

^{31:1}Then the LORD said to Moses, ²"See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, ³and **I have filled him with the Spirit of God**, with wisdom, with understanding, with knowledge and with all kinds of skills—to make artistic designs for work in gold, silver and bronze, ⁵to cut and set stones, to work in wood, and to engage in all kinds of crafts. ⁶Moreover, I have appointed Oholiab son of Ahisamak, of the tribe of Dan, to help him. Also I have given ability to all the skilled workers to make everything I have commanded you ...

1. (v. 2) **רָאָה קִרְאתִי בְשֵׁם**—*See, I have called by the name*. The commands pertaining to building the Tabernacle and making the holy objects were almost always addressed to Moses personally. Indeed, **the whole nation was personified in him**. But the actual performance of the work had to be entrusted to others, for Moses served in the capacity of king and, as the Midrash tells us, it is up to the king to give orders, not carry them out (*Shemos Rabbah* ch. 40).¹

The first word of this verse is an imperative—*see!* According to Ramban, it implies: *See this wonder!* Indeed, the nation had undergone a long enslavement with forced labor at menial tasks, and no opportunity to learn finer skills through apprenticeship or by observation. Yet, the fact that one could still find a man capable of so many different and complex tasks while understanding the profound mystical meaning of the Tabernacle, was truly wondrous. Bezalel was then only thirteen years old (*Sanhedrin* 695).

The Sages of the Midrash (*Shemos Rabbah* ch. 40), in the same vein, explain: Hashem showed Moses the *Book of Adam*² containing the annals of history from the earliest generations (*Rashi* to *Genesis* 5:1), and He said to him: See, I have designated, from the time of Creation, Bezalel to be the craftsman for constructing the Tabernacle. The Rabbis thus develop the idea that the advent of the great figures of history into the world is part of the original providential plan (as was noted in the commentary to 2:1 at the birth of Moses). Several examples of this are mentioned. R' Akiva teaches (*Avos* 3:19) that this concept does not contradict free will. Cf. commentary to 35:30.

a. Hosea 11:1

When Israel was a child, then I loved him, and called my son out of Egypt.

- 1) **There is no doubt that Matthew regards Israel as a type of the Messiah**. (Yeshua) is often presented in the (Apostolic Writings) as the antitype of Israel ... (Yeshua's) temptation after forty days of fasting recapitulated the forty years' trial of Israel (Mt. 4:11). Israel is referred to as the 'vineyard' (Isa. 5:1-7) ... (Yeshua as) ... the True Vine (Jn. 15). Israel is the Lord's 'son' (Ex. 4:22-23; Jer. 31:9; Hos. 11:1) ... (Yeshua is) ... the unique and true 'Son of God' (Mk. 1:9-11; Jn. 1:18). Indeed, there has always been a close relationship or identity between the people of God and the Messiah. We see this clearly in Acts 9:4 where (Yeshua) says to Saul, 'Saul, Saul, **why are you persecuting Me?**' We find this same idea as well in the (Hebrew Bible). For instance, the nation Israel is often called the "servant" (Isa. 41:9; 44:1, 21; 45:4; 48:20; 49:3), yet ... (in Isaiah 53) ... we find that it is the Messiah who is the 'Servant.' Thus, **Matthew is thinking along the lines of corporate solidarity. He is not citing Hosea 11:1 as a direct 'proof-text' of (Yeshua) coming out of Egypt, but ... making the point that (those things) which (were) vital in Israel's corporate and redemptive experience finds its ultimate and intended focus in the person of (Yeshua) the Messiah.**"³
- 2) When Matthew quotes Hos. 11:1 and applies it to (Messiah), it is evident that **he regards Israel as a type of the Messiah** ... Just as Pharaoh, that cruel king, had tried to destroy Israel, so another king, namely Herod, at least equally cruel, was attempting to destroy (Messiah). But just as on the way to Egypt, during their stay in that house of bondage, and in their exodus (the Lord) had protected His people, so God had protected His Son, not only on the way to Egypt and during His temporary residence there but also on the way back. **The Messiah was, as it were, recapitulating the history of His people Israel.**⁴
- 3) The verb "to fulfill" has broader significance than mere one-to-one prediction. Not only in Matthew but elsewhere in the (Apostolic Writings), the history and laws of the (Hebrew Bible) are perceived to have prophetic significance. The Epistle to the He-

1 Rabbi Elie Munk, *The Call of the Torah, Shemos*, (Mesorah Publications, Ltd.), pp. 435-445.

2 The *Book of Adam and Eve*, also called The Contradiction of Adam and Eve or The Conflict of Adam and Eve with Satan, is supposedly a written history of what happened in the days of Adam and Eve after they were cast out of the Garden of Eden. The book is part of the extra-biblical pseudepigrapha and not part of the inspired Word of God—<https://www.gotquestions.org/book-of-Adam-and-Eve.html>.

3 Erkel, Martin Darryl, *Difficult Texts in the New Testament*, p. 32 who cites Longenecker, Richard N., *Biblical Exegesis in the Apostolic Period*, (Wm. B. Eerdmans, 1975), p. 145.

4 William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to Matthew* (Baker Book House, 1984), p. 178-179.

brews argues that **the laws regarding the tabernacle and the sacrificial system were from the beginning designed to point toward the only Sacrifice that could really remove sin and the only Priest who could serve once and for all as the effective Mediator between God and man. Likewise Paul insists that the Messiah sums up His people in Himself.** When David was anointed king, the tribes acknowledged him as their bone and flesh (2Sam 5:1), i.e., David as anointed king summed up Israel, with the result that his sin brought disaster on the people (2Sam 12; 24). Just as Israel is God's son, so the promised Davidic Son is also Son of God. "Fulfillment" must be understood against the background of these interlocking themes and their typological connections.⁵

2. (v. 2) בְּצַלְאֵל בֶּן־חֹרִי בֶן־חֹרִי—Bezalel son of Uri, son of Hur. Bezalel was the grandson of Hur and the great-grandson of Caleb, the head of the tribe of Judah (*Sanhedrin* 69b). Hur had distinguished himself at the sin of the Golden Calf, when he opposed the sin of idolatry. For that heroic act he paid with his life. Caleb too was almost stoned by the Israelites for his opposition to their negative attitude toward the Promised Land after the mission of the spies. Bezalel inherited the Divine spirit which motivated his ancestors and which they had never forsaken even at the risk of death.

a. Exodus 24:12-14

¹²The LORD said to Moses, "Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written **for their instruction.**" ¹³Then Moses set out with Joshua his aide, and Moses went up on the mountain of God. ¹⁴He said to the elders, "Wait here for us until we come back to you. **Aaron and Hur are with you, and anyone involved in a dispute can go to them.**"

3. (v. 3) וַאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים—I have filled him with a Godly spirit.

a. Numbers 27:16-20

¹⁶"May the LORD, the God of the spirits of all mankind, appoint a man over this community ... ¹⁸So the LORD said to Moses, "Take Joshua son of Nun, **a man in whom is the spirit**, and lay your hand on him. ¹⁹Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. ²⁰Give him some of your authority so the whole Israelite community will obey him.

b. Judges 3:7-11 (cf., Jud 6:34; 11:29)

⁷The Israelites did evil in the eyes of the LORD; they forgot the LORD their God and served the Baals and the Asherahs. ⁸The anger of the LORD burned against Israel so that he sold them into the hands of Cushan-Rishathaim king of Aram Naharaim ... ⁹But when they cried out to the LORD, he raised up for them a deliverer, **Othniel** son of Kenaz, Caleb's younger brother, **who saved them.** ¹⁰**The Spirit of the LORD came upon him, so that he became Israel's judge and went to war.** The LORD gave Cushan-Rishathaim king of Aram into the hands of Othniel ... ¹¹So the land had peace for forty years, until Othniel son of Kenaz died.

c. Judges 14:5-6 (cf., Judges 14:19; 15:14)

⁵Samson went down to Timnah ... suddenly a young lion came roaring toward him. ⁶**The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands** as he might have torn a young goat. But he told neither his father nor his mother what he had done.

d. John 7:39

³⁹By this he meant the Spirit, whom those who believed in him were later to receive. **Up to that time the Spirit had not been given, since Yeshua had not yet been glorified.**

KJV—for the Holy Ghost was not yet *given* ...

MIT—For his spirit was not yet received ...

NAS, NKJ—for the Spirit was not yet *given* ...

NIRV—Up to that time, the Spirit had not been given ...

NJB—for there was no Spirit as yet ...

1) Acts 2:2-18

²**Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting ...** ⁴**All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them ...**

¹⁴Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.

¹⁵These people are not drunk, as you suppose ... ¹⁶No, **this is what was spoken by the prophet Joel:** ¹⁷**"In the last days, God says, I will pour out my Spirit on all people.** Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. ¹⁸Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy ...

⁵ Carson, D.A., *Matthew, Expositor's Bible Commentary, Volume 8*, (Zondervan, 1984), p. 92.

4. (v. 3) **בְּחָכְמָהּ וּבְתִבּוּנָהּ וּבְדַעַת**—*With wisdom, insight, and knowledge.*

Rashi explains that **חָכְמָה**, *wisdom*, is learning that is received from others; **תִּבּוּנָה**, *insight*, is the intelligence to grasp something using one's own mind, based on wisdom previously learned; **דַּעַת**, *knowledge*, is **רוּחַ הַקֹּדֶשׁ**, *Divine inspiration*.

a. 1 Corinthians 12:1-9

¹Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed ...

⁴There are different kinds of gifts, but the same Spirit distributes them. ⁵There are different kinds of service, but the same Lord. ⁶There are different kinds of working, but in all of them and in everyone it is the same God at work. ⁷Now to each one the manifestation of the Spirit is given for the common good. ⁸To one there is given through the Spirit a message of **wisdom**, to another a message of **knowledge** by means of the same Spirit, ⁹to another faith by the same Spirit, to another gifts of **healing** by that one Spirit, ¹⁰to another miraculous **powers**, to another **prophecy** ...

5. (v. 6) **נָתַתִּי אִתּוֹ אֶת אֹהֲלִיאָב**—*I have assigned with him Oholiab.* The Talmud observes that one should entrust public duties to at least two people (Bava Batra 8b). Oholiab belonged to the tribe of Dan, **one of the least esteemed of the twelve tribes** (see the commentary to Genesis 49:18), whereas **Bezalel belonged to the tribe of Judah**, acknowledged as the most prestigious. From this **the Midrash concludes that all are equal in the service of God**.

a. Bava Batra (The Last Gate) 8b

The Master said above: 'Any office conferring authority over the community **must be filled by at least two persons**.' Whence is this rule derived?—R. Nahman said: Scripture says, And they shall take the gold⁽¹⁰⁾ etc. This shows that they were not to exercise authority over the community (i.e., "Lord it over the community"), but that they were to be trusted.⁽¹¹⁾ This supports R. Hanina, for R. Hanina reported [with approval] the fact that Rabbi once appointed two brothers to supervise the charity fund.⁽¹²⁾

1) Mark 6:7

⁷Calling the Twelve to him, he began to send them out **two by two** and gave them authority over impure spirits.

2) Luke 10:1

¹After this the Lord appointed seventy-two others and sent them **two by two** ahead of him to every town and place where he was about to go.

3) Ecclesiastes 4:9-12

⁹**Two are better than one**, because they have a good return for their labor: ¹⁰If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. ¹¹Also, if two lie down together, they will keep warm. But how can one keep warm alone? ¹²Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

4) Proverbs 27:17

¹⁷As iron sharpens iron, **so one person sharpens another**.

5) 1 Samuel 23:15-18

¹⁵While David was at Horesh in the Desert of Ziph, he learned that Saul had come out to take his life. ¹⁶And **Saul's son Jonathan went to David at Horesh and helped him find strength in God**. ¹⁷"Don't be afraid," he said. "My father Saul will not lay a hand on you. You will be king over Israel, and I will be second to you. Even my father Saul knows this." ¹⁸The two of them made a covenant before the LORD. Then Jonathan went home, but David remained at Horesh.

b. Revelation 7:4-8

⁴Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel. ⁵From the tribe of **Judah(4)** 12,000 were sealed, from the tribe of **Reuben(1)** 12,000, from the tribe of **Gad(7)** 12,000, ⁶from the tribe of **Asher(8)** 12,000, from the tribe of **Naphtali(6)** 12,000, from the tribe of **Manasseh** 12,000, ⁷from the tribe of **Simeon(2)** 12,000, from the tribe of **Levi(3)** 12,000, from the tribe of **Issachar(9)** 12,000, ⁸from the tribe of **Zebulun(10)** 12,000, from the tribe of **Joseph(11)** 12,000, from the tribe of **Benjamin(12)** 12,000.

- 1) Twelve tribes—but one is missing—the 5th born—**Dan**. **Manasseh** is listed, **but not Ephraim**—and they are both sons of Joseph.

c. Malachi 2:10

¹⁰Do we not all have one Father? **Did not one God create us? Why do we profane the covenant of our ancestors by being unfaithful to one another?**

1) Psalms 100:3

Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.

2) Proverbs 22:2

²Rich and poor have this in common: The LORD is the Maker of them all.

3) Romans 3:29

Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too ...

^{31:12}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 you may know that I am the LORD, who makes you holy. ¹⁴"**Observe the Sabbath**, because it is holy to you. Anyone who desecrates it is to be put to death; those who do any work on that day must be cut off from their people. ¹⁵For six days work is to be done, but the seventh day is a day of sabbath rest, holy to the LORD. Whoever does any work on the Sabbath day is to be put to death. ¹⁶The 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 rested and was refreshed."

1. (v. 12) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר—*HASHEM said to Moses, saying*. The verb אָמַר, *say*, is repeated three times in this verse and the next. According to *Ohr HaChaim* (The Light of Life), this signifies that Moses was to explain to the people the practical details of the law of the Sabbath, as contained in the Oral Law. The basic features of the Sabbath were already known since the Revelation at Sinai, but this chapter contains new details, particularly regarding the abstention from work. Note that **the term שְׁמִירָה, observance, is repeated in this segment three times**. This refers to keeping the Sabbath from being profaned by any prohibited work, and it sets the tone for this whole passage (vv. 13, 14, 16).

2. (13) אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ—*However, you must observe My Sabbaths*. **So holy is the Sabbath that it takes precedence even over the work necessary for the construction of the Sanctuary**. That work was to be suspended on the Sabbath even though, as *Rashi* adds, "although you will be eager and diligent in the enthusiasm of the work." That is why the strict warning to keep the Sabbath is stated here, as a conclusion to the chapters devoted to the building of the Sanctuary and its vessels. **The most sacred of objectives does not justify desecrating the Sabbath**.

The Tabernacle in the Wilderness and subsequently the Temple in the Holy Land permitted the people of Israel to ascend to the highest stage of sanctified life. Thus, the disappearance of these structures brought a serious decline in the spiritual level of the people, but nonetheless it did not mean a break in the covenant with God. However,

the Sabbath is the perpetual, immutable sign of this covenant, which accompanies Israel at all times and in all places throughout its wanderings. And so the Torah's thrice-repeated exhortation to observe the Sabbath—תִּשְׁמְרוּ, *observe* (v. 13), וְשָׁמַרְתֶּם, *you shall observe* (v. 14), וְשָׁמַרְוּ, *shall observe* (v. 16)—implies this: if ever the Sanctuary, just discussed in such great detail, should be taken away from you, then with all your might observe the Sabbath; for it will remain the key to your sanctification even in the diaspora, and it will remain the eternal sign of your covenant with God. It will keep you as the גֵּי קְדוֹשׁ, *holy nation*, amid the nations of the world. Along these same lines, it has been said that **more than the Jews have kept the Sabbath, the Sabbath has kept the Jews**.

a. Exodus 20:8

⁸"**Remember** the Sabbath day by keeping it holy.

- 1) The Rabbis ... explain '**Remember the Sabbath day**' to mean, Bear it in mind and prepare for its advent; think of it day by day, and speak of its holiness and sanctifying influence."⁶
- b. How do we **observe the Sabbath** and keep it holy? How do we cherish, preserve and protect this day? To keep the Sabbath "holy" means to make it distinct and different from the other days of the week. "In addition to being a day of rest, the Sabbath is to be ... 'a day set apart for the building up of the spiritual element in man' (Philo)."⁷
- c. "Work" specifically prohibited in the *Tenach* (the Jewish Bible) includes: 1) lighting a fire (Exo 35:3), 2) baking and cooking (Exo 16:23), 3) gathering wood (Num 15:32-36), 4) moving out of a proscribed area (Exo 16:29), 5) plowing and harvesting (Exo 34:21), 6) carrying a load (Jer 17:21-27), 7) engaging in business (Isa 58:13) and 8) buying and selling (Neh.13:15-22).⁸

"Work" prohibited in the building of the Tabernacle, based upon the classification system of the Rabbis, includes: 1) sowing, 2) plowing, 3) reaping, 4) binding sheaves, 5) threshing, 6) winnowing, 7) selecting, 8) grinding, 9) sifting, 10) kneading, 11) baking, 12) shearing wool, 13) washing wool, 14) beating wool, 15) dyeing wool, 16) spinning, 17) weaving, 18) making two loops, 19) weaving two threads, 20) separating two threads, 21) tying, 22) untying, 23) sewing two stitches, 24) tearing, 25) trapping, 26) slaughtering, 27) flaying, 28) salting meat, 29) curing hide, 30) scraping hide, 31) cutting hide up,

6 Dr. J. H. Hertz, C.H., Editor, *The Pentateuch and Haftorahs*, (Soncino Press, 1958), p. 297.

7 Ibid.

8 Robert R. Gorelik, *Begin With Shabbat*, (Eshav Books), pp. 51-52.

32) writing two letters, 33) erasing two letters, 34) building, 35) tearing a building down, 36) extinguishing a fire, 37) kindling a fire, 38) hitting with a hammer, 39) taking an object from the private domain to the public, 40) transporting an object in the public domain.

3. The Catholic Church claims responsibility for the change from seventh-day to first-day Sabbath. Here is an explanation from *The Catechism*⁽⁹⁾ of the Catholic Church, Section 2, Article 3 (1994):⁹

(1) A series of fixed questions, answers, or precepts used for instruction.

Sunday—fulfillment of the Sabbath. Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the Sabbath ...

The Sabbath, which represented the completion of the first creation, has been replaced by Sunday which recalls the new creation, has been replaced by Sunday which recalls the new creation inaugurated by the Resurrection of (Messiah) ...

In respecting religious liberty and the common good of all, Christians should seek recognition of Sundays and the Church's holy days as legal holidays.

And here are various Catholic sources claiming the change was the doing of the Roman Catholic Church:

Cardinal James Gibbons, *The Faith of Our Fathers* (Ayers Publishing, 1978): 108:

"But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

The Convert's Catechism of Catholic Doctrine (1957): 50:

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why Do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.

Chancellor Albert Smith for Cardinal of Baltimore Archdiocese, letter dated February 10, 1920:

"If Protestants would follow the Bible, they should worship God on the Sabbath day by God is Saturday. In keeping the Sunday, they are following a law of the Catholic Church."

Stephen Keenan, *Catholic—Doctrinal Catechism*, 3rd Edition: 174:

"Question: Have you any other way of proving the Church has power to institute festivals of precept?"

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday the 1st day of the week, for the observance of Saturday the 7th day, a change for which there is no Scriptural authority."¹⁰

(i) As quoted in *God's Answers to Your Questions* (Review and Herald Publishing, 1989): 50.

John A. O'Brien, *The Faith of Millions*: 472-473: "The third commandment is: 'Remember thou keep holy the Sabbath day.'"

"But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the authority of the Catholic Church **and not upon an explicit text in the Bible**. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away ...

- a. Acts 20:7—at Troas

⁷On **the first day of the week** we came together to break bread.

Our Sunday Visitor (February 5, 1950):

"Practically everything Protestants regard as essential or important they have received from the Catholic Church ... The Protestant mind does not seem to realize that in accepting the Bible and observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the church, the Pope."

Louis Gaston Segur, *Plain Talk about the Protestantism of To-Day* (London: Thomas Richardson and Son, 1874): 213:

"Thus the observance of Sunday by the Protestants is a homage they pay, in spite of themselves, to the authority of the (Catholic) Church."

4. It was not until the Council of Laodicea, in the 4th-century CE, that **the non-observance of the Sabbath was officially approved and replaced with Sunday**, following Emperor Constantine's Blue Laws **in 321 CE**.¹⁰

⁹ https://amazingdiscoveries.org/S-deception-Sabbath_Sunday_Catholic_Church

¹⁰ https://en.wikipedia.org/wiki/Sabbath_in_Christianity#:~:text=It%20was%20not%20until%20the,Constantines%20Blue%20Laws%20in%20321AD.