his tabernacle and temple (1 Peter 2:5; 1 Corinthians 3:9-17; Ephesians 2:21; Revelation 3:12). Just as God directed the building of the tabernacle in the wilderness, he continues to build his dwelling place with his people, where he is at work in the lives of his people and where he reveals his glory and makes known his word. The tabernacle was an instrument, a means to the end of God's presence with his people.

As Solomon recognized in his prayer of dedicating the temple, the highest heaven cannot contain the Lord God, and "how much less this temple" (1 Kings 8:27), and certainly the temporary tabernacle could not contain God, who is omnipresent and even transcendent beyond his creation. Certainly the church building is a vehicle, a temporal and material means to the end of God's people gathered, which is the meaning of *ecclesia*, *church*. The church, the gathered and scattered people of God,

is also God's temporary instrument for the advancement of his kingdom. The tabernacle was a temporary structure that eventually was replaced, after the wilderness journey, with Solomon's temple, a more permanent structure that expressed for the people the place of God's presence in the City of God.

But the tabernacle was important, just as the church is important; and let's note that God is building his tabernacle, his church of today...

With his plan

The tabernacle was from start to finish the Lord's work and no one else's (Oswalt, *CBC*, 544), an idea and project straight from the mind and heart of God. The tabernacle was God's plan...

For his dwelling place

The Lord provided for the tabernacle to be a place of assurance of his presence with his people and a place where the people could meet with him in worship and instruction. The tabernacle was to be a place of sacrifice to cover sin and a place of prayer that is offered to God as incense before his throne. In the Most Holy Place, the mercy seat over the ark of the covenant would represent the place where holy God meets sinful but repentant people; and the ark itself contained the tablets of stone with the Ten Commandments, a reminder of their covenant obligation to live to please God.

We at IBC are privileged to have our own building, which, as we're reminded with our current fundraising project, we are now responsible to maintain. We know how important this building is to us, how well it suits our needs for worship, Bible studies, youth and children's ministries, and outreach, through MOPS and English Classes and special events as well. It's also an important building for other churches, who use our building for baptisms, weddings and funerals. We host various Christian and missionary organizations, like staff and volunteers with The Well, and Serve the City, and community service groups.

Although the building is important, it is not to be equated with the church, which is the gathered people/assembly of God. The building is a means to an end and becomes a sacred place only when it's inhabited by God's people, where his presence resides. The people of God make up his tabernacle, his church, which Christ said he would build and make triumphant over the gates of hell, the forces of the enemy, the devil (Matthew 16:18). The church is also called the Body of Christ (1 Corinthians 12:13; Ephesians 1:23; 4:25; 5:30; Colossians 1:24), his presence on earth, a fellowship of resurrection people who experience his mystical unity and presence. Although Church at times refers to the universal body of believers, most commonly in the New Testament the word "church" refers to a local assembly in a particular place. And in reality, the local church is the only context and venue for

functioning as God intends, where regular worship, the ordinances, the preaching and teaching of the word, the equipping of God's people for ministry, fellowship and discipline can take place.

As we've noted, the church is a place of safety, nurture and encouragement, a place where we can meet God in his presence that can be more powerful than in our places of personal, private or even family worship. Church can be a place of sweet solace, but also it can be a place of a disturbing encounter with the living God, a dangerous place.

Tragically, some church buildings have recently, in this era of political turbulence and violence, become dangerous places, the site of terrorist attacks in places like Egypt, Iraq and Nigeria. Also, the meeting places of God's churches in lands of persecution can be dangerous places, sometimes infiltrated by government-appointed spies who are likely to arrest and persecute church leaders and members.

Churches can be dangerous as well as safe, not only for the persecuted church and in a physical sense but also in a spiritual sense. God's tabernacle, his church, should be a dangerous place for Satan and his kingdom of darkness, when the Gospel of Christ is preached in the convicting power of the Holy Spirit and the lost are rescued from darkness to light and from death to life. It can also be dangerous for straying saints, who can hear a disturbing rebuke for their sin and possibly even meet the discipline of God through his word preached and his people's practice of church discipline (as Ananias and Sapphira discovered, Acts 5:1-11). God's tabernacle, his dwelling place, can comfort the disturbed but also disturb the comfortable. In any case, it's a dynamic place where God and people meet.

I had an older brother, now deceased, who in various ways took a different path of life than that which was usual for our Baptist family. After studying medicine and then receiving a graduate degree in business, he studied for and entered the Episcopal priesthood. My parents, other siblings and Nancy and I were invited to his ordination in Grand Rapids, Michigan, USA. I recall the bishop's sermonic charge to my brother to faithfully do the ministry of a priest.

The bishop told the story of a newly hired district school superintendent who moved with his family into their new community and who began to visit different churches for the purpose of finding their spiritual home. Learning that the superintendent was an Episcopalian, the local vicar came to his home to welcome them to the community but especially to interest the new school system head and his family in joining the priest's church. After the priest extolled all the virtues of his church and all the programs and ministries his church could provide for the family, the superintendent asked the zealous priest only one question. "I want to know only one thing, Father. Tell me, when I come to your church, will I be able to meet God?"

The tabernacle, the church, is to be above all a place where we can meet God, whether comfortingly or disturbingly, but hopefully always authentically. God meets

us through worship, through the ordinances, and the ministry of the preached word. He also meets us through the presence and conversation, which we call fellowship, with other people of God.

God's plan for his tabernacle was built...

According to his instructions

The Lord God had a plan for his tabernacle, as we see in 35:1 and 10. In Chapters 25-31, the Lord gives the instructions and Chapters 35-40 are a report of the work. These chapters are almost identical except "future tenses become past tenses" (Davies, 249). The Lord gives the instructions in the imperative mood in 25-31 and the work is described in the indicative mood in 35-40 (Oswalt, *NLTSB*, 184). Moses and the people obediently did the work exactly according to God's commanded plan. Throughout the passages that describe the building and furnishing of the tabernacle we read the phrase, the work was done "just as the Lord commanded" (36:1; 39:5, 21, 32; 40:16, 19, 21, 23, 29, 32), until "Moses finished the work" (40:33).

God today is still building his tabernacle, his dwelling with his people, the church, the same way—according to his instructions. A lot of churches are building big crowds, large and elaborate buildings and programs that require big budgets and sometimes big mortgages. One professor of church growth and evangelism comments that many American churches' accommodation to the culture is reflected in the architecture of their buildings, which often look like elaborate shopping malls (places of consumerism) and theaters (rooms for entertainment). See Rah, 70).

And yet, for all the programs, activities and professional level entertainment, they're not necessarily following God's instructions to be places where the lost can meet God as they "overhear the gospel" (Fred Craddock's phrase) in the preaching and teaching of the word and where God's people meet him in prayer, worship, preaching, fellowship, discipleship and ministry/service opportunities.

This past August 26-27 the other elders and I retreated to Les Pierres Blanches for an overnight retreat. One of our most significant accomplishments was to write a vision, mission and core values statement, which we subsequently shared in our September Church Members' Meeting. This statement is striking in its simplicity and solid basis in the New Testament Scriptures. We decided that God has already given us his instructions in the Great Commandment and the Great Commission and in the model of the church as it's described in Acts and the Epistles.

Vision: *To see God glorified through fulfillment of the Great Commandment¹ and the Great Commission².*

¹ Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." Matthew 22:37-40

Mission: *To encourage and equip the church to glorify God, through His Son Jesus Christ, the Head of the Church, in the power of the Holy Spirit. The means to fulfilling this mission is through our obeying a) the Great Commandment to love the Lord our God with all our hearts, soul and minds, and to love our neighbors as ourselves and b) the Great Commission of Jesus Christ to make disciples at home and around the world.*

Core Values: *In fulfilling this mission we hold the following as core values: Scripture-based instruction, the power of prayer, evangelism, discipleship, God-centered worship, loving fellowship, caring ministries, servant leadership, open communications, and living missional lives at home and in the workplace.*

If we embrace this vision and engage in this mission and live by these core values, we will necessarily join God in his tabernacle building in this place. We will gather on the Lord's Day for corporate worship and in small discipleship and home groups during the weekdays in order to meet with God. And then, as we live our lives in the community, classroom and workplace, we will be a missional people, taking the presence of Christ in us and with us in a way that will impact our worlds and be pleasing to the Lord God, whose plans we seek to follow.

The Lord God, who delivered his people by the miraculous plagues in Egypt and through the miraculous crossing of the sea, and who miraculously fed his people in the wilderness, could also have simply by himself built a tabernacle and set it down in the midst of his people. But God built his tabernacle and continues today to build his tabernacle...

With his people

Everyone who so desired could have a part in the building of God's tabernacle. We see some mentioned by name but each one was important, just as is true in God's building his church today, using us as his "living stones," being built into, not a physical building, but as Peter says, "a spiritual house" (1 Peter 2:5). God is building with his people...

Whom he has called and gifted

God called and gifted people for particular tasks and contributions in building the tabernacle, but all had one thing in common—they answered the call and were willing to give of themselves, their time and their possessions. All were called to participate, but not all proved to be chosen to serve. Certain of the people, and

² Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Matthew 28:18-20

apparently a great number, were willing and their hearts stirred them (35:21-29). The stress in this passage is on the willingness of the people, when often in kingdom service we place too much emphasis on duty. What we should be doing, instead of trying to motivate by duty and guilt, is to ask the Holy Spirit to stir the will, i.e. the willingness of the people (Ellison, 186). Then service and gifts are given with joy and a greater purpose.

As with the building of the tabernacle, the Lord invites all of his people to his service. As the great Scottish preacher Alexander Maclaren (1826 -1910) said, the Lord has an all-volunteer army and certainly not one confined to the professional clergy (215). Every child of God is called to follow him in a lifetime of discipleship, learning and doing and learning by doing as we walk with Jesus and join him in Kingdom work.

God uses all people, men and women and youth and even children who know him and are following Jesus. This text is the first time that women are mentioned as participants in the work of ministry (Durham, 476), and they have a prominent part in using their skills and making their offerings (22-29), which were likely from the plunder taken from Egypt (12:36).

When God calls his people he gifts them to fulfill the task he has for them. Bezalel and Oholiab were particularly gifted artists and artisans, who had skills for elaborate designs for the tabernacle and its furnishings. Also, there were women who had special artistic skills for spinning yarn and linen (25). The artistic giftedness of these men and women is a testimony to the Lord God's love of art and his pleasure in artistic and architectural beauty (Ryken, 1090f). We need to understand, however, that God continues to gift his people for the building of his tabernacle called the church. Every child of God has at least one spiritual gift, and that gift is useful, even indispensable, in the building and strengthening of his church (1 Corinthians 12:7ff). Your gift may not be prominent in the eyes of others, but it's as important in God's eyes as leadership, preaching, and administrative gifts.

Notice, it was the Lord who had gifted and called Bezalel to his work on the tabernacle (35:30). We are to encourage God's people to discover their giftedness, and even though gifts are best discovered through service, once they are discovered these gifts need to be utilized in the right way and appropriate place of ministry. If we were more careful and prayerful about using people in the areas of their giftedness and not simply coerce people to fill a service vacancy, "there would be fewer round pegs in square holes" (Ellison, 186), with less discontent and frustration in the church.

Another fact about Bezalel was his being filled with the Holy Spirit, the first mention in the Bible of anyone being filled with the Spirit (Ryken, 1090). He was a gifted artist and artisan, but it was the Spirit of the Lord that gave him usual wisdom and ability. And in the New Testament church, God's work must be done by his power and with total dependence on him.

God is building his tabernacle with his people...

Who multiply themselves

The Lord filled Bezalel (and we can assume that he also filled Oholiab) with the Spirit not only for individual work, but also gave them “the ability to teach others” (35:34), which means that they were able to multiply themselves, to reproduce their abilities in others. This is the strategy of the Great Commission in Matthew 28:19f, that we make disciples, teaching them to obey Christ’s commands. When we teach them to obey, those we teach become disciples and teachers of others, and so we reproduce ourselves many times over. Paul also admonished Timothy to use this strategy of reproducing himself in those he would teach who would subsequently teach others (2 Timothy 2:2).

Here at IBC we have a great opportunity to touch the world as we seek to make disciples and bring one, two or three, or perhaps even a small home group, into a discipleship relationship. Some of our people are gifted and are being trained in the work of evangelism, and they too share a responsibility in leading new converts to follow Jesus in a life of discipleship. Tabernacle building isn’t done with simply leading the unconverted in praying the sinner’s prayer. We are called to teach, nurture and equip the newly converted until they are using their gifts and are also able to reproduce themselves in those they reach and disciple.

What’s truly remarkable about God’s building his tabernacle is that he did it...

With his plenty

As we see in 35:21ff and 36:4 & 7, the people brought abundant offerings of gold, jewelry and other valuable items. The materials for the tabernacle were an expression of his plenty, “a full or more than adequate amount or supply” (*Webster’s Ninth New Collegiate Dictionary*). God has more than enough for the building of his tabernacle and his church.

God’s plenty comes...

Through grace giving

Something had happened to the hearts of many of these Israelites, who were prompted to give generously. The Apostle Paul writes about this grace giving which characterizes God’s children who have truly experienced God’s grace, his generosity to us through Christ Jesus:

“For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that through his poverty you might become rich” (2 Corinthians 8:9).

When we receive God's unmerited favor, realizing what he has done for us through Christ Jesus, our hearts are stirred with gratitude and filled with joy. Thus we regard our giving as simply a thanksgiving offering, an opportunity to return to God something of what he has given us. We become cheerful givers, the kind God loves (2 Corinthians 9:7), because we see giving as a privilege and an opportunity to receive even more of God's blessing and faithful provision. We realize that God has provided for and even prospered us in order that we might participate in his kingdom work through giving to those who have need and to the causes of the Kingdom. Says a pastor, now college president:

"This (text) 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 (and I might add, including the need for a new heating and sound system!). 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 our help. Yet he gives us an opportunity to participate in his saving work by using our time and 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, 1087).

The more we give the more we become excited about the miraculous law of the harvest that proves we cannot out-give God (2 Corinthians 9:6-11).

There was something contagious about this abundant giving to the work of the tabernacle (Oswalt, *CBC*, 545). Probably the people were sharing with one another the joy and blessings they were receiving from their giving and their friends and family didn't want to miss out on the blessing. This seems to be the same spirit of joyful generosity that pervaded the earliest church and enabled them to share and provide for one another (Acts 4:32-37).

When we give, not under compulsion, or even with an eye on God's material blessings in return (or for a tax break, if we're Americans!), but simply out of gratitude and for the pure joy of giving, we receive a blessing. So, the best way to motivate you to give to IBC Brussels' yearly operations budget and the heating/sound system fund is not to feature the urgent need for adequate heating and a good sound system, or even to support the staff, church programs and our missionaries. Our giving will never be abundant or even adequate unless our hearts are stirred to give out of gratitude to the Lord of the cross and the Lord of the harvest.

As we see in our text (36:4-7), God's plenty is grace giving...

That's more than enough

Our text is the only place in Scripture where God's people were told to stop their giving because they were bringing too much (Griffith Thomas, 105). As Chuck Swindoll says, God had stirred the people's hearts to an amazing level of generosity and "true joy had invaded the camp." He continues:

"Moses had to issue a command: 'No more offerings. Please don't give any more!' How would that come across on a Sunday morning at your church?" asks Swindoll. "Folks, we're not going to take an offering today because you people have unloaded the truck on us for the last two Sundays, so we're going to pass it up today! Do not give any more! Don't get your hopes up!" Swindoll adds. "But the truth is this: When there is such a spirit of hilarity, when genuine joy overflows, people do have to be *stopped* from giving! Because our ability so outstrips the need, we can't keep handling all the funds that would pour into the treasury. What a wonderful change of scenery: 'The people were restrained from bringing any more'" (Swindoll, 202f).

When we read this we're tempted to think this is the "unrealistic ideal of priestly euphoria" or some kind of literary hyperbole; but our difficulty in accepting this superabundance "may well be more a commentary on us than on this ecstatic narrative" (Durham, 477). We've fallen so far short of the biblical ideal that we've grown accustomed to financial shortfalls in kingdom work and skeptical when we read of such an overflow of generosity.

The truth is, the Lord God "owns the cattle on a thousand hills" (Psalm 50:10), and there's no reason, when he leads his people in ministry endeavors and kingdom work, to not expect that he will amply supply every need through his obedient people. The Lord promises to supply every need of ours, not *out of* his riches, but "*according to* his glorious riches in Christ Jesus" (Philippians 4:19). This is true, not only for the individual, but also for the people of God who are involved in his work of tabernacle building.

God's plenty also includes his abundant supply of people, who are chosen, called and gifted to serve the Lord in the building up of his tabernacle. As you know, IBC is a transitional church, and we're forever losing members by transfer from Belgium almost as fast as we welcome newcomers and add members. But lately we're seeing new and significant gains in attendance and in people willing to join with us in membership and full participation. And it's also evident that those of you God is adding come to us with rich experiences in service, strong testimonies of faith, and a diversity of spiritual gifts. It's heartening to see how God is sending us new people with a heart to work and to serve as well as to give. Some of you are expressing a desire, not only to join a discipleship and/or home group, but even to host and/or lead one. There are also financial resources that you bring to us here at IBC and your giving to our budgeted ministries and our heating & sound systems fund raiser will help enable us to receive more than enough.

The truth is, God doesn't need or depend on any one of us or our gifts or giving, but he will use us and give us the joy of participating in his tabernacle building. And we'll discover that those of you he brings to us, with your gifts and also your offerings, are more than enough.

Conclusion:

God is building his tabernacle here at IBC Brussels. He's provided a building, which is symbolic of his presence, his real tabernacle with us. He's building his church as God's people, chosen called and transformed into his "building material," his living stones (1 Peter 2:5).

It's our glorious privilege to be a part of his plan, to be one of his people, and to be used in supplying the plenty of his resources, including our time, spiritual and financial gifts.

It's instructive to note that the statement "everyone who was willing and whose heart moved him" participated in the giving and creating (35:21), which clearly implies there were some who were unwilling. There's not a word of judgment against these unwilling, unmoved spectators, but obviously they missed out on the joy of giving and serving. Perhaps some were tightfisted and in the grips of the love of money, which is the root of all kinds of evil (1 Timothy 6:10). Others may have been fearful of the future and lacked the faith to trust God to bless their giving. Whatever the reason, they missed out on the joy of participation.

One of my challenges as a pastor has always been to somehow convince the people that my encouraging you in faithful giving is motivated by a desire to see God's blessings in your life as well as my desire to see the strengthening of the church's financial position. However my words are received, I have a responsibility to preach and teach the kind of giving that God requires and blesses.

When we come to the end of our lives, I doubt if we'll regret we didn't spend more on ourselves. We're likely to regret, however, if we were unfaithful to give God his tithe and our offerings of gratitude, we'll not be able to give a good account of our stewardship. Participating in God's tabernacle building is the way to lay up for ourselves treasures in heaven (Matthew 6:19), people whose lives are eternally blessed through our serving and giving (Luke 16:9).

God is building his tabernacle here at IBC Brussels and he's calling you and me to join him. This very building is a special place, made special by the presence of his people who have come today as on every Sunday to meet the living God. God has provided the building, but he is at work building his tabernacle, of which you are a vital part.

Thoughts and questions for personal reflection and/or group discussion:

1. What did the tabernacle represent to the Israelites, and why was it important to them?
2. What is the New Testament meaning of the church, in its universal and also its local expression? What is the mission statement of your church (IBC Brussels, or whatever your local church)? On what Scriptures is it based?
3. In what ways is the church to be a safe and comforting place of refuge?
4. How can the church also be a dangerous place?
5. What's the difference between grace giving and compelled, reluctant and even begrudged giving?
6. What is the highest motivation for giving?
7. Can you imagine the congregation having to be told to stop giving, that what has been received is more than enough for the church and its ministries? What could ever produce that kind of abundance?

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