

"And Betzalel, the son of Uri, the son of Chur, of the tribe of Yehuda, had made all that Hashem had commanded Moshe. (38:22)

The *Midrash* explains the *Torah's* reason for citing Betzalel's grandfather, Chur, when enumerating his lineage. Chur was slain during the incident involving the Golden Calf as a result of his opposition to the Calf. The construction of the *Mishkan* through Chur's grandson atoned for the guilt of Chur's death. Betzalel was the recipient of many wonderful family qualities. He was also the great-grandson of Moshe's sister, Miriam. As a reward for her fear of Hashem which prompted her to disobey Pharaoh's order to murder the Jewish babies, she was blessed with a descendant who knew how and was worthy of building the *Mishkan*. This attribute of willingness to sacrifice oneself for Hashem was a vital part of Betzalel's personality. Perhaps the *Torah* mentions Chur to state an even greater degree of self-sacrifice on the part of Betzalel. He grew up with the deep sense of awareness of his grandfather's dedication and act of self-sacrifice to sanctify Hashem's Name. When Betzalel was selected to be the one to build the *Mishkan*, which was to serve as an atonement for the sin of the Golden Calf, during which his beloved grandfather was murdered, there was no quandary in his mind regarding his acceptance of this position. There were no feelings of remorse or resentment, no sense of revenge. The ability to cope with these feelings, to be able to apply himself fully to Hashem's service, trusting with complete faith in Hashem and His commandments, is true self-sacrifice. This was but another aspect of his lineage of nobility was an inherent part of his personality.