Class # 19 **Parshat Terumah: The Road Not Taken**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

Rabbi Pinny Rosenthal - prepared collaboratively with Rabbi Yoni Sacks

<https://www.youtube.com/watch?v=I1r8Hg4qhr8>

Asher Zvi Hirsch Ginsberg (1856 - 1927), primarily known by his Hebrew name and pen name Ahad Ha'am (literally "one of the people"), was a Hebrew essayist and one of the greatest pre-state Zionist thinkers. With his secular vision of a Jewish "spiritual center" in Palestine he confronted Theodor Herzl. Unlike the founder of political Zionism he strove for "a Jewish state and not merely a state of Jews."

In 1889 his first article criticizing practical Zionism, called "Lo ze haddereckh" (This is not the way), appeared in HaMelitz. The ideas in this article became the platform for Bnai Moshe (sons of Moses), a group he founded that year. Bnai Moshe, active until 1897, worked to improve Hebrew education, build up a wider audience for Hebrew literature, and assist the Jewish settlements. (summary from Wikipedia)

1. What is the difference between “a Jewish state and not merely a state of Jews."
2. What is the role of Jewish education in each vision?
3. What is the difference between Achad Ha’am and the Charaidim in Israel?
4. What do you think Herzl’s response to Achad Ha’am was?

Rambam, Laws of Torah Study, 3:7

Perhaps, one will say: "[I will interrupt my studies] until after I gather money, and then I will return and study, [I will interrupt my studies] until after I buy what I need, and then, when I can divert my attention from my business, I will return and study." If you consider such thoughts, you will never merit the crown of Torah.

Rather, make your work secondary, and your Torah study a fixed matter. Do not say: "When I have free time, I will study," for perhaps you will never have free time.

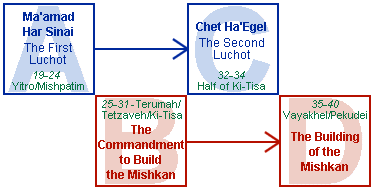
5) When people consider doing the Fellowship, they always say, “Rabbi, I don’t have time for this!” Yet, when they sign up for the fellowship - do they become unemployed? What really happened?

The beginning of Parshat Terumah

25:1 God spoke to Moses, saying: 25:2 Speak to the Israelites and have them bring Me an offering [Terumah]. Take My offering from everyone whose heart impels him to give. 25:3 The offering that you take from them shall consist of the following: Gold, silver, copper, 25:4 sky-blue [wool], dark red [wool], [wool dyed with] crimson worm, linen, goats' wool, 25:5 reddened rams' skins, blue-processed skins, acacia wood, 25:6 oil for the lamp, spices for the anointing oil, and the sweet-smelling incense, 25:7 and Shoham stones and other precious stones for the ephod and breastplate. 25:8 **They shall make Me a sanctuary [migdash], and I will dwell among them.** 25:9 You must make the tabernacle and all its furnishings following the plan that I am showing you.

6) Why is the mitzvah of building a Migdash occurring now? Why are they delaying entering the land by six months by starting an extensive building project?

7) When was the mitzvah of the Migdash commanded?

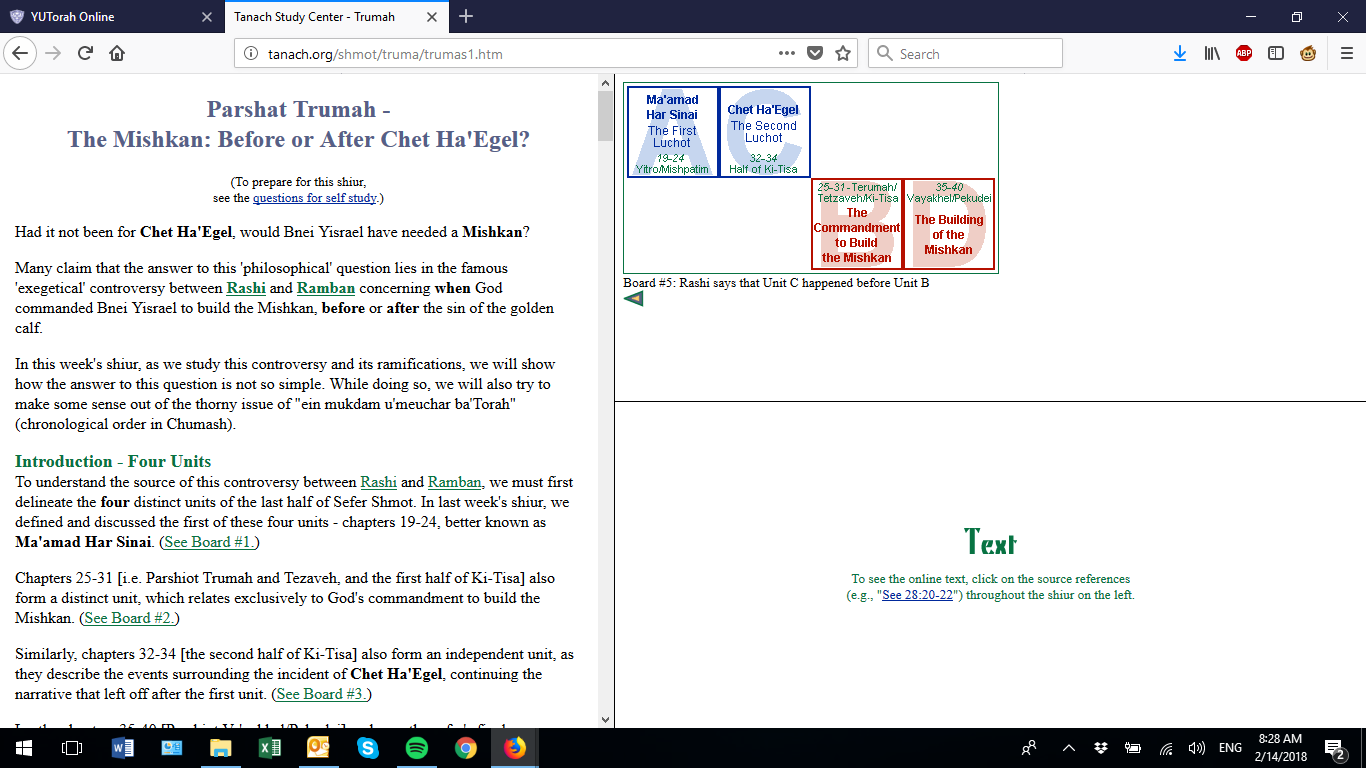
*From Rabbi Leibtag’s* [*www.tanach.org*](http://www.tanach.org)  


**The Ramban takes the order of the Torah as being chronological**

"After God had given the Ten Commandments **directly** to Yisrael and instructed them with a sampling of the mitzvot (i.e. Parshat Mishpatim) ... and Bnei Yisrael accepted these laws and entered a covenant ([24:1-11](http://tanach.org/shmot/truma/text6.htm)) ... behold they became His nation and He became their God, as was originally stipulated [at Brit Milah and Har Sinai] ... Now they are worthy to have a house - His dwelling - in their midst dedicated to His Name, and there **He will speak with Moshe** and **command Bnei Yisrael** ... Now the 'secret' ('sod') of the Mishkan is that God's **glory** ('kavod') which dwelled on **Har Sinai** will now dwell [instead] on the **Mishkan** 'b'nistar' [in a more hidden manner, in contrast to Har Sinai]..." ([see Ramban 25:1](http://tanach.org/shmot/truma/text21.htm))

**Rashi maintains the Mitzvah to build the Migdash occurred after the sin of the Golden Calf!**

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**Rashi – Shemot 31:18**

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| **Rashi - He gave Moses:** In the Torah, chronological order is not adhered to. The episode of the calf took place long before the command of the work of the Mishkan. For on the seventeenth of Tammuz the tablets were broken, and on Yom Kippur the Holy One, blessed is He, was reconciled to Israel. On the morrow [i.e., on the eleventh of Tishri], they commenced with the donation for the Mishkan, and it [the Mishkan] was erected on the first of Nissan. -[from Midrash Tanchuma, Ki Thissa 31] |

1. What is the dispute between Rashi & the Ramban dependent on? What do they both agree upon?