

### 1: Library Resource Finder: Table of Contents for: Exodus

*The Sabbath 12 And the Lord said to Moses, 13 "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you.*

The Lord says, Exod. I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship That God has gifted them. Have you been blessed with talents and abilities? Do you use your gifts to glorify God? Maybe you play an instrument or sing. Maybe you have abilities as a carpenter or an architect. Maybe you are blessed with a talent for cooking. Are you using these things only to benefit yourself? Or are you using them to bless God, His people, and His kingdom? Something to pray about and commit to Him. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. The Sabbath rest was first introduced to the Israelites in regards to the manna. On the 6th day, the Lord supernaturally provided twice as much as they needed. The leaders of the congregation came to Moses and told him about it, and he explained, Exod. Tomorrow is a sabbath observance, a holy sabbath to the LORD Remain every man in his place; let no man go out of his place on the seventh day. At the giving of the Ten Commandments, the sabbath was then solidified into Law: For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. It was not a sign for others to see, but for themselves to be reminded that the Lord had set them apart. However, their translation of that observance usually amounts to you having to go to church on Saturday rather than Sunday. Does this sabbath ordinance apply to the church? The short answer is no. Remember that the Gentiles in the church were having trouble because some of the Jews were insisting that they must observe the Jewish Law. The council at Jerusalem met, and Peter said, Acts Why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? He said, Acts But should we keep it anyway? Hey, if you want to observe the Sabbath or not, that is up to you. Romans 14 says, Rom. Let each man be fully convinced in his own mind. He who observes the day, observes it for the Lord So if you worship and rest on Saturday as the Jews do, God bless you. If you worship and rest on Sunday as the early church did, God bless you. Colossians 2 reiterates this, saying, Col. The Sabbath is one of the things in Exodus that Paul says was a shadow of what was to come - that the substance belongs to Christ. For the one who has entered His rest has himself also rested from his works, as God did from His. Let us therefore be diligent to enter that rest So there will come a day when we enjoy the Sabbath - the time of rest - with God. We will encounter more types of Sabbaths as we continue through the Scriptures. They are what we typically think of as the Ten Commandments, or at least what they were written on. God promised them to Moses a few chapters ago: They were written on both sides, front and back. This is different than we usually see them represented, with the Ten Commandments listed all on one side. It reminds me of the famous "Last Supper" painting, where everyone is on one side of the table, so we can see them all. What an amazing statement. They were matching Moses, miracle-for-miracle, until the plague of gnats. They were unable to duplicate it, and told Pharaoh, Exod. We never hear the magicians speak again - they were silenced. It seems that the finger of God silences His enemies. This holds true for the tablets of the testimony as well. The Law given there silences the enemies of God, making them guilty before Him: Remember that a mob brought an adulterous woman before Jesus. She had been caught in the act. The Law dictated that she must be killed, but Roman law forbade the Jews from inflicting capital punishment. The Pharisees knew that Jesus could not win, no matter which decision He made. What did He do? Jesus stooped down, and with His finger wrote on the ground. But when they persisted in asking Him, He straightened up, and said to them, "He who is without sin among you, let him be the first to throw a stone at her. And when they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst. The finger of God once again silenced the enemies of God.

## 2: Table of contents for Exodus

*31 The Lord said to Moses, 2 "See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, 4 to devise artistic designs, to work in gold, silver, and bronze, 5 in cutting stones for setting, and in.*

Concerning Contributions Exodus And this is the contribution which you are to raise from them: For six days work may be done, but on the seventh day you shall have a holy day, a Sabbath of complete rest to the LORD; whoever does any work on it shall be put to death. You shall not kindle a fire in any of your dwellings on the Sabbath day. Introduction There is a wide-spread attitude among Christians that the Old Testament concept of giving differs from that of the New Testament as day differs from night. This is only partially true. It would be more accurate to think of Old Testament giving as differing from New Testament giving as Old Testament salvation differs from New Testament salvation. While there are distinctions between the old dispensation and the new, so there is continuity. In this account of the generous, free-will offerings of the Israelites, we will seek to identify those points of continuity with the New Testament teaching on giving. In this way we will focus on the application of this text to our own lives. To accomplish this purpose I will begin by characterizing the contributions of the Israelites. We will then briefly compare the giving of the Israelites with that of the Corinthians in the New Testament. Finally, we will seek to apply what we have seen to our own giving in our own day and time. The importance of this portion of Scripture can be discerned from several important factors. First, the importance of this passage can be discerned from its proportions. Note that the commandments pertaining to the construction of the tabernacle Exod. This is approximately the same amount of space devoted to the deliverance of Israel from Egyptian bondage. Thus, the construction of the tabernacle is of great importance in the Book of Exodus, as judged by the space devoted to it. Second, the significance of our passage can be determined on the basis of its position in the book. In a word, the text we are considering that is, chapters is the conclusion to the Book of Exodus. We should no more minimize the importance of this conclusion than we would the conclusion to any book. The events of the entire book are all seen as having their importance in relationship to the goal of the book, that to which the author brings us as the fulfillment of the account and its completion. Third, the significance of this text is evident by its principle theme. The theme of this section is the presence of God in the midst of His people. The final verses of chapter 40 describe the cloud descending to cover the tabernacle and the glory of the LORD filling it. That which Moses valued most highly, for which he petitioned God most ferventlyâ€”the presence of God in the midst of His peopleâ€”is the major theme of our passage. It is for these three reasons, then, that we must conclude that we have come to the high water mark of the Book of Exodus. Let us listen well to the words of this text. Chapters detailed the giving of the Law from atop Mt. Sinai, including the ratification of the Mosaic Covenant. Chapters then contain the design specifications and instructions for the construction of the tabernacle, by which means God will dwell in the midst of His people. In outline form, chapters can be summarized as follows: Contributionsâ€”the offerings of the Israelites for the tabernacle: Constructionâ€”the making of the tabernacle: This message will focus on the contributions of the Israelites, as described in chapter 35 and the first 7 verses of chapter The final two messages will deal with the construction and the consecration of the tabernacle. There is a great deal of similarity between these two accounts, as has been observed. Let me suggest that this repetition is by divine design, and is intended to convey an important truth, a truth worth the repetition. The repetition of chapters and underscores the fact that those things which God had commanded in chapters were carried out to the letter. The lesson to be learned is this: This can be seen in all of the fulfilled prophecies of the Bible. Better yet, we can be assured that those unfulfilled prophecies of the Bible will be fulfilled to the letter. What God says, He will do. That is a lesson well worth a little repetition. In comparing chapters with chapters it is interesting to note that just as the first portion ended with instructions regarding keeping the Sabbath The Sabbath was, of course, the sign of the covenant, and thus a very significant observance. The undertaking of such a project might have seemed so holy that a Sabbath rest could be set aside to work on the construction of the tabernacle. Consider the following characteristics: It is not until later, after the people had

been dismissed, that the people began to bring their offerings to the Lord. A number of modern-day fund-raisers would never think of dismissing a congregation until after they had made a commitment to give a particular sum. They would have pressed the Israelites to make an on the spot commitment. They would have passed out pledge cards to sign, so that the enthusiasm of the moment was not lost. Moses dismissed the people, so that they had time to themselves, apart from outside pressure, to determine what they could and should contribute. This insured the fact that the gifts were indeed voluntarily donated, and not obtained under some kind of emotional or psychological duress. Every indication of our text is that the people gladly gave their gifts so that the tabernacle could be built. The excitement and enthusiasm of the Israelites is evident by the abundance of their gifts. In fact, the text informs us that the gifts exceeded the need, so that Moses was requested by the workers to command the people to stop giving Exod. This is the first time in the history of mankind that I know of that people were told to stop giving because all that was needed was given. Today, there might have been a proposal to enlarge the tabernacle, so that donations would keep coming in. How wonderful it would be, just once, to be told not to give. While all were free to give or not to give, the text strongly suggests that there were few, if any, who refused to have a part in contributing toward the construction of the tabernacle cf. While virtually everyone gave something for the tabernacle, each one gave in accordance with what he or she had to give. And all the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen. And the rulers brought the onyx stones and stones for setting for the ephod and for the breastpiece; and the spice and the oil for the light and for the anointing oil and for the fragrant incense. Those who were wealthy gave what only the wealthy would possessâ€”the finest stones and gems, the most precious oils and fragrances. Those who had lesser means gave what they had. The building of the tabernacle required two essential elements: That is, there must be the raw materials from which the tabernacle and its furnishings were to be constructed. This included gold, silver, precious stones, animal skins, spices and ointments, and fine cloth. Then there must be skilled workers, both men and women, who would fashion these raw materials into objects of beauty. Some of those who gave to the tabernacle gave of their goods, while many others gave of their skilled abilities, to create a place of great beauty and worth. The tabernacle was to be of such quality and craftsmanship that it would befit the God who was to dwell within it cf. Thus, the materials used in building it were the finest that were available cf. So, too, with the craftsmen who were to create the intricate and beautiful works of art within the tabernacle God was given the finest men had to offer, and all of these fine things, whether goods or skills, were God-given in the first place. The Corinthians were given time to think about what they would give, and were not put under any pressure. They were given time to raise their contributions 1 Cor. The Corinthians were encouraged to give only as they themselves had prospered 2 Cor. Comparing the giving of the Israelites in Exodus 35 and 36 with that of the Corinthians, we can safely conclude that with regard to voluntary giving, the principles and practices of both testaments are nearly identical. The majority of Old Testament instances where giving is taught involve mandatory contributions, not voluntary gifts. For example, in Exodus chapter 30 the same term for giving found in Exodus 35 and 36 is found, but in a distinctly mandatory context: This is what everyone who is numbered shall give: Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD. Notice that there are at least two ways in which this contribution differs from that of chapters 35 and 36, in spite of the fact that the same term for giving is used in both passages. First, the contribution is not a voluntary matter, but is compulsory. From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers? But, lest we give them offense, go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater. The Old Testament, then, has at least two different types of giving: Few would dispute this fact, but many seem reluctant to acknowledge that the same two categories of giving are found in the New Testament. Voluntary giving, as we have already seen, can be found in the Corinthian epistles. While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? I believe that in the New Testament, as in the Old, two types of giving are described: Consider the following texts, and see if there is a not a kind of giving taught in the New Testament which is obligatory and binding: Contributing to the needs of the saints â€” Rom. And recognizing the grace that had

## INSTRUCTIONS : BEZALEL AND SABBATH (EXOD. 31:1-18) pdf

been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship that we might go to the Gentiles, and they to the circumcised. They only asked us to remember the poor—the very thing I also was eager to do Gal. Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need Eph.

**3: Craftsmen Bezaleel and Aholiah; the Sabbath Explained - Exodus 31 - Kid's Study Bible**

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Everyone who defiles it must surely be put to death; indeed, if anyone does any work on it, then that person will be cut off from among his people. Prayer Lord, You design our priorities and worship so that we are prioritized to focus on You, Your perfection, and Your desire to perfect us. May I be found humble and teachable. Discuss Why do you suppose the Lord God imposed this rather than trusting the Israelites to make time for Him on their own? Reflect The Israelites had not previously demonstrated much patience, and they had been through years of slavery in a pagan nation. Share When have you struggled with making time for the Lord God? Act I will humbly confess that I have been remiss in making time for the Lord, both on a daily basis and for a special weekly time together with other believers. I will take a hard look at my schedule and make certain that I schedule Him in first. As for this fellow Moses, the man who brought us up from the land of Egypt, we do not know what has become of him! Look what a stiff-necked people they are! Turn from your burning anger, and relent of this evil against your people. The tablets were written on both sides – they were written on the front and on the back. Scripture In Perspective Aaron was challenged by the Israelites to make for them an idol as they believed that Moses may be dead or somehow imprisoned on the mountain and they were frightened. He agreed and asked them to bring the gold from their earrings, much of which was plundered from the Egyptians, and given that there were over a million people there was enough gold for a molten calf. The people chanted that this was their god or gods who brought them out of Egypt and so Aaron built an altar to which they brought peace offerings and then they danced and sang. The Lord God saw what they had done and instructed Moses to leave the mountain as He was contemplating the destruction of the Israelites. The Lord chose His sovereign option of grace over His sovereign right to law and relented from His righteous anger. As Moses descended from the mountain Joshua met him where he had been waiting. As they traveled further down they heard sounds from the valley; Joshua took them to be sounds of war, Moses knew them to be the sounds of a sinful people singing in their corruption. They had been surrounded by pagans and still lacked a clear understanding of God. Discuss How heartsick the Lord God must have been, and Moses as well, for the Israelites to rebel so soon – and for His chosen high priest Aaron to be a party to their idolatry? Reflect The people were confused and frightened and wanted something that they could see and touch rather than a God Who was at a distance from them and generally appeared in frighteningly powerful ways. Share When have you longed for a more visible indication of the presence of God? Act Today I will humbly confess those things that function as idols in my life. They may be money or power, position or title, gifts and talents that I use to bring glory to me rather than to God. They may be celebrities, politicians, sports stars, entertainers, rebels, or pompous religious leaders. They may be habits or hobbies, peccadillos or possessions, temptations or traditions. I will repent of them, turn away from them, and rather partner with the Holy Spirit to keep my eyes upon God-alone. He threw the tablets from his hands and broke them to pieces at the bottom of the mountain. See, my angel will go before you. But on the day that I punish, I will indeed punish them for their sin. But I will not go up among you, for you are a stiff-necked people, and I might destroy you on the way. If I went up among you for a moment, I might destroy you. Now take off your ornaments, that I may know what I should do to you. Prayer Lord, the sin of rebellion is serious; may Your Holy Spirit keep me from such a sin. Scripture In Perspective Moses was angry when he saw what the Israelites, and Aaron, had done and in his anger he smashed the two tablets of the commandments on the rocks. Moses burned the golden calf and ground it to powder, cast it on the water, then required the Israelites to drink it. Aaron, a priest and not a leader, had allowed the people to become drunk and crazed so Moses stood in the middle of the Israelites and summoned all who were faithful to the Lord God to gather near to him – and all of the Levites the priestly tribe did so. Moses would have been calling to the adult males. Moses then instructed the Levites to strap on their swords and to go out into the crazed Israelites and to kill their brother, friend, and neighbor. They killed 3, people. Moses then informed the people that he would then return to the Lord God on the mountain and

seek atonement so that He would not destroy them. Moses appealed to God and even said that if He was to destroy all of the Israelites then he would choose to be destroyed with them. The Lord God replied that He knew who was guilty and that they would be judged on the day of judgment. The NET Cross-Reference goes to David and Bathsheba where God delivered His punishment in the future with the death of their firstborn who was conceived in the terrible sin of adultery and murder. Discuss Aaron spoke rightly when he declared that the Israelites were prone toward evil. Is it clear why God needed to draw a proverbial line in the sand with a people numbering over a million? Did they not need to fear Him and to therefore be repelled by the temptation to worship idols? Reflect How different are we? Anyone seeking the Lord would go out to the tent of meeting that was outside the camp. Then Moses would return to the camp, but his servant, Joshua son of Nun, a young man, did not leave the tent. And see that this nation is your people. Is it not by your going with us, so that we will be distinguished, I and your people, from all the people who are on the face of the earth? Thank You that Your loving grace continues today! Scripture In Perspective Moses set up a tent between the camp and the tabernacle where he served as the intermediary for the people with God. God met with Moses there. Moses appealed to God to renew His presence among the people. So Moses took advantage of the opening for reconciliation that God provided. God agreed but clarified that Moses could only see a shadow of His passing as no man may see God, in his fallen state prior to Heaven, and live. Interact With The Text Consider Moses served as a bridge between a righteously indignant God Whose justice demanded severe punishment but Whose grace tempered that judgment. Discuss Despite their chronic complaining and rebellion the Israelites had transitioned from dependent upon the power of the Egyptians to the power of God. Imagine their fear that out in the wilderness, surrounded by enemies, that the Lord God “their protector - might suddenly abandon them? Reflect God still chooses to send an angel to clear the land of non-Israelite tribes because no matter how the Israelites violated their side of the covenantal agreement God was always faithful to His. Share When have you desperately cried-out to the Lord God, knowing that your sin had created a barrier to your fellowship with the Holy Spirit, repenting of that sin, and seeking reconciliation and restoration of intimacy with God? I will remove from my environment that thing, or those things, that have become tools of rebellion. I will partner with the Holy Spirit to fill the vacuum of what I remove with something edifying. I will do wonders such as have not been done in all the earth, nor in any nation. All the people among whom you live will see the work of the Lord, for it is a fearful thing that I am doing with you. I am going to drive out before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. For seven days you must eat bread made without yeast, as I commanded you; do this at the appointed time of the month Abib, for in the month Abib you came out of Egypt. You must redeem all the firstborn of your sons. He wrote on the tablets the words of the covenant, the ten commandments. The Radiant Face of Moses Then he would come out and tell the Israelites what he had been commanded. Anyone who does work on it will be put to death. Scripture In Perspective The Lord God instructed Moses to cut new tablets of stone for Him to etch with the commandments to replace those Moses had smashed. He then not only agreed to renew His covenant with the Israelites but prophesied greater miracles. He repeated the terms of the covenant and the words of the commandments were recorded on the replacement set of tablets. Moses remained with God for 40 days and nights and was completely sustained by God as he did not take food or water. Moses came down from the mountain and the glow on his face, from nearness to the Lord God frightened the people, but they drew near when he called them and he shared what God had said. It may be helpful to think of the Sabbath rest as resting from the world and in the Lord God. The people were not to be immobile on the Sabbath; they did not rest from eating or drinking, walking or talking, breathing or loving, healing or helping “all activities that may have been used in their day-to-day worldly work “it was that during the Sabbath rest all things were intentionally focused on God and all things that were a distraction from that were forbidden. A fire in the fireplace or oven was not a problem on the Sabbath but kindling one anew was “because the process of kindling was too distracting “people were expected to be prepared for the Sabbath so that such activities were unnecessary. The fire should have been tended in such a manner prior to the Sabbath that it may need to be fed but not newly kindled. Given the change of weather and the poorly insulated Bedouin-like portable homes of the Israelites there would be times when they would need heat against the cold potentially below

freezing during Winter nights in the desert. It was important that the Israelites plan for the Sabbath so they were not engaging in forbidden activities on that day. They had already been taught this by the Lord God in the gathering of Manna " since He had provided that for several months in double-portion on Friday to be gathered for both Friday and Saturday. Discuss How else could the sovereign God of Creation and beyond identify Himself except in reference to Himself? Would treatment of injuries or the ill, birthing of a baby, defending the nation from attack, managing a disaster such as a flood, or other activity be suspended on the Sabbath? Reflect Moses surrendered himself utterly to God, relying upon Him for sustenance without food or water. David and his men picked grain and ate it on the Sabbath and Jesus referred to that when He was challenged by the religious authorities for healing on the Sabbath. Clearly the intent of the Sabbath rest is not immobility but rather a highly-intentional and minimally-distracted emphasis upon what the Lord God specified for the days activities. When have you observed the people of God responding to a need in such an overwhelming manner that they had to be asked to cease? Act Today I will share and celebrate with a fellow believer the way s that God has expressed His character in my life. I will prayerfully review my daily and weekly schedule for regular times apart with God, as well as a weekly time apart with God gathered-together with believers. I will also prayerfully seek opportunities to being the resources and talents God has given me to bless fellow believers. Let everyone who has a willing heart bring an offering to the Lord: They brought brooches, earrings, rings and ornaments, all kinds of gold jewelry, and everyone came who waved a wave offering of gold to the Lord. They are craftsmen in all the work and artistic designers.

**4: Exo 31 | NIV | STEP | Then the Lord said to Moses,**

*Exodus 31 New International Version (NIV) Bezalel and Oholiab. 31 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.*

Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. We ask that You again would teach us from it. We thank You for these intricate details that remind us of how much You care about Your worship. And we pray that You would teach us new covenant truths from these old covenant scriptures. Remember that Moses is right where he was, when we left him, when the narrative ended in Exodus. And everybody else is down in the plain waiting for him to come back. And among all the things that God said to him, we have recorded for us not only those laws from Exodus 20 - Exodus 23, but, we have these commands about the tabernacle from Exodus 25. And we find here that God is not satisfied with simply saying how the tabernacle ought to be built; He is concerned that the right chosen craftsman will be appointed to the work. God is in control of this entire operation. He is at source. He is the architect. He is the designer. And as the chief architect he will choose the construction managers and the craftsman who will bring about the implementation of this building of the tabernacle. And there are 2 or 3 things I want you to see in the passage before us tonight. And you see that in verses 1. Where we see that God is not only commanded the building of the tabernacle but he is called and equipped the builders of the tabernacle. We learn something here about election, God choosing us and setting His heart on us. And we learn something of the presence of God. We see here the vocation, election, equipping and presence of God. Look with me first then in verses 1. I want you to note, first of all, the connection between creation and the tabernacle. Let me just point out a few examples of the connections. One is, notice the role of the Spirit in creation and at the tabernacle. Derek has already hinted at that this very morning, when he was telling you about the Spirit over shadowing Mary. He pointed you back to, what? Genesis chapter 1, verse 2, which speaks of the Spirit, hovering or brooding over this formless void, over the waters, before God began His creative activity. Well there is linkage between that work and the tabernacle. Look at Exodus 31, verse 3. In fact, we see here that the tabernacle is something like a mini representation of the universe that God has made. God orders all its design, all its components, and brings it into being through His own instrumentality just like He does the grand cosmos and universe, which is recorded as being brought into being in Genesis 1 and 2. And that theme of the Spirit in creating the tabernacle of God does not end at Exodus. In Exodus 40 verse 34, God Himself does what? He covers the tabernacle. The Shekinah Glory of God comes down and covers the tabernacle so much that Moses cannot enter in. But, God is still not done with this theme of the Spirit. Not only do you have passages like Luke 1: But you have passages like Acts 2: The Spirit is poured out. And in Revelation. Have you noticed yet that there are seven divine speeches from Exodus 25. Exodus 31? And those divine speeches correspond to, yes you guessed it, the seven days of creation. And both accounts end with the discussion of the Sabbath. The last section of the tabernacle instructions from verses 12. 17 of Exodus chapter 31 is about the Sabbath. And so we see again a connection between the Spirit in creation and the tabernacle and between creation and tabernacle in general. And finally, Exodus 31 itself ends on a note of harmony and rest and preparedness. It is a paradise theme. And so in all these ways we see a connection between creation and the tabernacle. The tabernacle is a little mini universe created by God to remind us of something greater and something larger. Now look at verses 2 and 3, because here we have some interesting language. God Himself is making a choice for a particular purpose of this craftsman, Bezalel. Now, think with me very briefly about the meaning of the names of these men. Bezalel, Uri and Oholiab. Bezalel means in the shadow of God. That is, under the protection of God. The tabernacle was going to dwell mostly where? The tabernacle was covered with multiple layers so that it would be the one place in a hot desert that was shaded, dark, covered and this man who is given the job of crafting it, is named appropriately in the shadow of God, under the protection of God. Uri is probably short for Uriah or Urell, which means God or Yahweh is my

light. And again we see the appropriateness to this. A place where they can meet with him safely. In verses 7-11, we have a summary of the tabernacle and its furnishings. The ark of the covenant, which will house the two tablets that symbolize the covenant between God and Israel is described there as well. Now the New Testament, especially in the book of Hebrews in chapters 9 and 8, makes it clear that the old covenant tabernacle is made with hands, but that Christ did not enter into a tabernacle made with human hands, but into a heavenly one. Both John and Paul will emphasize that we are the tabernacle or temple, the living temple that God is building. He brings it into being. He is the source of its design. He is the source of its completion and so also is He the source of bringing into being His living temple the church. And we often feel like the Lord is having to work more in spite of us, rather than through us. Just as God built His tabernacle, so, also He builds His church. He calls the people to build it. He chooses the people to build it. He equips the people to build it. And He draws near to them in this tabernacle. And He does the same with His new covenant people. He calls the people. He chooses the people. He equips the people. He draws near to the people, who become His living temple, His tabernacle. The Sabbath is to serve as the pledge and outward marker of the covenant relationship between God and Israel. Here we see an emphasis, a final emphasis on the Sabbath day. The Sabbath is reiterated here. And we learn in verses 12-17, that the Sabbath is to serve as the pledge and the outward marker of the covenant relationship that exists between God and Israel. The Sabbath is emphasized in various ways in this passage. Even the tabernacle does not take precedence over the Sabbath. Look at some of the ways that the Sabbath is emphasized in this passage. First of all, the concluding section, the climatic section, the final section of the tabernacle instructions is devoted to what? When we come back to the tabernacle after the golden calf incident in Exodus 32-34, we get to Exodus 35, and guess what we start out with? We start out with the Sabbath. And this shows again the centrality and the importance of the Sabbath. And the Sabbath is sacred time appointed by God for His worship. Moses is showing us here in Exodus 31 that sacred time takes priority over sacred space. In verse 17, in Exodus 31, we see the Sabbath connected with creation, just like Moses does in Exodus. He connects the Sabbath to the liberation and the redemption of the Exodus in Deuteronomy. And there too, we see the concept of sacred time, the divine Sabbath. There are probably 10 or 12 discreet components describing the observance of the Sabbath in those passages. But notice 3 times, Moses emphasized in verses 13, 14 and 16, observe the Sabbath. Now, let me just make a couple of observations about it. First of all, notice in verses 14 and 15 that the death penalty is to be given in Israel for those who profane the Sabbath. That is, as those who treat it as it is not different, as it is not Holy. And Numbers chapter

### 5: Exodus Chapter 31 - NKJV

*Exodus "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant." On whom the Sabbath of the seventh day was only enjoined, as well as that of the seventh and of the fiftieth years, being all ceremonial and shadowy.*

Instructions for Making the Miskan: The literary structure is composed of six sections which will be considered individually. This section includes three introductory statements: YHWH speaks to Moses. These are followed by six topical elements: The concern of this passage is the design of the dwelling place: The name for the physical structure described here is exclusively miskan. Here first appears a connection between the idea of "construction" and the term miskan. This next section deals with how the Dwelling Place is to be used. These verses mark the transition from a "construction" context to a "function" context: These are clearly two different types of activities. Command to bring oil, Exod. In this passage come the commands to gather the priests. A consideration of six more topical elements follows: Each topical element further includes the Command to make it, and an Explanation of its function within the cult. The literary structure of this section is similar to that of Exod. The Ephod was to act as a memorial. The Turban and plate enabled Aaron to bear the guilt of the sacred gifts. The Tunic and small garments were to bring the priests "dignity and honor." The Undergarments were to be worn by the priesthood as they ministered so that they would not "incur guilt and die." The subject matter clearly concerns the cultic function of the topical elements, rather than simply manufacturing instructions. What is particularly interesting, from the perspective of analyzing the literary structure of Exod., is that a comparison of Exod. Two preliminary instructions, consecrating and make holy the priests. Dressing the priests. Once again, six elements are introduced with commands to "make" and "bring" although in inverted order from that in the preceding sections. This section is another short transitional passage, similar to Exod. Two commands to "make," Exod. Hence, we find the same basic elements in both this transitional section Exod.

**6: Â» Oholiab Carpe Scriptura**

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Exodus Chapter 31 Verses For those who are willing, the Lord can and will use every gift He provides His servants as a means to worship Him. In verses , God identified two men by name as specially chosen and divinely endowed with ability, or Spirit-filled, to make all He had revealed to Moses. None of the craftsmen were left untouched by divinely bestowed understanding in the intricacy of their work. They were to make all that is prescribed in Exodus chapters. And what should be the furniture of it, who should minister in it, and what clothes they should wear. He acquaints him that He had provided artificers for this service. Which would prevent doubts and objections that might rise up in the mind of Moses, how and by whom all this should be done. Since the children of Israel had not been brought up, nor used to any curious work in Egypt, out of which they were but just come. He thus calls only those whom He appoints to some great work, as Moses Exodus 3: When God calls anyone "by name", it is to take over a godly task. God Himself had called a man named Bezaleel to work for Him. This was the first mention of this man in the Bible. He was an unknown. Moses or Aaron might never have gone out and searched him out to do this job. He had no background or recommendations. Bezaleel seemed to drop in out of nowhere to do this job for God. His only claim to fame up until now was that he was the grandson of Hur, who stayed the arm of Moses to help with the battle. You see, God does not always choose someone who the world thinks might do a good job to do work for Him. God chooses whom He will and that was certainly the case here. To gain wisdom means to develop the ability to live life skillfully and produce something of quality. This is the use here and in Exodus. God had filled Bezaleel with the knowledge and the Spirit of God which it would take to do this job. It seems as though God not only gave him the knowledge, but the skill as well. But the Spirit who gave the apostles utterance in divers tongues, miraculously gave Bezaleel and Aholiab the skill that was wanting. The honor which comes from God, is always attended with a work to be done; to be employed for God is high honor. Those whom God calls to any service, he will find or make fit for it. The Lord gives different gifts to different persons. Let each do his proper work, diligently remembering that whatever wisdom any one possesses, the Lord put it in the heart, to do his commandments. All of the details for this magnificent tabernacle would have to be indelibly imprinted in his mind. There was no way he could get all of these details accurate unless it was in his mind. God had miraculously prepared him. Rather in cutting of timber, as the same word is rendered in the beginning of the verse. For we do not read of any carved work about the tabernacle. You may be assured that if God calls you to do a job for Him, He will give you whatever you need to finish the job with. He filled him with everything he needed to get the job done. From which it might be supposed that, like Bezaleel, he cultivated various branches of art. In the original, however, nothing is said of engraving, and the true meaning seems to be that Aholiab had the charge of the textile fabrics needed for the sanctuary. And directed both the weaving and the embroidery, but did not intermeddle in other matters see note on Exodus. The tribe of Dan is among the most undistinguished; but it produced two great artists. We see that God had given Bezaleel a helper. These two, Bezaleel and Aholiab, would supervise all the work. Bezaleel would be over all and Aholiab would be his helper. These men both had natural ability to do this job, which was a gift from God. We see in these previous verses that God had given them even more wisdom and natural ability than they had before. By the power of the Spirit of God teaching them and anointing from the inside with the power of the Spirit to carry out this job that God had given them. As I said before, if God calls you to do a job, He will equip you supernaturally to do it. Except that the tabernacle itself is placed first, and the altar of incense mentioned in its natural position, together with the table of shewbread and the golden candlestick Exodus. We see in verses , detailed explanations of all the things they were to make. It is interesting to me, that he was to construct it the way a person does a house. He was to build the outside first, so that strange eyes would not be allowed to look at the sacred items. As I mentioned before, it was very unusual for a person to be skilled in the working of so many different materials. This certainly had to be God moving upon Bezaleel to give him all of

this knowledge. Its furniture were its lamps, tongs, and snuff dishes Exodus For the priests to wash their hands and feet at Exodus And so might with propriety be so called, and what they were the following words explain. As Aben Ezra observes when the Israelites journeyed in the wilderness see Num. The breastplate, ephod, and robe, the brodered coat, mitre, and girdle Exodus He did not tell Moses to go and find someone capable. God went and called them to this job. The basic idea of Sabbath is not worship but rest from work see note on He repeats the law of the Sabbath, and puts in mind of the time of worship: But they must not think that the nature of the work, and the haste that was required, would justify them in working at it on Sabbath days. The thing signified by the Sabbath is that rest in glory which remains for the people of God. Therefore the moral obligation of the Sabbath must continue, till time is swallowed up in eternity. This other message about the building of the tabernacle and the outer court enclosure was not given to the people, themselves. This was not something they needed to know, so God did not tell them. Here we see something that was very important to them. In fact, it was a life and death matter. This was not an option. They had to do this if they were to live. God had given signs to their ancestors. One of the signs had been the rainbow in the sky which promised that God would never destroy the world again with water. Circumcision of their males had also, been a sign to the rest of the world that they were a separated people. The Sabbath breaker now threw himself out of covenant with God, and not only so, but did what in him lay to throw the whole people out of covenant. His guilt was therefore great, and the assignment to it of the death penalty is in no way surprising. Rather, it is in accordance with the general spirit of the code see Exodus When the occasion arose, there was no hesitation in carrying the law out Num. Or, separated, set apart from. This was a very little thing for God to ask in return. Even this was for their own good. A person can work much better, if he will take one day in seven to rest his body. The body and the mind function better if you rest occasionally. God said one day in seven and I do not dispute that. Rather, a Sabbath of rest, or a complete rest. The repetition "Sabbath" gives an idea of completeness. God made heaven and earth in six days and on the seventh day rested. He was showing us a formula that would work. This set aside time was so important to God, that those who broke this sabbath were put to death. So long as the Mosaic dispensation lasted, and their civil government and church state continued, even until the Messiah came, when all those Jewish shadows, rites, and ceremonies, fled away and disappeared. Just in the same sense as circumcision was Gen. Both that depends upon this among other duties, and upon this in an eminent degree. Not as if he had been weary with working, which surely he could not be with speaking a few words, nor can God be weary with anything Isa. But it notes the pleasure or delight God took in reflecting upon his works, beholding that everything he had made was very good Gen. This was saying, be like your Father in heaven. Use Him as your example. Then He said, how will the other people know that you belong to Me? He told them, we have made an agreement and I will keep my part of this agreement, but you must keep your agreement as well. As we said, besides fulfilling their agreement with God in this, it would also refresh their bodies and minds.

### 7: Structure Exod Hendrix

*Exodus 31 Oholiab and Bezalel. 1 Then the LORD spoke to Moses, saying: 2 a "See, I have called by name Bezalel the b son of Uri, the son of Hur, of the tribe of Judah. 3 "And I have c filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, 4 "to design artistic works, to work in gold, in silver, in bronze, 5 "in cutting jewels for setting.*

They will make all these things just as I have commanded you. This chapter would have been the bridge to the building of the sanctuary if it were not for the idolatrous interlude. God called individuals and prepared them by his Spirit to be skilled to do the work for the tabernacle. If this were the substance of an exposition, it would clearly be a message on gifted people doing the work "close to the spiritual lesson of Ephesians 4. There would be two levels of meaning: See the expression with Cyrus in Isa It usually is said of someone with exceptional power or ability. The infinitive emphasizes that Bezalel will be able to design or plan works that are artistic or skillful. He will think thoughts or devise the plans, and then he will execute them in silver or stone or whatever other material he uses. The placement of this section here, however, should come as no surprise. After the instructions and preparation for work, a Sabbath day when work could not be done had to be legislated. Jacob, following some of the earlier treatments, suggests that these are specific rules given for the duration of the building of the sanctuary Exodus, The Sabbath day is a day of complete cessation; no labor or work could be done. This form serves as the subject of the sentence. The second noun, the modifying genitive, is an abstract noun. The repetition provides the superlative idea that complete rest is the order of the day. Elsewhere the verb is used of people and animals. The anthropomorphism is clearly intended to teach people to stop and refresh themselves physically, spiritually, and emotionally on this day of rest. So here too the commandments given to Moses on stone tablets came from God. It too is a bold anthropomorphism; to attribute such a material action to Yahweh would have been thought provoking to say the least. Since no one writes with one finger, the expression simply says that the Law came directly from God.

### 8: Exodus Then the LORD said to Moses,

*1 Then the Lord spoke to Moses, saying: 2 # Ex. " "See, I have called by name Bezalel the # 1 Chr. son of Uri, the son of Hur, of the tribe of Judah.*

### 9: Concerning Contributions (Exodus )

*15 For six days work is to be done, but the seventh day is a day of sabbath rest, holy to the LORD. Whoever does any work on the Sabbath day is to be put to death. Whoever does any work on the Sabbath day is to be put to death.*

## INSTRUCTIONS : BEZALEL AND SABBATH (EXOD. 31:1-18) pdf

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