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*The double  
command...*

*Rabbi Alon Meltzer*

*A New Page of Talmud*

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*Vayakhel 5782*

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Moses then convoked the whole Israelite community and said to them: These are the things that God has commanded you to do: ... Moses said further to the whole community of Israelites: This is what God has commanded: **Shemot 35:1 & 4<sup>1</sup>** The expression, these are the things which the Eternal hath commanded refers to the construction of the Tabernacle, all its vessels and all its various works. He preceded [the explanation of the construction of the Tabernacle] with the law of the Sabbath, meaning to say that the work of these things should be done during the six days, but not on the seventh day which is holy to G-d. It is from here that we learn the principle that the work of the Tabernacle does

These are the things that God has commanded you to do...

אלה הדברים אשר צוה ה' לעשות אתם

**Shemot 35:1**

not set aside the Sabbath— **Ramban on Shemot 35:1<sup>2</sup>** Halakhically, "work" is defined as any of the procedures employed in the fashioning and erection of the Tabernacle in the wilderness. Exodus 35:1–3, which reiterates the prohibition against "work" on the Sabbath, forms a preamble to the directives governing the specifications for the construction of the Tabernacle and its utensils. The Sages comment that the juxtaposition of these scriptural sections teaches that Sabbath regulations are not suspended for the purpose of constructing the Tabernacle. "Work" which is forbidden on the Sabbath is then defined as the activities involved in the construction of the Tabernacle. These activities, thirty-nine broad categories in number, ranging from

planting to baking, from shearing to tearing for purposes of sewing, from trapping animals to cutting their hides, as well as numerous derivatives, were enumerated, defined, and transmitted to Moses as part of the Oral Law. To this list were added rabbinic enactments prohibiting other activities. These rabbinic decrees were variously designed as "a bridge around the Law" or as a means of promoting the Sabbath spirit.

**Contemporary Halakhic Problems Vol 1, Chapter 2<sup>3</sup>**

The building of the Temple is a sanctification of human labour, and in the context here, it is represented as being a combination of all those creative activities of Man, be the cessation of which - by *shevita* from all *melachah* - the Sabbath is made into an acknowledgement of man's allegiance to God... **Rabbi S.R. Hirsch on Shemot 35:1<sup>4</sup>** More than the Jewish People have kept Shabbat, Shabbat has kept the Jews – **Ahad Haam<sup>5</sup>**

**A new page of Talmud - Rabbi Alon Meltzer**