

**[072617-4] The Exodus Series, 31, vss 1-18, Bezaleel Called, Sabbath-breaking Punishment, and the Two Tables Received – Craig Thurman**

Three divisions of this chapter are: the LORD calls and fills a man, and men to be able to do His work; the institution of capital punishment for violating the seventh-day Sabbath; and the giving of the two tables of stone into Moses' hands.

**Chapter 31**

**1 ¶ And the LORD spake unto Moses, saying,**

**2 See, I have called by name Bezaleel the son of Uri,**  
in the shadow of the Almighty

see, רָאָה, imper. sing. masc. of רָאָה, ra-ah, to see, consider, look, regard.

Bezaleel, בְּצַלְאֵל; w/prefixed preposition בְּ, in and suffixed noun אֵל, God; the root verb לָצַל, to be shadowing, to be dark; and צֶלַל, masc. noun a shadow; so together the name Bezaleel, **In the shadow of the Almighty**; the idea of protection is derived from Nu.14.9, *their defense is departed*; Ps.17.8, *hide me under the shadow of thy wings*; **Ps. 121.5, the LORD is thy shade.**

*Young's Analytical Concordance, Gesenius' Hebrew-Chaldee Lexicon, have the protection of God.*

*Peloubet's Dictionary and Cruden's Corcordance, in the shadow of God.*

*Brown-Driver-Briggs English Lexicon, in the shadow (protection) of El*

*son of Uri, בְּנֵי-אוּרִי, son of light; light is אֹר; Urim is אֹרִים, lights; and the Father is called the Father of lights. (Ja.1.17)*

*'Uri, which signifies, my light,' John Gill's Exposition of the Old and New Testaments, vol.1, p.505*

God called Moses and Aaron. He called forward the Aaronic priesthood. And he called a man named Bezaleel. Every calling is to service.

***the son of Hur, of the tribe of Judah:***

*Hur, חֹר, chur, tss. whit, hole, young men,; and adj. white; in Plural it is nobles; Gill and others say, freedom, liberty.*

Hur has been mentioned twice, and both times he was with Aaron. First he is with Moses and Aaron in the conflict against the Amalekites.

*Ex.17.10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and **Hur** went up to the top of the hill.*

*11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.*

*12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and **Hur** stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.*

*13 And Joshua discomfited Amalek and his people with the edge of the sword.*

And then he, with Aaron, has been left to assist the elders in any matters that might be brought to them needing resolution.

*Ex 24:14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.*

It appears that both the elders and Aaron had kept the sin of the calf from Hur in chapter 32.

So, we know that Bezaleel is the son of a faithful man in Israel.

***3 And I have filled him with the spirit of God, in wisdom, and in understanding,***

discretion  
an ability to *parse*

*wisdom*, fem. noun, חֹכְמָה, *chok-mah*; KJV, rarely translated other than with the English word *wisdom*; so *to be skillful, at wit's end, and wisely*.

*understanding*, fem. noun, תְּבוּנָה, *t<sup>e</sup>-bu-nah*; KJV, *understanding, skillfulness, wisdom and discretion*; the verb is בִּיַן, *bēn*, to *understand, perceive, consider*.

***and in knowledge, and in all manner of workmanship,***

*filled*, Piel (intensive active) fut. of מָלֵא, KJV *fill, furnish* (Is.65.11).

*workmanship*, fem noun, מְלָאכָה, *m<sup>e</sup>-la-kah*; KJV, *work, workmanship, business, occupation, (craft)*.

Spirit is not capitalized here but I think the meaning is the same. This man received his wisdom, understanding, knowledge and the ability to craft those things which were related to the work of God from the LORD.

***4 To devise cunning works,***

*to devise cunning works*, לְחַשֵּׁב מִחֲשָׁבֹת, to root verb is חָשַׁב, *cha-shav*; KJV, *to think, devise, purpose, imagine, conceive*; so to be able to *think a scheme*;

Keil & Delitzsch, Pentateuch, p.463, 'to think out inventions.'

Bezaleel, like all of the Israelites, was common folk: keeper of the herds while living in Egypt. And he, like them, was forced to work in brick. Bezaleel's naturally was incapable to do this work. But he received a bestowment of the gifts necessary to fulfil the work of God.

As we might recall in earlier lessons, the means describing *how* certain things were accomplished in the tabernacle construction are a mystery. How was the gold *overlaid* to the shittim wood? How were the horns made or attached to the corners of some of the furniture? Or, how were the rings attached. How were the sockets formed and the boards stabilized in the walls. How was the brass grate placed in the brazen altar? Anyone of us which thought to take up the project of making a scaled model of the tabernacle soon realizes these things that were unrevealed. And Bezaleel knew how to resolve these mysteries because of the Spirit of God which imparted such knowledge to him.

***to work in gold, and in silver, and in brass,***

תִּשְׁחַבּוּ

**5      *And in cutting of                      stones, to set them,***  
 same as *and in carving of* (below)

תִּשְׁחַבּוּ

עֵץ

***and in carving of                      timber,***  
 same as *and in cutting* (above)    trees, wood

*and carving in*, וּבַחֲרֹשֶׁת, *vu-bach-ro-sheth*; a fem. sing. noun with, *and*, and בַּ, *in*, of חַרְשֵׁת, *cha-ro-sheth*; KJV, ***cutting stones*** (v.5; 35.33), ***carving wood*** (v.5; 35.33); the verb, חָרַשׁ, is often with reference to *plowing*; the masc. noun, חָרָשׁ, *cha-rash*, *worker* in stone or wood, a *carpenter* or craftsman.

לְעֵשׂוֹת בְּכָל־מְלָאכָה

***to work in all manner of workmanship.***  
 to do in all [the] work.

With all of these things he knew what to do. He was a master craftman.

**6 *And I, behold, I have given with him Aholiab,***

*Aholiab*, אֹהֵלִיאָב, meaning *tent of [the] father*;

*Young's Concordance, a father's tent.*

*Crudens Concordance, the tent or tabernacle of the father.*

***the son of Ahisamach, of the tribe of Dan:***

The tribe of Dan is the tribe of judgment. Dan means judgment. *God has judged me ... Ge.30.6*

***and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;***

Not only have I called and filled Bezaleel for the work, but I have filled others to help him. There will be a compliment of men to help in the work. What the LORD had given to them will harmonize with what He has given to Bezaleel. Men of the same Spirit will be of the same mind. They will be able to contribute and cooperate together, and the work will go forward.

אֹהֶל

***7 The <sup>1</sup>tabernacle of the congregation,  
tent***

Probably referring to the exterior covering.

***and the <sup>2</sup>ark of the testimony, and the <sup>3</sup>mercy seat that is thereupon, and all the <sup>4</sup>furniture of the tabernacle*** (the pillars, sockets, boards, hooks, chapters, fillets, and perhaps the golden censer),

***8 And the <sup>5</sup>table and his furniture*** (dishes, spoons, bowls, covers), ***and the <sup>6</sup>pure candlestick with all his furniture*** (tongs & snuffdishes), ***and the <sup>7</sup>altar of incense,***

***9 And the <sup>8</sup>altar of burnt offering with all his furniture*** (pans, basons, shovels, fleshhooks, & firepans), ***and the <sup>9</sup>laver and his foot,***

***10 And the <sup>10</sup>cloths of service,***

Probably referring to the inner coverings, veil, door, gate, and court curtains, and materials to cover all of the inner furniture when Israel would move to another camp.

**and the <sup>11</sup>holy garments for Aaron the priest, and the <sup>12</sup>garments of his sons, to minister in the priest's office,  
11 And the <sup>13</sup>anointing oil, and <sup>14</sup>sweet incense for the holy place: according to all that I have commanded thee shall they do.**

Fourteen different parts are mentioned with relation to the tabernacle; its tent, boards, pillars, sockets, hooks, fillets, hangings, furniture, garments, oil and incense totals fourteen. Fourteen is the number for salvation.

All that these men did under the direction of the Holy Spirit of God by being a part of rearing up the tent in the wilderness exalted Christ among His people, and among the nations of the earth. The Spirit of God empowers His people to be witnesses of Jesus Christ.

*Ac 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

**12 ¶ And the LORD spake unto Moses, saying,  
13 Speak thou also unto the children of Israel,**

The LORD directs Moses to address the whole nation, not only the priesthood.

**saying, Verily my sabbaths ye shall keep:**

*Sabbaths, אֶת־שַׁבְּתוֹתַי, eth-shab-tho-thay; eth for the object; plural noun w/1ps. suff.*

This is in reference to the many succeeding seventh-day, Saturday Sabbaths which they shall begin to observe. This observance runs from our Friday evening to Saturday evening. Remember that the biblical accounting of days is from the evening to the morning. (Ge.1.5 begins this pattern)

**for it is a sign between me and you throughout your generations;**

Four times the LORD mentions the Sabbath as a sign to Israel. (cf. 31.17, Ez.20.12, 20) Never is the Sabbath shown to be given to any other nation but Israel. The Gentiles never had a Sabbath commandment. It is the 4<sup>th</sup> commandment of the Law of God given to Israel. It has no place in the nations and certainly no place in the churches of our Lord Jesus Christ.

‘... which other nations of the world did not observe ...

...

[I]f this law had been given to all nations, it could not have been a distinguishing sign of them from others; nor could it be known hereby that God had separated them to himself above all people ...’  
*John Gill’s Expositon of the Old & New Testaments, vol.1, p.507.*

On Sermon Audio there is posted under the .edocs page a very brief article entitled, The Christian Sabbath. This might help steer the saints of God away from error. i.e. circumcision, dietary restrictions, and all Sabbath observances. Christians don’t need the 10 Commandments to tell them that murder, covetousness, and adultery are sin. The law that God imposed upon the human heart magnifies sin in the unregenerate.

*Ro.2.14 For when the Gentiles, **which have not the law**, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew **the work of the law written in their hearts**, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

*1Ti 1:9 Knowing this, that **the law is not made** for a righteous man, but **for the lawless and disobedient**, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

*10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;*

*11 According to the glorious gospel of the blessed God, which was committed to my trust.*

The law of Christ, the love of God communicates this and more most perfectly. Whatsoever is not of faith is sin. Sin in the heart is sin against God.

***that ye may know that I am the LORD that doth sanctify you.***

The fact that the LORD gives to Israel, the seventh-day, Saturday Sabbath sanctifies them from the nations of the earth. This is proof that the Lord did not give the nations a Sabbath law.

**14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death:**

*shall surely be put to death* by the civil authorities. The implementation of the death penalty was always given to the civil authorities.

*Ge.9.5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.*

*6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

*De 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*

***for whosoever doeth any work therein, that soul shall be cut off from among his people.***

*that soul shall be cut off from among his people* by the LORD and by the people.

**15 Six days may work be done; but in the seventh is the sabbath of rest,**

*Sabbath of rest, שַׁבַּת שְׁבֻתוֹן, shab-bath shab-ba-thon, is found six times and always tss. Sabbath of rest. (rest of the holy sabbath, Ex.16.23)*

***holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.***

In Nu.15.32-36 there is a man found violating the Sabbath day of the LORD. It is very likely that he forgot this commandment. (Nu.15.37-41, the implementation of fringes with ribbons of blue in the borders of their garments suggests a reminder of the Sabbath law) Now the Israelites didn't have the O.T. in the form as we now have our Old and New Testaments in a book form called a Bible. The danger of not keeping familiar with the Word of God is that we forget the commandments of Christ.

**16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.**

*perpetual*, עולם, [g]o-lam, masc. sing. noun; KJV, *for ever, of old, perpetual, everlasting ever, at any time, lasting, in old time, ever more, always*.

בְּרִית עוֹלָם, b<sup>e</sup>-rith [g]o-lam is translated as *everlasting covenant* (Ge.9.16; Lev.24.8; 1Chr.16.17; Is.24.5; 55.3; Jer.32.40; Ez.16.60; 37.26); *perpetual covenant* (Ex.31.16; Jer.50.5); *covenant for ever* (Ps.105.8).

The Sabbath for Israel continues into the millennium:

*Isa 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.*

**17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.**

*and was refreshed*, וַיִּנְפֹשׁ, yin-na-phash, Niphal (simple passive), fut. 3ps. masc. of נָפַשׁ, na-phash; only three times is this verb found in the O.T. and always in Niphal future (Ex.23.12, *may be refreshed* (see below); 31.17, *and was refreshed*; 2Sa.16.14, *and refreshed themselves*); the noun, נֶפֶשׁ, ne-phesh, is often tss. *soul* or *life*.

*Barnes' Notes, 'Literally, he took breath.'*

The Sabbath is a sign to Israel that the LORD created the heavens and the earth in six days and then rested from creating on the seventh day. This is something that the nations of the earth have always rejected by inserting their own petty, little, evolutionary schemes.

*and was refreshed* seems to mean that He was **preparing** for another work.

*Ex 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, **may be refreshed**.*

Notice here a preparatory tone for Moses ascent into the mount:  
*Ex.24.16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: **and the seventh day he called** unto Moses out of the midst of the cloud.*

The LORD ceased creating and now enter into the preservation or maintenance of that which He has created.

***18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.***

So Moses was 40 days and forty nights in the mount Sinai. He has now in hand the two tables of stone on which are written God's holy law.

*Ex 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.*

*13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.*

*14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.*

*15 And Moses went up into the mount, and a cloud covered the mount.*

*16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.*

*17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.*

*18 And Moses went into the midst of the cloud, and gat him up into the mount: and **Moses was in the mount forty days and forty nights.***

The Law of God that was verbalized in Ten Commandments in Exodus chapter 20 is written by God upon two tables of stone. God's inscribing His law on these two tables of stone represents two things.

1. That every heart has the knowledge of right and wrong before God.

*Ro.2.12 For as many as have sinned without law shall also perish without law and as many as have sinned in the law shall be judged by the law;*

*13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.*

*14 For when the Gentiles, which have not the law, do by nature the things contained in the law (or, of the law), these, having not the law, are a law unto themselves:*

*15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

2. That the heart without Christ is hard and opposed to the law of God.

*Ro 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

The next chapters, 32-34, Moses comes down from the mount, sees the rebellion, breaks the two tables of stone, comes back into the mount and inscribes with his own hand those same Words, and then comes down the second time with a glorious appearance on his face. Chapter 35 begins the construction of the tabernacle.