

# PARSHA FROM THE SOURCE

## פרשה ממקורה

1 Adar 5785

פרשת תרומה תשפ"ה

**The second half of Sefer Shemot is largely dedicated to the construction of the Mishkan. What was its primary purpose, and what role did it serve for the Bnei Yisroel?**

**Shadal, Parshat Terumah, Chapter 25**

Italy, 19th c.

After the Israelites accepted the laws and teachings, and God became their King in *Yeshurun*, it was fitting for them to build a sanctuary, as if their King were dwelling among them. This would serve as a strong unifying force for the nation and help maintain their connection to the Torah. Even though they had not yet been decreed to remain in the wilderness, God did not want them to wait until they conquered and divided the land to build a sanctuary, nor to delay until they had a designated central location for the entire kingdom. Instead, He commanded them to construct a portable *Mishkan* (Tabernacle), so they could set it up wherever necessary, even after entering the land. This *Mishkan* remained in use for 480 years, until the Temple was built in the days of King Solomon.

**שדל פרשת תרומה פרק כה**

שמואל דוד לוצאטו

אחר שקיבלו עליהם המשפטים והתורות והיה ה' בישורון מלך, ראוי שיעשו לו מקדש כאילו מלכם שוכן בתוכם, כי יהיה סיבה חזקה לשמירת האחדות באומה והתמדת דבקותה בתורה, ואעפ"י שעדין לא נגזר עליהם להתעכב במדבר, לא רצה ה' שימתינו לעשות לו מקדש עד שיכבשו ויחלקו את הארץ ויהיה להם מקום נבחר להיות מרכז לכל הממלכה, וצויה לעשות משכן מיטלטל שגם בבואם אל הארץ יוכלו להקימו בכל מקום שירצו לפי צורך השעה, והמשכן הזה שימש שמונים שנה וד' מאות שנה עד שנבנה הבית בימי שלמה.

**The *Mishkan* served as a unifying force for *Bnei Yisrael*, strengthening their national identity and ensuring their continued dedication to Torah and mitzvot.**

**Lekach Tov, Parshat Pekudei, Chapter 38**

Germany, 11th c.

The Testimony (*Ha'edut*) – The *Mishkan* served as a testimony to the entire world that forgiveness is granted only to Israel, as Hashem had reconciled with them. As it says, "And they shall make for Me a sanctuary, and I will dwell among them" (Shemot 25:8). When Israel sinned with the Golden Calf, the nations of the world assumed that Hashem would no longer accept them. However, once they built the *Mishkan* and Hashem caused His *Shechinah* (Divine Presence) to rest among them, it became clear proof that He had indeed forgiven them.

**לקח טוב פרשת פקודי פרק לח**

ר' טוביה בן אלעזר

העדות - עדות הוא לכל באי העולם, שאין סליחה אלא לישראל שנתרצה הקדוש ברוך הוא בו לישראל, שנאמר ועשו לי מקדש ושכנתי בתוכם (שמות כה ח), שכיון שעשו ישראל את העגל היו אומות העולם סבורים שאין הקדוש ברוך הוא מתרצה עוד לישראל, וכיון שעשו את המשכן והשרה שכינתו בישראל נהיה להם לעדות שנתרצה להם הקדוש ברוך הוא.

**The *Mishkan* was not just for *Bnei Yisrael*; it was a testament to the nations of the world that Hashem had forgiven them.**

## Midrash Tanchuma, Chapter 10, Parshat Terumah

NA

Hashem said to Moshe: "Tell Bnei Yisrael to make the Mizbe'ach HaOlah (altar for burnt offerings), so that it may atone for their sins. For this is the condition I made with their forefather Avraham—that if his children sin, I will grant them atonement through sacrifices." As it is stated (Bereishit 15:9), "And He said to him, 'Take for Me a three-year-old heifer, a three-year-old goat...'"

## מדרש תנחומא פרק י פרשת תרומה

NA

ועשית את המזבח עצי שטים, א"ל הקדוש ברוך הוא למשה אמור להם שיעשו מזבח העולה שיהא מכפר על עונותיהם של בני שכך התניתי עם אברהם אביהם שאם יחטאו בני ע"י קרבנות אני מכפר להם שנאמר (בראשית טו) ויאמר אליו קחה לי עגלה משולשת ועז משולש.

**The Mishkan was not just a dwelling place for Hashem's Shechinah; it was a place where Bnei Yisrael could repent for their sins.**

### Questions for Reflection:

1. If the Mishkan was a place of atonement and forgiveness, what does this show about Hashem's commitment to Bnei Yisrael and His desire to restore their relationship, even after we sin?
2. Even though we no longer have the Mishkan, we are still called to show the world our connection to Hashem. What are some ways we can express our closeness to Hashem today?

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