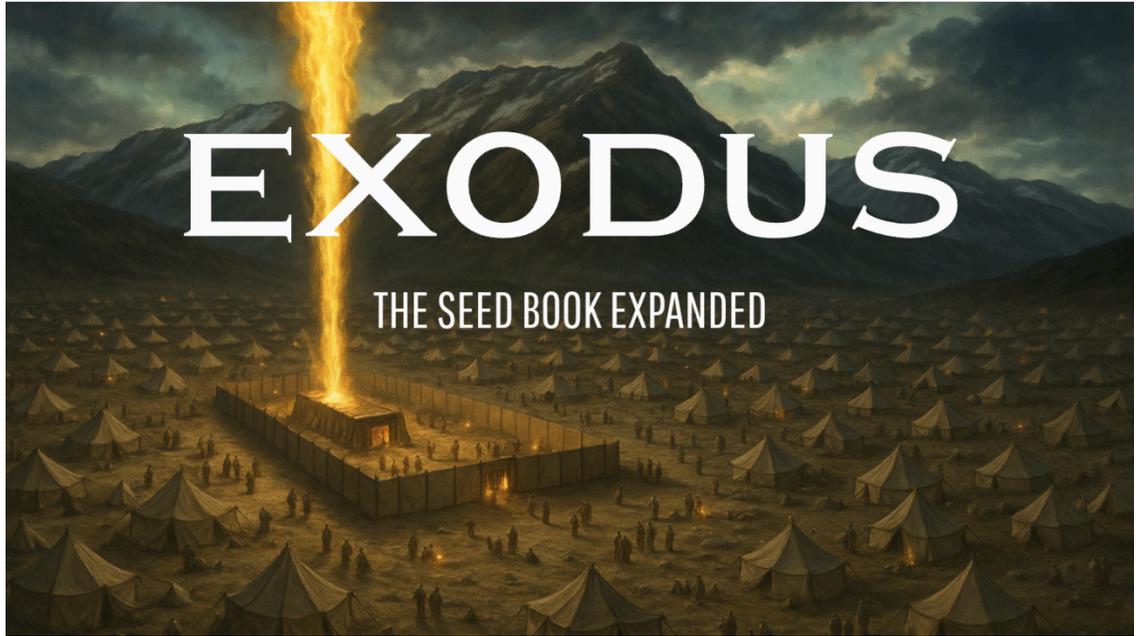


Exodus 31 (TAC)

Thursday, September 11, 2025
3:38 PM



Good Evening Arising Church,

We are well into our studies of the Tabernacle. Each week, the revelations from this Divine structure are blessing our community and deepening our understanding not only of the Tanakh but also of Messiah himself. Tonight's teaching will be unique in many ways. When fully grasped, the contents of this chapter and the way we engage with it will impact you and your generations for years to come. Tonight's chapter marks a transition for Moses & the Israelites. Adonai will conclude his instructions to Moses during his first 40-day stint atop Mount Sinai and will end them in a way that is very interesting & will be deeply impactful by the end of our time together tonight. For 10 weeks now, we have been up on the mountain with Moses as he receives Torah from Adonai himself. We've learned a lot these last 10 weeks that have been aiming us to this point in the text. Last week in Exodus 30, we learned about the holy anointing oil that would be applied to both the priests and the articles of the tabernacle to set them apart for God's use. Exodus 29 showed us how Aaron and his sons were to be consecrated for service in the sanctuary.

Exodus 25 starts with the contributions for building the tabernacle, and from chapter 25 to 28, Israel received instructions for the tabernacle structure, the table for bread, the ark, the golden Lampstand, the bronze altar, the outer court, Oil for the lamp, and the priest's garments. In chapters 21-24, we see various laws given so that the Israelites would represent their new Husband well, as well as the promised conquest and a warning about how to treat the people living in the Land. These are far from meaningless details, and as we keep looking into the chapters, we can glean significant insight into the heart of our Great King. There is one theme that appears 4 times in between Ex 20 and 31, which we will get into more later.

For now, let's take a look at a familiar slide:

EXODUS ESCHATOLOGY	
Chapter 1: Israel Oppressed	Chapter 17: Fountains Opened From The Rock In The Desert
Chapter 2: A Deliverer Is Born	Chapter 18: Appointment Of Righteous Judges
Chapter 3: Deliver In Exile	Chapter 19: Wedding Preparations
Chapter 4: Second Coming Of Deliverer	Chapter 20: Beginning Of The Wedding
Chapter 5: Sifting Of Israel And Gentiles	Chapter 21: Covenant Of Love
Chapters 6-7: Wedding Proposal & Judgment On Great Dragon Forcasted	Chapter 22: Repairing The World And Making "Shalam" "Wholeness"
Chapters 8-12: Judgment On Beastly Gentile Kingdom(s)	Chapter 23: Reversal Of The Effects Of Sin
Chapters 13-14: Exodus From Gentile Captivity	Chapter 24: Wedding Reception
Chapter 15: Anticipation Of A Holy Dwelling On Earth	Chapter 25-40: Instructions And Building The Dwelling Place Of God
Chapter 16: Bread From Heaven In The Desert	

Israel's deliverance from Egypt was never just about rescuing them, it was leading to a meeting with God at Mount Sinai. From Exodus 1–19, the narrative builds toward that moment, culminating in the unparalleled Sinai theophany where an entire nation heard the voice of God together. Such an event demands a question: why did God reveal Himself this way?

Everything we have studied since Exodus 20 has been answering that question. Sinai was framed as a covenantal betrothal between Adonai and Israel, and the people were commanded to consecrate themselves in

preparation to meet with Him at the mountain so that they could dwell with Him.



At the Sinai Theophany, the Israelites went on to receive the 10 commandments under God's canopy.

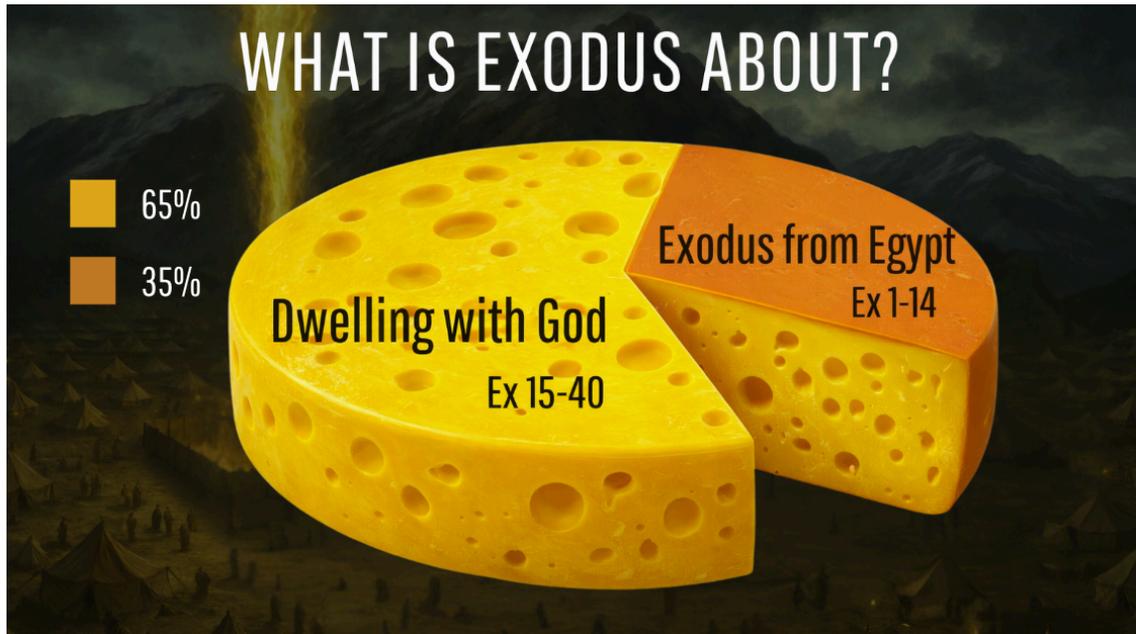
We likened these 10 commandments to the 10 coins the virgin in Luke 15:8-10 received as a promise of betrothal from a groom.

- o **Luke 15:8–9 (NIVUK84)**

8 “Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? 9 And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’

Israel received commands in Exodus 20 as a sign of their betrothal to Adonai, reflecting their responsibility to represent Him to other nations. The subsequent instructions aimed to teach Israel, as Adonai's newly betrothed bride, how to remain united with Him and reflect His character in their interactions with each other and other nations. They were given detailed

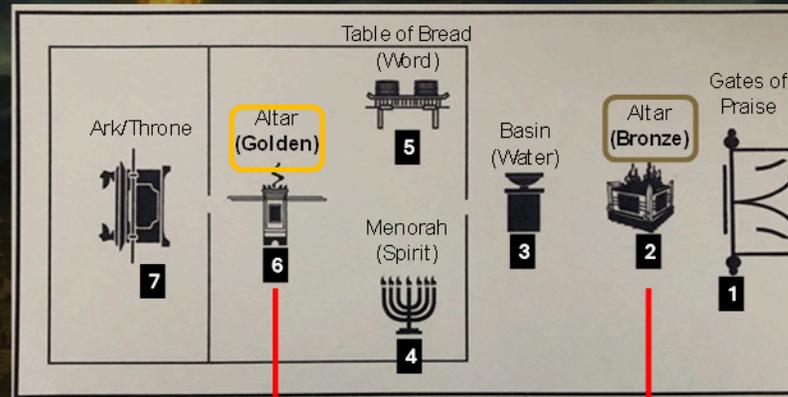
guidelines on restoring broken relationships, making restitution, and managing the affairs of Adonai's kingdom. This graduated to receiving instructions to construct the most described item in the Bible, the tabernacle. Through the tabernacle, God established the means by which he would dwell with Israel.



As we have said many times, the book's ultimate scope was not about escaping and destroying their Egyptian captors. All of this was the preamble to the greater purpose of God, which is his desire to dwell with his people and them with him in complete shalom. This gives purpose to all the detailed instructions we have received up to this point. All of it aimed at the end purpose of God reversing the effects of sin in the garden & dwelling with man with nothing to separate them.

As we have recently emphasized throughout our teachings and sermons, Adonai is holy and will not peacefully coexist with sin. Sin separates man from a holy God. For that reason, the tabernacle would have been viewed as God's gift to Israel, given to purify and sanctify them, enabling them to interact with God so they could partner with him to do his will on the Earth.

PROCESS OF SANCTIFICATION



5 STEPS OF GRACE (2-6) PROCESS OF SANCTIFICATION

You can see that from the Bronze Altar to the Golden Altar, there are exactly five items arranged in the Tabernacle. You should be keenly aware that the number 5 represents grace!

This part of the consecration process represents the Grace of God. It is given to the Israelites to help and empower them to close the distance between themselves and Adonai and arrive at a place where they are useful to him.

Additionally, you should remember that despite there being two altars, one in the courtyard and one in the Holy Place, they actually shared the same fire.

When you understand the Bronze Altar to be the altar of salvation and the Golden Altar to be the altar that culminates in sanctification, then you can see that it is the same fire that causes both salvation and sanctification to occur in every man! These reflections should deepen your understanding of salvation and sanctification. There is an initial "death" of things that do not belong—but that was never the end goal. The same fire that burns up what does not belong in you is also what sanctifies you and fuels your prayers and intercession for others and ultimately guides you to the presence of God.

Another pertinent topic in the last several sessions has been the establishment of the priesthood. Just as the Tabernacle complex is a reflection of a Heavenly structure, so are the priests. The priests are visually and functionally a composite of the Tabernacle and the presence of God.



Thus, both the Tabernacle structure and the Priests had to go through the sanctification process. We spent considerable time in the last several sessions discussing this process.

(DO NOT READ)

4 Offerings for Ordination

V. 14 - Sin Offering

Sacrifice to deal with sin

V. 18 - Burnt Offering

Sacrifice that is pleasing to God

V. 28 - Fellowship offering

Fellowship between the Priests and the people

V. 23 - Bread Offering

Voluntary Tribute

This slide summarizes the four sacrifices required for a priest to be consecrated to God, or, put another way, to enter into God's holiness.

These four sacrifices were not limited to just the point of ordination but would also be repeated in a Priest's life when he would need to be consecrated once more. At an initial reading, some may think it unnecessary or cruel to have to kill and give up so much for this process. We hope our teaching highlighted a different perspective—it should be seen as a privilege to give up what is precious in order to be set apart and useful for the Creator of the Universe. There is no cost too high for the honor to commune with a Holy God.

This consecration was intended to flow downward from God to the priests, and from the priests to the people, and from the people to the nations.



This brings us to the contents of Exodus 31 & the ultimate goal of a consecrated priesthood and a consecrated people.

Their sole purpose on the earth would be to establish God's kingdom on the earth through their set-apart acts of obedience.

Their success and our success as Gentiles grafted in to their purposes are all aimed at working hard through faithful service to establish the kingdom of God on the earth permanently.

(DO NOT READ)



You have seen this slide a few times, but it is highly likely that we are currently in the final hours of the redemptive plan for Israel and the world. Thousands of men have gone before us, consecrating themselves for God's use and faithfully doing their part to be fruitful, increase, consecrate, subdue, and rule. Now is our time to do the same. What lies between us and the sabbath rest of the 7th day are some of the most difficult events in all of history. What an honor it is for men and women like us to have been chosen to represent God in such a critical place in God's plan to redeem Israel and the world.

- o **Hebrews 4:1–11 (ESV)**

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. 2 For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. 3 For we who have believed enter that rest, as he has said,

“As I swore in my wrath,
‘They shall not enter my rest,’ ”

although his works were finished from the foundation of the world. 4 For he has somewhere spoken of the seventh day in this

way: “And God rested on the seventh day from all his works.”

5 And again in this passage he said,

“They shall not enter my rest.”

6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,
do not harden your hearts.”

8 For if Joshua had given them rest, God would not have spoken of another day later on. 9 So then, there remains a Sabbath rest for the people of God, 10 for whoever has entered God’s rest has also rested from his works as God did from his.

11 Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

We mentioned at the beginning of our introduction that there is a singular theme mentioned 3 times between Exodus 20 and Exodus 31. Here in Hebrews 4, the writer connects this same theme throughout biblical history and marks it as the goal every Christian is to aim for with a life-and-death seriousness.

The author’s point is that a weekly Sabbath day was never the ultimate aim, nor was entering the land of Israel under Joshua. There was something even better in store for those who strive during their six days of work. That is, the rest of the 7th millennial day when the kingdom of God is established on the earth. Each of the series of seven are all meant to prepare us for this. Every week should be a reminder that we have just a little while to do the hardest work that can be done before the kingdom of God is set up on the earth. The annual feasts or rehearsal schedule teaches us what to look for and how to live in light of the end of the age.

The entire Biblical story is aimed at this end. We must be found faithful—not just once, but for a lifetime. We must in perpetuity image the God who made us and complete the work he has prepared for us. That is why the Tabernacle is so essential—it is the earthly representation and instruction manual for how to be one with Him. In light of this goal, no

pressing is too heavy, and no sacrifice is too great. No suffering this world could conjure up for the people of God is comparable to the glory that awaits those whose hope is in Him. Instead, all of these afflictions and hardships become seeds we sow for a better resurrection and an honor we hold that we were privileged to serve our King.

As we get into our chapter tonight, we want to read a final scripture:

- o **Matthew 5:9 (ESV)**

9 “Blessed are the peacemakers, for they shall be called sons of God.

This is most certainly the goal Messiah had in mind when he spoke these words. As you all know, peace is not the absence of hostility—it is right order with God and man when we fight His battles. The goal for all creation is a sabbath rest for the cosmos. Adonai's plan through Israel is to bring about a final Sabbath for His nation, but also every nation as we all together serve as Kings and Priests.

Yet, we do not arrive at this rest without cost. Entering into His rest requires a daily striving for righteousness and shalom. This rest cost Christ his life, and he bids us all to follow in His example.

Saints, as we pray and read our text, let us all align our perspective with Heaven. Our life is not the sum of our difficulties or our worldly achievements. But instead, it is our obedience and willing sacrifice for Him.

Pray & Read

1 Then the LORD said to Moses, 2 “See I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah,

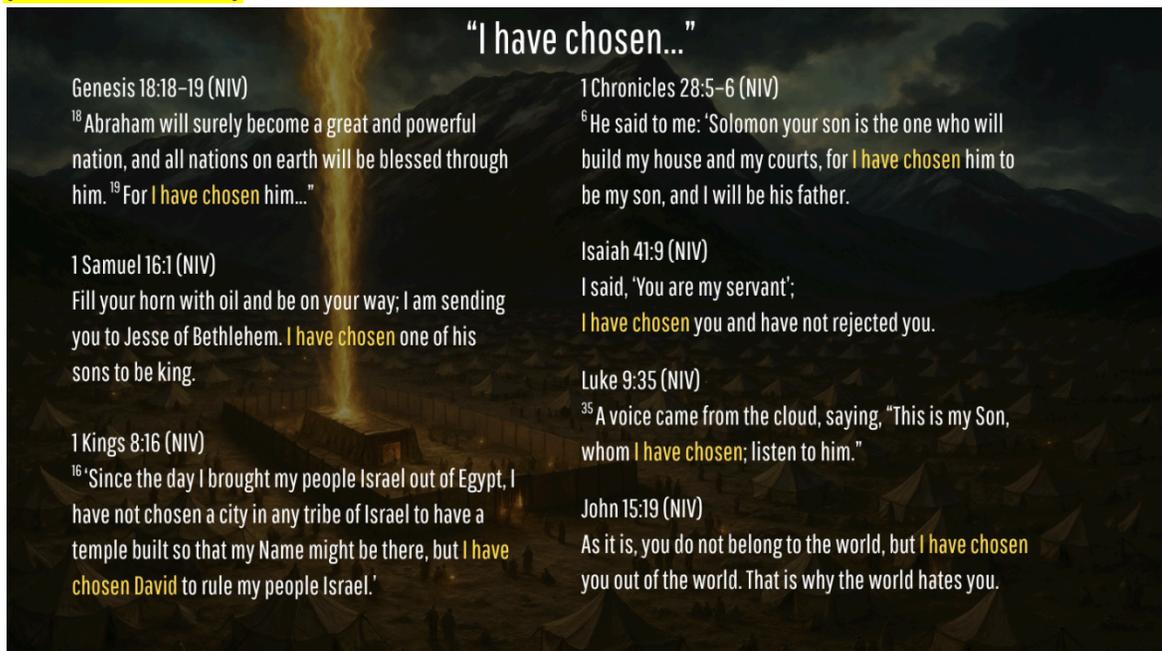
Notice the wording: "I have chosen." It is past tense. This is Bezalel's first appearance in the Torah, and before we see him build, design, or serve, God declares that he has already been chosen.

God does not say, "I will choose," but "I have chosen." The initiative is entirely His. Bezalel's calling did not originate in Moses' recognition or Bezalel's ambition. It originated in God's prior decision.

Moses is not discovering Bezalel's gifting — he is being informed of God's choice. That is striking language in the Torah. The construction of the tabernacle begins not with human initiative, but with divine selection.

For weeks, we have been discussing the construction of the Tabernacle and all its interdimensional ornaments. Now, at the outset of our chapter, we learn the man who will actually be constructing all we have been discussing. His name is Bezalel, and it is said of him, "I have chosen" in the past tense. It does not say that God will choose him; it has already been determined that Bezalel is the one who will do it. This reminds us of some other men for whom similar things were spoken.

(DO NOT READ)



"I have chosen..."

<p>Genesis 18:18–19 (NIV) ¹⁸Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. ¹⁹For I have chosen him..."</p> <p>1 Samuel 16:1 (NIV) Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.</p> <p>1 Kings 8:16 (NIV) ¹⁶'Since the day I brought my people Israel out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built so that my Name might be there, but I have chosen David to rule my people Israel.'</p>	<p>1 Chronicles 28:5–6 (NIV) ⁶He said to me: 'Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father.</p> <p>Isaiah 41:9 (NIV) I said, 'You are my servant'; I have chosen you and have not rejected you.</p> <p>Luke 9:35 (NIV) ³⁵A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him."</p> <p>John 15:19 (NIV) As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.</p>
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In Genesis 18, it is said of Abraham *I have chosen* him. In 1 Samuel 16, the first time David appears in the story, albeit not by name, it still says He is the one *I have chosen*. In 1 Kings 8, it is said of David; in 1 Chronicles 28, of Solomon. Then, in Isaiah, it is said of the Nation Israel. Finally, in the Newer Testament the language continues when this is spoken of in reference to Jesus and also the disciples. Needless to say, the way in which God chooses Bezalel before we meet him stands out and places him in a unique category. Bezalel was always the one who would complete this work—it is

part of what he was designed to do, and this was true long before we ever knew who he was in the story.

Bezalel joins an elite group of men hand-picked by God for remarkable tasks. But—there is something very unique about Bezalel specifically. Before we reveal it, let's take a minute and look at the introduction of Abram.

(READ SLIDE)

Honorable Mentions

26 After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.
27 This is the account of Terah. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot.
28 While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth.
29 Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah.
30 Now Sarai was barren; she had no children.
31 Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.

6 X mention Genesis 11:26-31 (NIVUK84)

You should notice that Abram was mentioned six times in this verse. We know his name before he is spoken to or before he has any actions or role in the story. Let's look for the seventh mention of his name.

(READ ADDITION)

Honorable Mentions

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6 X mention

Genesis 11:26–31 (NIVUK84)

1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

7th mention!

Genesis 12:1 (NIVUK84)

This is the 7th time that Abram is mentioned, and this time God is speaking with him. Abram's name is mentioned 6 times before we see God speaking to him, and we see a lot of details given about him before God speaks to him. Now contrast that with Bezalel. In the 1st mention of Bezalel, God is saying that he has already chosen him. He is introduced into the story at the same time we learn that he has *already* been chosen. Bezalel is the only man in the Torah whose first mention states his name and that he is chosen.

When you first hear about Bezalel, you don't know about his past, but you know that he is already known and chosen by God.

His mentions are few in the Tanakh, but Bezalel is certainly an essential figure in the Biblical story. He was responsible for creating the articles of the tabernacle *exactly* like the heavenly pattern. If we take a step back and look at everything we know about Bezalel, a shadow and type begins to come into focus.

Take a look at this slide—Bezalel and Yeshua.

(DO NOT READ - COME BACK TO THIS AT EVERY NEW POINT)

Bezalel & Yeshua

1. Both were chosen before you knew their names
1 Pet. 1:20, Gen. 3:15, Prov. 8:23, Mic. 5:2
2. Upon their revelation, work was waiting for them
Luk. 1:29-35
3. Both were made in the shadow
Bezalel (H1212)- H6738 & H410 - "Shadow of God" Luk 1:35
4. Both Building Heaven on Earth
Ex.25:8-9, Heb 8:5, Mt. 4:17, Mt. 6:9-11
5. Both from the tribe of Judah
Ex. 31:2-3, Heb. 7:14
6. Both completed their work
Ex. 38:22, Jn. 4, Rev. 12:10-11
7. Both have an anointed helper
Ex. 31:6, Acts 17:7, Jn. 14:26

- o Both were chosen before you knew their names.

We just learned that by the time we first heard the name Bezalel, he was already chosen by God. This is not unlike Yeshua. In 1 Peter 1:20, it says that Yeshua was chosen before the creation of the world. Yeshua was repeatedly revealed in the Tanakh, but never by name. Genesis 3 says he will crush the serpent's head, but it does not tell us his name. Proverbs 8 mentions wisdom present before the foundation of the earth—yet a name is not given. Micah 5 speaks of a ruler to come, but no name. Both Bezalel and Yeshua had a calling present before a name was given.

- o Upon their revelation, work was waiting for them.

Just like Bezalel, Yeshua has work prepared for Him, then he is named right before that work actually begins. Both had work waiting for them when they arrive on the scene.

- o Both were made in the shadow.

Bezalel's name means "Shadow of God."

(DO NOT READ)



While you are thinking about his name, consider Luke 1:35.

- o **Luke 1:35 (NIV)**

- ³⁵The angel answered, “The Holy Spirit will come on you, and the power of the Most High will **overshadow** you. So the holy one to be born will be called the Son of God.

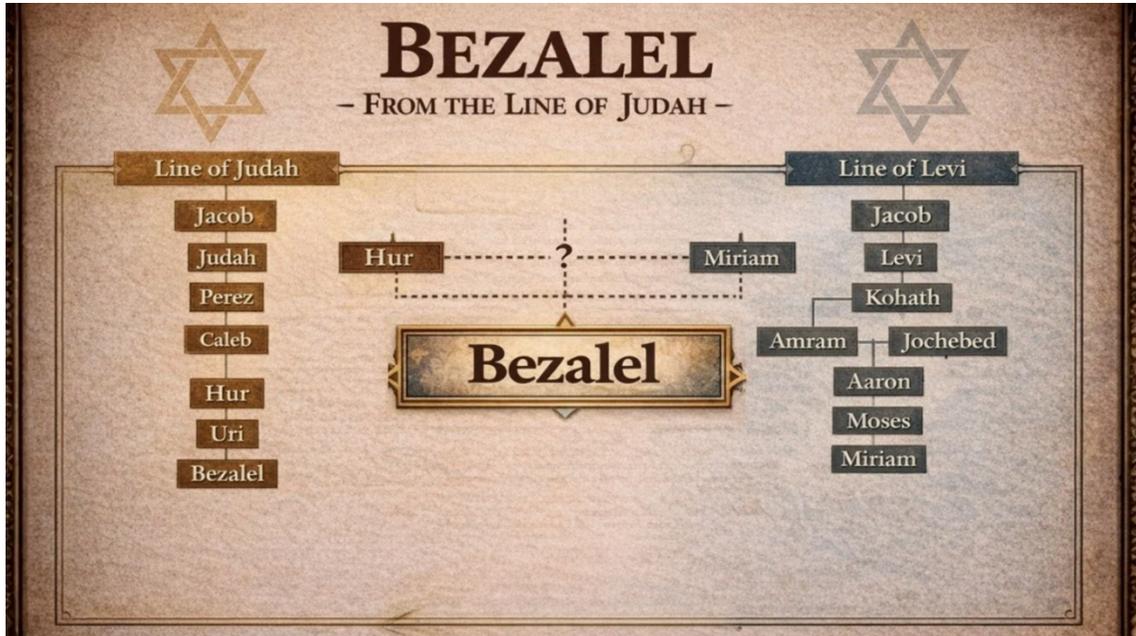
The Holy Spirit *overshadowed* Mary so that Jesus could be born. Bezalel's name is the shadow of God.

- o Both are building Heaven on Earth.

In Exodus 25 and Hebrews 8, we see that the Heavenly pattern was given to Moses by God, who then supervised Bezalel, who actually constructed the articles and structure that brought Heaven to earth.

Moreover, Yeshua in Matthew 4 begins to build the Kingdom of Heaven on earth, and in Matthew 6 describes the will of Heaven being brought to earth.

- o Both are from the tribe of Judah.



As you can see on this slide, Bezelel is the son of Uri, the son of Hur, who is the great-grandson of Judah.

Hebrews 7, Matthew 1, and Luke 3 all show us that Yeshua is also a descendant of Judah (albeit different lines within Judah).

- o Both completed their work.

In Exodus 38:22, it says this:

- o **Exodus 38:22 (NIV)**
²² (Bezelel son of Uri, the son of Hur, of the tribe of Judah, made everything the Lord commanded Moses;

There truly are not many more admirable descriptors possible than doing all the Lord commanded. Few receive that praise, and Bezelel is one of them. Another, of course, is Yeshua; John 4 and Revelation 12 say as much. And Jesus' work is still being completed to this day; it's just being done through us.

- o Both have an anointed helper.

In a few verses, we will read about Oholiab, the man anointed to assist in the construction. Now that we are well into the comparison, you should already be thinking of the Holy Spirit. Acts 17 refers to the Holy Spirit as the Spirit of Jesus, and Jesus himself describes the Holy Spirit as a helper in John 14.

At the beginning of our night, we discussed the incredible way the Tabernacle and the Priests form a powerful anticipatory parallel of Yeshua that deepens our understanding of who He is and His function. The builder of the Tabernacle is not any different. Not only in the articles, the curtain, and the priests is Christ magnified, but also in the man who formed it with the hands and spirit God gave him.

3 and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts—

Something truly unique happens here in verse 3. We often discuss the power of the spirit and its role in empowering believers to be witnesses, to overcome sin, and to walk in the power or the grace gifts. But here in the seed book expanded, we see the Spirit of God filling Bezalel for the express purpose of creative craftsmanship, using skill, ability, and knowledge. The creation of the curtains, carving posts, embedding gold, and everything required for the structure was by the power of the Spirit. This is unique in the Bible, and no other man is presented in this way or for this purpose. But that is not all, it does not say that Moses laid his hands on him. Adonai says, "I have filled him". This, too, is unique. Compare this with Joshua. In that instance, Moses is essential in the process by laying his hands on him.

- o **Numbers 27:18 (NIVUK84)**

- 18 So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him.

- o **Deuteronomy 34:9 (NIVUK84)**

- 9 Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the LORD had commanded Moses.

We know that Joshua was a man of God in whom is the spirit, but it is worth noticing that he is only mentioned as being filled with the spirit or the spirit of wisdom. We know that he was a man who operated in all aspects of the spirit, but Bezalel is described in the Torah with more detail. There is no one else in the Older Testament who is described in such a unique way as this.

We have discussed many times how unique the Tabernacle is and how this is attested to by the amount of time the text devotes to its description and construction. The builder is similar, wherein his uniqueness is materialized by the special way he is described. After all, he is anointed to build Heaven on the earth. This should be abundantly encouraging to us. We, too, are tasked with building the Kingdom of Heaven on the earth. You do not need a special service or certificate to take part in this process. If you are called to this work, God himself will empower you to do it.

- o **John 3:34–35 (NIVUK84)**

34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

35 The Father loves the Son and has placed everything in his hands.

Like Bezalel and Yeshua, when you are involved in building the kingdom with God, he empowers you in exponential fashion. This is not a work of man's wisdom or skill. It is obvious that whatever creative talents Bezalel had before God's empowerment would not have been enough. It took the ministry of the Holy Spirit to empower Bezalel for this work. This is the way you should see all empowerment and anointing in those around you. Those doing the works of the Lord around you are not doing them as part of some spiritual talent show. Everything that is Kingdom work is Kingdom empowered.

Before we move on, let's put together the fourfold filling we have been seeing that is on Bezalel.

Exodus 31:3- Bezalel's Fourfold Filling

Spirit of God — Divine Breath

Skill (H2451) - Tactical & Technical Skill

Ability (H8394) - Active Implementation

Knowledge (H1847) + Crafts (H4399) - Creative Discernment

Bezalel is filled with the Spirit of God, the Divine breath of Heaven. He is also given skill (H2451). This word is often used to refer to tactical skill in war and technical work. He is also given ability (H8394). This is the act of implementation. You can see how crucial this would be for this task. He had to be given instructions from Moses and then had to materialize them exactly as they were given. This is almost like an interdimensional game of telephone, but the cost of getting it wrong is the absence of God's presence!

Finally, it says knowledge for all kinds of crafts (H1847 & 4399). This is discernment in creative work. All of this also reflects the Messiah and his works on the earth.

- o **Mark 6:2 (ESV)**

²And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "Where did this man get these things? What is the wisdom given to him? How are such mighty works done by his hands?"

You can see that Jesus was skilled in spiritual warfare and work. So much so, it astonished everyone who heard Him.

- o **Luke 2:46–47 (ESV)**

⁴⁶ After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷ And all who heard him were amazed at his understanding and his answers.

Even at a young age, Jesus was amazing to those who saw His active implementation of the Torah, his understanding, and his answers.

- o **Matthew 22:18–19 (NIV)**

¹⁸ But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me?”

If we had more time, we could look into John 1 and John 17 and see how Jesus, who is also the Word, participated in Creation and finished the work given Him by the Father.

This fourfold filling that Bezalel is given is for the special purpose of bringing Heaven to Earth. The weight and glory of that task is truly remarkable, and in our passage tonight, it's given to a man. You, too, share in this remarkable purpose.

- o **Genesis 9:1 (NIVUK84)**

1 Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth.

This was what was always forecasted as far back as Adam and Noah. It was not merely to fill the earth with anything; it was to fill the earth with the realities of Heaven.

- o **Isaiah 11:1–4 (NIVUK84)**

1 A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.

2 The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—

3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

This 7 fold spirit was given for the express purpose of building the Kingdom of God. This is what brings the fullness of God to the earth.

Why are we getting such a complete sevenfold descriptor about what this man will do? Because this man is filled with the Spirit. The Spirit is resting on him, and he is going to bring the fullness of God to the earth.

In the same way, we are to be filled so that we can fill the earth.

- o **Psalm 96:1–3 (NIVUK84)**

1 Sing to the LORD a new song; sing to the LORD, all the earth.

2 Sing to the LORD, praise his name; proclaim his salvation day after day.

3 Declare his glory among the nations, his marvelous deeds among all peoples.

As the Psalmist writes, the focus is on spreading His glory to the nations and all peoples. Your filling is not just for your sake, but for the world to experience the Divinity as you have.

- o **Acts 5:20 (NIVUK84)**

20 “Go, stand in the temple courts,” he said, “and tell the people the full message of this new life.”

You have received new life, and thus you must tell the full message to the world. The lost do not need a part of the gospel; they need the full gospel. As you are ushering in the Kingdom of Heaven, it is the full message that is transforming your life that will also transform others.

This is the only way to bring about what we see in Revelation 21.

- **Revelation 21:2–4 (NIVUK84)**

2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

3 And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

The pattern is quite clear on how we get there. It starts with a Moses and a Bezalel figure who is full of the spirit of God, and he goes to work. Then the people are full, and they assist him. Then Israel is full, and what happens? Gentiles start to be brought in. Then Jesus comes, and his apostles are filled, and they go to work, and then as a result of that, we take notice of what God is doing amongst the nation of Israel, and we get filled, and we go to work, and that folds over and over and over until all satanic. Obstacles are driven out of the earth, and the fullness of the kingdom of God is here on this planet.

The pattern is quite evident in how we arrive at this point. It begins with Moses and Bezalel, figures both imbued with the spirit of God, who embark on their work. Subsequently, the people are filled with the same spirit, and they assist. Then, Israel becomes filled, and what follows? Gentiles are brought into the fold. Then Jesus arrives, and his apostles are filled with the same spirit; they go to work. As a result of this, we observe God’s actions among the nation of Israel, and we become filled with the same spirit, and we go to work. This process repeats itself until all obstacles are driven out of the earth, and the fullness of the kingdom of God is realized on this planet.

- **2 Corinthians 5:17 (NIVUK84)**

17 Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

We build the kingdom one life at a time. In this house, we have been given the keys to building the kingdom of God on earth.

4 to make artistic designs for work in gold, silver and bronze, 5 to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship. 6 Moreover, I have appointed Oholiab son of Ahisamach, of the tribe of Dan, to help him. Also I have given skill to all the craftsmen to make everything I have commanded you:

Not only is Bezalel mentioned in spectacular fashion, but there is a helper who is also ordained by God to assist him. We mentioned this in our comparison of the last verse range, but let's dive into it a bit deeper and take a look at this next passage.

- o **John 14:25–26 (ESV)**

25 “These things I have spoken to you while I am still with you.
26 But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

It is clear that the Holy Spirit is presented as a helper to Jesus in the same way that Oholiab is presented as a helper to Bezalel. The workers under Bezalel and Oholiab's direction would then be parallel to the apostles and Jewish believers who built something small and humble, but that did, in fact, reach the rest of the world.

- o **Exodus 19:5–6 (ESV)**

5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; 6 and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”

The nation was called to participate under the direction of Bezalel and Oholiab. Their function was to reach the rest of the world.

We want to break our flow for just a second and show you something cool. Bezalel is from the tribe of Judah. Judah does a lot of amazing things, and we mean a lot. But a lot of people miss that Oholiab is from the tribe of—DAN!

A lesser-known element of Dan's tribal function is his participation in the construction of the tabernacle under Moses and the temple construction under Solomon. This fact is often missed due to the complexities involved in interpreting genealogies, as they can contain ethnic or geographic indicators. However, we would like to show you a traditional Jewish association with Dan.

READ SLIDE

DAN AND THE TABERNACLE/TEMPLE

Just as Bezalel, from the tribe of Judah, and his assistant Ohaliab, **from the tribe of Dan** (Exod. 31:2, 6), were the chief craftsmen in the construction of the Tabernacle, Solomon the Judean and **Hiram the Danite** are correspondingly responsible for the artwork of the Temple. According to the Midrash, the “two tribes were partners” in both affairs (Pesikta Rabbati 6).

Fishbane, M. A. (2002). Haftarat (p. 136). The Jewish Publication Society.

In both of these projects, a Danite had a divine partnership with a descendant of Judah as they worked together to produce the design of God on earth. Interestingly, it will take a descendant of Judah and Dan's partnership with Him to bring about the full manifestation of Jacob's blessing on Dan.



Ephraim and Manasseh receive covenantal blessing together; Joshua and Caleb stand as faithful witnesses across tribal lines; Bezalel of Judah and Oholiab of Dan are filled with the Spirit to construct the dwelling place of God. This is not mere teamwork — it is the Spirit orchestrating diverse tribes into a unified instrument so that heaven's pattern might be realized on earth.

What we see so far is that there is a Jewish man, Bezalel, who is already filled with the spirit of God and given a helper, Oholiab. Together, these were to lead the people of Israel in building God's dwelling on earth. In the same way, Jesus was preordained to bring heaven to earth, but he worked with the Holy Spirit and a group of Jewish men so that they could all accomplish this goal together.

- o **Luke 24:47–49 (ESV)**

47 and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

The Apostles worked under the direction of Jesus and the Holy Spirit, and they began by building the kingdom of God in Jerusalem, just as the Israelites began with the Tabernacle. Their work radiated outward from Jerusalem and expanded to include Gentiles.

- o **Acts 1:8 (ESV)**

- 8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

The Apostles and Jewish followers of Jesus were anointed with the Holy Spirit, just as Jesus was, and their work expanded to include Gentiles.

It is clear that we are not Bezalel. We are also not Oholiab. We are not the Israelites in the story; we are the Gentiles that their work reached.

Although the scripture does not state that the Gentiles helped build the tabernacle, the Jews and Gentiles worked together when it came time to build the temple. All though gentiles were not the original ones called by God, we mysteriously get to take part in building his kingdom on earth as we submit to Yeshua, his Helper, and come alongside the Jewish people.

You can see this same progression in Acts 10-11 when the Gentiles are being impacted by the work that was done by the Jewish builders who were operating under the direction of Jesus and the Holy Spirit. Once the gospel reached the Gentiles, they became fellow workers with the Jewish people, working together as one man to accomplish God's purposes.

As fellow gentile builders called to work for Jesus, it is important to realize that there are a few requirements for being on the Job site working for the Master.

- o **Deuteronomy 10:16 (NIVUK84)**

- 16 Circumcise your hearts, therefore, and do not be stiff-necked any longer.

God commanded his people, who were called to build heaven on earth, not to be stiff-necked. How much more must we Gentiles who have joined in their labor be careful not to be stiff-necked? We are following our commanding officer, Jesus Christ, and the Holy Spirit; we must be willing to be directed and commanded according to His will.

- **1 Corinthians 1:26–29 (NIVUK84)**

26 Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

28 He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, 29 so that no-one may boast before him.

The ability to serve is not based on your own strength. In fact, God often chooses those who acknowledge their weakness and depend on Him for strength, so that He alone receives the glory. As they humble themselves, they experience the joy of participating in God’s eternal work—while He displays His power by using what seems foolish to accomplish great things.

- **Psalms 51:17 (NIVUK84)**

17 The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

If you want to take part in building God's kingdom, it does not require royal status; rather, it requires a broken and contrite heart, moldable to Him alone. Furthermore, as you are building the kingdom through ministering to others, rarely will He place you in front of men whose lives are already put together; rather, He will use those who are broken but contrite, and use you to build them up through the word of God.

- **Zephaniah 3:11–13 (NIVUK84)**

11 On that day you will not be put to shame for all the wrongs you have done to me, because I will remove from this city those who

rejoice in their pride. Never again will you be haughty on my holy hill.

12 But I will leave within you the meek and humble, who trust in the name of the LORD.

13 The remnant of Israel will do no wrong; they will speak no lies, nor will deceit be found in their mouths. They will eat and lie down and no-one will make them afraid.”

The willing build the Kingdom. God chooses those who have humbled themselves to the point of obedience to build His Dwelling on the earth. When we hear that Bezalel and Oholiab were filled with such skill, it can be easy to compare them to our seeming lack, but it is from our lack that God wants to fill us with skill for the tasks at hand.

- o **Matthew 11:28–30 (NIVUK84)**

28 “Come to me, all you who are weary and burdened, and I will give you rest.

29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

30 For my yoke is easy and my burden is light.”

Jesus does not force anyone to come into his rest; he invites them to join in his work, and in doing so, we find rest. Remember, being yoked to someone means joining in their work. As we join the work of building heaven to earth, God will fill us with a spirit of skill, just as he filled Oholiab and Bezalel, and in this filling, we will find rest.

- o **John 17:20–21 (NIVUK84)**

20 “My prayer is not for them alone. I pray also for those who will believe in me through their message,

21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

When Jesus ascended, his work was not done; he diversified his investment portfolio and is now doing the work through us! We are now the ones who

get to work together with Christ to bring the kingdom of heaven down to earth.

7 the Tent of Meeting, the ark of the Testimony with the atonement cover on it, and all the other furnishings of the tent— 8 the table and its articles, the pure gold lampstand and all its accessories, the altar of incense, 9 the altar of burnt offering and all its utensils, the basin with its stand— 10 and also the woven garments, both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests, 11 and the anointing oil and fragrant incense for the Holy Place. They are to make them just as I commanded you.”

We wanted to comment on the Peshat in this passage because we believe that the language of the text relays some very important information regarding the way that God will call teams to work together and the way that he gives them vision and direction.

Notice the pronouns at play in vs. 10-11: "you" and "they". God is speaking to Moses and tells him that he has commanded him, and God is speaking to Moses and refers to his fellow workers as "they".

Essentially, God is speaking to Moses about what the rest of the group will do together.

It is not uncommon at all to have a group of men that God wants to use together, but sometimes he starts by revealing his will to a single man and then directs that man to reveal it to the rest of the group.

It is quite true, according to the scriptures, that God can speak to a single man about something he wants the group to accomplish, and then other men come and join because they have caught the same vision.

Take a look at this next passage and listen to the pronouns.

- o **Acts 16:8–10 (ESV)**

- 8 So, passing by Mysia, they went down to Troas. 9 And a vision appeared to Paul in the night: a man of Macedonia was standing

there, urging him and saying, “Come over to Macedonia and help us.” 10 And when Paul had seen the vision, immediately **we** sought to go on into Macedonia, concluding that God had called **us** to preach the gospel to them.

Paul was the one who originally saw the vision, and the men with him concluded that because they were in ministry with Paul, God had called them to all partake in the same vision.

This is an important lesson in how to work together as a team. Oftentimes, there are what seem to be competing visions, but more often than not, they are not really competing visions; they are opportunities given by God to create room for the virtue of submitting to one another.

This principle shows up repeatedly in the kingdom of God. It does not mean that one man alone carries all vision for a team, but it does mean that God often initiates direction through one person and then confirms it through the unity of others.

You can count on the Lord to bring clarity through the Spirit. What first appears to be competing directions often becomes a unified calling as others recognize the same witness of the Spirit and willingly join the work.

This requires maturity. Not every person must receive every detail in the same way. Sometimes obedience looks like trusting the direction God has already established through proper order and relationship, knowing that He is fully able to confirm His will to the whole body in time.

Leaders likewise must walk humbly, recognizing that God rarely reveals the full picture at once. We lead faithfully with what has been given, trusting that the Lord will bring agreement. The God who made heaven and earth is easily able to unite a team or a family behind whatever he wants done.

12 Then the LORD said to Moses, 13 “Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so that you may know that I am the LORD, who makes you holy.

We are now about to receive more instructions on the Sabbath. It is worth considering why God is speaking about the Sabbath again since He has already **commanded the Sabbath to be observed several times in Exodus.**

You might remember that we taught on the repetition of the Sabbath command throughout the Book of Exodus back in Exodus 20.

To refresh your memory, take a look at this next slide.

(Read Slide)



Sabbath	
1. Eating	Exodus 16:24-26
2. Remembering	Exodus 20:8-11
3. Refreshment	Exodus 23:12
4. Hearing	Exodus 24:16
5. A Sign to the generations	Exodus 31:12-18
6. Resting	Exodus 34:21
7. Bless and make Holy	Exodus 35:2/Genesis 2:3

We taught you that the Sabbath is mentioned and commanded seven times in the Book of Exodus, and the one that we are reading about in chapter 31 is the 5th time.

In Exodus 16, the Sabbath is portrayed as a unique day when the Israelites could eat without gathering manna. Imagine that for a moment. Every seventh day for forty years, the people of Adonai witnessed a miracle: their food did not spoil, and they received double provisions on the sixth day. This made the Sabbath a special day of feasting without the need for work.

In Exodus 20, the first word associated with Sabbath is to REMEMBER! This was a nation of former slaves who had been worked ruthlessly and without

break for decades. Now, their relationship with Adonai had granted them the privilege of 1 day in 7 without work. This was the intention of the 7-day week from the beginning of creation, but sin had interrupted and caused life to become toilsome. The bride of Adonai would now return to the original design and REMEMBER that Adonai had done this for them.

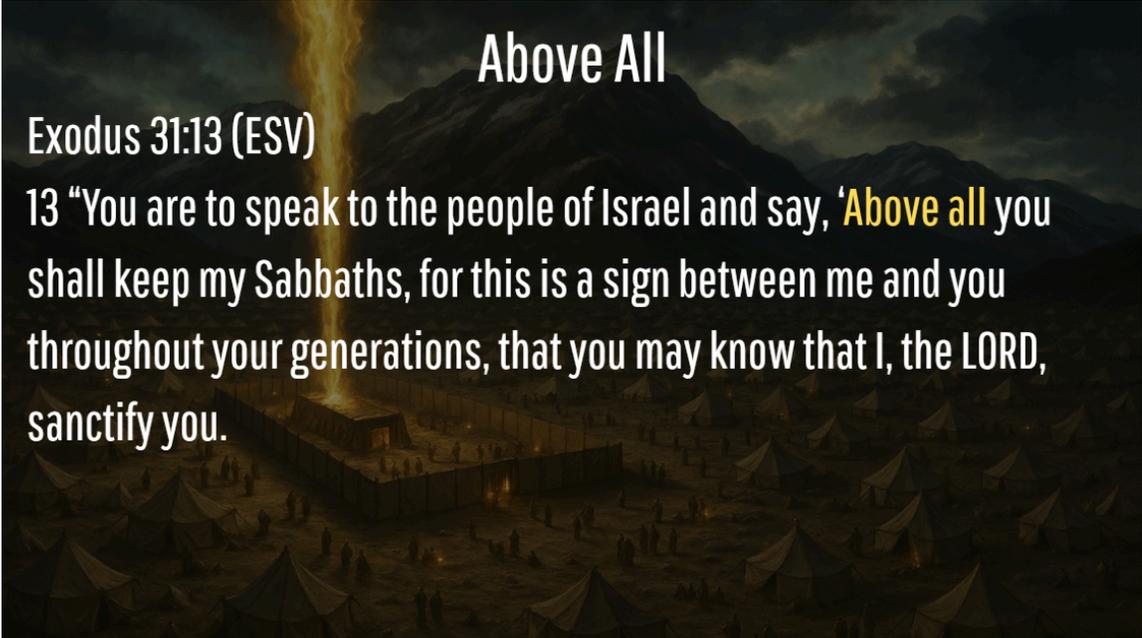
In Exodus 23, one of the stated purposes of the Sabbath was so that the people of Israel would be REFRESHED. This is quite a statement! Adonai loves his bride and wants to give her a day of refreshment. Moreover, he loves his entire creation and commanded his people to allow their animals to be refreshed on the Sabbath. Can you see how twisted it is to see the Sabbath as a restriction? The purpose is clearly magnanimous and intended to benefit those Adonai loves.

In Exodus 24, it was on the 7th day that Adonai called to Moses from a cloud and spoke to him. This is because, in addition to eating, remembering, and being refreshed, the Sabbath is a special day to hear from Adonai and recenter all of your activities on properly glorifying his name. Again, if a husband gave these instructions to a wife, how could they be viewed as anything other than a loving desire for greater connection?

In our chapter tonight, God gives Moses the final instructions before Moses descends from the mountain to teach the people. Sabbath is the final thing the LORD emphasizes to Moses before he returns to the people.

Listen to the way the ESV states this point:

(READ SLIDE)



Above All

Exodus 31:13 (ESV)

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 text makes it abundantly evident that God really cares about the Sabbath! Some might expect that God's final statements to Moses on the mountain would be, "above all make sure to follow this law perfectly", or "above all make sure not to mess things up". Rather, his final instruction to the people was that they should take a day to rest and remember that God alone sanctifies them, or said another way, makes them Holy.

As you recall from the Covenant Series, every biblical covenant had a sign or seal. The sign of the Mosaic covenant is the Sabbath! This alone should be enough to disprove the faulty theology that claims the law was harsh and focused solely on works. The very seal of the Mosaic covenant was the sabbath, a time to rest and remember that God alone has the power to sanctify.

This concept may be what Paul was drawing on when he wrote Ephesians 2:

- o **Ephesians 2:8–9 (ESV)**

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.

Paul would have known, through practicing Sabbath, that his own sanctification was not a result of works; thus, he could write statements such as these. Many people see Paul's statements like this as contradictory to the law; this is quite ironic, because rather than being contrary to the law, they are derived from it!

Sabbath was never meant to be a legalistic code, but a sign that demonstrated the special relationship that Adonai had with his people for all generations. Remember, there is only one true God, but many lesser gods and corrupt deities are worshipped in the world. Adonai is the only one who cared so much for his people that he set aside a special day for them to eat, remember, be refreshed, and hear from him. This would be a sign to all generations about the nature of Adonai, who cares for his bride like a loving husband.

Note that the Nation of Israel was already set apart and made holy AND God gave them a special day every week to remind them that Adonai will continue to make them holy throughout the generations!

We would do well to note that the Sabbath is a weekly reminder that God is making good on his promise to preserve and sanctify the nation, and the day of rest serves to help the people be refreshed and re-acquainted with the truth that their set apartness comes from Adonai and his ability to make them holy! We, too, as we rest on the Sabbath, should feel great security knowing that it is He alone who sanctifies us, not our own good deeds.

This aspect is significant because of where it occurs in the narrative. While God is giving instructions to Moses, the incident with the Golden Calf—where Aaron and the people are actively rebelling—is happening at the same time. God declares that He is the one who sanctifies them, even as they are involved in disobedience. Despite their actions, God tells Moses that He will make them holy for all generations.

14 “ ‘Observe the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people. 15 For six days, work is to be done, but the seventh day is a Sabbath of rest, holy to the LORD. Whoever does any

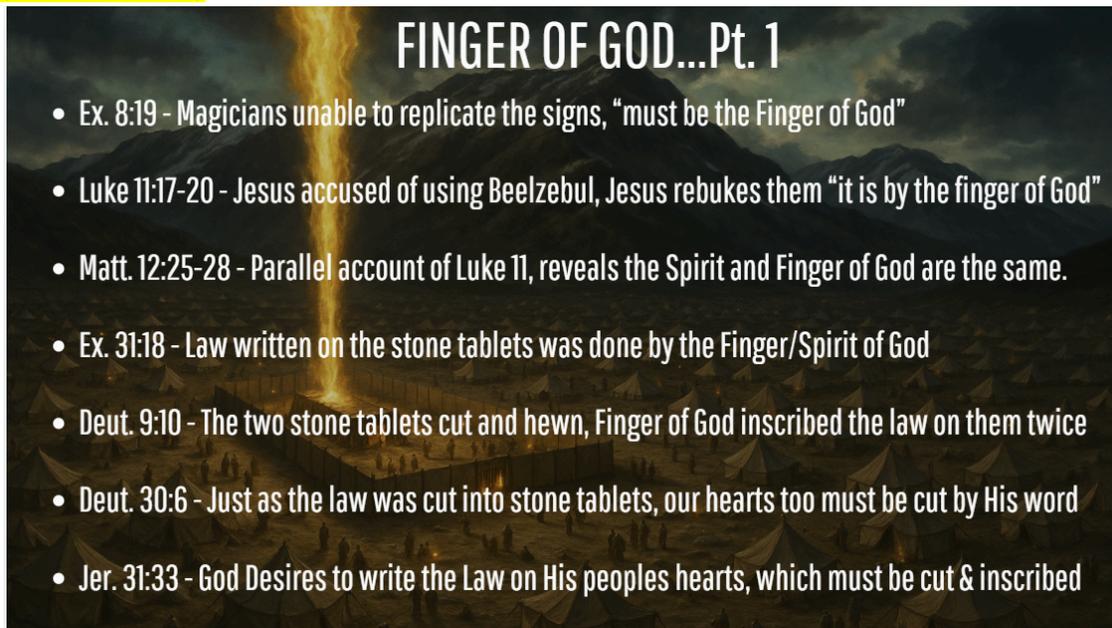
work on the Sabbath day must be put to death. 16 The Israelites are to observe the Sabbath, celebrating it for the generations to come as a **lasting covenant**.

17 It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he abstained from work and rested.' ” 18 When the LORD finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God.

First, we wanted to remind you that we have covered the phrase 'the finger of God' in Exodus 8 and taught that it is synonymous with the Holy Spirit.

This is a slide that we used from that teaching:

(Do not read)



FINGER OF GOD...Pt. 1

- Ex. 8:19 - Magicians unable to replicate the signs, “must be the Finger of God”
- Luke 11:17-20 - Jesus accused of using Beelzebul, Jesus rebukes them “it is by the finger of God”
- Matt. 12:25-28 - Parallel account of Luke 11, reveals the Spirit and Finger of God are the same.
- Ex. 31:18 - Law written on the stone tablets was done by the Finger/Spirit of God
- Deut. 9:10 - The two stone tablets cut and hewn, Finger of God inscribed the law on them twice
- Deut. 30:6 - Just as the law was cut into stone tablets, our hearts too must be cut by His word
- Jer. 31:33 - God Desires to write the Law on His peoples hearts, which must be cut & inscribed

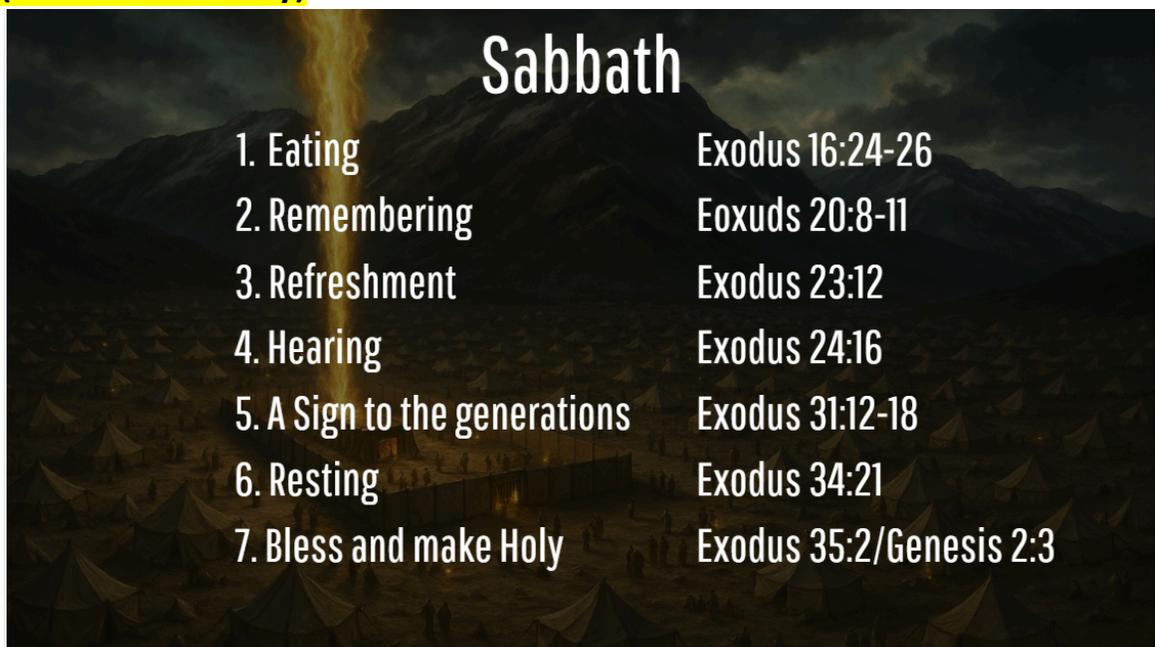
This slide taught us that 'the Finger of God' is synonymous with 'the Spirit of God' and thus the law was written by the Holy Spirit himself and is not contrary to the Holy Spirit in any way. Further, we learned that just as the law was written on stony tablets miraculously through God's finger, so too God desires to write the Law on His people's hearts, no matter how stony they may be.

Rather than re-teach you about the 'finger of God' or covering the many topics we could from these verses, we want to keep our comments brief so we can fully cover the concept of Sabbath in a special way tonight.

When we look at the 7 occurrences of the sabbath command in the book of Exodus, you will have 7 takeaways about what the Sabbath is for and how it benefits the people of God.

These 7 takeaways are that the Sabbath is for:

(Read left side only)



Sabbath	
1. Eating	Exodus 16:24-26
2. Remembering	Exodus 20:8-11
3. Refreshment	Exodus 23:12
4. Hearing	Exodus 24:16
5. A Sign to the generations	Exodus 31:12-18
6. Resting	Exodus 34:21
7. Bless and make Holy	Exodus 35:2/Genesis 2:3

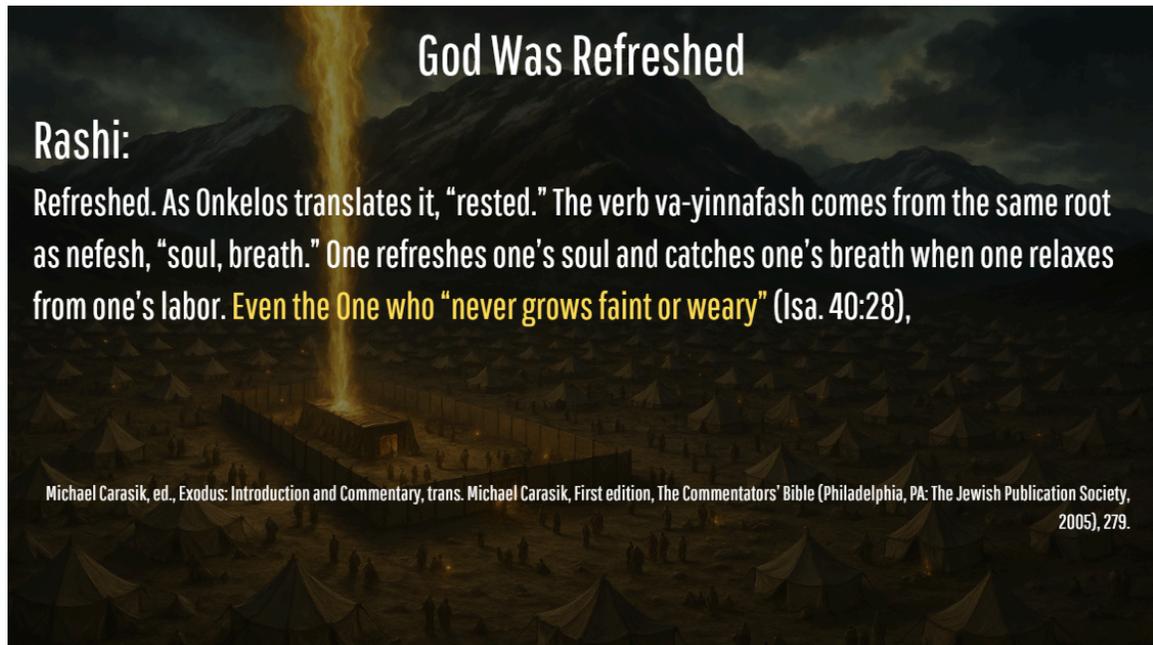
With that in mind, it is easy to see why the Sabbath is re-iterated 7 times in the Book of Exodus and repeated with different emphasis so that we can properly understand the gift that God gives us.

In verse 17, the NIV states that God rested; however, the Hebrew states something much deeper, which is reflected in other translations.

- o **Exodus 31:17 (ESV)**

17 It is a sign forever between me and the people of Israel that in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed.' "

The question must be asked, "How can God be 'refreshed'?" Is the creator of the universe not fully 'freshed' at all times that he must be 'refreshed'? Let's consult our older brothers, the Rabbis, to help us with this question.



This word does not imply a lack; rather, it means taking a moment to refresh one's soul. God never lacks, but he does take a day to do what can be compared to 'catching his breath' after much labor. This is not because he needs to, but merely because he wants to.

This should rid us of all excuses such as "my family doesn't need a sabbath... we do just fine without it." When God sabbathed, he was doing "just fine" and didn't need to rest, but he chose to rest as an example to us. As we observe the Sabbath, we are actually learning to become like God and enjoy the fullness of the creative work he is accomplishing in us.

With this in mind, we begin to realize something: we do not keep the Sabbath as much as the Sabbath keeps us.

Just as we might say that we practice fellowship, yet in reality, fellowship is what preserves us as Christians, so it is with the Sabbath. Sabbath is not

merely something we perform FOR God; it is a gift from God which sustains and helps His people over time.

When Sabbath is embraced rightly, it becomes a weekly act of covenant renewal. It helps us remember who provides and who actually controls the world and moves history forward.

Consider what this means in practical terms. What happens to a family that intentionally gathers around a shared table each week? What kind of stability is formed when parents and children pause long enough to look one another in the eyes, to give thanks, and to remember the faithfulness of God together?

It's time for some questions to help us:

How beneficial would it be to have a set time once a week to be refreshed by Adonai through his presence and his word?

What benefit would we reap if we had a dedicated time to hear from Adonai and re-center our focus around him?

What benefit would it be to the generations coming after us if they were able to see that we had a dedicated time given for honoring the lasting covenant that God has made?

What benefit would we have if we took the command seriously to rest from normal work and rest in God, knowing that he is the one sustaining us?

What benefit would there be in having a day that God has given to us to sanctify us and set us apart for the sake of being close to him?

Church, the benefits that the people of God would reap from this are endless!

When we think about these benefits, we could learn a very impactful lesson from our Older Brother Israel. We want to share a moment with you that

we believe will be very impactful. We want to go through the sections of an actual Shabbat evening that are typical in a Jewish home.

Our aim is not imitation for its own sake, but understanding. By walking through a traditional Shabbat evening, we gain insight into how the original recipients of this command experienced it and how it shaped their lives. Also, don't let your focus drift to what you haven't been doing; instead, let it stir inspiration for future Sabbath celebrations in your home.

Are you ready?

Turn off lights

In the first part of the Sabbath meal, you would be sitting in darkness and light a menorah.

LIGHT THE MENORAH

The light ended the darkness; it was the only light you would see. That scene immediately calls Genesis 1:3–4 to mind:

- o **Genesis 1:3–4 (NIV)**
 - 3 And God said, “Let there be light,” and there was light.
 - 4 God saw that the light was good, and he separated the light from the darkness.

For Jewish followers of Yeshua, that foundational moment in creation naturally connects to His words in Matthew 5:14–16, because they understand that we are called to function as the solution in the same way that Genesis 1:3 was the solution.

- o **Matthew 5:14–16 (NIVUK84)**
 - 14 “You are the light of the world. A city on a hill cannot be hidden.

15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.
16 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

In other words, God has placed us on the earth to bring an end to darkness, so that through our deeds the world would see a clear distinction between what is holy and what is common.

Ask for string lights to be turned on.

The idea of doing this together with a family is a reminder that just like this is lighting up the total darkness, we are lights in a world, dispelling the darkness through our righteous deeds.

In Jewish law, the menorah could have seven lights, but it must have at least two—one serving as the source, the other reflecting that source. That pattern calls to mind Genesis 1:14, where God establishes two great lights in the heavens, a reminder that there are always two witnesses for the earth. This pattern of witness and reflection can also be seen in Exodus 3:19–20 and Exodus 8:16.

- o **Exodus 3:19–20 (NIVUK84)**

19 But I know that the king of Egypt will not let you go unless a mighty hand compels him.

20 So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.

Here, God declares that He Himself will stretch out His hand to strike Egypt. The first witness is in the heavens, and that first witness is revealed through the second. God speaks of His own right hand acting, but who does He actually use?

The answer unfolds in Exodus 8.

- o **Exodus 8:16 (NIVUK84)**

16 Then the LORD said to Moses, “Tell Aaron, ‘Stretch out your staff and strike the dust of the ground,’ and throughout the land of Egypt the dust will become gnats.’”

The Lord says He will stretch out His hand, yet Aaron stretches out his staff. This is a reminder that the people of God function as the extension of His hand on the earth. He displays His power to the nations through human obedience.

We have two great witnesses for the earth. You have the sun, and then you have the moon reflecting the sun. You have God who is in the heavens, and then you have the people on the earth who are reflecting God in the heavens because they are His image, and they are doing what he wants to do on the earth.

The first part of the Sabbath meal would conclude with a reading of Psalm 33:15:

- o **Psalm 33:15 (NIVUK84)**

- 15 he who forms the hearts of all, who considers everything they do.

This is a reminder of the King who formed everything, a reminder of the creator and that He formed you and had prepared works for you in advance that are designed to bring him glory!

The second part of the meal begins with the father blessing his children.

Ask boys to come to the front.

He would gather all of his sons around him and recite this prayer:

“May God make you like Ephraim and Manasseh. May Adonai bless you and guard you. May Adonai shine His countenance upon you and be gracious unto you. May Adonai turn His countenance toward you and grant you peace.”

Ephraim means “doubly blessed,” and Manasseh means “fruitful in the land of suffering.”

Significantly, Ephraim and Manasseh are the first brothers in Scripture described without strife between them—unlike Cain and Abel, Isaac and Ishmael, Jacob and Esau, and even Jacob’s own sons. By the time we arrive at Jacob’s grandsons—who are counted as sons—we finally see a picture of brothers dwelling together in unity.

Imagine sitting down each week, looking your sons in the eyes, and declaring over them, “May you be doubly blessed. May you thrive even in a land of persecution. May you be fruitful in suffering.” Then, as they return to their seats, reminding them: no arguing—be like Ephraim and Manasseh. Imagine the effect that this would have over a long period of time. Just a father looking into the eyes of his sons and reminding them of who they are. This is what every good father wants his sons to know, and here is a set time each week to make sure you remind them.

After the father pronounces this blessing over the sons, he would then gather the daughters and speak a blessing over them as well.

(Call the girls up)

He would gather the daughters and speak this blessing over them:

“May God make you like Sarah, Rivkah, Rachel and Leah. May Adonai bless you and guard you. May Adonai shine His countenance upon you and be gracious unto you. May Adonai turn His countenance toward you and grant you peace.”

To understand what it means to be like Sarah, one must consider the way she is remembered in Jewish reflection and echoed in the New Testament.

- o **1 Peter 3:5–6 (NIVUK84)**

- 5 For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands,

6 like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

To be called a daughter of Sarah is presented as the highest honor—not defined by career status or public speaking ability, but by a woman who places her hope in God, silences fear, and walks in submission to her God-given authority. After blessing the daughters, the father would then turn to his wife and pronounce over her the blessing of an *Eshet Hayil*, a “woman of valor,” by reading Proverbs 31:10–31.

(Call wives up)

The husband says this to his wife, then recited Proverbs 31:10-31:

o **Proverbs 31:10-31 NIVUK84**

10 A wife of noble character who can find? She is worth far more than rubies. 11 Her husband has full confidence in her and lacks nothing of value. 12 She brings him good, not harm, all the days of her life. 13 She selects wool and flax and works with eager hands. 14 She is like the merchant ships, bringing her food from afar. 15 She gets up while it is still dark; she provides food for her family and portions for her servant girls. 16 She considers a field and buys it; out of her earnings she plants a vineyard. 17 She sets about her work vigorously; her arms are strong for her tasks. 18 She sees that her trading is profitable, and her lamp does not go out at night. 19 In her hand she holds the distaff and grasps the spindle with her fingers. 20 She opens her arms to the poor and extends her hands to the needy. 21 When it snows, she has no fear for her household; for all of them are clothed in scarlet. 22 She makes coverings for her bed; she is clothed in fine linen and purple. 23 Her husband is respected at the city gate, where he takes his seat among the elders of the land. 24 She makes linen garments and sells them, and supplies the merchants with sashes. 25 She is clothed with strength and dignity; she can laugh at the days to come. 26 She speaks with wisdom, and faithful instruction is on her tongue. 27 She watches over the affairs of her household

and does not eat the bread of idleness. 28 Her children arise and call her blessed; her husband also, and he praises her: 29 “Many women do noble things, but you surpass them all.” 30 Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised. 31 Give her the reward she has earned, and let her works bring her praise at the city gate.

After the second portion of the meal was completed, the family would sing a song together in the 3rd portion of the Sabbath meal. The song that they would sing would be "Hevainu Shalom Aleichem," which means we are bringing peace or 'shalom' to you. This is done with the full recognition that the family is blessed by God to now be a blessing to the world!

Remember what Matthew 5:8 says... Blessed are the peacemakers.

Play the song - play audio wav file in the folder

[Hevenu Shalom Aleichem - The Brooklyn Tabernacle Choir](#)

Isn't that already a powerful beginning to Shabbat? You have blessed your sons, you have blessed your daughters, you have honored your wife, and then you begin to sing about how this family unit will carry shalom wherever it goes. That rhythm should sound familiar, because at least ten times the epistles of the New Testament open with the phrase, "Grace and peace to you"—a direct echo of *Shalom Aleichem*.

After the song was completed, the family would move into the fourth portion of the Sabbath meal, which included the Kiddush prayer and the drinking of wine. **Deuteronomy 14:26** teaches that when bringing an offering, you were to eat and drink in His presence, and what was consumed was fermented. **Psalms 104:15** declares that wine makes the heart glad. The biblical pattern presents wine not as something inherently corrupt, but as a gift to be received rightly before the Lord!

The fact that there are weak or sinful people who distort the Word or seek to criminalize what God has permitted does not mean that the strong cannot enjoy the gifts of God with gratitude and restraint. Within the body, some have developed mature personal convictions regarding alcohol consumption, and those convictions should be honored; however, that does

not make alcohol sinful in and of itself. In that traditional setting, every person in the room received wine, regardless of age.

Before drinking, prayers were offered—not to bless the food or wine as though they were deficient, but to bless the One who provided them. The focus was always on the Giver, not merely the gift. The prayer would be:

"Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. Blessed are You, Lord our God, King of the universe, who sanctified us with His commandments and took pleasure in us, and with love and favor gave us His holy Sabbath as a heritage... Blessed are You, Lord, who sanctifies the Sabbath!"

After this, the 5th portion of the meal would begin. This section is called "Net Ilat Yada'im" or "the hand washing." The emphasis is not on hygiene (hands had to be washed before coming to the table) but to "endow the meal with spiritual qualities." It was not the removal of dirt, but the pledge of a good conscience! You can see this reflected in James 4:8:

- o **James 4:8 (NIVUK84)**

8 Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.

The father poured water over your and his hands in silence two or three times. This would symbolize the continual washing that is necessary during the ongoing process of sanctification. We can see this reflected in this particular Jewish commentary:

- o **Titus 3:4–5 (NIVUK84)**

4 But when the kindness and love of God our Savior appeared,
5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

This would be a time to be renewed through the washing of his word and spirit. You'd get an opportunity, as you've already shared, after you've sung. We're going to bring peace to the world, then go into drinking wine, being

happy, and then reminding yourself of the washing process of sanctification that is always available for those who are in covenant with that Adonai.

After that, the family would begin eating, starting with the Challah bread, and there would always be two loaves. This is a clear repetition and reminder of the pattern that was set in Exodus 16.

- **Exodus 16:29–30 (NIVUK84)**

29 Bear in mind that the LORD has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where he is on the seventh day; no-one is to go out.”

30 So the people rested on the seventh day.

God gave a double portion of manna on the Sabbath. This was a reminder that God provided, so we don't have to go out today, and we can rest.

This would also be a reminder of what the two loaves of bread represent.

- **Exodus 31:18 (NIVUK84)**

18 When the LORD finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God.

The two loaves are a reminder of the two tablets and the entire Law that is given from Heaven to nourish and sustain the people as they fed from it. For Jewish followers of Yeshua, they would be reminded of John 6:48–51.

- **John 6:48–51 (NIVUK84)**

48 I am the bread of life.

49 Your forefathers ate the manna in the desert, yet they died.

50 But here is the bread that comes down from heaven, which a man may eat and not die.

51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.”

This is a time to remind the family that the Law AND the living and breathing Torah are the nourishing life that sustains us.

(READ SLIDE) timestamp is ~ 1:40:00

Birkat HaMazon: Blessing for the Food

Blessed are You, Lord our God, King of the universe, who nourishes the entire world with goodness, grace, kindness, and mercy. He gives food to all flesh, for His kindness is everlasting.

Through His great goodness, we have never lacked, and may we never lack nourishment forever and ever. For the sake of His great Name, because He is a God who nourishes and sustains all, does good to all, and prepares food for all His creatures which He created.

Blessed are You, Lord, who nourishes all.

"Birkat HaMazon." The Koren Siddur, translated by Jonathan Sacks, Koren Publishers, 2009.

Do you hear the great perspective they have about what they're eating? They're not just eating a meal and enjoying it, and they're not just saying a prayer over the meal for the nourishment of their body. They're eating the food, and because they're in covenant with Adonai, they are thanking Him because He is the Creator who created that food for their enjoyment. How do your Shabbat services go? How do your Sabbath days or meals go? Do you have opportunities to thank God and just be genuinely happy that He's provided for you? That's what this section of the prayers is leading you toward—to sit back and reflect while you're eating something good that God provided for you, and to thank Him for being a good God who does good to all and nourishes and sustains.

We think that would be refreshing from time to time if we could sit back, enjoy some good food, and thank God for creating it for us and for giving us the ability to enjoy it.

(READ SLIDE)

Birkat HaMazon: Blessing for the Land

We thank You, Lord our God, for having given as a heritage to our ancestors a desirable, good, and spacious land; for bringing us out, Lord our God, from the land of Egypt, and for redeeming us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your statutes which You made known to us; for the life, grace, and kindness which You graciously bestowed upon us; and for the food with which You nourish and sustain us constantly, every day, at all times, and at every hour.

For all this, Lord our God, we thank You and bless You. May Your Name be blessed by the mouth of all living beings, continually and forever.

As it is written: "And you shall eat and be satisfied and bless the Lord your God for the good land which He has given you."

Blessed are You, Lord, for the land and for the nourishment.

"Birkat HaMazon." The Koren Siddur, translated by Jonathan Sacks, Koren Publishers, 2009.

They are blessing the land that they fought for, The Land that he promised them. They called it good, the provision that he gave them every day they called it good. Think about what that would do for you, one day out of seven, to reflect on what God has done and everything he is doing for you currently.

(READ SLIDE)

Birkat HaMazon: Blessing for Jerusalem

Have mercy, Lord our God, on Israel Your people, on Jerusalem Your city, on Zion the dwelling place of Your glory, on the kingdom of the house of David Your anointed, and on the great and holy House which is called by Your Name.

Our God, our Father, tend us, nourish us, sustain us, support us, relieve us, and grant us rest.

Lord our God, grant us speedy relief from all our troubles.

We beseech You, Lord our God: do not make us rely on the gifts of human hands, nor on their loans, but only on Your full, open, holy, and generous hand, so that we may not be ashamed or humiliated forever and ever.

And rebuild Jerusalem, the holy city, speedily in our days.

Blessed are You, Lord, who rebuilds Jerusalem in His mercy. Amen.

"Birkat HaMazon." The Koren Siddur, translated by Jonathan Sacks, Koren Publishers, 2009.

Notice something here that we talk about regularly in this house: they pray for Him to rebuild Jerusalem and then bless the Lord for being the one who rebuilds Jerusalem. Being thankful doesn't mean everything is resolved; even in the middle of waiting for the fulfillment of God's promises, gratitude for what He will do is the response over disappointment in His timing!

(READ SLIDE)



Birkat HaMazon:

Blessing for God's Goodness, pt. 1

Blessed are You, Lord our God, King of the universe, God our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all.

Every day He has done good, He does good, and He will do good to us.

He has bestowed, He bestows, and He will bestow upon us grace, kindness, and mercy, and relief, salvation, success, blessing, help, comfort, sustenance, support, mercy, life, and peace, and all good things.

May He never deprive us of any good.

Blessed are You, Lord, who is good and does good to all. Amen.

"Birkat HaMazon." The Koren Siddur, translated by Jonathan Sacks, Koren Publishers, 2009.

How does that change your perspective? When you start thinking about Adonai in those terms, that he is good, and he is only good, and he never does anything that is not good. When you start dwelling on this truth, everything in life, your entire week, starts to fade into the background, and you are refreshed by thinking of how good Adonai is. He's not good because he gives you everything that you want on your bucket list in the kingdom. These people eat a meal and thank God for the ability to eat it in the place he's called them. Thanking him for being alive in his mercies, for being a God who renews his mercy every day for us, and for continuing to sustain us. He helps our children grow. He gives them a plan and a purpose, and we get to be a part of his covenant.

When you have that perspective, we had hoped that it would be every day in our lives, but to be honest with you, it's not so easy to do. That's why these prayers are scripted. They help bring us back to the healthy standard.

Know this as well. Sabbath was not about hiding from their problems. They didn't pick a day to ignore everything that was going wrong and try to figure out how not to think about work. They spent the day praising the Lord. We could take a note from our older brother about what it actually means to praise God.

(READ SLIDE)



Birkat HaMazon:
Blessing for God's Goodness, pt. 2

May it please You, Lord our God,
to strengthen us through Your commandments and through the commandment of
the seventh day, this great and holy Sabbath.
For this day is great and holy before You—a day of rest and holiness,
a rest in love and generosity, a true rest and peace and tranquility and security,
a perfect rest with which You are pleased.

May Your children recognize and know that their rest comes from You,
and through their rest may they sanctify Your Name.
Blessed are You, Lord, who sanctifies the Sabbath.

"Birkat HaMazon." The Koren Siddur, translated by Jonathan Sacks, Koren Publishers, 2009.

What a perspective! Our rest pleases Him??!! We sanctify His Name through our rest? You begin to understand a little more when you look back at the beginning of the blessing: "strengthen us through Your commandments." We are literally strengthened as we obey His command to rest.

(READ SLIDE)

Birkat HaMAzon: Blessing for God's Goodness, pt. 3

The Merciful One - may He reign over us forever and ever.

The Merciful One - may He be blessed in heaven and on earth.

The Merciful One - may He be praised throughout all generations, may He be glorified through us forever and ever, and may He be honored through us for all eternity.

May the Merciful One send us abundant blessing to this house and upon this table at which we have eaten.

May He bless our father and our mother, and all who are gathered here.

May He bless us all together with a perfect blessing.

May He bless us with peace, kindness, and mercy, with abundant success and salvation, with comfort and support, with health and sustenance, with love and companionship, with joy and gladness, with deliverance and redemption.

"Birkat HaMazon." The Koren Siddur, translated by Jonathan Sacks, Koren Publishers, 2009.

Amen and amen to this.

Let's end with:

- o **Hebrews 4:9-11 ESV**

So then, there remains a Sabbath rest for the people of God, **10** for whoever has entered God's rest has also rested from his works as God did from his.

11 Let us therefore strive to enter that rest...

Remember, the Lord knows there is a striving needed to enter this rest. This principle is seen in the 6th day principle of preparation. You were never meant to stumble into Sabbath, but to prepare for it, strive for it, and obey. Receive it as the gift He always meant it to be.