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The Temple

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In this paper I would like to examine some aspects of the Temple, past and [future](future.html).[[1]](#footnote-1) Let’s start by examining what the Patriarchs called the [future](future.html) site of the Temple.

[Avraham](avraham.html) called the [future](future.html) site of the Holy Temple a mountain, after the [Akeida](human.html):

***Bereshit (Genesis) 22:14*** *And* [*Avraham*](avraham.html) *called the* [*name*](name.html) *of that place Adonai-Yireh: as it is said [to] this day, In the mount of* [*HaShem*](hashem.html) *it shall be seen.*

[Isaac](isaac.html) called the [future](future.html) site of the Holy Temple a [field](field.html):

***Bereshit (Genesis) 24:53*** *And* [*Isaac*](isaac.html) *went out to meditate in the* [*field*](field.html) *at the eventide: and he lifted up his* [*eyes*](body.html)*, and saw, and, behold, the camels [were]* [*coming*](coming.html)*.*

Ya’aqov called the [future](future.html) site of the Holy Temple a house:

***Bereshit (Genesis) 28:16-17*** *And Ya’aqov awaked out of his* [*sleep*](mashal.html)*, and he said, Surely* [*HaShem*](hashem.html) *is in this place; and I* [*knew*](daat.html) *[it] not. And he was afraid, and said, How dreadful [is] this place! this [is] none other but the* [*house of God*](housegod.html)*, and this [is] the gate of* [*heaven*](heaven.html)*.*

This [dwelling](dwelling.html), this “house” as Ya’aqov called it, will figure prominently in this [study](study.html). It is important, therefore that we understand the meaning of this word. Here is what the dictionary says:

[**dwell**](dwelling.html) (dwl)intr.v. [**dwelt**](dwelling.html)**,** (dwlt) or **dwelled** [**dwell**](dwelling.html)**·ing,** **dwells**

To live as a resident; reside.

To exist in a given place or state: [dwell](dwelling.html) in joy.

To fasten [one](one.html)'s attention

To [speak](mashal.html) or write at length

The Encyclopedia Judaica gives us a bit more [insight](insights.html) into this “[dwelling](dwelling.html)”:

PRESENCE, DIVINE. The notion of the Divine Presence is expressed in the Bible in [two](file:///D:\Word\LAW\two.html) different senses: 1) in the corporeal sense, i.e., the actual [dwelling](dwelling.html) (*shakhan*, שכן) of G-d in His abode; 2) in the abstract sense, i.e., symbolic representation by means of calling or establishing His [name](name.html) (*shikken shem*, שם שכן) upon the [Sanctuary](mikdash.html) or the people.

G-d's presence, according to the ancient view, is confined to the [Tabernacle](mikdash.html) / [Sanctuary](mikdash.html) and to other visible phenomena serving as the vehicles of G-d, such as the [Ark](ark.html) and the [cherubim](angels.html) or the [cloud](important.html) enveloping the G-dhead in its movements. That the [Tabernacle](mikdash.html) was considered an indicator for G-d's presence in ancient [Israel](gen-jew.html) may be learned from the words of Nathan the prophet to [David](fathers.html): "... I have been moving about [*mithalekh*] in a [Tabernacle](mikdash.html) and tent [*be-ohel u-ve-*[*mishkan*](mikdash.html)]... All the [time](time.html) I was moving about among the Israelites..." (II Sam. 7:6–7). The same concept is given expression in the Priestly source of the Pentateuch: "I will establish My abode [*mishkani*] in your midst... and I will be moving about [i.e, be present] in your midst: I will be your G-d and you shall be my people" (Lev. 26:11–12). Similar statements are found in other parts of the Priestly literature, where *shakhan*, "[dwelling](dwelling.html)," is used instead of *hithalekh*, "moving about," as in [Exodus](exodus.html) 25:8: "Let them make me a [Sanctuary](mikdash.html) that I may [dwell](dwelling.html) [we-shakhanti] among them," and at the end of the inauguration of the [Tabernacle](mikdash.html) in [Exodus](exodus.html) 29:45–46: "And I will [dwell](dwelling.html) among the Israelites and I will be their G-d." The rabbinic term *Shekhinah* is actually an abstraction of this concept of "[dwelling](dwelling.html)," which in the sources just quoted is understood literally. Indeed the [Tabernacle](mikdash.html), as depicted in the Priestly tradition, represents a royal house with all its necessary facilities.

Before giving the Torah, [HaShem](hashem.html) explains that the Children of [Israel](gen-jew.html) were to be "A kingdom of [priests](priests.html) and a holy [nation](nations.html)." Their [mission](mission.html) was to show the rest of society what it means to integrate [HaShem](hashem.html) into a lifestyle. It was intended that the Children of [Israel](gen-jew.html) would accomplish their [mission](mission.html) individually and collectively. It was [HaShem](hashem.html)'s original intent that every single [Jew](gen-jew.html) should attain a level of understanding and integration equal to the [High Priest](priests.html) on Yom [HaKippurim](kippur.html) as he entered the Holy of Holies to serve [HaShem](hashem.html) and affect [forgiveness](forgive.html). It was intended that this assumed sanctity would be self evident to all those who desired to see living examples of divinity translated into reality! It was intended that the [sanctuary](mikdash.html) of [HaShem](hashem.html) would reside within each and every [Jew](gen-jew.html), as stated in:

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *"Make for me a* [*sanctuary*](mikdash.html) *that I may* [*dwell*](dwelling.html) *within them.".* [*Israel*](gen-jew.html) *was to be a* [*dwelling*](dwelling.html) *or House for* [*HaShem*](hashem.html)*.*

Our Sages have pointed out that the Torah does not say, "Make a [Sanctuary](mikdash.html) for Me . . . so that I may [dwell](dwelling.html) in it [i.e., the [Mishkan](mikdash.html)]," but rather, "So that I may [dwell](dwelling.html) among them [i.e., the People]." This is more than a nice expression. [HaShem](hashem.html) is not primarily concerned with a temple of wood and stone; the purpose of the [physical](physical.html) temple is to inspire us to make ourselves into temples for the Shechinah.

The raison d’etre for the Temple is “[dwelling](dwelling.html)”. [Adam](adam.html) [knew](daat.html) that [HaShem](hashem.html) [dwelt](dwelling.html) in him because the Ruach was blown into his [nose](body.html) and he could [hear](mashal.html) it when he breathed. The curtains in the Temple used to move as the Temple breathed.

The term "Shekinah" means "[dwelling](dwelling.html)" and is used to describe [HaShem](hashem.html)'s presence in this [world](worlds.html). The word Shekinah is not found in the Tanakh. Its earliest appearance is in the Targums where it used with regard to [HaShem](hashem.html) [dwelling](dwelling.html) among the B’nei of [Israel](gen-jew.html).

[***Midrash***](orallaw.html) ***Rabbah - Genesis III:9*** *R. Samuel b. Ammi said: From the beginning of the* [*world*](worlds.html)*'s* [*creation*](bara.html) *the Holy* [*One*](one.html)*, blessed be He, longed to enter into partnership with the mortals. For what will you: if it is a matter of* [*time*](time.html) *reckoning, it should say either* [*one*](one.html)*,* [*two*](file:///D:\Word\LAW\two.html)*,* [*three*](three.html)*, or* [*first*](one.html)*, second,* [*third*](three.html)*, but surely not,* [*one*](one.html)*, second,* [*third*](three.html)*! When did the Holy* [*One*](one.html)*, blessed be He, repay them? At the erection of the* [*Tabernacle*](mikdash.html)*, as it says, And he that presented his* [*offering*](korbanot.html) *the* [*first*](one.html) *day (Num. VII, 12), meaning, the* [*first*](one.html) *of the* [*world*](worlds.html)*'s* [*creation*](bara.html)*, for God said, ' It is as though on that day I* [*created*](bara.html) *My* [*world*](worlds.html)*.’ That day took* [*ten*](ten.html) *crowns: it was the* [*first*](one.html) *of the* [*creation*](bara.html)*,* [*first*](one.html) *in respect of kings, the princes, the priesthood, and the Shechinah, (as it says, And let them make Me a* [*sanctuary*](mikdash.html)*, that I may* [*dwell*](dwelling.html) *among them (Ex.XXV, 8)); it was* [*first*](one.html) *in respect of blessing, sacrificial service, the prohibition of high places, killing at the north [side of the Altar], and the descending of* [*fire*](fire.html)*, as it is said, And there came forth* [*fire*](fire.html) *from before the Lord (Lev. IX, 24).5*

This [study](study.html) will look at several very mystical aspects of the Temple which correspond exactly to what we read in the Nazarean Codicil. The concept of the “[Body](body.html) of [Mashiach](mashiach.html)” is directly related to the Temple. Therefore, I think that this [study](study.html) should be of interest to all who wish to have a greater understanding of the design of [HaShem](hashem.html) and His plans for the [future](future.html). The [future](future.html), however, is rooted in the past.

To understand the Temple as a [dwelling](dwelling.html) place, it is necessary to go back to the ideal which was [created](bara.html) at [Gan Eden](eden.html), the [Garden of Eden](eden.html). This ideal represents the epitome of what [HaShem](hashem.html) [desires](needs.html) in a relationship with man. It also provides some significant clues about the Temple that will aid us in our [study](study.html). As a final thought to whet the appetite, consider what [His Majesty](yeshua.html) King Shlomo said, and consider how it might apply to [Gan Eden](eden.html):

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no* [*new*](new.html) *[thing] under the* [*sun*](hachama.html)*.*

As the [Talmud](orallaw.html) relates, history is divided into [three](three.html) equal periods of [two](file:///D:\Word\LAW\two.html)-thousand years each:

***Sanhedrin 97a*** *The Tanna debe Eliyahu* [*teaches*](teacher.html)*: The* [*world*](worlds.html) *is to exist* [*six*](six.html) *thousand years. In the* [*first*](one.html)[*two*](file:///D:\Word\LAW\two.html) *thousand there was desolation;* [*two*](file:///D:\Word\LAW\two.html) *thousand years the Torah flourished; and the next* [*two*](file:///D:\Word\LAW\two.html) *thousand years is the Messianic era, but through our many iniquities all these years have been lost.*

The [first](one.html) [two](file:///D:\Word\LAW\two.html) thousand years contained [Gan Eden](eden.html). The second [two](file:///D:\Word\LAW\two.html) thousand years contained Bethel, Har [Sinai](stages.html), the [Mishkan](mikdash.html), and both Temples. The last [two](file:///D:\Word\LAW\two.html) thousand years contained [Mashiach](mashiach.html) ben [Yosef](joseph.html). We are therefore close to the [time](time.html) of the end. We can [hear](mashal.html) the footsteps of [Mashiach](mashiach.html) ben [David](fathers.html).

This [Midrash](orallaw.html) should also tantalize those who wish to understand the Temple:

"As the navel is set in the center of the human [body](body.html), so is the [land of Israel](city.html) the navel of the [world](worlds.html)... situated in the center of the [world](worlds.html),   
and [Jerusalem](city.html) in the center of the [land of Israel](city.html),   
and the [sanctuary](mikdash.html) in the center of [Jerusalem](city.html),   
and the holy place in the center of the [sanctuary](mikdash.html),   
and the [ark](ark.html) in the center of the holy place,   
and the foundation stone before the holy place,   
because from it the [world](worlds.html) was founded."[[2]](#footnote-2)

# I. [Gan Eden](eden.html) – The Ideal [Dwelling](dwelling.html) Place

The essence of the [Beit HaMikdash](mikdash.html), the Temple, as we shall see, is a [dwelling](dwelling.html) place for [HaShem](hashem.html). To understand this [dwelling](dwelling.html) we must [first](one.html) go to that ideal [world](worlds.html) where [HaShem](hashem.html) placed man in perfect fellowship with His Creator. This ideal [world](worlds.html) was called [Gan Eden](eden.html), the [Garden of Eden](eden.html):

***Bereshit (Genesis) 3:8*** *And they heard the* [*voice*](voice.html) *of* [*HaShem*](hashem.html) *G-d* [*walking*](walking.html) *in the garden in the cool of the day: and* [*Adam*](adam.html) *and his wife hid themselves from the presence of* [*HaShem*](hashem.html) *G-d amongst the trees of the garden.*

Here we see [HaShem](hashem.html) “[walking](walking.html)” or [dwelling](dwelling.html) with [Adam](adam.html). Surely we must say that this was the ideal place for [HaShem](hashem.html) to [dwell](dwelling.html) with us. The [Midrash](orallaw.html) tells us plainly that this verse indicates that the Shechinah[[3]](#footnote-3) of [HaShem](hashem.html) [dwelt](dwelling.html) in [Gan Eden](eden.html), the [Garden of Eden](eden.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XII:6*** *AND IT CAME TO PASS (WAYYEHI) ON THE DAY, etc. What is the implication of WAYYEHI? R. Joshua said: The Holy* [*One*](one.html)*, blessed be He, made a stipulation with* [*Israel*](gen-jew.html) *while they were yet in Egypt that He would only bring them out from thence on the understanding that they would build a* [*Tabernacle*](mikdash.html) *for Him so that He might cause His Presence to* [*dwell*](dwelling.html) *among them; as it says, And they shall* [*know*](daat.html) *that I am the Lord their G-d, that brought them forth out of the land of Egypt, that I may* [*dwell*](dwelling.html) *among them (Ex.XXIX, 46); on this condition: ' That I may* [*dwell*](dwelling.html) *among them.’ Now as soon as the* [*Tabernacle*](mikdash.html) *was erected and the Shechinah descended and* [*dwelt*](dwelling.html) *in their midst (all the conditions were fulfilled. Consequently it says, WAYYEHI (AND IT CAME TO PASS), implying that what He had promised He performed). WAYYEHI: Rab expounded: Something that had never happened from the* [*time*](time.html) *the* [*world*](worlds.html) *was* [*created*](bara.html) *until then took place on that day. From the* [*time*](time.html) *when the* [*world*](worlds.html) *was* [*created*](bara.html) *until that moment the Shechinah had never* [*dwelt*](dwelling.html) *in this lower* [*world*](worlds.html)*. It only did this from the moment when the* [*Tabernacle*](mikdash.html) *was erected and thenceforward. For this reason it says, WAYYEHI; it was an innovation. R. Simeon b. Yohai said it was something that, having already been in existence, had ceased and now returned to its previous state. You find that from the beginning of the* [*world*](worlds.html)*'s* [*creation*](bara.html) *the Shechinah had* [*dwelt*](dwelling.html) *in this lower* [*world*](worlds.html)*; as it says, And they heard the* [*voice*](voice.html) *of the Lord G-d* [*walking*](walking.html) *in the garden, etc. (Gen.III, 8), but once the Shechinah departed at the* [*time*](time.html) *when* [*Adam*](adam.html) *sinned, it did not descend again until the* [*Tabernacle*](mikdash.html) *had been erected. It is for this reason that the expression WAYYEHI is used, signifying that something which had already been in existence, and had ceased for many years, returned to its original state.*

[HaShem](hashem.html) wanted a place in this [world](worlds.html) to house His presence. [Gan Eden](eden.html) would have been that place, had [Adam](adam.html) and Chava not [eaten](eating.html) from the Tree of the [knowledge](knowledge.html) of good and evil. It represents the ideal. Therefore, any [connections](connection.html) between [Gan Eden](eden.html) and [future](future.html) [events](feasts.html) where we see the Shechinah will need to be explored in order to understand the ideal.

Let’s look at some [connections](connection.html) between [Gan Eden](eden.html) and the Temple. Let’s start by looking at what the Torah has to say:

***Bereshit (Genesis) 2:10*** *"A river issues forth from Eden to water the garden, and from there it is divided and becomes* [*four*](four.html) *heads."*

The holy [Zohar](orallaw.html)[[4]](#footnote-4) says that the "river issues forth from Eden" refers to the [spiritual](physical.html) waters of the Torah, which nourish the [world](worlds.html), just as water sustains vegetation. In like manner we [know](daat.html) the Luchot, the tablets, of Torah are found in the Aron Kodesh, the Holy [Ark](ark.html), in the Temple and The Word of [HaShem](hashem.html) will go forth from Zion:

***Yeshayahu (Isaiah) 2:3*** *And many people shall go and say, Come ye, and let us go up to the mountain of* [*HaShem*](hashem.html)*, to the house of the G-d of* [*Jacob*](israelja.html)*; and he will* [*teach*](teacher.html) *us of his ways, and we will* [*walk*](walking.html) *in his paths: for out of Zion shall go forth the* [*law*](law.html)*, and the word of* [*HaShem*](hashem.html) *from* [*Jerusalem*](city.html)*.*

The Tablets of the testimony were kept in the [ark](ark.html) in the Holy of Holies. The Luchot were the representation of Torah.

Similarly, the Tree of the [Knowledge](knowledge.html) of Good and Evil was a living organism, but [eating](eating.html) of its fruit brought death. Death is a state where flesh is turned back into [dust](rock.html) which is made of minerals just as stone is made of minerals.

The [tikkun](tikkun.html) for [Adam](adam.html)'s [sin](sin.html) ([eating](eating.html) un-kosher fruit) is the observance of the Torah's [command](cmds613.html) to [eat](eating.html) only kosher [food](food.html).

Just as [Adam](adam.html) and Chava did not have any work except serving [HaShem](hashem.html) by tending the Garden. So too the [Priests](priests.html) and the Levites do not have a designated portion in Eretz Yisrael. "[HaShem](hashem.html) is their [inheritance](inherit.html).":

***Bamidbar (***[***Numbers***](nchart.html)***) 18:20*** *And* [*HaShem*](hashem.html) *spake unto Aaron, Thou shalt have no* [*inheritance*](inherit.html) *in their land, neither shalt thou have any part among them: I [am] thy part and thine* [*inheritance*](inherit.html) *among the children of* [*Israel*](gen-jew.html)*.*

They do not depend upon standard economic interactions for their income. Their financial well being is gifted to them by [HaShem](hashem.html). They spend their days servicing the [nation](nations.html) as teachers and [priests](priests.html), effectively doing [HaShem](hashem.html)’s work; and the people, in turn, support them with specified gifts, as per [HaShem](hashem.html)’s instructions. They live the ideal life of [Adam](adam.html) and Chava in the [Gan Eden](eden.html) who should have spent their [time](time.html) exploring [HaShem](hashem.html)’s intentions and being cared for by [HaShem](hashem.html), rather than struggling to make a living "from the sweat of your brows". The [Priests](priests.html) and the Levites are the model humans in [HaShem](hashem.html)’s model [world](worlds.html) [teaching](teacher.html) us by example how to behave. They model what [Adam](adam.html) and Chava should have been.

The parallel between [Gan Eden](eden.html), Har [Sinai](stages.html), and both the Temple / [Mishkan](mikdash.html) becomes especially apparent in the Midrashim that interpret [Adam](adam.html)'s responsibility in [Gan Eden](eden.html) of service. This are the same responsibilities we have when it comes to Har [Sinai](stages.html), and the [Mishkan](mikdash.html) in reference to the sacrifices and Torah [study](study.html).[[5]](#footnote-5) Compare the duties in [Gan Eden](eden.html):

***Bereshit (Genesis) 2:15*** *And* [*HaShem*](hashem.html) *God took the man, and put him into the* [*garden of Eden*](eden.html) *to serve it and to guard it.*

To the duties at Har [Sinai](stages.html):

***Shemot (***[***Exodus***](exodus.html)***) 3:12*** *And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people* [*out of Egypt*](thebirth.html)*, ye shall serve God upon this mountain.*

***Shemot (***[***Exodus***](exodus.html)***) 19:12*** *And thou shalt set bounds unto the people round about, saying, guard yourselves, [that ye] go [not] up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:*

And the duties in the [Mishkan](mikdash.html):

***Bamidbar (***[***Numbers***](nchart.html)***) 8:26*** *But shall minister with their brethren in the* [*tabernacle*](mikdash.html) *of the congregation, to guard the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.*

Thus we see that we are to *guard* and *serve* in [Gan Eden](eden.html), at Har [Sinai](stages.html), and at the [Mishkan](mikdash.html) and Temple. The words *guard* and *serve* connect these [three](three.html) locations.

There is another word which [connects](connection.html) [Gan Eden](eden.html) and the [Mishkan](mikdash.html), *mithalek,* in [Gan Eden](eden.html) we see:

***Bereshit (Genesis) 3:8*** *And they heard the* [*voice*](voice.html) *of* [*HaShem*](hashem.html) *God* [*walking*](walking.html)(mithalek) *in the garden in the cool of the day: and* [*Adam*](adam.html) *and his wife hid themselves from the presence of* [*HaShem*](hashem.html) *God amongst the trees of the garden.*

In the following passage we see the same word, *mithalek,* used in reference to the [Mishkan](mikdash.html):

***Vayikra (Leviticus 26:11-12)*** *And I will set my* [*tabernacle*](mikdash.html) *among you: and my soul shall not abhor you. And I will* [*walk*](walking.html)(mithalek) *among you, and will be your God, and ye shall be my people.*

We also see this *methalek* in reference to Har [Sinai](stages.html):

***Devarim (Deuteronomy) 23:14*** *For* [*HaShem*](hashem.html) *thy God walketh* (mithalek) *in the midst of thy* [*camp*](stages.html)*, to deliver thee, and to give up thine enemies before thee; therefore shall thy* [*camp*](stages.html) *be holy: that he see no unclean thing in thee, and turn away from thee.*

Again we see that Methalek [connects](connection.html) [Gan Eden](eden.html), Har [Sinai](stages.html), and the [Mishkan](mikdash.html).

Another [connection](connection.html) between [Gan Eden](eden.html) and the [Mishkan](mikdash.html) is found in:

***Tehillim (***[***Psalms***](psalms1.html)***) 36:8*** *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of Your Edens.*

The Psalmist juxtaposes [Gan Eden](eden.html) with *Thy* *House* to connect them for us.

Just as the [world](worlds.html) was [first](one.html) [created](bara.html) and then [Adam](adam.html) was introduced; so too, the [Mishkan](mikdash.html) was [first](one.html) constructed and then the [Priests](priests.html) were introduced!

The [tree of life](eternal.html) was a vehicle for the communion between [Adam](adam.html) and [HaShem](hashem.html). This fruit is Torah. Communion involved the ruach – his breathing. And through his [eating](eating.html) of the [tree of life](eternal.html). He was left with the ruach though full partaking of the tree was denied to [Adam](adam.html). [Food](food.html) [connects](connection.html) the [spiritual](physical.html) to the [physical](physical.html).

Since the Shechinah was present in [Gan Eden](eden.html), Har [Sinai](stages.html), and in the Temple, it will be necessary to compare the aspects of these [three](three.html) locations to get a better understanding of the Temple as a [dwelling](dwelling.html) for [HaShem](hashem.html).

The following chart equates some of the symbols of [Gan Eden](eden.html) with the symbols of [Sinai](stages.html) and the symbols of the [Beit HaMikdash](mikdash.html):

|  |  |  |
| --- | --- | --- |
| **Eden** | [**Sinai**](stages.html) | [**Mishkan**](mikdash.html) **/Temple** |
| [Tree of Life](eternal.html) (Torah) | Burning bush / Tablet (Torah) | Tablets (Torah) |
| Separated (Holy) by Keruvim | Separated (Holy) by boundary markers | Separated (Holy) by curtains |
| [Ten](ten.html) statements of [creation](bara.html). | [Ten](ten.html) words | Tablets w/[ten](ten.html) words |
| 600K souls in [Adam](adam.html) | 600K souls at [Sinai](stages.html) | 600k [letters](letters.html) in Torah (Black [fire](fire.html) and white [fire](fire.html)) |
| Keruvim at the [Tree of Life](eternal.html) | Keruvim in the [chariot](merkava.html)  (2 Shmuel 22:11) | Keruvim on the [ark](ark.html). |
| Wall around the garden | Boundary around the mountain | Curtain around the [Mishkan](mikdash.html) |
| "Hamin haetz  hazeh" (Did you [eat](eating.html) from the tree?) | [HaMan](esther.html) from [heaven](heaven.html) (manna) | [HaMan](esther.html) in the Holy of Holies. (manna preserved) |
| [Adam](adam.html) and Chava were naked and unashamed | [Israel](gen-jew.html) went into the [Mikveh](forty.html) | The Keruvim were naked. |

[Gan Eden](eden.html) was the very antithesis of the wilderness where Torah was given at Har [Sinai](stages.html). The Temple, however, had some aspects of both places. When we walked in obedience, the Temple was a place of communion with [HaShem](hashem.html). It was a place of abundant [food](food.html), a place where all of our [needs](needs.html) were met. When we walked in disobedience the Temple was plowed under and became a howling wilderness. At the [end of Days](lastdays.html), however, [Mashiach](mashiach.html) will restore this Temple-Eden:

***Yeshayahu (Isaiah) 51:3*** *For* [*HaShem*](hashem.html) *shall comfort Zion; he will comfort all her ruins; and he will make her wilderness like Eden, and her desert like the garden of* [*HaShem*](hashem.html)*; joy and gladness shall be found in there, thanksgiving, and the* [*voice*](voice.html) *of melody.*

The [Midrash](orallaw.html) suggests that [Adam](adam.html) HaRishon was a hundred cubits tall just as the Temple was a hundred cubits tall:

***Baba Bathra 75a*** *An objection was raised: And I will lead you komamiyuth, R. Meir says: [it means]* [*two*](file:///D:\Word\LAW\two.html) *hundred cubits; twice the height of* [*Adam*](adam.html)*. R. Judah says: A hundred cubits; corresponding to the [height of the] temple and its walls. For it is said: We whose sons are as plants grown up in their youth; whose daughters are as corner-pillars carved after the fashion of the Temple. R. Johanan speaks only of the ventilation windows.*

Finally, here are several phrase [connections](connection.html):

***Bereshit (Genesis) 1:31*** *And God saw all that he had made and behold it was very good.*

***Shemot (***[***Exodus***](exodus.html)***) 39:43*** *Moses saw all the skilled work and behold they had done it; as God had commanded it they had done it.*

***Bereshit (Genesis) 2:1*** *The* [*heavens*](heaven.html) *and earth and all of their array were completed.*

***Shemot (***[***Exodus***](exodus.html)***) 39:32*** *All the work of the* [*Tabernacle*](mikdash.html) *of the Tent of meeting was completed.*

***Bereshit (Genesis) 2:2*** *And God completed all the work that He had done.*

***Shemot (***[***Exodus***](exodus.html)***) 40:33*** *And Moses completed his work.*

***Bereshit (Genesis) 2:3*** *And God blessed*

***Shemot (***[***Exodus***](exodus.html)***) 39:43*** *And Moses blessed*

***Bereshit (Genesis) 2:3*** *And sanctified it*

***Shemot (***[***Exodus***](exodus.html)***) 40:9*** *And you shall sanctify it and all its vessels.*

**The Wall**

[Gan Eden](eden.html) was surrounded by walls. [Adam](adam.html) was responsible for guarding the walls against creepy crawlies. He failed and we all [know](daat.html) the outcome of the serpents machinations:

***Bereshit (Genesis) 3:24*** *So he drove out the man; and he placed Kerubim at the* [*east*](east.html) *of the* [*garden of Eden*](eden.html)*, and a flaming sword which turned every way, to guard the way of the* [*tree of life*](eternal.html)*.*

The [Midrash](orallaw.html) talks of this wall around the garden:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXI:2*** *I went by the* [*field*](field.html) *of the slothful man (ish), and by the vineyard of the person (*[*Adam*](adam.html)*) void of understanding (Prov. XXIV, 30). R. Huna said: Behold, if* [*one*](one.html) *buys a* [*field*](field.html) *or a vineyard and is designated person (ish) or man, yet is dubbed lazy, what benefit has* [*one*](one.html) *[from the title of ' man ‘]? ‘I went by the* [*field*](field.html) *of the slothful man,’ however, refers to* [*Adam*](adam.html)*, while, ‘And by the vineyard of the person (*[*Adam*](adam.html)*) void of understanding ’ refers to Eve. R. Huna said: Where do we find that Eve is called* [*Adam*](adam.html)*?-According to the beauty of* [*Adam*](adam.html)*, to* [*dwell*](dwelling.html) *in the house (Isa. XLIV, 13). And lo, it was all grown over with thistles (Prov. XXlV, 31), as it is written, ' Thorns also and thistles shall it bring forth to thee’ (Gen. III, 18). The* [*face*](body.html) *thereof was covered with nettles (Prov. loc. cit.): In the sweat of thy* [*face*](body.html)*, etc. (Gen. III, 19). And the stone wall thereof was broken down (Prov. loc. cit.):Therefore the Lord G-d sent him forth from the* [*garden of Eden*](eden.html) *(Gen. III, 23): having sent him forth He began to bewail him, saying, BEHOLD, THE MAN WAS AS* [*ONE*](one.html) *OF US.*

Today we are to learn Torah and make a fence around Torah, according to the Sages in Pirkei Avot 1:1, as quoted in this [Midrash](orallaw.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***X:8*** *Why did the Torah forbid ANY INFUSION OF GRAPES, seeing that* [*one*](one.html) *does not get drunk thereby, and it likewise prohibited the* [*eating*](eating.html) *of anything that proceeds from the vine, even such things as do not intoxicate? Why so? From this you can infer that it is a man's duty to keep away from unseemliness, from what resembles unseemliness and even from the semblance of a semblance. From this you can infer that the Torah has put a fence about its ordinances. We have learned elsewhere: Be deliberate in judgment, raise up many disciples, and make a fence round the Torah. How shall a man make a fence round his own affairs in the same way as the Torah has made a fence round hers? Behold, it says, And thou shalt not approach unto a woman... as long as she is impure by her uncleanness (Lev. XVIII, 19).* [*One*](one.html) *might assume that he is allowed to embrace her and* [*kiss*](mashal.html) *her or indulge in idle conversation with her. Scripture therefore explicitly states, ‘Thou shalt not approach.’ It might be assumed that she may* [*sleep*](mashal.html) *with him in her garments on the same bed. Scripture therefore plainly states, ‘Thou shalt not approach.’ It might be assumed that she may wash her* [*face*](body.html)*, paint her* [*eyes*](body.html)*, and let him take a, cup from her. Scripture therefore plainly states, Of her that is* [*sick*](illness.html) *with her* [*impurity*](purity.html)*-niddathah (ib. XV, 33)1; all the* [*time*](time.html) *that she is* [*sick*](illness.html) *she must remain in isolation (niddui).1 From this it has been inferred that the woman who makes herself look repulsive during the period of her* [*impurity*](purity.html) *has the approval of the Sages, while the woman who adorns herself during the period of her* [*impurity*](purity.html) *has not the approval of the Sages.*

[Adam](adam.html) was making a fence around the Tree of the [Knowledge](knowledge.html) of Good and Evil in order to help the woman avoid [sin](sin.html), instead of protecting the wall:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XIX:3*** *BUT OF THE FRUIT OF THE TREE WHICH IS IN THE MIDST OF THE GARDEN, G-D HATH SAID: YE SHALL NOT* [*EAT*](eating.html) *OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE (III, 3). Thus it is written, Add not unto His words, lest He reprove thee, and thou be found a liar (Prov. XXX, 6). R. Hiyya* [*taught*](teacher.html)*: That means that you must not make the fence more than the principal thing, lest it fall and destroy the plants. Thus, the Holy* [*One*](one.html)*, blessed be He, had said, For in the day that thou eatest thereof thou shalt surely die (Gen. II,17); whereas she did not say thus, but, G-D HATH SAID: YE SHALL NOT* [*EAT*](eating.html) *OF IT, NEITHER SHALL YE TOUCH IT; when he [the serpent] saw her thus lying, he took and thrust her against it. ' Have you then died?’ he said to her; ‘just as you were not stricken through touching it, so will you not die when you* [*eat*](eating.html) *it, but For G-d doth* [*know*](daat.html) *that in the day ye* [*eat*](eating.html) *thereof,’ etc. (ib. 5).*

This section was an excerpt from Hakham Dr. [Yosef](joseph.html) ben Haggai:

Everything in Torah is a [teaching](teacher.html) and a directive both in the service of [HaShem](hashem.html) and in our private lives. When we correct the breach in the wall of [Yerushalayim](city.html) in our own lives, we cause [HaShem](hashem.html) to rebuild [Yerushalayim](city.html). The word [Yerushalayim](city.html) in [Hebrew](hebrew.html) is a composite of [two](file:///D:\Word\LAW\two.html) words: Yirah, which means [fear](fear.html), and Shalem, which means complete. Our personal [Yerushalayim](city.html) represents our [awe](fear.html) and [fear](fear.html) of G-d. [Fear](fear.html) of G-d is not only that the [fear](fear.html) He can punish us. When we realize that our greatest asset is our bond with G-d, and that the strength of that bond is dependent upon keeping his [commandments](cmds613.html), we [fear](fear.html) damaging that bond.

The Wall surrounding [Yerushalayim](city.html) represent the steps we take to avoid doing negative acts. When we are afraid of something being damaged, we take steps to protect it. Our love and [fear](fear.html) of G-d dictate that we not only carefully keep his [commandments](cmds613.html), but that we also take steps to prevent mistakes. This is the reason for most Rabbinical ordinances. Similarly, in our private lives, the wall of [Yerushalayim](city.html) represents the steps we take to protect our meaningful relationships. The Seventeenth of [Tammuz](feasts.html) is a [time](time.html) when we reexamine our fences, making sure to fortify that which is truly important.

[Yerushalayim](city.html) also represents the local [Jewish](gen-jew.html) [community](community.html) / [Esnoga](synagog.html) to which we belong. Breaching its walls therefore implies that we have no reverence for G-d or the [community](community.html) and that we do not value the deeps bonds between us and our fellow [Jew](gen-jew.html) in our local [community](community.html). Much of the breaching of the [community](community.html) walls takes place via Lashon Hara (lit. “evil [tongue](spirit.html)” = gossip) and a lack of nobility in behaviors and manners between its members. As Pirke Avot makes it clear – “where there are no noble manners there can be no Torah, and where there is no Torah there can be no noble manners.”

The prophet Yeshayahu (Isaiah) related, "Zion will be [redeemed](redemption.html) through justice and her captives through [charity](justification.html)". Justice in this verse refers to the [study](study.html) of Torah. In these [three](three.html) weeks while we [mourn](mourning.html) the destruction of the Temple and [pray](prayer.html) fervently for its rebuilding, it is customary to [study](study.html) extra Torah and add in acts of [charity](justification.html), particularly among the members of the [community](community.html). It is especially desirable to [study](study.html) the [laws](law.html) of the construction of the Temple. This year, as [Yerushalayim](city.html) is under siege, these directives are even more imperative in order to beseech [HaShem](hashem.html)'s protection for those who live in [Yerushalayim](city.html), the entire [Israel](gen-jew.html), and the entire [world](worlds.html).

Interestingly, the [number](nchart.html) 17 is the equivalent of the word *Tov*, which means beneficial. This is because underlying the destruction are the [seeds](flower.html) for an even greater [future](future.html). When [Mashiach](mashiach.html) ben [David](fathers.html) will come, the [world](worlds.html) will be in a higher and more perfect state than the [time](time.html) of the Temple. May we [merit](merit.html) seeing that [time](time.html) now!

**Light**

On day [one](one.html) of [creation](bara.html), G-d [created](bara.html) light:

***Bereshit (Genesis) 1:3*** *And G-d said, Let there be light: and there was light.*

This, however, was no ordinary light. After all, the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html) will not be [created](bara.html) until the [fourth](four.html) day. The [Midrash](orallaw.html) speaks of this light:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XI:2*** *He blessed it in respect of the luminaries. R. Simeon b. Judah said: Though the luminaries were spoilt on the eve of the* [*Sabbath*](sabbath.html)*, yet they were not smitten until the termination of the* [*Sabbath*](sabbath.html)*. This agrees with the Rabbis but not with R. Assi, who maintained:* [*Adam*](adam.html)*'s glory did not abide the night with him. What is the proof? But* [*Adam*](adam.html) *passeth not the night in glory (Ps. XLIX, 13). The Rabbis maintain: His glory abode with him, but at the termination of the* [*Sabbath*](sabbath.html) *He deprived him of his splendour and expelled him from the* [*Garden of Eden*](eden.html)*, as it is written, Thou changest his countenance, and sendest him away (Job XIV, 20). As soon as the* [*sun*](hachama.html) *set on the night of the* [*Sabbath*](sabbath.html)*, the Holy* [*One*](one.html)*, blessed be He, wished to hide the light, but He showed honour to the* [*Sabbath*](sabbath.html)*; hence it is written, AND G-D BLESSED THE* [*SEVENTH*](seven.html) *DAY: wherewith did He bless it? With light. When the* [*sun*](hachama.html) *set on the night of the* [*Sabbath*](sabbath.html)*, the light continued to function, whereupon all began praising, as it is written, Under the whole* [*heaven*](heaven.html) *they sing praises to Him (ib. XXXVII, 3); wherefore? Because His light [reaches] unto the ends of the earth (ib.). R. Levi said in the* [*name*](name.html) *of the son of Nezirah: That light functioned* [*thirty-six*](thirtysix.html) *hours,* [*twelve*](twelve.html) *on the eve of the* [*Sabbath*](sabbath.html) *[i.e. Friday],* [*twelve*](twelve.html) *during the night of the* [*Sabbath*](sabbath.html)*, and* [*twelve*](twelve.html) *on the* [*Sabbath*](sabbath.html) *[day]. When the* [*sun*](hachama.html) *sank at the termination of the* [*Sabbath*](sabbath.html)*, darkness began to set in.* [*Adam*](adam.html) *was terrified, [thinking,] Surely indeed the darkness shall bruise [E.V. ’envelop’] me (Ps. CXXXIX, 11): shall he of whom it was written, He shall bruise thy* [*head*](body.html) *(Gen. III, 15), now come to* [*attack*](attacks.html) *me! … R. Berekiah said in the* [*name*](name.html) *of R. Samuel b. Nahman: Though these things were* [*created*](bara.html) *in their fullness, yet when* [*Adam*](adam.html) *sinned they were spoiled, and they will not again return to their perfection until the son of Perez [viz.* [*Mashiach*](mashiach.html)*] comes; [for in the verse] ’These are the toledoth (*[*generations*](toldot.html)*) of Perez ‘, toledoth is spelled fully, with a waw.*

Now, we also understand that there was a light associated with [Adam](adam.html) HaRishon. For as Moshe glowed when he was in the presence of [HaShem](hashem.html) and His Shechinah, so too did [Adam](adam.html) HaRishon glow when he walked with [HaShem](hashem.html):

***Shemot (***[***Exodus***](exodus.html)***) 34:29*** *And it came to pass, when Moses came down from mount* [*Sinai*](stages.html) *with the* [*two*](file:///D:\Word\LAW\two.html) *tables of testimony in Moses'* [*hand*](fourteen.html)*, when he came down from the mount, that Moses wist not that the skin of his* [*face*](body.html) *shone while he talked with him.*

The manifest presence of [HaShem](hashem.html) in [Gan Eden](eden.html) was impossible to ignore. His presence was made manifest through this unique light.

As we shall see, light in intimately associated with the Temple.

[**Dust**](rock.html)

The Torah tells us that the [first](one.html) man was made directly from the [dust](rock.html):

***Bereshit (Genesis) 2:7*** *And* [*HaShem*](hashem.html) *G-d formed man [of] the* [*dust*](rock.html) *of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The oral [law](law.html) relates that the Temple site was the starting point of [Creation](bara.html).

[Adam](adam.html) HaRishon was [created](bara.html) from the matter of The Place where the Temple altar would be built, according to our Sages[[6]](#footnote-6). In a manner of [speaking](mashal.html) [Adam](adam.html) was a “lively stone”. Therefore it should come as no surprise that the Temple is symbol of [Adam](adam.html) HaRishon and the Last [Adam](adam.html).

**Unity**

When [HaShem](hashem.html) [created](bara.html) [Adam](adam.html) He [created](bara.html) a perfect unity. [Adam](adam.html) and Chava were [created](bara.html) as [one](one.html):

***Bereshit (Genesis) 5:2***[*Male*](male+female.html) *and* [*female*](male+female.html)[*created*](bara.html) *he them; and blessed them, and called their* [*name*](name.html)[*Adam*](adam.html)*, in the day when they were* [*created*](bara.html)*.*

***Yevamoth 63a*** *R. Eleazar said: Any man who has no wife is no proper man; for it is said,* [*Male*](male+female.html) *and* [*female*](male+female.html)[*created*](bara.html) *He them and called their* [*name*](name.html)[*Adam*](adam.html)*.*

[Adam](adam.html) = man. Only when the [male](male+female.html) and [female](male+female.html) were united were they called [Adam](adam.html). Later the woman will be separated from [Adam](adam.html):

***Bereshit (Genesis) 2:21-25*** *And* [*HaShem*](hashem.html) *G-d caused a deep* [*sleep*](mashal.html) *to fall upon* [*Adam*](adam.html)*, and he slept: and he took* [*one*](one.html) *of his ribs, and closed up the flesh instead thereof; And the rib, which* [*HaShem*](hashem.html) *G-d had taken from man, made he a woman, and brought her unto the man. And* [*Adam*](adam.html) *said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be* [*one*](one.html) *flesh. And they were both naked, the man and his wife, and were not ashamed.*

At this [time](time.html) the woman is still called “[Adam](adam.html)”. The man and woman are still a unity called [Adam](adam.html). After the [sin](sin.html), the woman will be given a [name](name.html) to demonstrate that they are no longer united:

***Bereshit (Genesis) 3:19-20*** *In the sweat of thy* [*face*](body.html) *shalt thou* [*eat*](eating.html) *bread, till thou return unto the ground; for out of it wast thou taken: for* [*dust*](rock.html) *thou [art], and unto* [*dust*](rock.html) *shalt thou return. And* [*Adam*](adam.html) *called his wife's* [*name*](name.html) *Eve; because she was the mother of all living.*

[Gan Eden](eden.html) with [HaShem](hashem.html) and [Adam](adam.html) was the ideal. This idea of unity will permeate the purpose of the Temple.

The manifest presence of [HaShem](hashem.html) in [Gan Eden](eden.html) was impossible to ignore. [HaShem](hashem.html) “walked” in the garden.

# II. Bethel – The [House of G-d](housegod.html)

The Holy Temple was part of the blueprint of [creation](bara.html) because in the Kodesh Kodeshim, the Holy of Holies, was the Aron, the [ark](ark.html) of the [covenant](covenant.html). Inside the Aron were the [two](file:///D:\Word\LAW\two.html) sapphire tablets carved by the finger of [HaShem](hashem.html). These [two](file:///D:\Word\LAW\two.html) stone tablets represented the Torah and the [covenant](covenant.html) that [HaShem](hashem.html) made with His People. This Torah contained the blueprint or the genes of the entire universe. These [two](file:///D:\Word\LAW\two.html) tablets were like the [seed](flower.html) of a [male](male+female.html). They contained the essence of reality and everything that was [created](bara.html).

This blueprint or genes, if you will, was described in the vision of *Ya'akov Avinu*, the Patriarch [Jacob](israelja.html), who saw a ladder joining the earth to the [heavens](heaven.html), the Temple serves as a gateway to the heavenly realm:

***Bereshit (Genesis) 28:10-22***[*Jacob*](israelja.html) *left Beersheba and set out for Haran. When he reached a certain place, he stopped for the night because the* [*sun*](hachama.html) *had set. Taking* [*one*](one.html) *of the stones there, he put it under his* [*head*](body.html) *and lay down to* [*sleep*](mashal.html)*. He had a* [*dream*](dreams.html) *in which he saw a stairway resting on the earth, with its top reaching to* [*heaven*](heaven.html)*, and the* [*angels*](angels.html) *of G-d were ascending and descending on it. There above it stood* [*HaShem*](hashem.html)*, and he said: "I am* [*HaShem*](hashem.html)*, the G-d of your father* [*Abraham*](avraham.html) *and the G-d of* [*Isaac*](isaac.html)*. I will give you and your descendants the land on which you are lying. Your descendants will be like the* [*dust*](rock.html) *of the earth, and you will spread out to the west and to the* [*east*](east.html)*, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you." When* [*Jacob*](israelja.html) *awoke from his* [*sleep*](mashal.html)*, he thought, "Surely* [*HaShem*](hashem.html) *is in this place, and I was not aware of it." He was afraid and said, "How* [*awesome*](awesome.html) *is this place! This is none other than the* [*house of G-d*](housegod.html)*; this is the gate of* [*heaven*](heaven.html)*." Early the next morning* [*Jacob*](israelja.html) *took the stone he had placed under his* [*head*](body.html) *and set it up as a pillar and poured oil on top of it. He called that place Bethel, though the* [*city*](city.html) *used to be called Luz. Then* [*Jacob*](israelja.html) *made a vow, saying, "If G-d will be with me and will watch over me on this* [*journey*](stages.html) *I am taking and will give me* [*food*](food.html) *to* [*eat*](eating.html) *and clothes to wear So that I return safely to my father's house, then* [*HaShem*](hashem.html) *will be my G-d And this stone that I have set up as a pillar will be G-d's house, and of all that you give me I will give you a tenth."*

The Malbim, a 19th century commentator, remarks on this passage:

"[Jacob](israelja.html) understood that this place was the site for the [future](future.html) Temple ... for the Temple is the ladder, whereby [heaven](heaven.html) and earth [kiss](mashal.html) each other. Man's worship ascends upwards, and the Divine Providence descends thereby."

Bethel, the place where Ya’aqov Avinu slept, is a [Hebrew](hebrew.html) word which means “[House of G-d](housegod.html)”. Everything about the ‘[future](future.html)’ Temple depicts a house: The furnishings of the Temple itself were a table and a lamp (together with an [incense](ketoret.html) altar). The inner sanctum was called chadar mitot, "bedroom,":

***Melachim Bet (2 Kings) 11:2-3*** *But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons [which were] slain; and they hid him, [even] him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of* [*HaShem*](hashem.html)[*six*](six.html) *years. And Athaliah did reign over the land.*

The outer courtyard of the Temple served the function of courtyards in those days, such as [food](food.html) preparation, washing etc. The [Talmud](orallaw.html) expresses the Divine bereavement as "Woe my house is destroyed”.

A house is a place where [two](file:///D:\Word\LAW\two.html) very different individuals come together and build a common life together. They leave out their traits which hurt the relationship and bring in the traits which build the relationship. So it is with this house. [HaShem](hashem.html) and His people come together in the Temple to have intimacy and to build their relationship.

The presence of [HaShem](hashem.html) was manifested by the [ten](ten.html) constant miracles that were found in the Temple, as we shall see later.

The Sages understood that Bethel is another [name](name.html) for the place where the Holy of Holies would be built in the days of King Shlomo. We can, therefore, understand that Ya’aqov slept in an extremely holy place. It is no wonder that he had such a vision that night.

HaMakom, “The Place” of the [world](worlds.html) IS the [Beit HaMikdash](mikdash.html), the House of the Holy [One](one.html). This is a place of [connection](connection.html), a place of intimacy. This place was called Bethel which means “The [House of G-d](housegod.html)”. This was HaMakom, THE PLACE, where [Jacob](israelja.html) slept for the [first](one.html) [time](time.html) in [fourteen](fourteen.html) years:

***Bereshit (Genesis) 28:10-12*** *And* [*Jacob*](israelja.html) *went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the* [*sun*](hachama.html) *was set; and he took of the stones of that place, and put [them for] his pillows, and lay down in that place to* [*sleep*](mashal.html)*. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to* [*heaven*](heaven.html)*: and behold the* [*angels*](angels.html) *of God ascending and descending on it.*

Makom is used exclusively in the Tanakh to indicate The Place where the Temple was built.

“Makom” has a Gematria of 186. YHVH spelled out and multiplied thusly: Yod (10) times yod (10), hay (5) [time](time.html) hay (5), vav (6) times vav (6), and hay (5) times hay (5) = 186. When we multiply a [letter](letters.html) times itself we describe what a [number](nchart.html) does in the [world](worlds.html). The YHVH when express what it is, it means “makom”, The Place. Mekayim (which means *giving of existence*) is the root for makom. [HaShem](hashem.html) is the possibility for existence. He is The Place of the [world](worlds.html).

The Temple is The Place of intimacy. The furnishings of the Temple itself were a table and a lamp (together with an [incense](ketoret.html) altar). The inner sanctum was called chadar mitot, "bedroom," (2 Kings 11:2).

All duplicated parts of the [body](body.html) are always described in the feminine. (The brit HaLashon ([tongue](spirit.html)) and the [Brit Mila](circumcz.html) (place of [circumcision](circumcz.html)) are [male](male+female.html) structures.) In the Temple almost all of the parts and utensils have feminine names.

Incidentally, this is why the Arabs built a Mosque EXACTLY over the Holy of Holies. Arab homicide murderers believe that there will be [seventy](seventy.html) virgins awaiting them, to satisfy their lust. This is a people soaked in immorality. A people who goal is immorality. Where else would they attempt to be immoral, but in the place of intimacy between [HaShem](hashem.html) and His people. There he can prove his immorality.

All points of [connection](connection.html), in [Hebrew](hebrew.html), have feminine names.

The woman is called *double* because she can duplicate herself. That is why the [connection](connection.html) between [worlds](worlds.html) is always called *double*. Machpelah (double grave) is a double cave and it is the [connection](connection.html) between the higher and the lower [worlds](worlds.html).

The word ‘Kever’ = ‘grave’ = ‘[womb](thebirth.html)’ because the grave is the ultimate [connection](connection.html) (portal) between this [world](worlds.html) and the next just as the [womb](thebirth.html) [connects](connection.html) this [world](worlds.html) with the previous [world](worlds.html).

[HaShem](hashem.html) is the ultimate man, and the woman of the [world](worlds.html) (the [world](worlds.html)), give [birth](birth.html) to the [world](worlds.html), thus the concept of *place* is born.

Stones (ict - even) are always feminine gender in [Hebrew](hebrew.html). ict, even, can be separated into [two](file:///D:\Word\LAW\two.html) words: ct, [Av](feasts.html) = Father, and ic, ben = Son. Where these [two](file:///D:\Word\LAW\two.html), ct and ic, intertwine, ict, we have the feminine stone, the woman.

**Unity and** [**Dust**](rock.html)

The [Midrash](orallaw.html) calls this “certain place”, “The Place”:

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXVIII:11*** *AND HE TOOK OF2 THE STONES OF THE PLACE (XXVIII, 11). R. Judah said: He took* [*twelve*](twelve.html) *stones, saying: ‘The Holy* [*One*](one.html)*, blessed be He, has decreed that* [*twelve*](twelve.html)[*tribes*](tribes.html) *should spring forth. Now neither* [*Abraham*](avraham.html) *nor* [*Isaac*](isaac.html) *has produced them. If these* [*twelve*](twelve.html) *stones cleave to* [*one*](one.html) *another, then I* [*know*](daat.html) *that I will produce the* [*twelve*](twelve.html)[*tribes*](tribes.html)*.’ When therefore the* [*twelve*](twelve.html) *stones united,[[7]](#footnote-7) he* [*knew*](daat.html) *that he was to produce the* [*twelve*](twelve.html)[*tribes*](tribes.html)*. R. Nechemiah said: He took* [*three*](three.html) *stones, saying: 'The Holy* [*One*](one.html)*, blessed be He, united His* [*name*](name.html) *with* [*Abraham*](avraham.html)*; with* [*Isaac*](isaac.html) *too He united His* [*name*](name.html)*. If these* [*three*](three.html) *stones become joined, then I am assured that G-d's* [*name*](name.html) *will be united with me too.’ And when they did thus join, he* [*knew*](daat.html) *that G-d would unite His* [*name*](name.html) *with him.’The Rabbis said: [He took] the least* [*number*](nchart.html) *that ' stones ' can connote, viz.* [*two*](file:///D:\Word\LAW\two.html)*, saying: ‘From* [*Abraham*](avraham.html) *there came forth Ishmael and the children of Keturah; from* [*Isaac*](isaac.html) *there came forth* [*Esau*](edom.html)*. As for me, if these* [*two*](file:///D:\Word\LAW\two.html) *stones join, I will be assured that nought worthless will come forth from me.’R. Levi and R. Eleazar in the* [*name*](name.html) *of R. Jose b. Zimra said: He arranged them in the shape of a roof-gutter and put them under his* [*head*](body.html)*,[[8]](#footnote-8) because he was afraid of the wild beasts.*

The [world](worlds.html) was fashioned from the foundation stone. At Bethel, The Place, the stones are feminine. [Twelve](twelve.html) (12) stones became [one](one.html) stone at the place of [oneness](oneness.html). The 12 foundation stones became [one](one.html). Here again we see that the unity we saw at [Gan Eden](eden.html) and the unity we will see when we return to [Gan Eden](eden.html), is present here at the Temple site. Unity is a hallmark of this place.

Remember that we are seeing [physical](physical.html) stones, but the reality is that those [physical](physical.html) stones represent the “lively stones”[[9]](#footnote-9). Ya’aqov Avinu recognized that the stones represented his sons. These sons are called [Israel](gen-jew.html), they are the [body](body.html) of [Mashiach](mashiach.html). When the [twelve](twelve.html), symbolizing perfect justice, come together, they form the [body](body.html) of [Mashiach](mashiach.html). This [connection](connection.html) is described in:

***Bereshit (Genesis) 49:24*** *But his bow abode in strength, and the* [*arms*](body.html) *of his* [*hands*](fourteen.html) *were made strong by the* [*hands*](fourteen.html) *of the mighty [God] of* [*Jacob*](israelja.html)*; (from thence [is] the shepherd, the stone of* [*Israel*](gen-jew.html)*.*

Rabbenu Bachya indicates that the stone is Ya’aqov: “This [teaches](teacher.html) that Ya’aqov was also [known](daat.html) as ict, even – stone, and is an allusion to the fact that it was his [merit](merit.html) which was instrumental in [Israel](gen-jew.html) securing for themselves these tablets (the tablets of the Testimony).”[[10]](#footnote-10) This understanding clearly shows the [connection](connection.html) between [Mashiach](mashiach.html) and [Israel](gen-jew.html)/Ya’aqov.

There are several points of [connection](connection.html) between Ya'aqov’s encounter at Bethel and [Adam](adam.html)’s encounter in [Gan Eden](eden.html).

✡ [Adam](adam.html)’s “deep [sleep](mashal.html)” while Eve was being [created](bara.html) (Gen. 2:21, 22) corresponds to Ya’aqov’s [sleep](mashal.html) at Bethel.

✡ Ya’aqov is the “[Adam](adam.html)” of the [Jews](gen-jew.html). [Adam](adam.html) was a father of the [world](worlds.html), Ya’aqov the father of the Israelites.

✡ Ya’aqov was fleeing his brother’s wrath when he left for Mesopotamia but he also had a second motive: to find a wife and start a family. And in the [dream](dreams.html), [HaShem](hashem.html) assures him that he will have descendants whose [number](nchart.html) will be like the “[dust](rock.html) of the earth,” (28:14). In similar manner, [Adam](adam.html) is given a wife so that he could be “fruitful and multiply, fill the earth” (1:28). Consequently for both men – [one](one.html) in the Garden and the other at Bethel – their [sleep](mashal.html) is associated with their wives and raising a family, 'building a house'. [Adam](adam.html) builds the [world](worlds.html); Ya’aqov, national [Israel](gen-jew.html), which is part of the [world](worlds.html) too. And all of this involves fertility, so we might say both men were super-[fathers](fathers.html).  
  
✡ Both were to produce children in G-d’s “image and likeness,” which means his inward character, having his attributes. Otherwise the [world](worlds.html) and/or [Israel](gen-jew.html) becomes corrupt and unredeemable, even by the Torah.

Bethel, the house of [HaShem](hashem.html), is clearly related to [Gan Eden](eden.html). This “house” has another very interesting aspect, however.

What is a house? The [Midrash](orallaw.html) answer this question in a very poignant way which is very relative to our [study](study.html):

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XX:9*** *Thus it is written, And Nadab and Abihu died... and they had no children (Num. III, 4). Abba Hanin says it was because they had no wives, for it is written, And [he shall] make* [*atonement*](atonemen.html) *for himself, and for his house (Lev. XVI, 6), and ’his house’ signifies his wife.*

The [Mishna](orallaw.html) is written at the “[pshat](remez.html)” level which indicates that a wife is literally a man’s house, his [dwelling](dwelling.html) place:

***Yoma 2a C H A P T E R I***[*MISHNAH*](orallaw.html)*.* [*SEVEN*](seven.html) *DAYS BEFORE THE DAY OF* [*ATONEMENT*](kippur.html) *THE* [*HIGH PRIEST*](priests.html) *WAS REMOVED FROM HIS HOUSE TO THE CELL OF THE COUNSELLORS AND ANOTHER* [*PRIEST*](priests.html) *WAS PREPARED TO TAKE HIS PLACE IN CASE ANYTHING HAPPENED TO HIM [THE* [*HIGH PRIEST*](priests.html)*] THAT WOULD UNFIT HIM [FOR THE SERVICE]. R. JUDAH SAID: ALSO ANOTHER WIFE WAS PREPARED FOR HIM IN CASE HIS WIFE SHOULD DIE. FOR IT IS WRITTEN, AND HE SHALL MAKE* [*ATONEMENT*](atonemen.html) *FOR HIMSELF AND FOR HIS HOUSE. ‘HIS HOUSE THAT MEANS ‘HIS WIFE’. THEY SAID TO HIM: IF SO THERE WOULD BE NO END TO THE MATTER.*

In these [two](file:///D:\Word\LAW\two.html) passages, the [Midrash](orallaw.html) and the [Mishna](orallaw.html) indicates that a man’s house IS HIS WIFE! What does it mean, therefore, when the [Beit HaMikdash](mikdash.html) is called [HaShem](hashem.html)’s house?

***2 Divrei HaYamim (Chronicles) 7:2*** *And the* [*priests*](priests.html) *could not enter into the house of the* [*HaShem*](hashem.html)*, because the glory of the* [*HaShem*](hashem.html) *had filled the* [*HaShem*](hashem.html)*'s house.*

This passage, coupled with our [Midrash](orallaw.html) and [Mishna](orallaw.html), suggests that the [Beit HaMikdash](mikdash.html) is [HaShem](hashem.html)’s wife! Additionally, [Israel](gen-jew.html) is also called a “house” in the context of a wife:

***Yirmeyahu (Jeremiah) 3:20*** *Surely [as] a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of* [*Israel*](gen-jew.html)*, saith the* [*HaShem*](hashem.html)*.*

Thus we understand that the Beit MaMikdash merely represents [Israel](gen-jew.html). [HaShem](hashem.html) could care less about stones, He only cares about people.

Yehezekel equates [Israel](gen-jew.html) to a wife in an even more poignant manner:

***Yehezekel (Ezekiel) 61:3-8*** *And say, Thus saith the Lord G-D unto* [*Jerusalem*](city.html)*; Thy* [*birth*](birth.html) *and thy nativity [is] of the land of Canaan; thy father [was] an Amorite, and thy mother an Hittite. And [as for] thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple [thee]; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have* [*compassion*](jonah.html) *upon thee; but thou wast cast out in the open* [*field*](field.html)*, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own* [*blood*](body.html)*, I said unto thee [when thou wast] in thy* [*blood*](body.html)*, Live; yea, I said unto thee [when thou wast] in thy* [*blood*](body.html)*, Live. I have caused thee to multiply as the bud of the* [*field*](field.html)*, and thou hast increased and waxen great, and thou art come to excellent ornaments: [thy]* [*breasts*](body.html) *are fashioned, and thine* [*hair*](hair.html) *is grown, whereas thou [wast] naked and bare. Now when I passed by thee, and looked upon thee, behold, thy* [*time*](time.html) *[was] the* [*time*](time.html) *of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a* [*covenant*](covenant.html) *with thee, saith the Lord G-D, and thou becamest mine.*

Thus we understand that the [Beit HaMikdash](mikdash.html) is [Israel](gen-jew.html) and this noble edifice ([Israel](gen-jew.html) - Temple) is [HaShem](hashem.html)’s wife. In the Nazarean Codicil we have a very mystical portion which also alludes to this relationship:

***Revelation 21:9-10*** *And there came unto me* [*one*](one.html) *of the* [*seven*](seven.html)[*angels*](angels.html) *which had the* [*seven*](seven.html) *vials full of the* [*seven*](seven.html) *last* [*plagues*](plagues.html)*, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great* [*city*](city.html)*, the holy* [*Jerusalem*](city.html)*, descending out of* [*heaven*](heaven.html) *from G-d …*

[**Torah Code**](codes.html)**[[11]](#footnote-11)**

[**Jacob**](israelja.html)**'s** [**dream**](dreams.html) **of the ladder reaching to** [**heaven**](heaven.html)

When [Jacob](israelja.html) awoke from his [sleep](mashal.html) he said, "Surely the L-rd is present in this place, and I did not [know](daat.html) it!" (Genesis 28:16). Where was this place? Rashi writes that it was Mount Moriah where the Temple later was built. Relying on the commentaries, Dr. Moshe Katz decided to check for the word מקדש (Temple). Indeed, מקדש appears through the important interval of -26, starting with the מ of the word מקום (Figure 4, [letter](letters.html) 33) in the above verse. However, if we continue to count at -26 intervals after theש of מקדש, we find another [five](five.html)-[letter](letters.html) word,התורה (the Torah) spelled forwards. Thus the [two](file:///D:\Word\LAW\two.html) cornerstones of Judaism, התורה and מקדש, are spelled as [one](one.html) continuous sequence of [nine](nine.html) [letters](letters.html) at an interval of 26 (which is, to repeat, the numerical value of the Tetragrammaton). The probability of such an [event](feasts.html) (for a fixed position of the [first](one.html) מ ) is about 1 in 17 billion! In the same story we also findציון (Zion) and מקום (place) spelled out at 26-[letter](letters.html) intervals.

# III. Har [Sinai](stages.html)

Har [Sinai](stages.html), Mt. [Sinai](stages.html), was another place where [HaShem](hashem.html) [dwelt](dwelling.html):

***Shemot (***[***Exodus***](exodus.html)***) 24:16*** *And the glory of* [*HaShem*](hashem.html) *abode upon mount* [*Sinai*](stages.html)*, and the* [*cloud*](important.html) *covered it* [*six*](six.html) *days: and the* [*seventh*](seven.html) *day he called unto Moses out of the midst of the* [*cloud*](important.html)*.*

Strong’s indicates that the word abode, in the above passage is a word meaning “to [dwell](dwelling.html)” in a permanent fashion:

7931 shakan, shaw-kan'; a prim. root [appar. akin (by transm.) to 7901 through the idea of lodging; comp. 5531, 7925]; to reside or permanently stay (lit. or [fig](bethphag.html).):-abide, continue, (cause to, make to) [dwell](dwelling.html) (-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

Mount [Sinai](stages.html) was an exact replay of [Gan Eden](eden.html) down to the smallest detail, including the actual characters. [Adam](adam.html) was Moshe. Chava was the people of [Israel](gen-jew.html) ([Israel](gen-jew.html) is the bride). The serpent was the mixed multitude. The [Tree of Life](eternal.html) was embodied in the 1st set of tablets that Moshe received on [Sinai](stages.html) and the [Mashiach](mashiach.html), and the Tree of the [Knowledge](knowledge.html) of Good and Evil was embodied in the 2nd set of Tablets.

According to Devarim 20:19, “Man is as a tree of the [field](field.html)”. Therefore, the [Tree of Life](eternal.html) being a ‘man’ is not unexpected.

When the [Jews](gen-jew.html) sinned with the golden calf, they altered the very essence of the [world](worlds.html)'s potential to reflect the presence of [HaShem](hashem.html). It is said that the aftermath of Revelation at Har [Sinai](stages.html) was an opportunity for the [Jews](gen-jew.html) to reverse the [sin](sin.html) of [Adam](adam.html) and Chava and recreate the entire [world](worlds.html) into a Gan of Eden! Tragically, with the [sin](sin.html) of the golden calf, the [world](worlds.html) was incapable of supporting the intensity and intimacy of [HaShem](hashem.html)'s unrestricted and unbound presence. Instead, [HaShem](hashem.html) had to restrict Himself to the tiny space between the wingspread of the [Cherubim](angels.html), as it says in

***Shemot (***[***Exodus***](exodus.html)***) 25:22*** *"And I will* [*speak*](mashal.html) *to you ... from between the* [*two*](file:///D:\Word\LAW\two.html)[*Cherubim*](angels.html)*."*

The [Mishkan](mikdash.html), and subsequently the Temple, the [High Priest](priests.html) and the sanctity of Yom [HaKippurim](kippur.html), were a microcosm of what [Adam](adam.html) and Chava in [Gan Eden](eden.html), or [Eretz Israel](gen-jew.html) and the [Jew](gen-jew.html) should have been if they hadn't sinned with the golden calf.

The [Midrash](orallaw.html)[[12]](#footnote-12) tells of [Adam](adam.html)'s manner toward [HaShem](hashem.html) when interacting before the [sin](sin.html). [Adam](adam.html) would stand upright, without [fear](fear.html) and 'converse' with [HaShem](hashem.html). Immediately after the [sin](sin.html), [Adam](adam.html)'s manner changed drastically. [Adam](adam.html) and Chava "hide from in front of [HaShem](hashem.html)" showing their obvious [knowledge](knowledge.html) that they transgressed and did wrong. It is this [knowledge](knowledge.html), the [knowledge](knowledge.html) of guilty, and wrongdoing that they gained. The perpetuation of this [knowledge](knowledge.html) in men is exhibited once again in the story of Matan Torah and the [Sin](sin.html) of the Golden Calf. After Bnei [Israel](gen-jew.html) made the golden calf, thereby sinning, Moshe descends from Har [Sinai](stages.html). Rashi explains, that upon seeing him, B'nai [Israel](gen-jew.html) where trembling and shaking from [fear](fear.html) and [knowledge](knowledge.html) of their transgression.

✡ ✡ ✡

Mount [Sinai](stages.html) is also a ladder. Take the [letters](letters.html) of the word [SINaI](stages.html) and turn them into [numbers](nchart.html). The Gematria then gives you SuLaM (ladder)

[**SINaI**](stages.html)**:**

*Samech* = 60

*Yud* = 10

*Nun* = 50

*Yod* = 10

Total: 130

**SuLaM - Ladder:**

*Samech* = 60

*Lamed* = 30

*Mem* = 40

Total: 130

This is the ladder in [Jacob](israelja.html)'s [dream](dreams.html). It is written:

***Bereshit (Genesis) 28:12*** *"And behold a ladder ... and* [*angels*](angels.html) *of G‑d went up and down on it."*

✡ ✡ ✡

The Ramban's explains the numerous similarities between the [Mishkan](mikdash.html) and the encounter at Mount [Sinai](stages.html). Here are a few examples:

✡Just as [HaShem](hashem.html) had spoken to the Bnei [Israel](gen-jew.html) at Mount [Sinai](stages.html), so too does He continue to [speak](mashal.html) to them (via Moshe) from the **Kodesh haKodoshim** (Holy of Holies), through the **K'ruvim** ([Cherubim](angels.html)) atop the **Aron** ([Ark](ark.html)) (25:22);

✡ The **Luchot Ha'eidut** (Tablets of Testimony) which Moshe will receive (24:12) on Mount [Sinai](stages.html), serve as a testimony to the giving of the Torah and thus, will be kept in the Aron, the focal point of the [Mishkan](mikdash.html) (25:21);

✡ The [Cloud](important.html) [created](bara.html) by the [Incense](ketoret.html) Altar (30:1-10) symbolizes the [Cloud](important.html) that covered Mount [Sinai](stages.html) (19:9, 24:15-18);

✡ The [Fire](fire.html) on the Altar (Vayikra [Leviticus] 6:6) symbolizes the [Fire](fire.html) that descended on Mount [Sinai](stages.html) (Shemot 24:17). The [laws](law.html) of the Altar reflect the [Covenant](covenant.html) ceremony that took place just before Moshe ascended Mount [Sinai](stages.html) (see 24:4-5).

The [Midrash](orallaw.html) relates that Har Moriah was transferred to Har [Sinai](stages.html) for the revelation of the Torah.

Horeb, the [name](name.html) of the mountain where Moshe encountered the Burning Bush, is also the place where the Torah was given. Horeb was renamed [Sinai](stages.html) when the Israelites came [out of Egypt](thebirth.html). The reason that [HaShem](hashem.html) appeared in a burning bush was to recall for us the [Tree of Life](eternal.html). This [Tree of Life](eternal.html) was also called Torah:

***Mishlei (Proverbs) 3:1*** *"My son forget not my Torah…*

***Mishlei (Proverbs) 3:18*** *She (the Torah) is a* [*Tree of Life*](eternal.html) *to those who hold her"*

Our goal is *not* to return to Har [Sinai](stages.html), but to return to [Gan Eden](eden.html). We want to return to the state we had before the [sin](sin.html).

**The Wall**

[Gan Eden](eden.html) had a wall around it. So, too, does Har [Sinai](stages.html) have a wall around it:

***Shemot (***[***Exodus***](exodus.html)***) 19:10-13*** *And* [*HaShem*](hashem.html) *said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, And be ready against the* [*third*](three.html) *day: for the* [*third*](three.html) *day* [*HaShem*](hashem.html) *will come down in the sight of all the people upon mount* [*Sinai*](stages.html)*. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, [that ye] go [not] up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an* [*hand*](fourteen.html) *touch it, but he shall surely be stoned, or shot through; whether [it be] beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.*

The [Midrash](orallaw.html) also speaks of this wall:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XI:2*** *At* [*Sinai*](stages.html) *And he said: The Lord came from* [*Sinai*](stages.html) *(Deut. XXXIII, 2). ‘Or to ‘Ofer ha'ayyalim, R. Jose, son of R. Hanina, explains this as denoting the young of the gazelle. Behold, he standeth behind our wall (S.S. Ioc. cit.) alludes to the wilderness of* [*Sinai*](stages.html)*. He looketh in through the windows (ib.) bears on And the Lord came down upon Mount* [*Sinai*](stages.html) *etc. (Ex. XIX, 20). He peereth through the lattice (S.S. Ioc. cit.) bears on And G-d* [*spoke*](mashal.html) *all these words, etc. (Ex. XX, 1).*

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs II:23*** *BEHOLD HE STANDETH BEHIND OUR WALL: behind our wall of* [*Sinai*](stages.html)*, as it says, For on the* [*third*](three.html) *day the Lord will come down (Ex. XIX, 11).*

As the [Cherubim](angels.html) guarded the way to the [Tree of Life](eternal.html), so too did [HaShem](hashem.html) guard the way to Himself. The [Cherubim](angels.html) were preserving the Tree till [Adam](adam.html) and Chava could safely [eat](eating.html). So, too did [HaShem](hashem.html) guard the way to His [dwelling](dwelling.html) to prevent the unholy from [coming](coming.html) near lest they be consumed.

**Light**

At Har [Sinai](stages.html) the light was a bit different from the ordinary, just as it was a bit different in [Gan Eden](eden.html):

***Shemot (***[***Exodus***](exodus.html)***) 19:18*** *And mount* [*Sinai*](stages.html) *was altogether on a smoke, because* [*HaShem*](hashem.html) *descended upon it in* [*fire*](fire.html)*: and the smoke thereof ascended as the smoke of a* [*furnace*](furnace.html)*, and the whole mount quaked greatly.*

[HaShem](hashem.html) descended on it in [fire](fire.html).

The sages understood that the Torah was delivered, at Mount [Sinai](stages.html), in [seventy](seventy.html) languages to all of the [nations](nations.html). They understood that the Spirit of [HaShem](hashem.html) appeared as a [tongue](spirit.html) of [fire](fire.html) which went out from the stone tablets to each of the children of [Israel](gen-jew.html) and asked if they would accept this [covenant](covenant.html). When the answer was "yes" the [tongue](spirit.html) went back and helped carve the [ten](ten.html) words. Does this remind you of II Luqas (Acts) chapter 2? So why was the Torah delivered in [seventy](seventy.html) languages? The most obvious answer is because there were a “great multitude” of peoples besides the descendants of [Jacob](israelja.html). But, in a larger sense, [HaShem](hashem.html) is delivering the Torah to the whole [world](worlds.html).

The presence of [HaShem](hashem.html) is made manifest with light from a special kind of [fire](fire.html).

[**Dust**](rock.html)

At Har [Sinai](stages.html) the [dust](rock.html) was again brought together to form the Luchot, the Tablets of the Testimony. The Luchot were [first](one.html) carved by [HaShem](hashem.html) then inscribed. After this [first](one.html) set was broken, Moshe carved the second set. These, too, were inscribed by the finger of [HaShem](hashem.html). Here the “[dust](rock.html)” became the words of life!

***Shemot (***[***Exodus***](exodus.html)***) 31:18*** *And he gave unto Moses, when he had made an end of communing with him upon mount* [*Sinai*](stages.html)*,* [*two*](file:///D:\Word\LAW\two.html) *tables of testimony, tables of stone, written with the finger of G-d.*

**Unity**

After the [exodus](exodus.html) [from Egypt](thebirth.html), the Bnei [Israel](gen-jew.html) arrived at Har [Sinai](stages.html):

[***Exodus***](exodus.html) ***(Shemot) 19:2*** *They [the* [*Jewish*](gen-jew.html) *People] traveled from Refidim and arrived in the* [*Sinai*](stages.html) *desert.* [*Israel*](gen-jew.html)[*camped*](stages.html) *there in the desert; they* [*camped*](stages.html) *opposite the mountain.*

Rashi, in his comments on this verse says:

"They [Camped](stages.html) ... Like a single person with a single [heart](body.html)"

As Rashi points out, at Har [Sinai](stages.html) and the giving of Torah, the [Jewish](gen-jew.html) [nation](nations.html) achieved an exceptionally high level of *unity*. Not since [Gan Eden](eden.html) did such unity exist!

Now that we have seen the ideal [dwelling](dwelling.html) place for [HaShem](hashem.html), let’s examine the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the wilderness and the Temple as alternative places for [HaShem](hashem.html) to [dwell](dwelling.html) since our [sin](sin.html) caused His Shechinah to depart from [Gan Eden](eden.html).

# IV. The [Mishkan](mikdash.html) – The [Tabernacle](mikdash.html)

To understand the significance of the Temple, it is necessary to examine some aspects of the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the wilderness. Since the [Mishkan](mikdash.html) preceded the Temple, it has much to tell us about the Temple, the [synagogue](synagog.html), Har [Sinai](stages.html), and [Gan Eden](eden.html), the [Garden of Eden](eden.html).

To understand the significance of the [Mishkan](mikdash.html) we need to see what Ramban said of the [connection](connection.html) between Har [Sinai](stages.html) and the [Mishkan](mikdash.html):

"... the hidden purpose ["[sod](sod.html)"] of the [Mishkan](mikdash.html) is for [HaShem](hashem.html)'s Glory which dwelled ("shakan") on Har [Sinai](stages.html) to [dwell](dwelling.html) upon it..." (Ramban on Shemot 25:1)

Thus we see that the purpose of the [Mishkan](mikdash.html) is for [dwelling](dwelling.html). This purpose is reflected by numerous parallels between Har [Sinai](stages.html) and the [Mishkan](mikdash.html). For example:

✡ The Aron, the [ark](ark.html) - contains the Luchot, the testimony of the [Covenant](covenant.html) between [HaShem](hashem.html) and the Bnei [Israel](gen-jew.html) at Har [Sinai](stages.html), upon which the [Ten](ten.html) [Commandments](cmds613.html) are inscribed.

✡ The [Cherubim](angels.html) - are situated above the lid of the [ark](ark.html), from where [HaShem](hashem.html) will continue to [speak](mashal.html) to Moshe and instruct Bnei [Israel](gen-jew.html) regarding the [mitzvot](cmds613.html), just as he had [taught](teacher.html) Moshe the [mitzvot](cmds613.html) on Har [Sinai](stages.html).

✡ The Altar - upon which B’nei [Israel](gen-jew.html) will offer their [burnt offering](korbanot.html)s and peace offerings, just as at Har [Sinai](stages.html) they built an altar and offered their [burnt offering](korbanot.html)s and peace offerings and sprinkled [blood](body.html).

Rabbenu Bachya[[13]](#footnote-13) also connected the [Sinai](stages.html) [experience](experience.html) with the [Mishkan](mikdash.html):

The whole concept of the [Tabernacle](mikdash.html) has to be understood as an internalized version of what transpired during the revelation at Mount [Sinai](stages.html) (based on Nachmanides). The very attribute kavod, glory, which rested on Mount [Sinai](stages.html) for all to see afterwards was manifest inside the Holy of Holies on the [ark](ark.html) between the cherubs on an ongoing basis. The principal difference was that it could no longer be seen. Moses had said in Deut. 5,21 "here the Lord has shown us His majestic Presence (kavod) and this has been repeated in [connection](connection.html) with the [Tabernacle](mikdash.html) twice more. Once in [Exodus](exodus.html) 40,34: "and the Presence of the Lord filled the [Tabernacle](mikdash.html)." In the verse immediately following, the Torah also writes that Moses was unable to enter the [Tabernacle](mikdash.html) as the [cloud](important.html) had settled over it and "the Presence of the Lord filled the [Tabernacle](mikdash.html)." Just as the Torah wrote in [connection](connection.html) with the Mount [Sinai](stages.html) [experience](experience.html) (Deut. 4,36) "From the [heavens](heaven.html) He let you [hear](mashal.html) His [voice](voice.html) to discipline you; on the earth He let you see His great [fire](fire.html); and from amidst the [fire](fire.html) you heard His words," so a parallel [experience](experience.html) is described in [connection](connection.html) with the [Tabernacle](mikdash.html) in [Numbers](nchart.html) 7:89: "he (Moses) would [hear](mashal.html) the [voice](voice.html) addressing him from above the cover that was on top of the [Ark](ark.html) of the [covenant](covenant.html) between the [two](file:///D:\Word\LAW\two.html) cherubs; thus He [spoke](mashal.html) to him." If, at Mount [Sinai](stages.html), the "nobles" were described as: "they saw the G-d of [Israel](gen-jew.html)," we find something similar in [connection](connection.html) with the [Tabernacle](mikdash.html) in that the G-d of [Israel](gen-jew.html) "sat" on the cherubs (Samuel II 6,20). This is also what the prophet Ezekiel reported as seeing in his vision (Ezekiel 10,19-20 "and the glory of the G-d of [Israel](gen-jew.html) was above them; this was the Chayah which I saw beneath the G-d of [Israel](gen-jew.html) at the river Kevlar."

The [**Mishkan**](mikdash.html) is a **temporary** [sanctuary](mikdash.html) (a [Tabernacle](mikdash.html)) - a portable, tent-like structure [good for [travel](mashal.html)].



The encampment of the Israelites in the desert. Formation order of the [Twelve](twelve.html) [Tribes](tribes.html) around the [Tabernacle](mikdash.html). Auguste Calmet, etching, 1725 Credit: Collection of M. Pollak, Antiquarian Books and Maps, Tel [Aviv](feasts.html)

The [Talmud](orallaw.html) in Zevachim 118, tells us how long the [Mishkan](mikdash.html) was used:

***Zevachim 118a*** *Our Rabbis* [*taught*](teacher.html)*: The duration of the Tent of Meeting in the wilderness was* [*forty*](forty.html) *years less* [*one*](one.html)*; the duration of the Tent of Meeting at Gilgal was* [*fourteen*](fourteen.html) *years, [viz.,] the* [*seven*](seven.html) *[years] of conquest and the* [*seven*](seven.html) *of division. The duration of the Tent of Meeting at Nob and Gibeon [combined] was fifty-*[*seven*](seven.html) *years. Thus for Shiloh was left* [*three*](three.html) *hundred and* [*seventy*](seventy.html) *less* [*one*](one.html)*.*

Wilderness 39 years

Gilgal 14 years

Shiloh 369 years

Nov + Givon 57 years

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Total 479 years

In [Eretz Israel](gen-jew.html) 440 years

The [Mishkan](mikdash.html) was also a place where [HaShem](hashem.html) [dwelt](dwelling.html):

***Shemot (***[***Exodus***](exodus.html)***) 40:35*** *And Moses was not able to enter into the tent of the congregation, because the* [*cloud*](important.html) *abode thereon, and the glory of* [*HaShem*](hashem.html) *filled the* [*tabernacle*](mikdash.html)*.*

Strong’s indicates that the word *shakan*, translated as *abode*, indicates a permanent [dwelling](dwelling.html). In fact, the work [*Mishkan*](mikdash.html) comes from the root *shakan* which means a permanent [dwelling](dwelling.html):

7931 shakan, shaw-kan'; a prim. root [appar. akin (by transm.) to 7901 through the idea of lodging; comp. 5531, 7925]; to reside or permanently stay (lit. or [fig](bethphag.html).):-abide, continue, (cause to, make to) [dwell](dwelling.html) (-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

The [Midrash](orallaw.html) tells us that after the Shechinah departed from [Gan Eden](eden.html), it next came to rest in the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the Wilderness:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XIII:2*** *A king was angry with his lady and drove her away and expelled her from his palace. After a* [*time*](time.html) *he sought to recall her. Said she: ' Let him give me some* [*new*](new.html) *token and then recall me.’ Similarly, in times past* [*Adam*](adam.html)[*dwelt*](dwelling.html) *in the* [*Garden of Eden*](eden.html) *in the* [*camp*](stages.html) *of the Shechinah. The Holy* [*One*](one.html)*, blessed be He, was angry with him and drove him from His private territory. When* [*Israel*](gen-jew.html) *went* [*out of Egypt*](thebirth.html) *the Holy* [*One*](one.html)*, blessed be He, wished to restore them to His own immediate vicinity and told them to make for Him a* [*Tabernacle*](mikdash.html) *so that He might* [*dwell*](dwelling.html) *among them; as you read, And let them make Me a* [*sanctuary*](mikdash.html)*, that I may* [*dwell*](dwelling.html) *among them, etc. (Ex. XXV, 8). Said* [*Israel*](gen-jew.html)*: 'Let the Holy* [*One*](one.html)*, blessed be He, give us some* [*new*](new.html) *token that He wishes to restore us to Himself.’ What was the* [*new*](new.html) *token? In former times the Holy* [*One*](one.html)*, blessed be He, used to receive sacrifices on high, as it says, And the Lord smelled the sweet savour (Gen. VIII, 21), but now He will receive sacrifices here below.*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XII:6*** *AND IT CAME TO PASS (WAYYEHI) ON THE DAY, etc. What is the implication of WAYYEHI? R. Joshua said: The Holy* [*One*](one.html)*, blessed be He, made a stipulation with* [*Israel*](gen-jew.html) *while they were yet in Egypt that He would only bring them out from thence on the understanding that they would build a* [*Tabernacle*](mikdash.html) *for Him so that He might cause His Presence to* [*dwell*](dwelling.html) *among them; as it says, And they shall* [*know*](daat.html) *that I am the Lord their G-d, that brought them forth out of the land of Egypt, that I may* [*dwell*](dwelling.html) *among them (Ex.XXIX, 46); on this condition: ' That I may* [*dwell*](dwelling.html) *among them.’ Now as soon as the* [*Tabernacle*](mikdash.html) *was erected and the Shechinah descended and* [*dwelt*](dwelling.html) *in their midst (all the conditions were fulfilled. Consequently it says, WAYYEHI (AND IT CAME TO PASS), implying that what He had promised He performed). WAYYEHI: Rab expounded: Something that had never happened from the* [*time*](time.html) *the* [*world*](worlds.html) *was* [*created*](bara.html) *until then took place on that day. From the* [*time*](time.html) *when the* [*world*](worlds.html) *was* [*created*](bara.html) *until that moment the Shechinah had never* [*dwelt*](dwelling.html) *in this lower* [*world*](worlds.html)*. It only did this from the moment when the* [*Tabernacle*](mikdash.html) *was erected and thenceforward. For this reason it says, WAYYEHI; it was an innovation. R. Simeon b. Yohai said it was something that, having already been in existence, had ceased and now returned to its previous state. You find that from the beginning of the* [*world*](worlds.html)*'s* [*creation*](bara.html) *the Shechinah had* [*dwelt*](dwelling.html) *in this lower* [*world*](worlds.html)*; as it says, And they heard the* [*voice*](voice.html) *of the Lord G-d* [*walking*](walking.html) *in the garden, etc. (Gen.III, 8), but once the Shechinah departed at the* [*time*](time.html) *when* [*Adam*](adam.html) *sinned, it did not descend again until the* [*Tabernacle*](mikdash.html) *had been erected. It is for this reason that the expression WAYYEHI is used, signifying that something which had already been in existence, and had ceased for many years, returned to its original state.*

The [Mishkan](mikdash.html) was a building, but it was also the [physical](physical.html) expression of a [spiritual](physical.html) concept. The altar was a base with a [fire](fire.html) on it, but every detail embodied another holy, [spiritual](physical.html) concept. And the [incense](ketoret.html) was made of spices, but it also acted as a "conduit" between [two](file:///D:\Word\LAW\two.html) realities, to achieve a desired [spiritual](physical.html) impact through a [physical](physical.html) act. This is why it could stop [plagues](plagues.html) of death, as the [Angel](angels.html) of Death had revealed to Moshe atop of Har [Sinai](stages.html):

***Shabbath 89a.*** *The* [*Angel*](angels.html) *of Death too confided his* [*secret*](sod.html) *to him, for it is said, and he put on the* [*incense*](ketoret.html)*, and made* [*atonement*](atonemen.html) *for the people; and it is said. and he stood between the dead and the living, etc. Had he not told it to him, whence had he* [*known*](daat.html) *it?*

We need to look past the [physical](physical.html) and “see” the [spiritual](physical.html). [Shabbat](sabbath.html) is [one](one.html) of the ways we can look beyond the [physical](physical.html) as it relates to the [Mishkan](mikdash.html).

The Torah tells us that we are not to do any work on [Shabbat](sabbath.html) ([Sabbath](sabbath.html)), but does not define what it means by "work." The Hakhamim determined that all the kinds of work necessary to build the [*Mishkan*](mikdash.html), the [tabernacle](mikdash.html) used during the [forty](forty.html) years in the wilderness, constituted the work that was forbidden on [Shabbat](sabbath.html).

The 39 classes of labor can be divided in [four](four.html) main groupings according to their appearance in the actual building of the [Mishkan](mikdash.html):

**11** tasks linked with the preparation  
of bread.

**13** tasks linked with the preparation of the priestly  
garments.

**9** tasks linked with writing.

**3** tasks linked with preparing a [fire](fire.html).

**2** tasks linked with building.

**1** prohibition is linked with removing items and carry them from private to public property.

These are the 39 *melachot*, the 39 classes of labor:

|  |  |
| --- | --- |
| 1. Sowing | 21. Tying a Knot |
| 2. Plowing | 22. Untying a Knot |
| 3. Reaping | 23. Sewing |
| 4. Binding Sheaves | 24. Tearing |
| 5. Threshing | 25. Trapping |
| 6. Winnowing | 26. Slaughtering |
| 7. Selecting | 27. Skinning |
| 8. Grinding | 28. Salting |
| 9. Sifting | 29. Tanning |
| 10. Kneading | 30. Scraping |
| 11. Baking | 31. Cutting |
| 12. Shearing Wool | 32. Writing |
| 13. Cleaning | 33. Erasing |
| 14. Combing | 34. Building |
| 15. Dyeing | 35. Breaking Down |
| 16. Spinning | 36. Extinguishing a [Fire](fire.html) |
| 17. Stretching the Threads | 37. Kindling a [Fire](fire.html) |
| 18. Making Loops | 38. Striking the Final Hammer Blow |
| 19. Weaving Threads | 39. Carrying |
| 20. Separating the Threads |  |

Upon instructing us to build the [Mishkan](mikdash.html), [HaShem](hashem.html) also forewarned us not to build this [Mishkan](mikdash.html), this miniature "[world](worlds.html)" on [Shabbat](sabbath.html). Just as He had rested from the completed work of [creation](bara.html) on the [seventh](seven.html) day. This is understood in the [Talmud](orallaw.html) from the juxtaposition of [Shabbat](sabbath.html) to both the beginning and end of the Torah's account of the building of the [Mishkan](mikdash.html).

[First](one.html) of all, the [Mishkan](mikdash.html) itself is a micro-[world](worlds.html). Each and every detail, along with the 39 types of labor necessary for its construction, model the 7 days of [creation](bara.html). It should now makes sense why the Torah forbids us to do those very same 39 classes of labor on [Shabbat](sabbath.html). Just as [HaShem](hashem.html) completed His activities of [creation](bara.html) on the 7th day, so too we must stop our acts of labor on the [seventh](seven.html) day. We are emulating the Creator!

From this we should understand that the [Mishkan](mikdash.html) is a miniature version of [Gan Eden](eden.html). This suggests that the Temple, also, is a miniature [Gan Eden](eden.html)!

# 

[Shabbat](sabbath.html) is an opportunity to enter that [world](worlds.html), for a delightful [twenty](twenty.html)-[five](five.html) hour period. The [Mishkan](mikdash.html) is [creating](bara.html) that home of [HaShem](hashem.html) in a specific space, as [Shabbat](sabbath.html) is [creating](bara.html) that home of [HaShem](hashem.html) in a specific [time](time.html). The work done to create the [Mishkan](mikdash.html) is for the purpose of [creating](bara.html) a "[Shabbat](sabbath.html)" in a specific location (the [Mishkan](mikdash.html)). On [Shabbat](sabbath.html), we have our [Mishkan](mikdash.html). Those 39 creative actions, for the construction of the [Mishkan](mikdash.html), have no place during [Shabbat](sabbath.html).

[Shabbat](sabbath.html) is a [Mishkan](mikdash.html) in [time](time.html), where the Bnei [Israel](gen-jew.html) and [HaShem](hashem.html) encounter each other as the beloved and lover of Shir HaShirim (the Song of Songs) (which explains the custom to read this beautiful love song every Friday evening at the onset of [Shabbat](sabbath.html)).

The [Mishkan](mikdash.html) was a miniature replication of the entire universe, Just like the [world](worlds.html) is the [physical](physical.html) expression of the Torah, which is the "blueprint" for [creation](bara.html), so too was the [Mishkan](mikdash.html), albeit on a smaller scale.

**The Wall**

[Gan Eden](eden.html) had a wall around it. Har [Sinai](stages.html) had a wall around it. So, too, does the [Mishkan](mikdash.html) have a wall around it:

***Shemot (***[***Exodus***](exodus.html)***) 26:1-6*** *Moreover thou shalt make the* [*tabernacle*](mikdash.html) *[with]* [*ten*](ten.html) *curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them. The length of* [*one*](one.html) *curtain [shall be]* [*eight*](eight.html) *and* [*twenty*](twenty.html) *cubits, and the breadth of* [*one*](one.html) *curtain* [*four*](four.html) *cubits: and every* [*one*](one.html) *of the curtains shall have* [*one*](one.html) *measure. The* [*five*](five.html) *curtains shall be coupled together* [*one*](one.html) *to another; and [other]* [*five*](five.html) *curtains [shall be] coupled* [*one*](one.html) *to another. And thou shalt make loops of blue upon the edge of the* [*one*](one.html) *curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of [another] curtain, in the coupling of the second. Fifty loops shalt thou make in the* [*one*](one.html) *curtain, and fifty loops shalt thou make in the edge of the curtain that [is] in the coupling of the second; that the loops may take hold* [*one*](one.html) *of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be* [*one*](one.html)[*tabernacle*](mikdash.html)*.*

[HaShem](hashem.html) intended that the walls keep that which is evil from polluting that which was good. Additionally, the wall was to preserve that which was holy and good.

[One](one.html) of the most striking parallels between the [Mishkan](mikdash.html) and Har [Sinai](stages.html) relates to the concept of boundaries (walls). At Har [Sinai](stages.html), the Bnei [Israel](gen-jew.html) must remain at the [*foot*](heel.html) of the mountain while the [Priests](priests.html) are permitted to come a bit closer. Only Moshe (and possibly Aharon) is granted access to the *top* of the mountain. Similarly, the Bnei [Israel](gen-jew.html) may proceed only as far as the outer courtyard of the [Mishkan](mikdash.html). The [Priests](priests.html) are allowed into the Holy Place, and only Moshe (and possibly Aharon) enters the Holy of Holies. [Additionally, Bnei [Israel](gen-jew.html) may enter the courtyard only after [first](one.html) purifying themselves, just as a purification process was required in preparation for the revelation at Har [Sinai](stages.html).]

The following table summarizes this parallel:

|  |  |  |  |
| --- | --- | --- | --- |
| Group | Har [Sinai](stages.html) | [Mishkan](mikdash.html) | Function |
| Moshe | Top of [Sinai](stages.html) | Holy of Holies | Represent the people |
| [Priests](priests.html) | Mid-[Sinai](stages.html) | Kodesh (ohel [moed](settimes.html)) | Meeting |
| People | [foot](heel.html) of [Sinai](stages.html) | hatzer (courtyard) | Sacrifices |

**Light**

The [Mishkan](mikdash.html) had a very special light that accompanied the Bnei [Israel](gen-jew.html) in the wilderness:

***Shemot (***[***Exodus***](exodus.html)***) 13:21-22*** *And* [*HaShem*](hashem.html) *went before them by day in a pillar of a* [*cloud*](important.html)*, to lead them the way; and by night in a pillar of* [*fire*](fire.html)*, to give them light; to go by day and night: He took not away the pillar of the* [*cloud*](important.html) *by day, nor the pillar of* [*fire*](fire.html) *by night, [from] before the people.*

This was very strange [fire](fire.html). It was light without consuming fuel and it stood like a *pillar*. The presence of [HaShem](hashem.html) is again made manifest with light.

[**Dust**](rock.html)

The Luchot were made out of stone, mineral [dust](rock.html) packed tightly together. The Torah [commands](cmds613.html) that we are to write the Torah on our hearts of flesh:

***Devarim (Deuteronomy) 6:4-9***[*Hear*](mashal.html)*, O* [*Israel*](gen-jew.html)*:* [*HaShem*](hashem.html) *our G-d [is]* [*one*](one.html)[*HaShem*](hashem.html)*: And thou shalt love* [*HaShem*](hashem.html) *thy G-d with all thine* [*heart*](body.html)*, and with all thy soul, and with all thy might. And these words, which I* [*command*](cmds613.html) *thee this day, shall be in thine* [*heart*](body.html)*: And thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a* [*sign*](signs.html) *upon thine* [*hand*](fourteen.html)*, and they shall be as frontlets between thine* [*eyes*](body.html)*. And thou shalt write them upon the posts of thy house, and on thy gates.*

***Mishlei (Proverbs) 7:2-3*** *Keep my* [*commandments*](cmds613.html)*, and live; and my* [*law*](law.html) *as the apple of thine eye. Bind them upon thy* [*fingers*](body.html)*, write them upon the table of thine* [*heart*](body.html)*.*

When the Luchot are transferred to the [heart](body.html), then the [dust](rock.html) will become alive. The Luchot, the Tablets of the Testimony, were made out of stone, but they were to be written on the [heart](body.html). This transformation of stone to flesh is the transformation that the Temple is to undergo.

In the [Mishkan](mikdash.html), the Luchot will be preserved in the [Ark](ark.html) of the [Covenant](covenant.html).

**Unity**

In the [Mishkan](mikdash.html), and in the Temple, unity is of paramount importance. [HaShem](hashem.html) [wants](needs.html) to [dwell](dwelling.html) in unity with man:

***Shemot (***[***Exodus***](exodus.html)***) 23:17***[*Three*](three.html) *times in the year all thy males shall appear before the Lord* [*HaShem*](hashem.html)*.*

In the [Mishkan](mikdash.html) we have a portable [Gan Eden](eden.html), a portable Har [Sinai](stages.html). In the [Mishkan](mikdash.html) we were [one](one.html) with [HaShem](hashem.html).

# V. Names given to the [Mishkan](mikdash.html)

A [name](name.html), to the [Hebrew](hebrew.html) mind, describes the intrinsic quality of an item. If we look closely at the [name](name.html) given by the Torah, to an item, we will see a description of amazing perception!

The most common names given to the [Mishkan](mikdash.html) (literally a “[dwelling](dwelling.html)”), **The** [**Tabernacle**](mikdash.html), are:

**"The House of** [**HaShem**](hashem.html)**"**

***1 Shmuel (Samuel) 1:7*** *And [as] he did so year by year, when she went up to the house (bayith) of* [*HaShem*](hashem.html)*, so she provoked her; therefore she wept, and did not* [*eat*](eating.html)*.*

Strong’s defines this *bayith* as:

1004 bayith, bah'-yith; prob. from 1129 abbrev.; a house (in the greatest var. of applications, espec. family, etc.):-court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings, home [born], [winter] house (-hold), inside (-ward), palace, place, + prison, + steward, + tablet, temple, web, + within (-out).

------------------ Dictionary Trace -------------

1129 banah, baw-naw'; a prim. root; to build (lit. and [fig](bethphag.html).):-(begin to) build (-er), obtain children, make, repair, set (up), X surely.

**“The** [**Sanctuary**](mikdash.html)**”**

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *And let them make me a* [*sanctuary*](mikdash.html)*(Miqdash); that I may* [*dwell*](dwelling.html) *among them.*

In the Sefer HaChinuch (in [Mitzvah](cmds613.html) 95) we find that this verse is the source for the positive [commandment](cmds613.html) "to build a house for the sake of [HaShem](hashem.html)... "**This** [***mitzva***](cmds613.html) **applies when the majority of** [**Jews**](gen-jew.html) **[**[**dwell**](dwelling.html)**] in their Land**, and it is [one](one.html) of those [mitzvot](cmds613.html) which is not incumbent upon the individual, rather it is incumbent on the [community](community.html)." This hints to the fact that the [sanctuary](mikdash.html) is intimately bound up with the whole [community](community.html).

Strong’s defines this *Miqdash* as:

4720 miqdash, mik-dawsh'; or miqqedash (Exod. 15:17), mik-ked-awsh'; from 6942; a consecrated thing or place, espec. a palace, [sanctuary](mikdash.html) (whether of Jehovah or of idols) or asylum:-chapel, hallowed part, holy place, [sanctuary](mikdash.html).

---------------- Dictionary Trace ----------------

6942 qadash, kaw-dash'; a prim. root; to be (causat. make, pronounce or observe as) [clean](purity.html) (ceremonially or morally):-appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, [purify](purity.html), sanctify (-ied [one](one.html), self), x wholly.

**“The** [**Tabernacle**](mikdash.html) **– The** [**Dwelling**](dwelling.html) **Place”**

***Shemot (***[***Exodus***](exodus.html)***) 25:9*** *According to all that I shew thee, [after] the pattern of the* [*tabernacle*](mikdash.html) *(*[*Mishkan*](mikdash.html)*), and the pattern of all the instruments thereof, even so shall ye make [it].*

Strong’s defines this [*Mishkan*](mikdash.html) as:

4908 [mishkan](mikdash.html), mish-kawn'; from 7931; a residence (includ. a shepherd's hut, the lair of animals, [fig](bethphag.html). the grave; also the Temple); spec. the [Tabernacle](mikdash.html) (prop. its wooden walls):-dwelleth, [dwelling](dwelling.html) (place), habitation, [tabernacle](mikdash.html), tent.

-------------- Dictionary Trace ---------------

7931 shakan, shaw-kan'; a prim. root [appar. akin (by transm.) to 7901 through the idea of lodging; comp. 5531, 7925]; to reside or permanently stay (lit. or [fig](bethphag.html).):-abide, continue, (cause to, make to) [dwell](dwelling.html) (-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

**“The** [**Dwelling**](dwelling.html) **Place of** [**HaShem**](hashem.html)**”**

***Vayikra (Leviticus) 17:4*** *And bringeth it not unto the door of the tent of meeting, to offer an* [*offering*](korbanot.html) *unto* [*HaShem*](hashem.html) *before the* [*tabernacle*](mikdash.html) *(*[*Mishkan*](mikdash.html)*) of* [*HaShem*](hashem.html)*;* [*blood*](body.html) *shall be imputed unto that man; he hath shed* [*blood*](body.html)*; and that man shall be cut off from among his people:*

**“The Tent of Meeting –**

**The Tent of** [**Appointment**](appointm.html)**”**

***Shemot (***[***Exodus***](exodus.html)***) 28:43*** *And they shall be upon Aaron, and upon his sons, when they come in unto the tent (ohel) of* [*appointment*](appointm.html) *(*[*moed*](settimes.html)*), or when they come near unto the altar to minister in the holy [place]; that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his* [*seed*](flower.html) *after him.*

Strong’s defines this *Ohel* as:

168 'ohel, o'-hel; from 166; a tent (as clearly conspicuous from a distance):-covering, ([dwelling](dwelling.html)) (place), home, [tabernacle](mikdash.html), tent.

-------------- Dictionary Trace ---------------

166 'ahal, aw-hal'; a prim. root; to be clear:-shine.

Strong’s defines this [*Moed*](settimes.html)as:

4150 mow`ed, mo-ade'; or mo`ed, mo-ade'; or (fem.) mow`adah (2 Chron. 8:13), mo-aw-daw'; from 3259; prop. an [appointment](appointm.html), i.e. a fixed [time](time.html) or season; spec. a [festival](festival.html); conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting also a signal (as [appointed](settimes.html) beforehand):-[appointed](settimes.html) ([sign](signs.html), [time](time.html)), (place of, solemn) assembly, congregation, (set, solemn) feast, ([appointed](settimes.html), due) season, solemn (-ity), [synagogue](synagog.html), (set) [time](time.html) ([appointed](settimes.html)).

---------------- Dictionary Trace ---------------

3259 ya`ad, yaw-ad'; a prim. root; to fix upon (by agreement or [appointment](appointm.html)); by impl. to meet (at a stated [time](time.html)), to summon (to trial), to direct (in a certain quarter or position), to engage (for [marriage](mashal.html)):-agree, (make an) appoint (-ment, a [time](time.html)), assemble (selves), [betroth](betroth.html), [gather](gather.html) (selves, together), meet (together), set (a [time](time.html)). ^ Ye'dow. See 3260.

**“The** [**Dwelling**](dwelling.html) **Tent of Meeting”**

***Shemot (***[***Exodus***](exodus.html)***) 39:32*** *Thus was all the work of the* [*tabernacle*](mikdash.html) *(*[*Mishkan*](mikdash.html)*) of the tent (ohel) of the meeting (*[*moed*](settimes.html)*) finished: and the children of* [*Israel*](gen-jew.html) *did according to all that* [*HaShem*](hashem.html) *commanded Moses, so did they.*

The [Mishkan](mikdash.html) is called both a **Miqdash** and a [**Mishkan**](mikdash.html). Hakham Shimshon Raphael Hirsch explains that *Miqdash* refers to our role and [*Mishkan*](mikdash.html) refers to the role of [HaShem](hashem.html). *Miqdash* refers to the sanctification that we must do in order to make ourselves and thereby the *Miqdash* a place worthy and deserving of [HaShem](hashem.html)’s presence. Once that has been successfully accomplished, then we can hope for [*Mishkan*](mikdash.html), [HaShem](hashem.html)’s holy presence descending to and [dwelling](dwelling.html) in this [physical](physical.html) [world](worlds.html).

[Gan Eden](eden.html) with [HaShem](hashem.html), [Adam](adam.html), and Chava was the ideal. When we failed we were given a substitute: the [Mishkan](mikdash.html).

The manifest presence of [HaShem](hashem.html) in the desert was therefore like [Gan Eden](eden.html). Surrounding clouds, pillars of [fire](fire.html), Manna from [heaven](heaven.html), water from rocks, and the [Voice](voice.html) of [HaShem](hashem.html) Himself made [HaShem](hashem.html)'s presence impossible to ignore.

# VI. The [Beit HaMikdash](mikdash.html) – The Temple

The [**Beit HaMikdash**](mikdash.html)**,** "The Sanctified House", is a **permanent** [sanctuary](mikdash.html) (a Temple), such as the massive stone structure built by King Shlomo.



Herod's Temple as seen from the [east](east.html), detail of [Michael](angels.html) Avi-[Yonah](jonah.html)'s model of [Jerusalem](city.html).

The [first](one.html) [Beit HaMikdash](mikdash.html) endured some 420 years.

The [Midrash](orallaw.html) records that the Temple was truly a fitting place for [HaShem](hashem.html) to [dwell](dwelling.html):

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs I:68*** *R. ‘Azariah said in the* [*name*](name.html) *of R. Judah b. R. Simon: It is as if a king went out into the desert and they brought him a short bed, which he found very uncomfortable and cramping for the limbs. When he got to the* [*city*](city.html) *they brought him a longer bed, and he began to stretch himself and loosen his limbs. So until the Temple was built the Shechinah was confined between the* [*two*](file:///D:\Word\LAW\two.html) *staves of the* [*ark*](ark.html)*, but when the Temple was built, then, as we are told, And the staves were prolonged (I Kings VIII, 8).*

The second [Beit HaMikdash](mikdash.html) also endured some 420 years. It was destroyed in 70 A.D. by the Romans.

[***Midrash***](orallaw.html) ***Rabbah - Lamentations Prologue XXIV*** *Another interpretation of ’And in that day did the Lord, the G-d of hosts, call to* [*weeping*](mashal.html) *and to lamentation’: at the* [*time*](time.html) *when the Holy* [*One*](one.html)*, blessed be He, sought to destroy the Temple, He said, ' So long as I am in its midst, the* [*nations*](nations.html) *of the* [*world*](worlds.html) *will not touch it; but I will close My* [*eyes*](body.html) *so as not to see it, and swear that I will not attach Myself to it until the* [*time*](time.html) *of the end arrives.’ Then came the enemy and destroyed it. Forthwith the Holy* [*One*](one.html)*, blessed be He, swore by His right* [*hand*](mashal.html) *and placed it behind Him. So it is written, He hath drawn back His right* [*hand*](mashal.html) *from before the enemy (ib. II, 3). At that* [*time*](time.html) *the enemy entered the Temple and burnt it. When it was burnt, the Holy* [*One*](one.html)*, blessed be He, said, 'I no longer have a* [*dwelling*](dwelling.html)*-place in this land; I will withdraw My Shechinah from it and ascend to My former habitation; so it is written, I will go and return to My place, till they acknowledge their guilt, and seek My* [*face*](body.html)*’ (Hos. V, 15). At that* [*time*](time.html) *the Holy* [*One*](one.html)*, blessed be He, wept and said, ‘Woe is Me! What have I done? I caused My Shechinah to* [*dwell*](dwelling.html) *below on earth for the sake of* [*Israel*](gen-jew.html)*; but now that they have sinned, I have returned to My former habitation.* [*Heaven*](heaven.html) *forefend that I become a* [*laughter*](mashal.html) *to the* [*nations*](nations.html) *and a byword to human beings! 'At that* [*time*](time.html) *Metatron came, fell upon his* [*face*](body.html)*, and spake before the Holy* [*One*](one.html)*, blessed be He: ‘Sovereign of the Universe, let me* [*weep*](mashal.html)*, but do Thou not* [*weep*](mashal.html)*.’ He replied to him, ' If thou lettest Me not* [*weep*](mashal.html) *now, I will repair to a place which thou hast not permission to enter, and will* [*weep*](mashal.html) *there,’ as it is said, But if ye will not* [*hear*](mashal.html) *it, My soul shall* [*weep*](mashal.html) *in* [*secret*](sod.html) *for pride (Jer. XIII, 17).*

*The Holy* [*One*](one.html)*, blessed be He, said to the Ministering* [*Angels*](angels.html)*, ' Come, let us go together and see what the enemy has done in My house.’ Forthwith the Holy* [*One*](one.html)*, blessed be He, and the Ministering* [*Angels*](angels.html) *went, Jeremiah leading the way. When the Holy* [*One*](one.html)*, blessed be He, saw the Temple, He said, ‘Certainly this is My house and this is My resting-place into which enemies have come, and they have done with it whatever they wished.’*

The [Third](three.html) [Beit HaMikdash](mikdash.html) will be an enduring [dwelling](dwelling.html):

***Yeshayahu (Isaiah) 2:2-3*** *“And it shall come to pass in the End-of-Days, That the mountain of* [*HaShem*](hashem.html) *House shall be established As the tops of the mountains, And shall be exalted above the hills; And all* [*nations*](nations.html) *shall flow into it.” “And many peoples shall go and say: ’Come, and let us go up to the mountain of* [*HaShem*](hashem.html)*, To the house of the G-d of* [*Jacob*](israelja.html)*; And He will* [*teach*](teacher.html) *us of His ways.’ For out of Zion shall go forth the* [*Law*](law.html)*, And the word of G-d from* [*Jerusalem*](city.html)*.”*

The Temple mystically conformed to the image of a man. The Holy of Holies, containing the Holy [Ark](ark.html), the source of Torah wisdom, corresponds to the human mind. The *Menorah*, a source of light, symbolizing enlightenment, corresponds to the right eye. The *Shulchan*, the table which held the showbread representing material sustenance, corresponds to the left eye.

The Golden Altar, upon which [incense](ketoret.html) was offered, representing pleasantness in relationships, corresponds to the [nose](body.html). The entrance way to the *Heichel*, where the [*Kohanim*](priests.html) stood to give the blessing, represents the [mouth](body.html). And it might be added that the outer *Mizbeach*, the Altar upon which offerings were burnt, corresponds to the stomach of a man.

At this place – the Temple, offerings were brought by [Adam](adam.html), Kain and Abel, and [Noah](noach.html), after the [flood](noach.html). [Abraham](avraham.html) brought up and bound his son on the Altar in this place and it was [Abraham](avraham.html) who gave it the [name](name.html) Moriah. In this place, [His Majesty](yeshua.html) King [Yeshua](yeshua.html) also laid down his life.

**The Wall**

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***II:2*** *R. Aha said: The Divine Presence will never depart from the Western Wall, as it is said: Behold, He standeth behind our wall (Song of Songs II, 9)*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XI:2*** *‘Behold, he standeth behind our wall.’ 'Wall’ alludes to the Western Wall of the Temple, which will never be destroyed. Why? Because the Shechinah is in the west.*

**Light**

The presence of [HaShem](hashem.html) was manifest in the Temple by the light of the menorah. The western lamp which was given enough light to burn overnight, instead burned until it was prepared for the next day. It was an eternal light. The [Talmud](orallaw.html) tells us abort this miracle:

***Shabbath 22b*** *But it is a testimony to mankind that the Divine Presence rests in* [*Israel*](gen-jew.html)*. What is the testimony? — Said Rab: That was the western branch [of the candelabrum ] in which the same quantity of oil was poured as into the rest, and yet he kindled [the others] from it and ended therewith.*

[***Shabbat***](sabbath.html) ***21b*** *"Therefore it would seem that the crux of the miracle was that it was performed only to show G-d's love for them ... For this reason this miracle, too, was performed for them concerning the* [*lights*](lights.html)*, which was testimony for* [*Israel*](gen-jew.html) *that the Shechinah* [*dwelt*](dwelling.html) *amongst them, as we have explained with regard to the western light. But after the death of Shimon Ha-Tzadik, even the western light sometimes was extinguished. Therefore a miracle was performed regarding this exact matter, at that* [*time*](time.html) *which was a* [*time*](time.html) *of Divine favor, in order to show that they had returned to their original status of being beloved in G-d's* [*eyes*](body.html)*. This appears to me the correct interpretation."*

We also [know](daat.html) that the miracle of the rededication of the altar at [Chanukah](chanukah.html), was that the [one](one.html) day supply of oil lasted for [eight](eight.html) days.

***Shabbath 21b*** *What is [the reason of] Hanukkah? For our Rabbis* [*taught*](teacher.html)*: On the* [*twenty*](twenty.html)*-*[*fifth*](five.html) *of* [*Kislev*](feasts.html) *[commence] the days of Hanukkah, which are* [*eight*](eight.html) *on which a lamentation for the dead and fasting are forbidden. For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean dynasty prevailed against and defeated them, they made search and found only* [*one*](one.html) *cruse of oil which* [*lay with*](marriageact.html) *the seal of the* [*High Priest*](priests.html)*, but which contained sufficient for* [*one*](one.html) *day's lighting only; yet a miracle was wrought therein and they lit [the lamp] therewith for* [*eight*](eight.html) *days. The following year these [days] were* [*appointed*](settimes.html) *a* [*Festival*](festival.html) *with [the recital of] Hallel and thanksgiving.*

The presence of [HaShem](hashem.html) is again manifest in the Temple by light.

[***Midrash***](orallaw.html) ***Rabbah - Genesis III:4*** *‘There is a verse which states it explicitly: Who coverest Thyself with light as with a* [*garment*](garment.html) *(Ps. CIV, 2), yet you say it in a whisper!’ ‘Just as I heard it in a whisper, so have I told it to you in a whisper,’ he rejoined. R. Berekiah remarked: Had not R.* [*Isaac*](isaac.html)[*taught*](teacher.html) *it, could we have said it! Before this, what did they say [on the matter]? R. Berekiah said in R.* [*Isaac*](isaac.html)*'s* [*name*](name.html)*: The light was* [*created*](bara.html) *from the place of the Temple, as it is said, And, behold, the glory of the G-d of* [*Israel*](gen-jew.html) *came from the* [*east*](east.html)*; and His* [*voice*](voice.html) *was like the sound of many waters; and the earth did shine with His glory (Ezek. XLIII, 2). Now ’ His glory ' is nought else but the Temple, as you read: Thou throne of glory, on high from the beginning, Thou place of our* [*sanctuary*](mikdash.html) *(Jer. XVII, 12).*

[**Dust**](rock.html)

[Jewish](gen-jew.html) tradition relates that the Temple site was the starting point of [Creation](bara.html).

[Adam](adam.html) HaRishon was [created](bara.html) from the matter of The Place where the Temple altar would be built, according to our Sages[[14]](#footnote-14). In a manner of [speaking](mashal.html) [Adam](adam.html) was a “lively stone”. Therefore it should come as no surprise that the Temple is symbol of [Adam](adam.html) HaRishon and the Last [Adam](adam.html).

It is well [known](daat.html) that the Temple was built of magnificent stones:

***I Melachim (Kings) 5:17*** *And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

These stones are nothing more than mineral [dust](rock.html) formed into stones. Since [Adam](adam.html) was made from the same material it is fitting that the Temple should be a symbol of [Mashiach](mashiach.html), the last [Adam](adam.html).

The Sages make an amazing statement in the [Midrash](orallaw.html):

[***Midrash***](orallaw.html) ***Rabbah - Leviticus VII:2*** *The other said: Whence do we* [*know*](daat.html) *that if a man repents it is accounted unto him as if he had gone up to* [*Jerusalem*](city.html) *and built the Temple and the altars and offered thereon all the sacrifices ordained in the Torah?-From these verses: ’The sacrifices of God are a broken spirit, etc.’*

It seems that when we fix up ourselves we are also building the Temple. The Sages see that man and the Temple are intrinsically linked.

Now let us look at the names given to The Place where [HaShem](hashem.html) dwells.

# VII. Names given to the Temple

The most commonnames for The Temple, found in the Tanakh, are:

**"The House of** [**HaShem**](hashem.html)**"**

***I Melachim (Kings) 3:1*** *And Shlomo made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the* [*city*](city.html) *of* [*David*](fathers.html)*, until he had made an end of building his own house, and the house (bayith) of* [*HaShem*](hashem.html)*, and the wall of* [*Jerusalem*](city.html) *round about.*

**"The** [**House of G-d**](housegod.html)**"**

***Daniel 1:2*** *And the Lord gave Jehoiakim king of Judah into his* [*hand*](fourteen.html)*, with part of the vessels of the house (bayith) of G-d: which he carried into the land of Shinar to the house of his G-d; and he brought the vessels into the treasure house of his G-d.*

**"The Holy Temple"**

[***Yonah***](jonah.html) ***(***[***Jonah***](jonah.html)***) 2:4*** *Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple (heykal).*

Strong’s defines this [*Moed*](settimes.html)as:

1964 heykal, hay-kawl'; prob. from 3201 (in the sense of capacity); a large public building, such as a palace or temple:-palace, temple.

-------------- Dictionary Trace -----------------

3201 yakol, yaw-kole'; or (fuller) yakowl, yaw-kole'; a prim. root; to be able, lit, (can, could) or mor. (may, might):-be able, any at all (ways), attain, can (away with, [-not]), could, endure, might, overcome, have power, prevail, still, suffer.

**"The Temple of** [**HaShem**](hashem.html)**"**

***II Melachim (Kings) 24:13*** *And he carried out thence all the treasures of the house of* [*HaShem*](hashem.html)*, and the treasures of the king's house, and cut in pieces all the vessels of gold which Shlomo king of* [*Israel*](gen-jew.html) *had made in the temple (heykal) of* [*HaShem*](hashem.html)*, as* [*HaShem*](hashem.html) *had said.*

**"The** [**Sanctuary**](mikdash.html)**"**

***Yehezechel (Ezekiel) 45:4*** *The holy [portion] of the land shall be for the* [*priests*](priests.html) *the ministers of the* [*sanctuary*](mikdash.html) *(Miqdash), which shall come near to minister unto* [*HaShem*](hashem.html)*: and it shall be a place for their houses, and an holy place for the* [*sanctuary*](mikdash.html) *(Miqdash).*

**“The House”**

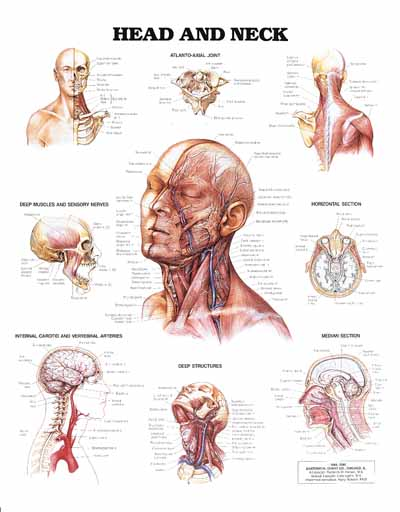
***1 Divrei Hayamin (Chronicles) 22:19*** *Now set your* [*heart*](body.html) *and your soul to seek* [*HaShem*](hashem.html) *your G-d; arise therefore, and build ye the* [*sanctuary*](mikdash.html) *of* [*HaShem*](hashem.html) *G-d, to bring the* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*, and the holy vessels of G-d, into the house that is to be built to the* [*name*](name.html) *of* [*HaShem*](hashem.html)*.*

**“House of The Holy** [**One**](one.html) **– Beit HaMiqdash”**

***2 Divrei Hayamin (Chronicles) 36:17*** *Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their* [*sanctuary*](mikdash.html) *(Miqdash), and had no* [*compassion*](jonah.html) *upon young man or maiden, old man, or him that stooped for age: he gave [them] all into his* [*hand*](fourteen.html)*.*

In the [Oral Torah](orallaw.html) we also find various names for the Temple. In the [Midrash](orallaw.html) Rabbah the Temple is called a “[neck](body.html)”:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCIII:12*** *AND HE FELL UPON HIS BROTHER* [*BENJAMIN*](benyamin.html)*'S NECKS (XLV, 14). Did* [*Benjamin*](benyamin.html) *then have* [*two*](file:///D:\Word\LAW\two.html) *necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that* [*two*](file:///D:\Word\LAW\two.html) *Temples would be built in* [*Benjamin*](benyamin.html)*'s portion, and both would be destroyed. AND* [*BENJAMIN*](benyamin.html) *WEPT UPON HIS* [*NECK*](body.html)*: he saw that the* [*Tabernacle*](mikdash.html) *of Shiloh would be built in* [*Joseph*](joseph.html)*'sYes portion and would be destroyed.*



***Bereshit (Genesis) 45:14*** *And he fell upon his brother* [*Benjamin*](benyamin.html)*'s necks, and wept; and* [*Benjamin*](benyamin.html) *wept upon his* [*neck*](body.html)*.*

(As a side note, Rambam suggests that the [three](three.html) phrases in Bereshit 33:12 refer to [HaShem](hashem.html)'s relationship to the [three](three.html) Temples.)

The [Midrash](orallaw.html) also explains the Torah when it tells us that the Temple is equated to the [neck](body.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCIII:6*** *Here that it is on account of a man, the beloved of the* [*eyes*](body.html)*, the* [*one*](one.html) *who gives hospitality to the Holy* [*One*](one.html)*, blessed be He-as it says, Of* [*Benjamin*](benyamin.html) *he said: The beloved of the Lord shall* [*dwell*](dwelling.html) *in safety by Him; He covereth him all the day, and He dwelleth between his* [*shoulders*](body.html) *(Deut. XXXIII, 12) --how much the more so!’*

***Devarim (Deuteronomy) 33:12*** *Of* [*Benjamin*](benyamin.html) *he said, The beloved of* [*HaShem*](hashem.html) *shall* [*dwell*](dwelling.html) *in safety by him; shall cover him all the day long, and he shall* [*dwell*](dwelling.html) *between his* [*shoulders*](body.html)*.*

The Temple was built within the portion of land allocated to [Benjamin](benyamin.html). The [neck](body.html) which is between the [shoulders](body.html) alludes therefore to the Temple.



Rashi explains: "necks" means the [two](file:///D:\Word\LAW\two.html) Temples (all towers resemble [neck](body.html) like structures) in [Jerusalem](city.html) (which was in Binyamin’s territory). [Yoseph](joseph.html) was actually [weeping](mashal.html) over the [future](future.html) destruction of these [two](file:///D:\Word\LAW\two.html) Temples. Similarly, Binyamin was [weeping](mashal.html) over the "[neck](body.html)" of [Yoseph](joseph.html), this being the [tabernacle](mikdash.html) of Shiloh (in [Yoseph](joseph.html)'s territory).

This explanation is amplified by the Maharal, who explains how a person's [neck](body.html) [connects](connection.html) his [head](body.html), the seat not only of the intellect but also of spirituality, to his [body](body.html), which carries out the wishes of the [head](body.html). The Maharal quotes passages to show that the Temple was referred to as the "[neck](body.html)" of the [Jewish](gen-jew.html) people, since it forms a [connection](connection.html) between [HaShem](hashem.html) (the "[head](body.html)") and His people (the "[body](body.html)").

So the Temple is called the "[neck](body.html)" and it [connects](connection.html) the lower and higher [worlds](worlds.html). The [neck](body.html)'s 7 vertebrae may thus correspond to [Shabbat](sabbath.html); this approach interfaces with the concept that Man, who is made in the image of the Creator, is a microcosm of the entire universal structure.

The [Midrash](orallaw.html) explains this [connection](connection.html) between the [neck](body.html) and the Temple:

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs IV:12*** *THY* [*NECK*](body.html) *IS LIKE THE TOWER OF* [*DAVID*](fathers.html)*: this refers to the Temple. Why is it compared to a* [*neck*](body.html)*? Because so long as the Temple was* [*standing*](mashal.html)*,* [*Israel*](gen-jew.html)*'s* [*neck*](body.html) *was stretched out among the* [*nations*](nations.html) *of the* [*world*](worlds.html)*, but when the Temple was destroyed, then, if* [*one*](one.html) *may say so,* [*Israel*](gen-jew.html)*'s* [*neck*](body.html) *was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the Temple. Another explanation: Just as a man's* [*neck*](body.html) *is in the highest part of him, so the Temple was in the highest part of the* [*world*](worlds.html)*. And just as most ornaments are hung round the* [*neck*](body.html)*, so the* [*priests*](priests.html) *were attached to the Temple, the Levites were attached to the Temple. And just as, if the* [*neck*](body.html) *is removed, a man cannot live, so since the Temple was destroyed there has been no life for the enemies of* [*Israel*](gen-jew.html)*.*

Let’s list the things that we [know](daat.html) about the [neck](body.html):

1. It represents the Temple.
2. It represents [Mashiach](mashiach.html), the [head](body.html) of the [body](body.html).
3. It represents [Israel](gen-jew.html).
4. It represents the [connection](connection.html) between the higher and the lower [worlds](worlds.html).
5. It is weak in an infant.
6. It is the last voluntary point of [eating](eating.html) and drinking.
7. It contains the throat.
8. It contains the vocal chords and thus is the origin of words or [voice](voice.html).
9. It [connects](connection.html) the [head](body.html) to the [shoulders](body.html).
10. A yoke is placed on the [neck](body.html).

[Mashiach](mashiach.html) is called “The Word” which originates in the [neck](body.html):

***Yochanan (John) 1:1-5*** *In the beginning was the Word, and the Word was with G-d, and the Word was G-d. The same was in the beginning with G-d. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*

[Mashiach](mashiach.html) is also a [Kohen](kohen.html) Gadol ([High Priest](priests.html)). The [Kohen](kohen.html) Gadol serves to connect the higher and the lower [worlds](worlds.html):

[***Hebrews***](bereans.html) ***3:1-2*** *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and* [*High Priest*](priests.html) *of our profession,* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*; Who was faithful to him that* [*appointed*](settimes.html) *him, as also Moshe [was faithful] in all his house.*

In the [midrash](orallaw.html) of Matityahu we find a yoke which is attached to the [neck](body.html):

***Matityahu (Matthew) 11:29*** *Take my yoke upon you, and learn of me; for I am meek and lowly in* [*heart*](body.html)*: and ye shall find rest unto your souls.*

[Mashiach](mashiach.html) says that we should take His yoke upon us. This infers that [Mashiach](mashiach.html) is the [neck](body.html) because this is the organ which bears the yoke.

[Gan Eden](eden.html) with [HaShem](hashem.html), [Adam](adam.html), and Chava was the ideal. When we failed we were given a substitute: the [Mishkan](mikdash.html). The [Mishkan](mikdash.html) was eventually replaced with the Temple.

The manifest presence of [HaShem](hashem.html) in the Temple was therefore like [Gan Eden](eden.html). The Pillar of [cloud](important.html) on the altar, the constant miracles all made [HaShem](hashem.html)'s presence impossible to ignore.

# VIII. Where [HaShem](hashem.html) put His [Name](name.html)

[HaShem](hashem.html) has said that we are to bring our [burnt offering](korbanot.html)s only to the place where He will put His [name](name.html):

***Shemot (***[***Exodus***](exodus.html)***) 20:24*** *An altar of earth thou shalt make unto me, and shalt* [*sacrifice*](korbanot.html) *thereon thy* [*burnt offering*](korbanot.html)*s, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my* [*name*](name.html) *I will come unto thee, and I will bless thee.*

At the dedication of the [Mishkan](mikdash.html), we have [burnt offering](korbanot.html)s on the altar of the [Mishkan](mikdash.html). This shows that [HaShem](hashem.html) has put His [name](name.html) in that place:

***Shemot (***[***Exodus***](exodus.html)***) 29:18*** *And thou shalt burn the whole ram upon the altar: it [is] a* [*burnt offering*](korbanot.html) *unto* [*HaShem*](hashem.html)*: it [is] a sweet savour, an* [*offering*](korbanot.html) *made by* [*fire*](fire.html) *unto* [*HaShem*](hashem.html)*.*

***Devarim (Deuteronomy) 12:5*** *But unto the place which* [*HaShem*](hashem.html) *your God shall choose out of all your* [*tribes*](tribes.html) *to put his* [*name*](name.html) *there, [even] unto his habitation shall ye seek, and thither thou shalt come:*

***Devarim (Deuteronomy) 12:11*** *Then there shall be a place which* [*HaShem*](hashem.html) *your God shall choose to cause his* [*name*](name.html) *to* [*dwell*](dwelling.html) *there; thither shall ye bring all that I* [*command*](cmds613.html) *you; your* [*burnt offering*](korbanot.html)*s, and your sacrifices, your tithes, and the heave* [*offering*](korbanot.html) *of your* [*hand*](fourteen.html)*, and all your choice vows which ye vow unto* [*HaShem*](hashem.html)*:*

***Devarim (Deuteronomy) 12:21*** *If the place which* [*HaShem*](hashem.html) *thy God hath chosen to put his* [*name*](name.html) *there be too far from thee, then thou shalt kill of thy herd and of thy flock, which* [*HaShem*](hashem.html) *hath given thee, as I have commanded thee, and thou shalt* [*eat*](eating.html) *in thy gates whatsoever thy soul lusteth after.*

***Devarim (Deuteronomy) 16:2*** *Thou shalt therefore* [*sacrifice*](korbanot.html) *the* [*passover*](passover.html) *unto* [*HaShem*](hashem.html) *thy God, of the flock and the herd, in the place which* [*HaShem*](hashem.html) *shall choose to place his* [*name*](name.html) *there.*

***Devarim (Deuteronomy) 26:2*** *That thou shalt take of the* [*first*](one.html) *of all the fruit of the earth, which thou shalt bring of thy land that* [*HaShem*](hashem.html) *thy God giveth thee, and shalt put [it] in a basket, and shalt go unto the place which* [*HaShem*](hashem.html) *thy God shall choose to place his* [*name*](name.html) *there.*

[HaShem](hashem.html) has explicitly stated that He put His [name](name.html) in the Temple that Shlomo caused to be built:

***1 Melachim (Kings) 9:3*** *And* [*HaShem*](hashem.html) *said unto him, I have heard thy* [*prayer*](prayer.html) *and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my* [*name*](name.html) *there for ever; and mine* [*eyes*](body.html) *and mine* [*heart*](body.html) *shall be there perpetually.*

***1 Melachim (Kings) 11:36*** *And unto his son will I give* [*one*](one.html)[*tribe*](tribes.html)*, that* [*David*](fathers.html) *my servant may have a light always before me in* [*Jerusalem*](city.html)*, the* [*city*](city.html) *which I have chosen me to put my* [*name*](name.html) *there.*

***1 Melachim (Kings) 14:21*** *And Rehoboam the son of Shlomo reigned in Judah. Rehoboam [was]* [*forty*](forty.html) *and* [*one*](one.html) *years old when he began to reign, and he reigned seventeen years in* [*Jerusalem*](city.html)*, the* [*city*](city.html) *which* [*HaShem*](hashem.html) *did choose out of all the* [*tribes*](tribes.html) *of* [*Israel*](gen-jew.html)*, to put his* [*name*](name.html) *there. And his mother's* [*name*](name.html) *[was] Naamah an Ammonitess.*

***2 Melachim (Kings) 21:4*** *And he built altars in the house of* [*HaShem*](hashem.html)*, of which* [*HaShem*](hashem.html) *said, In* [*Jerusalem*](city.html) *will I put my* [*name*](name.html)*.*

***2 Melachim (Kings) 21:7*** *And he set a graven image of the grove that he had made in the house, of which* [*HaShem*](hashem.html) *said to* [*David*](fathers.html)*, and to Shlomo his son, In this house, and in* [*Jerusalem*](city.html)*, which I have chosen out of all* [*tribes*](tribes.html) *of* [*Israel*](gen-jew.html)*, will I put my* [*name*](name.html) *for ever:*

***2 Divrei Hayamim (Chronicles) 6:20*** *That thine* [*eyes*](body.html) *may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy* [*name*](name.html) *there; to hearken unto the* [*prayer*](prayer.html) *which thy servant prayeth toward this place.*

***2 Divrei Hayamim (Chronicles) 7:16*** *For now have I chosen and sanctified this house, that my* [*name*](name.html) *may be there for ever: and mine* [*eyes*](body.html) *and mine* [*heart*](body.html) *shall be there perpetually.*

***2 Divrei Hayamim (Chronicles) 12:13*** *So king Rehoboam strengthened himself in* [*Jerusalem*](city.html)*, and reigned: for Rehoboam [was]* [*one*](one.html) *and* [*forty*](forty.html) *years old when he began to reign, and he reigned seventeen years in* [*Jerusalem*](city.html)*, the* [*city*](city.html) *which* [*HaShem*](hashem.html) *had chosen out of all the* [*tribes*](tribes.html) *of* [*Israel*](gen-jew.html)*, to put his* [*name*](name.html) *there. And his mother's* [*name*](name.html) *[was] Naamah an Ammonitess.*

***2 Divrei Hayamim (Chronicles) 33:4*** *Also he built altars in the house of* [*HaShem*](hashem.html)*, whereof* [*HaShem*](hashem.html) *had said, In* [*Jerusalem*](city.html) *shall my* [*name*](name.html) *be for ever.*

***2 Divrei Hayamim (Chronicles) 33:7*** *And he set a carved image, the* [*idol*](idolatry.html) *which he had made, in the* [*house of God*](housegod.html)*, of which God had said to* [*David*](fathers.html) *and to Shlomo his son, In this house, and in* [*Jerusalem*](city.html)*, which I have chosen before all the* [*tribes*](tribes.html) *of* [*Israel*](gen-jew.html)*, will I put my* [*name*](name.html) *for ever:*

***Ezra 6:12*** *And the God that hath caused his* [*name*](name.html) *to* [*dwell*](dwelling.html) *there destroy all kings and people, that shall put to their* [*hand*](fourteen.html) *to alter [and] to destroy this* [*house of God*](housegod.html) *which [is] at* [*Jerusalem*](city.html)*. I Darius have made a decree; let it be done with speed.*

***Nechemiah (Nehemiah) 1:9*** *But [if] ye turn unto me, and keep my* [*commandments*](cmds613.html)*, and do them; though there were of you cast out unto the uttermost part of the* [*heaven*](heaven.html)*, [yet] will I* [*gather*](gather.html) *them from thence, and will bring them unto the place that I have chosen to set my* [*name*](name.html) *there.*

**Putting His** [**name**](name.html) **on the B’nei** [**Israel**](gen-jew.html)**:**

[HaShem](hashem.html) also specifically commanded that His [Name](name.html) should be put on the Bnei [Israel](gen-jew.html):

***Bamidbar (***[***Numbers***](nchart.html)***) 6:27*** *And they shall put my* [*name*](name.html) *upon the children of* [*Israel*](gen-jew.html)*; and I will bless them.*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XI:8*** *SO SHALL THEY PUT MY* [*NAME*](name.html) *UPON THE CHILDREN OF* [*ISRAEL*](gen-jew.html)*. (VI. 27). This informs us that the blessing bestowed upon them contained the Ineffable* [*Name*](name.html)*. It might be thought that within the boundaries the blessing bestowed upon them was also to contain the Ineffable* [*Name*](name.html)*. Scripture therefore states, SO SHALL THEY PUT MY* [*NAME*](name.html)*, and elsewhere it says, To cause My* [*name*](name.html) *to* [*dwell*](dwelling.html) *there (Neh. I, 9): as in the latter case the* [*Sanctuary*](mikdash.html) *is meant, so in the former also the* [*Sanctuary*](mikdash.html) *is meant. When, however, unprincipled men increased, the custom was altered, so that the* [*Name*](name.html) *was henceforth confided to the pious of the priesthood. R. Tarfon said: It once happened that I was in a row with my fellow* [*priests*](priests.html)*, and when I inclined my ear towards the* [*High Priest*](priests.html) *I heard that he uttered it in the midst of the chanting of the other* [*priests*](priests.html)*. Or again, it might be supposed that the benediction was pronounced in the* [*Sanctuary*](mikdash.html) *but that it was not to be pronounced within the boundaries. It says therefore, In every place where I cause My* [*name*](name.html) *to be mentioned I will come unto thee and bless thee (Ex. XX, 21), thus showing that it must be said also within the boundaries. The only difference is that within the boundaries it was recited as* [*three*](three.html) *blessings,1 while in the* [*Sanctuary*](mikdash.html) *it was recited as* [*one*](one.html)*.*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XI:4*** *It says here, ' They shall put My* [*name*](name.html)*’ and it says elsewhere, To put His* [*name*](name.html) *there (Deut. XII, 5); as that case refers to the Temple so the present text also refers to the Temple. From this the Sages have inferred that in the Temple the benediction was accompanied by the pronunciation of the Ineffable* [*Name*](name.html)*, while in the province it was accompanied by* [*one*](one.html) *of its substitutes.*

***Bamidbar (***[***Numbers***](nchart.html)***) 6:22-27*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying,* [*Speak*](mashal.html) *unto Aaron and unto his sons, saying, On this wise ye shall bless the children of* [*Israel*](gen-jew.html)*, saying unto them,* [*HaShem*](hashem.html) *bless thee, and keep thee:* [*HaShem*](hashem.html) *make his* [*face*](body.html) *shine upon thee, and be gracious unto thee:* [*HaShem*](hashem.html) *lift up his countenance upon thee, and give thee peace. And they shall put my* [*name*](name.html) *upon the children of* [*Israel*](gen-jew.html)*; and I will bless them.*

Thus we see a direct [connection](connection.html) between the Bnei [Israel](gen-jew.html) and the Temple. It is also worth noting that the Halakha specifies that when the [Kohanim](priests.html) bless in the Temple they are to use the [name](name.html) of [HaShem](hashem.html). Outside the Temple they are to use a substitute.

***Tehillim (***[***Psalms***](psalms1.html)***) 132:13*** *For* [*HaShem*](hashem.html) *hath chosen Zion; he hath desired [it] for his habitation. This [is] my rest for ever: here will I* [*dwell*](dwelling.html)*; for I have desired it.*

# IX. [Physical](physical.html) versus Reality

Does [HaShem](hashem.html) have an arm? Surely [one](one.html) must answer yes to this question! Moshe wrote of this arm:

***Devarim (Deuteronomy) 11:2-3*** *And* [*know*](daat.html) *ye this day: for [I* [*speak*](mashal.html)*] not with your children which have not* [*known*](daat.html)*, and which have not seen the chastisement of* [*HaShem*](hashem.html) *your G-d, his greatness, his mighty* [*hand*](fourteen.html)*, and his stretched out arm, And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

What is the difference between [HaShem](hashem.html)’s arm and your arm?

Surely you must say that the arm of [HaShem](hashem.html) is REAL whilst your arm is merely [PHYSICAL](physical.html). With His arm, [HaShem](hashem.html) can move the [heart](body.html) of man. We can not do this with our arm.

The [Mishkan](mikdash.html) and the Temple were [physical](physical.html) buildings which explains and demonstrates reality, in the same way that my [physical](physical.html) arm helps me to understand the real arm of [HaShem](hashem.html).

This concept is required in order to understand the concept that [HaShem](hashem.html) is NOT concerned about [physical](physical.html) stones. [HaShem](hashem.html) is concerned about His people. A “stone” is simply an allusion to man, and a Temple is just an allusion to man becoming a fit habitation where [HaShem](hashem.html) can [dwell](dwelling.html).

The [dwelling](dwelling.html) place of [HaShem](hashem.html) began with the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html). In fact, the beginning of the Temple was the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the wilderness. Let us therefore begin by looking at the [Mishkan](mikdash.html).

On the [face](body.html) of it, building the [Mishkan](mikdash.html) is a strange thing to do. [HaShem](hashem.html), who is transcendent, certainly has no need of a "[dwelling](dwelling.html)" and it would be mistake to understand the Divine decree, to build the [Mishkan](mikdash.html), as an attempt to find haven for the ineffable transcendent [One](one.html). A careful reading of the text indicates the objective of the construction:

***Shemot 25:8-9 (TORAH) Ve'asu*** *[and let them make]* ***li*** *[for me /* ***me for****]* [***mikdash***](mikdash.html) *[a* [*sanctuary*](mikdash.html)*]* ***veshachanti*** *[that I may* [*dwell*](dwelling.html)*]* ***betocham*** *[in their midst].* ***Kekhol*** *[according to all]* ***asher*** *[which]* ***ani*** *[I am]* ***mar'eh*** *[going to reveal]* ***otcha*** *[to you]* ***et tavnit*** *[the plan of]* ***haMishkan (the*** [***Ten***](ten.html) ***Sefirot)*** *[the* [*tabernacle*](mikdash.html)*]* ***ve'et*** *[and]* ***tavnit*** *[the plan of]* [***kol***](voice.html)***-kelav*** *[all its vessels]* ***vechen*** *[and so]* ***ta'asu*** *[you will do].*

**TARGUM** And they shall make a [Sanctuary](mikdash.html) to My [Name](name.html), that My Shekinah may [dwell](dwelling.html) among them. According to all that I show thee, the likeness of the [tabernacle](mikdash.html) and the likeness of all its vessels, so shalt thou make.

The verse describes the **result** of the building of the [Mishkan](mikdash.html): [HaShem](hashem.html) will live within the [Jewish](gen-jew.html) [nation](nations.html), "I will [dwell](dwelling.html) in them", rather than the more obvious result of [HaShem](hashem.html) "residing" in the [Sanctuary](mikdash.html). **Clearly, the objective of the building was not to provide** [**HaShem**](hashem.html) **with shelter, but to provide an avenue for man to take** [**HaShem**](hashem.html) **into his life.**

Notice that [HaShem](hashem.html) has commanded His people to build a [Mishkan](mikdash.html) and then instead of saying that He would “[dwell](dwelling.html) in it”, He says He will “[dwell](dwelling.html) in their midst”. This verse suggests that [HaShem](hashem.html) will [dwell](dwelling.html) in the midst of His people. This could be a [physical](physical.html) building, but it also implies that He will [dwell](dwelling.html) in his people. This concept becomes more understandable if we recall that the [body](body.html) of [Mashiach](mashiach.html) includes all of the righteous. This [body](body.html) is called “the bride”. [HaShem](hashem.html) will [dwell](dwelling.html) in His bride. This is exactly the same terminology which is applied to a normal bride and groom.

At the [wedding](wedding.html) ceremony, the bride while under the chupah, makes [seven](seven.html) trips around her husband. She surrounds him [seven](seven.html) times in order that she should become his “house”, his place. Throughout the Torah and Rabbinic literature a wife is called a “house”. She is the house that her husband dwells in.

From the [marriage](mashal.html) ceremony we can see that when [HaShem](hashem.html) dwells in us, that He dwells as a husband dwells with his wife. The husband dwells in his wife.

The Beit HaMiqdash, the Temple, contains [two](file:///D:\Word\LAW\two.html) chambers, the Kodesh, and the Kodesh ha-Kodeshim. In fact, almost every home has at least [two](file:///D:\Word\LAW\two.html) rooms: a living room or reception area, where guests enter and where meals are held, and a bedroom, whose door is generally kept closed and where only those to whom the bedroom belongs may enter.

The [Mishkan](mikdash.html) and the Beit HaMiqdash are built according to a similar pattern. There is an outer chamber (Kodesh) where the [Kohanim](priests.html), the [priests](priests.html), may enter, arrange the bread on Shulchan before [HaShem](hashem.html) and kindle the [lights](lights.html) in His "home." At the same [time](time.html) there is an inner chamber where no-[one](one.html) may enter, a chamber concealed behind a closed door (the parokhet, the curtain). This is the inner chamber of "He Who sits with the keruvim".[[15]](#footnote-15)

This suggests that the inner room is a place of intimacy. This also suggests that [HaShem](hashem.html) will [dwell](dwelling.html) in us with the same intimacy that exists between a husband and a wife.

Ibn Ezra’s comments on Shemot 26:6:

"They (the curtains for the [Mishkan](mikdash.html)) were formed of separate pieces, yet they were so arranged that when they formed the covering of the [Tabernacle](mikdash.html) they were a single whole. Similarly, the [community](community.html) of [Israel](gen-jew.html), comprising different [tribes](tribes.html) and families, must be linked together in peace and solidarity." As separate pieces of material, the curtains were useless. It was only when they came together that they could serve as a covering for the [Mishkan](mikdash.html). The same applies to the Children of [Israel](gen-jew.html). The Divine Presence dwells amongst them only when they are united and as [one](one.html). Today, as well, we must find ways to ensure the unity of the [Jewish](gen-jew.html) people. Every chance that we have to educate the greatest [number](nchart.html) of people about Judaism should be taken. In our [time](time.html), when morality, discipline and deference are apparently on the decline, we have to [teach](teacher.html) our youth our beliefs and traditions, and hence communicate to them the enduring values by which we live.

The ketuvim, the writings, also convey this concept of the Temple:

***I Melachim (Kings) 8:27*** *Would G-d truly* [*dwell*](dwelling.html) *on earth? Behold, the* [*heavens*](heaven.html) *and the highest* [*heavens*](heaven.html) *cannot contain You, and surely not this Temple that I have built.*

How can the infinite [dwell](dwelling.html) in the finite? This profound question is at the root of several interesting statements in the Torah:

***Shemot (***[***Exodus***](exodus.html)***) 4:10*** *And Moses said unto* [*HaShem*](hashem.html)*, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of* [*speech*](voice.html)*, and of a slow* [*tongue*](spirit.html)*.*

Those who are anti-semitic or ignorant will say that Moshe had a [speech](voice.html) impediment and that is why He could not talk. Nothing could be further from the truth. According to the [Midrash](orallaw.html), Moshe had his [speech](voice.html) [purified](purity.html) while he was a baby. The Sages [teach](teacher.html) that the reason why Moshe had difficulty with his [speech](voice.html) is that he was trying to convey the infinite within finite words. Later, after [HaShem](hashem.html) gave the Torah, we find that Moshe [spoke](mashal.html) “normally”, that is, after [HaShem](hashem.html) put the infinite into finite words, He also gave Moshe the ability to do so as well.

Just as we have an infinite soul contained within a finite [body](body.html), so too, [HaShem](hashem.html), The Infinite [One](one.html), will [dwell](dwelling.html) in us, the finite ones. We can see that King Shlomo saw that the stone Temple was not the issue. The people of [HaShem](hashem.html) would be the [dwelling](dwelling.html) place of [HaShem](hashem.html):

***1 Melachim (Kings) 8:27*** *But will G-d indeed* [*dwell*](dwelling.html) *on the earth? behold, the* [*heaven*](heaven.html) *and* [*heaven*](heaven.html) *of* [*heavens*](heaven.html) *cannot contain thee; how much less this house that I have builded?*

The Prophets also [spoke](mashal.html) of this Temple:

***Isaiah (Yeshayah) 66:1-2*** *Thus said Ha-Shem: The* [*heaven*](heaven.html) *is My throne and the earth is My footstool; what house could you build for me, and what place could be My resting place? My* [*hand*](fourteen.html)[*created*](bara.html) *all these things and thus all these things came into being – the word of* [*HaShem*](hashem.html) *– but it is to this that I look: to the poor and broken-spirited person who is zealous regarding My word.*

As Yeshayahu [spoke](mashal.html) of the stone Temple he said it could not contain The Infinite [One](one.html). Then he alludes to the true [dwelling](dwelling.html) place for [HaShem](hashem.html): His righteous ones.

The Nazarean Codicil speaks very forthrightly on this subject and declares:

***2 Luqas (***[***Luke***](luke.html)***) 17:24*** *“G-d, who made the* [*world*](worlds.html) *and all things therein, he being Lord (Master) of* [*heaven*](heaven.html) *and earth, dwells not in temples made with* [*hands*](fourteen.html)*.”*

Even in the mystical writings we see that the [body](body.html) of [Mashiach](mashiach.html), the righteous with [Mashiach](mashiach.html) as the [head](body.html), IS the Temple:

***Revelation 21:22*** *And I saw no temple therein: for the Lord G-d Almighty and the Lamb are the temple of it.*

The Prophets had also seen this corner / foundation stone. They too understood that it was the essence of the Temple:

***Yehshayah (Isaiah) 8:14*** *And he shall be for a* [*sanctuary*](mikdash.html) *[*[*Hebrew*](hebrew.html)*: miqdash]; but for a stone of stumbling and for a* [*rock*](rock.html) *of offense to both the houses of* [*Israel*](gen-jew.html)*, for a gin [trap] and for a snare to the inhabitants of* [*Jerusalem*](city.html)*.*

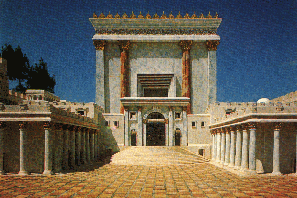
***1 Tsefet (Peter) 2:4-8*** *If so be ye have tasted that the Lord [is] gracious. To whom* [*coming*](coming.html)*, [as unto] a living stone, disallowed indeed of men, but chosen of G-d, [and] precious, Ye also, as lively stones, are built up a* [*spiritual*](physical.html) *house, an holy priesthood, to offer up* [*spiritual*](physical.html) *sacrifices, acceptable to G-d by* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

Once we understand this basic concept, we can see it throughout the Nazarean Codicil.

I have inserted the purple words in parenthesis () to indicate Strong’s concordance definition or my own understanding of the Greek word.

Lets begin with a “[sod](sod.html)” level verse:

***Yochanan (John) 2:19***[*Yeshua*](yeshua.html) *responded and said (past tense) unto them, Destroy (loosen) this temple (*[*dwelling*](dwelling.html)*), and in* [*three*](three.html) *days (*[*time*](time.html) *periods) I will raise (awaken) it up.*



This passage, when properly understood, suggests several things:

✡[Yeshua](yeshua.html) is referring back to something that “was” and He is referring forward to something that “will be”.

✡This passage has nothing to do with a Temple made of stone. Yet, it is dealing with a “[dwelling](dwelling.html)”. We learn about this true Temple by understanding the Temple of Stone in [Jerusalem](city.html).

✡ This passage is [speaking](mashal.html) of something that can be “awakened”, that is, a living organism that was “[sleeping](mashal.html)”.

✡ “Days” infers more than a 24 hour period.

That which “was”, alludes to [Adam](adam.html) HaRishon, the [first](one.html) [Adam](adam.html) who was composed of [male](male+female.html) and [female](male+female.html) parts. In [Adam](adam.html), also, were all of the [seeds](flower.html) for the [physical](physical.html) part of the human race (c.f. Bereshit 26:46).

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XL:3*** *What is the meaning of And it is foreknown what man is (ib.)? While* [*Adam*](adam.html) *was still a lifeless mass, God showed him all the righteous people that would descend from him; some there were that hung on* [*Adam*](adam.html)*'s* [*hair*](hair.html) *and others on his* [*head*](body.html)*; some on his* [*forehead*](body.html)*, on his* [*eyes*](body.html)*,* [*nose*](body.html)*,* [*mouth*](body.html)*, ear; some on his ear-laps. The proof is that when Job sought to dispute with God, saying: ’ Oh that I* [*knew*](daat.html) *where I might find Him, that I might come even to His seat. I would order my cause before Him’ (XXIII, 3 f), God answered him: ‘You wish to dispute with Me. Where (eyfoh) wast thou when I laid the foundations of the earth?’ (ib. XXXVIII, 4).*

According to the [sod](sod.html) tradition of the Sages, prior to the fall, [Adam](adam.html) was a far greater person than he was afterwards. Prior to the fall, [Adam](adam.html) was more of a [spiritual](physical.html) being than a [physical](physical.html) [one](one.html).

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 9a*** *In the heavenly Academy, however, the words ish middah (man of dimension) were explained as “*[*one*](one.html) *whose dimensions extended from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other”, which were the dimensions of the* [*first*](one.html) *man,* [*Adam*](adam.html)*.*

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 13b*** *We have seen the following mystical observation in the Book of King Shlomo. He who of his own impulse shows pity to the poor will retain for ever unchanged the original form of the* [*first*](one.html) *man, and by that impress of the likeness of* [*Adam*](adam.html) *he will exercise dominion over all creatures of the* [*world*](worlds.html)*. This is implied in the words: “And the* [*fear*](fear.html) *of you and the dread of you shall be upon every beast of the earth, etc.” (Gen. IX, 2), that is, all and every* [*one*](one.html) *will be in* [*fear*](fear.html) *and in dread of that image which characterises man. For this is a noble precept, by means of which man can rise in the image of* [*Adam*](adam.html) *above all other creatures. This we* [*know*](daat.html) *from Nebuchadnezzar who, in spite of the* [*dream*](dreams.html) *that he had seen, as long as he showed mercy to the poor suffered no evil effects; but as soon as he selfishly neglected the poor, what do we read about him? “While the word was in the King's* [*mouth*](body.html)*, etc.” (Dan. IV, 28), his image changed and he was driven from men....*

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 27b*** *In a word, when the “mixed multitude” are mingled with* [*Israel*](gen-jew.html)*, the* [*letters*](letters.html) *of the* [*name*](name.html) *Tetragrammaton cannot be joined and linked together; but as soon as they are removed from the* [*world*](worlds.html)*, then it is said of the* [*letters*](letters.html) *of G-d's* [*name*](name.html) *that “On that day the Lord shall be* [*one*](one.html) *and his* [*name*](name.html)[*one*](one.html)*” (Zech. XIV, 9). This is why* [*Adam*](adam.html)*, who is* [*Israel*](gen-jew.html)*, is closely linked with the Torah, of which it is said, “It is a* [*tree of life*](eternal.html) *to those who take hold on it”*

Also included within him, were all of the souls of mankind. This does not only mean that all souls would come forth from him, but rather that each and every cell of his [body](body.html) was an individual, conscious soul. [Adam](adam.html) was thus the collective soul of all mankind. It is of no wonder then that the [Hebrew](hebrew.html) word for mankind and the [name](name.html) of the father of mankind is [one](one.html) and the same: [Adam](adam.html).

***1 Corinthians 15:45*** *And so it is written, The* [*first*](one.html) *man* [*Adam*](adam.html) *was made a living soul; the last* [*Adam*](adam.html) *[was made] a quickening spirit.*

***Romans 5:12-15*** *Wherefore, as by* [*one*](one.html) *man (the* [*first*](one.html)[*Adam*](adam.html)*)* [*sin*](sin.html) *entered into the* [*world*](worlds.html)*, and death by* [*sin*](sin.html)*; and so death passed upon all men, for that all have sinned: (For until the* [*law*](law.html)[*sin*](sin.html) *was in the* [*world*](worlds.html)*: but* [*sin*](sin.html) *is not imputed when there is no* [*law*](law.html)*. Nevertheless death reigned from* [*Adam*](adam.html) *to Moses, even over them that had not sinned after the similitude of* [*Adam*](adam.html)*'s transgression, who is the figure of him that was to come. But not as the offence, so also [is] the free gift. For if through the offence of* [*one*](one.html) *many be dead, much more the* [*grace*](grace.html) *of G-d, and the gift by* [*grace*](grace.html)*, [which is] by* [*one*](one.html) *man,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, hath abounded unto many.*

Further, the fact that [Mashiach](mashiach.html) and [Adam](adam.html) are related, suggests that the “Temple” is composed of stones that are living, since [Yeshua](yeshua.html) is referring to His [body](body.html):

***Yochanan (John) 2:19-21***[*Yeshua*](yeshua.html) *answered and said unto them, Destroy this temple, and in* [*three*](three.html) *days I will raise it up. Then said the* [*Jews*](gen-jew.html)*,* [*Forty*](forty.html) *and* [*six*](six.html) *years was this temple in building, and wilt thou rear it up in* [*three*](three.html) *days? But he spake of the temple of his* [*body*](body.html)*.*

The fact that they are “awakened” suggests that they were “[asleep](mashal.html)”, which is how the Tanach refers to the righteous who have died:

***1 Melachim (Kings) 2:10*** *So* [*David*](fathers.html) *slept with his* [*fathers*](fathers.html)*, and was buried in the* [*city*](city.html) *of* [*David*](fathers.html)*.*

The “[three](three.html) days”, or [time](time.html) periods, suggests that it could mean:

✡ A literal [three](three.html) day [time](time.html) period, alluding to the length of [time](time.html) that [Yeshua](yeshua.html) would be in the grave.

✡ A [three](three.html) thousand year [time](time.html) period, alluding to the [three](three.html) thousand year [time](time.html) from the days of [Yeshua](yeshua.html) till the days of the “second [Adam](adam.html)” when the righteous will become the [body](body.html) of [Mashiach](mashiach.html).

✡ [Three](three.html) [two](file:///D:\Word\LAW\two.html)-thousand year periods, alluding to the [time](time.html) from the [first](one.html) [Adam](adam.html) till the second [Adam](adam.html).

✡ [Three](three.html) periods of darkness, alluding to [three](three.html) [exile](galuyot.html) periods of the [Jewish](gen-jew.html) people.

Since the book of Yochanan (John) is written at the “[sod](sod.html)” level, which is the mystical level, we [know](daat.html) that the [number](nchart.html) [three](three.html) (3) also means something more than a count. [Three](three.html) is the minimum [number](nchart.html) of judges in a Bet Din (a court). [Three](three.html), therefore, suggests a [time](time.html) of judgment or of justice.

***Sanhedrin 6b*** *R. Nahman said, reporting R. Jonathan: A judge who delivers a judgment in perfect truth causes the Shechinah to* [*dwell*](dwelling.html) *in* [*Israel*](gen-jew.html)*, for it is written: G-d standeth in the Congregation of G-d; in the midst of the judges He judgeth. And he who does not deliver judgments in perfect truth causes the Shechinah to depart from the midst of* [*Israel*](gen-jew.html)*, for it is written: Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith the Lord.*

Now [Israel](gen-jew.html) was the [name](name.html) of both the man and the [nation](nations.html), signifying that the [nation](nations.html) stands as a man and that as the Shekhina dwells in the man it also dwells IN the [nation](nations.html).

***2 Thessalonians 2:1*** *Now we beseech (interrogate) you, brethren (and those of the same* [*womb*](thebirth.html)*), by the* [*coming*](coming.html) *(near advent) of our Lord (The Judge)* [*Yeshua*](yeshua.html) *HaMashiach, and [by] our gathering (synagoging) together unto him,*

***2 Thessalonians 2:2*** *That ye be not soon (briefly) shaken (wavering) in mind, or be troubled, neither by spirit (breath), nor by word, nor by* [*letter*](letters.html) *(written message) as from us, as that the day (*[*time*](time.html) *period) of* [*Mashiach*](mashiach.html) *is at* [*hand*](fourteen.html)*. (We did not in any way convey that the day of* [*Mashiach*](mashiach.html) *is at* [*hand*](fourteen.html)*.)*

***2 Thessalonians 2:3*** *Let no man deceive you by any means: for [that day shall not come], except there come a falling away (an apostasy)* [*first*](one.html)*, and that man of* [*sin*](sin.html) *be revealed, the son of perdition (a damnable son);*

***2 Thessalonians 2:4*** *Who opposeth and exalteth himself above all that is called G-d (judge), or that is worshipped; so that he as G-d (a judge) sitteth in the temple of G-d (Bet Din Gadol), shewing himself that he is G-d (judge).*

✡ This [womb](thebirth.html) suggest a common origin in [Adam](adam.html). It also suggests that we may have a common heritage:

[***Galatians***](galatian.html) ***4:26*** *But* [*Jerusalem*](city.html) *which is above is free, which is the mother of us all.*

✡ This temple passage reveals that we are [speaking](mashal.html) of a House of Judgement, a Bet Din. (Palal is the root of tefilah, [prayer](prayer.html). Our [prayer](prayer.html) is a judgment of ourselves. So this house of [prayer](prayer.html) is a house of judgment.)

A [synagogue](synagog.html) is also a house of [prayer](prayer.html), judgement, and [study](study.html), because a [synagogue](synagog.html) is composed of kindred souls who form a [community](community.html). The [synagogue](synagog.html) is an organic entity.

Now, a Bet Din is commonly composed of [three](three.html) men who are extensively trained in Torah [law](law.html). These [three](three.html) men figuratively represent the entire congregation. This passage is dealing with the Bet Din Gadol which sat in judgment in the Temple. This Bet Din was composed of 71 men who ruled [Israel](gen-jew.html). This was not a local Bet Din, this was The Bet Din Gadol – The Great House of Judgment! So, we see that this “temple” is again composed of men.

***2 Thessalonians 2:1*** Now we beseech (interrogate) you, brethren (and those of the same [womb](thebirth.html)), by the [coming](coming.html) (near advent) of our Lord ***(The Judge)*** [Yeshua](yeshua.html) HaMashiach, and [by] our gathering (synagoging) together unto him,

We can also see that Hakham Shaul is telling the folks in Corinth that they should not expect that [Mashiach](mashiach.html) will soon return. On the contrary, it will be a while because [Mashiach](mashiach.html) The Judge will not return till am imposter has set himself up as the Rosh Bet Din, the chief Hakham in The Bet Din Gadol – the Sanhedrin.

The Sanhedrin was the Bet Din which sat in the chamber of hewn stone, IN THE TEMPLE.

This imposter judge will promote himself to Rosh Bet Din Gadol, and presume to rule (judge) the entire [nation](nations.html) of [Israel](gen-jew.html), in place of [Mashiach](mashiach.html). Until this happens, the Day of [Mashiach](mashiach.html) is NOT “at [hand](fourteen.html)”.

[***Ephesians***](ephesians.html) ***2:17*** *And came and preached peace to you which were afar off, and to them that were nigh.*

[***Ephesians***](ephesians.html) ***2:18*** *For through him we both have access by* [*one*](one.html) *Spirit unto the Father.*

[***Ephesians***](ephesians.html) ***2:19*** *Now therefore ye are no more strangers and foreigners (resident* [*alien*](aliens.html)*), but fellow citizens (natives) with the saints (*[*Festival*](festival.html) *keepers), and of the* [*household*](househld.html) *of G-d (judges);*

[***Ephesians***](ephesians.html) ***2:20*** *And are built upon the foundation of the apostles (Sheliach Tzibbur and the Sheliach Bet Din) and prophets (The Darshan or Maggid),* [*Yeshua*](yeshua.html) *HaMashiach himself being the chief corner [stone] (foundation stone);*

[See also: [Synagogue](synagog.html))

[***Ephesians***](ephesians.html) ***2:21*** *In whom all the building (a feminine structure) fitly framed together groweth unto an holy temple (“We”) in the Lord (*[*Mashiach*](mashiach.html)*):*

[***Ephesians***](ephesians.html) ***2:22*** *In whom ye also are builded together for an habitation of G-d (*[*HaShem*](hashem.html)*) through the Spirit.*

In this passage, Hakham Shaul is describing a “Temple” composed of the congregation of [Israel](gen-jew.html), which is led by the [ten](ten.html) men of the [synagogue](synagog.html), and [Mashiach](mashiach.html). These [two](file:///D:\Word\LAW\two.html) are formed into a single entity called [Mashiach](mashiach.html).

The “feminine structure” alludes to the bride who is a “house” to her husband even as the Temple is a House of the Holy [One](one.html).

Again, we see that we are not [speaking](mashal.html) of a Temple of stone but rather a Temple composed of LIVING stones. It is this “Lively” Temple that will be a fitting habitation for [HaShem](hashem.html):

***Shemot (***[***Exodus***](exodus.html)***) 25:8*** *And let them make me a* [*sanctuary*](mikdash.html)*; that I may* [*dwell*](dwelling.html) *in them.*

***1 Corinthians 3:16***[*Know*](daat.html) *ye not that ye (plural) are the temple of G-d, and [that] the Spirit of G-d dwelleth in you (plural)?*

***1 Corinthians 3:17*** *If any man defile the temple (The* [*community*](community.html)*) of G-d, him shall G-d destroy; for the temple (The* [*community*](community.html)*) of G-d is holy, which [temple] ye are.*

This passage spells out clearly that the righteous ARE the stones of the Temple. The congregation of [Israel](gen-jew.html) represents, therefore, the completed Temple where the individual is likened to a stone. These individuals are the lively stones:

***1 Tsefet (Peter) 2:5*** *Ye also, as lively stones, are built up a* [*spiritual*](physical.html) *house, an holy priesthood, to offer up* [*spiritual*](physical.html) *sacrifices, acceptable to G-d by* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*.*

The righteous are being built into a [dwelling](dwelling.html) place for [HaShem](hashem.html).

***2 Corinthians 6:16*** *And what agreement hath the temple (The* [*community*](community.html)*) of G-d with idols? for ye are the temple of the living G-d; as G-d (*[*HaShem*](hashem.html)*) hath said, I will* [*dwell*](dwelling.html) *in them, and* [*walk*](walking.html) *in [them]; and I will be their G-d, and they shall be my people.*

***2 Corinthians 6:17*** *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you.*

***Revelation 21:9-27*** *And there came unto me* [*one*](one.html) *of the* [*seven*](seven.html)[*angels*](angels.html) *which had the* [*seven*](seven.html) *vials full of the* [*seven*](seven.html) *last* [*plagues*](plagues.html)*, and talked with me, saying,* ***Come hither, I will shew thee the bride, the Lamb's wife****. And he carried me away in the spirit to a great and high mountain, and shewed me that great* [*city*](city.html)*, the holy* [*Jerusalem*](city.html)*, descending out of* [*heaven*](heaven.html) *from G-d, Having the glory of G-d: and her light [was] like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, [and] had* [*twelve*](twelve.html) *gates, and at the gates* [*twelve*](twelve.html)[*angels*](angels.html)*, and names written thereon, which are [the names] of the* [*twelve*](twelve.html)[*tribes*](tribes.html) *of the children of* [*Israel*](gen-jew.html)*: On the* [*east*](east.html)[*three*](three.html) *gates; on the north* [*three*](three.html) *gates; on the south* [*three*](three.html) *gates; and on the west* [*three*](three.html) *gates. And the wall of the* [*city*](city.html) *had* [*twelve*](twelve.html) *foundations, and in them the names of the* [*twelve*](twelve.html) *apostles of the Lamb. And he that talked with me had a golden reed to measure the* [*city*](city.html)*, and the gates thereof, and the wall thereof. And the* [*city*](city.html) *lieth foursquare, and the length is as large as the breadth: and he measured the* [*city*](city.html) *with the reed,* [*twelve*](twelve.html) *thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred [and]* [*forty*](forty.html) *[and]* [*four*](four.html) *cubits, [according to] the measure of a man, that is, of the* [*angel*](angels.html)*. And the building of the wall of it was [of] jasper: and the* [*city*](city.html) *[was] pure gold, like unto clear glass. And the foundations of the wall of the* [*city*](city.html) *[were] garnished with all manner of precious stones. The* [*first*](one.html) *foundation [was] jasper; the second, sapphire; the* [*third*](three.html)*, a chalcedony; the* [*fourth*](four.html)*, an emerald; The* [*fifth*](five.html)*, sardonyx; the* [*sixth*](six.html)*, sardius; the* [*seventh*](seven.html)*, chrysolyte; the* [*eighth*](eight.html)*, beryl; the* [*ninth*](nine.html)*, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the* [*twelfth*](twelve.html)*, an amethyst. And the* [*twelve*](twelve.html) *gates [were]* [*twelve*](twelve.html) *pearls: every several gate was of* [*one*](one.html) *pearl: and the street of the* [*city*](city.html) *[was] pure gold, as it were transparent glass.* ***And I saw no temple therein: for the Lord G-d Almighty and the Lamb are the temple of it.*** *And the* [*city*](city.html) *had no need of the* [*sun*](hachama.html)*, neither of the* [*moon*](chodesh.html)*, to shine in it: for the glory of G-d did lighten it, and the Lamb [is] the light thereof. And the* [*nations*](nations.html) *of them which are* [*saved*](salvation.html) *shall* [*walk*](walking.html) *in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the* [*nations*](nations.html) *into it. And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.*

As a side note: [HaShem](hashem.html) can not [dwell](dwelling.html) with an unrighteous bride:

***Mishlei (Proverbs) 21:9*** *[It is] better to* [*dwell*](dwelling.html) *in a corner of the housetop, than with a brawling woman in a wide house.*

***Mishlei (Proverbs) 21:19*** *[It is] better to* [*dwell*](dwelling.html) *in the wilderness, than with a contentious and an angry woman.*

***Mishlei (Proverbs) 25:24*** *[It is] better to* [*dwell*](dwelling.html) *in the corner of the housetop, than with a brawling woman and in a wide house.*

[HaShem](hashem.html) can [dwell](dwelling.html) in the house of the righteous. Righteousness is the only thing that can bring unity:

***Tehillim (***[***Psalm***](psalms1.html)***) 133:1*** *Behold, how good and how pleasant [it is] for brethren to* [*dwell*](dwelling.html) *together in unity!*

# X. The [Synagogue](synagog.html)

Our [synagogues](file:///D:\Word\LAW\synagog.html) are also [known](daat.html) as "Batei [Mikdash](mikdash.html) Meat," or Holy Temples in Miniature. We have had [synagogues](file:///D:\Word\LAW\synagog.html) since at least the [time](time.html) of the [Babylonian](bavel.html) [exile](galuyot.html) and I, among many, believe that we have had [synagogues](file:///D:\Word\LAW\synagog.html) since the days of Moshe. Thus we have had [synagogues](file:///D:\Word\LAW\synagog.html) for at least 2500 to 3500 years. Thus we see that the place of our [prayers](prayer.html) and our justice system has been primarily in the [synagogue](synagog.html).

The [synagogue](synagog.html), however, was a structure of people just as the Temple was. The [community](community.html) that was formed and functioned within the confines of the [synagogue](synagog.html) structure was an organic entity. The [synagogue](synagog.html) is not the building but rather the [ten](ten.html) men who make up the [synagogue](synagog.html). Additionally, many [prayers](prayer.html) require [ten](ten.html) men. Why are [ten](ten.html) required?

***Sanhedrin 39a*** *The Emperor said to Rabban Gamaliel: ‘Ye maintain that upon every gathering of* [*ten*](ten.html) *[*[*Jews*](gen-jew.html)*] the Shechinah rests: how many Shechinahs are there then?’ Rabban Gamaliel called [Caesar's] servant, and tapped him on the* [*neck*](body.html)*, saying, ‘Why does the* [*sun*](hachama.html) *enter into Caesar's house?’ ‘But,’ he exclaimed, ‘the* [*sun*](hachama.html) *shines upon the whole* [*world*](worlds.html)*!’ ‘Then if the* [*sun*](hachama.html)*, which is but* [*one*](one.html) *of the countless myriads of the servants of the Holy* [*One*](one.html)*, blessed be He, shines on the whole* [*world*](worlds.html)*, how much more the Shechinah of the Holy* [*One*](one.html)*, blessed be He, Himself!’*

[Ten](ten.html) are required in order for the Shechinah to [dwell](dwelling.html) on them. Thus [ten](ten.html) form an organic entity which is different from the individual and they become a fit resting place for [HaShem](hashem.html).

The Temple was a reminder of [Gan Eden](eden.html). The [synagogue](synagog.html) is a small reminder of [Gan Eden](eden.html). The [Mishkan](mikdash.html), the Temple, and the [synagogue](synagog.html) all represents [Gan Eden](eden.html) with the [Tree of Life](eternal.html) – The Torah, The [Mashiach](mashiach.html).

Now that we understand that the [synagogue](synagog.html), the [Mishkan](mikdash.html), and the Temple of stone are a picture which illustrates the reality, now we can begin to explore the ‘pictures’ that are contained within the furniture and implements in the Temple. Each of the pieces of furniture and each of the rooms is a picture of the reality. For those who want to look at the [synagogue](synagog.html), the “little [sanctuary](mikdash.html)”, in more depth, please see [synagogue](synagog.html).

Light

The [synagogue](synagog.html) used a lamp that never goes out to represent the eternal flame on the western lamp.

The following chart gives us a very brief exposure to this facinating subject:

The [Ten](ten.html) Sephirot: The [Tree of Life](eternal.html) of [Mashiach](mashiach.html) – [**Adam**](adam.html) **Kadmon**

|  |  |  |
| --- | --- | --- |
|  | **Chachmah**  (Wisdom)  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham of the bench of [three](three.html)  **The tablets of the** [**law**](law.html) **-** [**Mashiach**](mashiach.html) |  |
| **Da'at**  ([Knowledge](knowledge.html))  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of [three](three.html)  **The** [**two**](file:///D:\Word\LAW\two.html)[**cherubim**](angels.html) |  | **Binah**  (Understanding)  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of [three](three.html)  **The** [**two**](file:///D:\Word\LAW\two.html)[**cherubim**](angels.html) |
| -------------------representing the Holy of Holies-------------------- | | |
| **G’vurah**  (Strength/Might)  Virtue: Yir’ah ([Fear](fear.html) of G-d)  Ministry: Sheliach [Apostle/Bishop]  Second Day  **The bread of proposition** |  | **G’dolah**  (Greatness/Mercy)  Virtue: Ahavah (love)  Ministry: Masoret [Evangelist]  [First](one.html) Day  **The** [**incense**](ketoret.html) **=** [**prayer**](prayer.html) **for** [**forgiveness**](forgive.html)**.** |
|  | **Tiferet**  (Beauty)  Virtue: Rachamim (Foregiveness)  Ministry: Darshan or Magid [Prophet]  [Third](three.html) Day  **The Menorah** |  |
| -------------------------- representing the Holy Place -------------------------- | | |
| **Hod**  (Glory)  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor]  [Fifth](five.html) Day  **The levites in the courtyard.** |  | **Netzach**  (Victory)  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor]  [Fourth](four.html) Day  **The dignitaries in the courtyard** |
|  | **Yesod**  (Foundation)  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  ([Female](male+female.html) – hidden)  [Sixth](six.html) Day  **The altar of** [**sacrifice**](korbanot.html) |  |
|  | **Shekinah**  (Presence)  Virtue: Humility  Ministry: Meturgeman/Moreh/Zaqen [[Teacher](teacher.html)/Elder]  [Seventh](seven.html) Day  **The laver – the Ruach HaKodesh** |  |
| -------------------------------------- representing the Courtyard --------------------------------------- | | |

The [ten](ten.html) righteous men of the [synagogue](synagog.html) are related to the [ten](ten.html) of the Sephirot. The rational element comprised of the *sefirot* that plan the implementation of [HaShem](hashem.html)'s will: *Chachmah*, *binah*, *da'at*, or wisdom, understanding and [knowledge](knowledge.html). The active element comprised of the *sefirot* that are the main thrusts of [HaShem](hashem.html)'s relationship with man: *chesed*, *gevurah*, *tiferet*, or kindness, strength and beauty. The tactical element comprised of those *sefirot* whose main task is to properly implement [HaShem](hashem.html)'s various activities: *netzach*, *hod*, *yesod*. *Malchut*, or kingship, stands by itself.

These tactical elements are the "[head](body.html)" of the [body](body.html) of [Mashiach](mashiach.html) which is represented by the [three](three.html) men who make up the Bet Din. These [three](three.html) always remain hidden. The active element are the other [seven](seven.html) men of the [synagogue](synagog.html). These men are very public. These have a [head](body.html) in the Holy of Holies which is also the place of the foundation stone.

**The example of a “stone mason”**

These [ten](ten.html) men of the [synagogue](synagog.html) represent the Temple. The [synagogue](synagog.html) is a “little [sanctuary](mikdash.html)” according to Ezekiel:

***Yehezekel (Ezekiel) 11:16*** *Therefore say, Thus saith the Lord G-d; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little* [*sanctuary*](mikdash.html) *[*[*Hebrew*](hebrew.html)*: miqdash] in the countries where they shall come.*

Building a Temple is all about building or [creating](bara.html) [Mashiach](mashiach.html). Our central aim is not for [prayer](prayer.html), good times, or bad times, or to make money. We are here to build the “[ten](ten.html) men”. Building these [ten](ten.html) men is the goal of the [synagogue](synagog.html). Building Torah into these [ten](ten.html) men is the goal of the [synagogue](synagog.html). This is what Hakham Shaul did. He went from place to place building these [ten](ten.html) men up in Torah. We are equiping men to be small sanctuaries. When we put all of these “small sanctuaries” together, we build the “great [sanctuary](mikdash.html)”.

This “small [sanctuary](mikdash.html)” speaks for [Mashiach](mashiach.html). These [ten](ten.html) [speak](mashal.html) with [one](one.html) [voice](voice.html). [One](one.html) man is not the representative of [HaShem](hashem.html), but the [ten](ten.html) men do represent [HaShem](hashem.html). Building a Synagoge is about building [ten](ten.html) men. Building a “little [sanctuary](mikdash.html)” is about [teaching](teacher.html) these [ten](ten.html) men the Torah.

Our ancestor [Yaaqov](jacob.html) was the [first](one.html) to describe a place as 'the house of [HaShem](hashem.html). He did so after an [experience](experience.html) which he described in these terms:

***Bereshit (Genesis) 28:16*** *And* [*Yaaqov*](jacob.html) *awaked out of his* [*sleep*](mashal.html)*, and he said, Surely* [*HaShem*](hashem.html) *is in this place; and I* [*knew*](daat.html) *[it] not.*

A [synagogue](synagog.html) is a place from which we emerge with the same surprise, the same awakening. We enter it from the secular street. We leave, and the [world](worlds.html) has changed. It has changed because we have changed. Tefillah, [prayer](prayer.html), is where we create the space in our soul for the presence of [HaShem](hashem.html).

[Gan Eden](eden.html) with [HaShem](hashem.html), [Adam](adam.html), and Chava was the ideal. When we failed we were given a substitute: the [Mishkan](mikdash.html). The [Mishkan](mikdash.html) was eventually replaced with the Temple. When we failed with the Temple as an example, [HaShem](hashem.html) gave us the [Synagogue](synagog.html).

**The Wall**

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XI:2*** *‘Behold, he standeth behind our wall,’ and this alludes to the* [*synagogues*](file:///D:\Word\LAW\synagog.html) *and houses of* [*study*](study.html)*.*

The [Gemara](orallaw.html)[[16]](#footnote-16) tells us that the righteous people and Torah scholars of the [generation](toldot.html) provide protection to all members of the [community](community.html), just as a [city](city.html) wall does. For this reason, the [Talmud](orallaw.html) says that scholars do not have to contribute to the expense of building defensive ramparts around their home towns -- their Torah [study](study.html) is their share in the [city](city.html)'s defense. As the [Gemara](orallaw.html) expounds on a verse from Shir HaShirim:

***Shir HaShirim (Song of Songs) 8:10*** *"I am a wall, and my* [*breasts*](body.html) *are like towers" .*

***Bava Batra 7b*** *R. Judah the Prince levied the impost for the wall on the Rabbis. Said Resh Lakish: The Rabbis do not require the protection [of a wall], as it is written, If I should count them, they are more In* [*number*](nchart.html) *than the sand. Who are these that are counted? Shall I say the righteous, and that they are more in* [*number*](nchart.html) *than the sand? Seeing that of the whole of* [*Israel*](gen-jew.html) *it is written that they shall be like the sand on the sea shore, how can the righteous alone be more than the sand? — What the verse means, however, is I shall count the deeds of the righteous and they will be more in* [*number*](nchart.html) *than the sand. If then the sand which is the lesser quantity protects [the land] against the sea, how much more must the deeds of the righteous, which are a larger quantity, protect them? When Resh Lakish came before R. Johanan, the latter said to him: Why did you not derive the lesson from this verse, I am a wall and my* [*breasts*](body.html) *are like towers, where ‘I am a wall’ refers to the Torah ‘ and ‘my* [*breasts*](body.html) *are like towers’ to the students of the Torah? — Resh Lakish, however, adopts the exposition [of this verse] given [also] by Raba, viz. that ‘I am a wall’ refers to the* [*community*](community.html) *of* [*Israel*](gen-jew.html)*, and ‘my* [*breasts*](body.html) *are like towers’, to* [*synagogues*](file:///D:\Word\LAW\synagog.html) *and houses of* [*study*](study.html)*.*

"I am a wall" - this refers to the Torah, which affords protection to its people. "My [breasts](body.html) are like towers" - this refers to Torah scholars.

# XI. Stones and Corner Stones

Most people’s vision of the Temple includes the colossal stones. These massive stones really do catch our attention. As such, they clearly play a role in our vision of what the Temple truly represents.

Stones (ict - even) are always feminine gender in [Hebrew](hebrew.html). ict, even, can be separated into [two](file:///D:\Word\LAW\two.html) words: ct, [Av](feasts.html) = Father, and ic, ben = Son. Where these [two](file:///D:\Word\LAW\two.html), ct and ic, intertwine, ict, we have the feminine stone, the woman.

***1 Melachim (Kings) 5:17*** *And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

***1 Melachim (Kings) 7:8-12*** *And his house where he* [*dwelt*](dwelling.html) *[had] another court within the porch, [which] was of the like work. Shlomo made also an house for Pharaoh's daughter, whom he had taken [to wife], like unto this porch. All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and [so] on the outside toward the great court. And the foundation [was of] costly stones, even great stones, stones of* [*ten*](ten.html) *cubits, and stones of* [*eight*](eight.html) *cubits. And above [were] costly stones, after the measures of hewed stones, and cedars. And the great court round about [was] with* [*three*](three.html) *rows of hewed stones, and a row of cedar beams, both for the inner court of the house of* [*HaShem*](hashem.html)*, and for the porch of the house.*

By their nature, stones play no active role, they play a passive or feminine role. They are cut in a very uniform shape and then placed into position. These characteritics suggest that the stones are the Bnei [Noach](noach.html) and the common [Jew](gen-jew.html), the common people. These are those who have, by [desire](needs.html) or circumstances, not made themselves into more refined vessels. These stones did not spend a lot of [time](time.html) perfecting themselves in the Torah and [mitzvot](cmds613.html).

Lets look at some of the references that suggest that the stones also represent the righteous of [HaShem](hashem.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XXXVII:1*** *AND BRING THOU NEAR UNTO THEE AARON THY BROTHER (XXVIII, 1). Thus it is written, Out of them shall come forth the corner-stone, out of them the stake, out of them the battle bow (Zech. X, 4). Observe now that when the peoples of antiquity wished to appoint a king over them, they used to bring* [*one*](one.html) *from any place and then appoint him over them, as it says, And Bela the son of Beor reigned in* [*Edom*](edom.html)*; and the* [*name*](name.html) *of his* [*city*](city.html) *was Dinhabah,... and Joab the son of Zerah of Bozrah reigned in his stead, etc. (Gen. XXXVI, 32 f).1 With* [*Israel*](gen-jew.html)*, however, it was different, for they produced from their own midst their leaders, kings,* [*priests*](priests.html)*, prophets, and princes, as it says, ’Out of them shall come forth the corner-stone.’ This refers to king* [*David*](fathers.html)*, for it says, The stone which the builders rejected is become the chief corner-stone (Ps. CXVIII, 22).*

The corner or foundation stone is clearly a very important part of this magnificent edifice – the [body](body.html) of [Mashiach](mashiach.html). Some have suggested that the “Chief cornerstone” is the capstone on a pyramid. This suggests that it is the culmination of all [four](four.html) corners. However, I understand that we are referring to the foundation stone. This is the stone that [HaShem](hashem.html) began with, when He [created](bara.html) the [world](worlds.html). The rest of the [world](worlds.html) was formed from this stone. Anyone who has visited the mosque on the Temple mount has seen a small part of this foundation stone. Notice how the [Midrash](orallaw.html) equates the “Cornerstone” and the “Foundation stone” in this next [midrash](orallaw.html):

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XVII:7*** *What is the meaning of ’babi'ah’? R. Aha said: [It means] Baya, baya [i.e. Woe, woe], the lodger is turning out the Master of the house! R. Berekiah said: It is written, For the bed is too short for* [*one*](one.html) *to stretch oneself-- histarea’ (Isa. XXVIII, 20) [which means], The bed is not able to hold a woman and her husband and her friend (rea’); And the covering is too narrow (zarah) when* [*one*](one.html) *gathers (kanas) himself up (ib.) means, You have caused great anguish (zarah) to Him of whom it is written, He gathereth (kanas) the waters of the sea together as a heap (Ps. XXXIII, 7). AND THE* [*PRIEST*](priests.html) *SHALL* [*COMMAND*](cmds613.html) *THAT THEY EMPTY THE HOUSE (XIV, 36). [This is an allusion to], And he [i.e. Shishak, king of Egypt] took away the treasures of the house of the Lord, etc. (I Kings XIV, 26). AND HE SHALL BREAK DOWN THE HOUSE (XIV, 45) alludes to And he [i.e. Nebuchadnezzar] destroyed this house--i.e. the Temple (Ezra V, 12). AND THEY SHALL POUR OUT THE* [*DUST*](rock.html) *THAT THEY HAVE SCRAPED OFF WITHOUT THE* [*CITY*](city.html) *(XIV, 41)1 alludes to, And the people he carried away to* [*Babylon*](bavel.html) *(Ezra loc. cit.). In case* [*one*](one.html) *might have thought [that would be] for ever, Scripture tells us, AND THEY SHALL TAKE OTHER STONES, AND PUT THEM IN THE PLACE OF THOSE STONES (XIV, 42), as it is said, Therefore thus saith the Lord G-d: Behold, I lay in Zion for a foundation stone, a tried stone, a costly corner-stone of sure foundation; He that believeth shall not make haste (Isa. XXVIII, 16).*

Even the [dust](rock.html) of the stones is understood by this [midrash](orallaw.html) to refer to people.

Prior to the fall we [know](daat.html) that [Adam](adam.html) was a [spiritual](physical.html) being, and to give him form [HaShem](hashem.html) used [dust](rock.html) to mold him. He breathed life into him. Now we can see from this that the [Beit HaMikdash](mikdash.html) was made of stone which really is nothing other than the same elements as [dust](rock.html). The Shechinah [dwelt](dwelling.html) in the [Beit HaMikdash](mikdash.html) (breath of [HaShem](hashem.html)). So if the [body](body.html) of [Adam](adam.html) had life, the Temple had life.

The prophets also [spoke](mashal.html) of a "[heart](body.html) of stone" and a "[heart](body.html) of flesh":

***Yehezekel (Ezekiel) 11:19*** *And I will give them* [*one*](one.html)[*heart*](body.html)*, and I will put a* [*new*](new.html) *spirit within you; and I will take the stony* [*heart*](body.html) *out of their flesh, and will give them an* [*heart*](body.html) *of flesh:*

So, this idea of a “stony” man and “fleshly” [Beit HaMikdash](mikdash.html) comes alive in the Tanach.

The Children of [Israel](gen-jew.html) are called rocks and stones:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Esther***](esther.html) ***VII:10*** *R. Simeon b. Jose b. Lakunia said: In this* [*world*](worlds.html)[*Israel*](gen-jew.html) *are likened to rocks, as it says, For from the top of the rocks I see him (Num. XXIII, 9); Look unto the* [*rock*](rock.html) *whence ye were hewn (Isa. LI, 1). They are compared to stones, as it says, From thence the shepherd of the stone of* [*Israel*](gen-jew.html) *(Gen. XLIX, 24); The stone which the builders rejected (Ps. CXVIII, 22). But the other* [*nations*](nations.html) *are likened to potsherds, as it says, And He shall break it as a potter's vessel is broken (Isa. XXX, 14). If a stone falls on a pot, woe to the pot! If a pot falls on a stone, woe to the pot! In either case, woe to the pot! So whoever ventures to* [*attack*](attacks.html) *them receives his deserts on their account. And so it says in the* [*dream*](dreams.html) *of Nebuchadnezzar, Thou sawest that a stone was cut out of the mountain without* [*hands*](fourteen.html)*, and that it broke in pieces the iron, the brass, and the clay (Dan. IX, 45).*

In this next [midrash](orallaw.html) we will see that even the ordinary stones are “precious” in [HaShem](hashem.html)’s sight:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XV:21*** *He will rebuild* [*Jerusalem*](city.html) *with sapphire stones, as it says: Behold, I will set thy stones in fair colours,... And I will make pinnacles of rubies (Isa. LIV, 11, 12). These precious stones will shine like the* [*sun*](hachama.html)*, and the heathens will come and see the glory of* [*Israel*](gen-jew.html)*, as it is said: And* [*nations*](nations.html) *shall* [*walk*](walking.html) *at thy light (ib. LX, 3).*

Even when the Bnei [Israel](gen-jew.html) were totally unrefined and sunk to the [forty](forty.html)-[ninth](nine.html) level of [impurity](purity.html), even then they were equated to stones:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XX:9*** *Another explanation of: AND IT CAME TO PASS, WHEN PHARAOH HAD LET THE PEOPLE GO. It can be compared to a man who found a heap of precious stones but did not* [*know*](daat.html) *what he was holding. He said to a fellow traveller: ‘Do you wish to take this pile which is in my* [*hands*](fourteen.html)*? ' The other replied: ' What use have I of your pile? ' But he said: ‘Take it and I will not stand in your way’; so he took it from him. When he entered the* [*city*](city.html)*, he strung together the larger ones separately, the small ones separately, and those of middle size also separately. Later, the* [*one*](one.html) *who gave him the pile entered the* [*city*](city.html) *and saw the man who had taken them from him opening up the bundle in the street and a man who came to purchase some from him, inquiring: ‘How much do you want for this little* [*one*](one.html)*?’-The reply was: ‘A hundred myriads [of dinars].’ ‘And how much for this large* [*one*](one.html)*?’-The reply was: ‘A thousand myriads. ' ' And the average-sized ones, how much? ' -He replied: '* [*eight*](eight.html) *hundred myriads.’ When he saw this, he rent his garments and said: ‘I had all this treasure in my* [*hand*](fourteen.html) *and let it go out of my* [*hands*](fourteen.html) *for nothing. Alas, for that man who allowed such [a treasure] to pass through his* [*hands*](fourteen.html)*.’ So it was with Pharaoh.* [*Israel*](gen-jew.html) *was the pile of precious stones in his possession, for it says: My beloved is unto me as a bag of myrrh (S.S. I, 13). He began to* [*cry*](mashal.html)*: ’Rise up, get you forth’ (Ex. XII, 31).*

\* \* \*

When the Bnei [Israel](gen-jew.html) returned from [Babylon](bavel.html), they found the Temple, walls, and [city](city.html) in ruins. When they rebuilt the Temple they had no [ark](ark.html) to put in the Holy of Holies. In its place there was a very special stone:

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***XII:4*** *Of the wood of Lebanon (S.S. Ioc cit.) signifies that the building of the* [*world*](worlds.html) *commenced from the spot on which the Temple was to stand. R. Jose b. Ilalafta said: Why was it called Foundation Stone? Because thereon began the foundation of the* [*world*](worlds.html)*. Hence it is written, Out of Zion the perfection of beauty, God hath shined forth (Ps. L, 2). He made the pillars thereof of silver--kesef (S.S. III, 10).*

[***Midrash***](orallaw.html) ***Rabbah - Leviticus XX:4*** *After the disappearance of the* [*ark*](ark.html) *there was a foundation stone in its place. Why was it so called? R. Jose son of R. Halafta said it was because from it the foundation of the* [*world*](worlds.html) *was constructed.*

Thus we see that the [ark](ark.html) in the [first](one.html) Temple sat on the stone that was the foundation of the [world](worlds.html). The [Midrash](orallaw.html), though, paints an even more surprising picture of the foundation of the [world](worlds.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXV:11*** *He [*[*David*](fathers.html)*] said to Him: ‘Sovereign of the Universe! Hadst Thou been wroth and forsaken and not helped* [*Jacob*](israelja.html)*, who was a pillar and a foundation of the* [*world*](worlds.html)*, as it says, But the righteous is the foundation of the* [*world*](worlds.html)*:*

***Mishlei (Proverbs) 10:25*** *As the whirlwind passeth, so [is] the* [*wicked*](wicked.html) *no [more]: but the righteous [is] an everlasting foundation.*

The [Midrash](orallaw.html) clearly indicates that [Jacob](israelja.html) (who is also called [Israel](gen-jew.html)) is a foundation of the [world](worlds.html). Additionally, the righteous are the foundation of the [world](worlds.html) just as the foundation stone was the foundation of the [world](worlds.html).

There is yet more to this foundation:

***Yeshayahu (Isaiah) 28:16*** *Therefore thus saith the Lord* [*HaShem*](hashem.html)*, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.*

\* \* \*

**Excerpt from Sefer Charedim – The Book of the Awestruck** (R. Eliezer Azkari, c. 1550) 66:27 – You are a Temple for the presence of the Holy King! As such, it is extremely important that you sanctify your [heart](body.html) and your soul, as well as all 248 limbs of your [body](body.html). It is written, “The Holy [One](one.html) is in your midst [be’kir’becha]” (Hoshea 11:9), and “They [the people] are [HaShem](hashem.html)’s Temple” (Yirmiyahu 7:4), and “Be holy, for I, [HaShem](hashem.html), am holy” (Vayikra 19:2), and “I will place My [Mishkan](mikdash.html) [[Tabernacle](mikdash.html)] in your midst [be’tochechem]” (Vayikra 26:11). [HaShem](hashem.html) means what He says: “I [dwell](dwelling.html) in you!”



# 

# XII. Preceding Names

[Six](six.html) (people) were called by their names before they were [created](bara.html),[[17]](#footnote-17) and they are: [Isaac](isaac.html), Ishmael,[[18]](#footnote-18) Moses,[[19]](#footnote-19) Solomon, Josiah, and King [Messiah](mashiach.html).[[20]](#footnote-20) Let’s look at these individuals and what [connects](connection.html) them together.

***Bereshit (Genesis) 16:11*** *And the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his* [*name*](name.html)***Ishmael****; because* [*HaShem*](hashem.html) *hath heard thy affliction.*

***Bereshit (Genesis) 17:19*** *Then G-d said, "Yes, but your wife Sarah will bear you a son, and you will call him* [***Isaac***](isaac.html)*. I will establish my* [*covenant*](covenant.html) *with him as an everlasting* [*covenant*](covenant.html) *for his descendants after him.*

***1 Divrei HaYamim (Chronicles) 22:9*** *But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. His* [*name*](name.html) *will be* ***Shlomo****, and I will grant* [*Israel*](gen-jew.html) *peace and quiet during his reign.*

***1 Melachim (Kings) 13:2*** *And he cried against the altar in the word of* [*HaShem*](hashem.html)*, and said, O altar, altar, thus saith* [*HaShem*](hashem.html)*; Behold, a child shall be born unto the house of* [*David*](fathers.html)*,* ***Josiah*** *by* [*name*](name.html)*; and upon thee shall he offer the* [*priests*](priests.html) *of the high places that burn* [*incense*](ketoret.html) *upon thee, and men's bones shall be burnt upon thee.*

The [Midrash](orallaw.html) also tells us about [three](three.html) of these men.

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLV:8*** *AND THE* [*ANGEL*](angels.html) *OF THE LORD SAID UNTO HER: BEHOLD, THOU ART WITH CHILD, etc. (XVI, 1). R.* [*Isaac*](isaac.html) *said:* [*Three*](three.html) *were called by their names before they were born,* [*Isaac*](isaac.html)*, Shlomo, and Josiah. What is said in the case of* [*Isaac*](isaac.html)*? And God said: Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his* [*name*](name.html)[*Isaac*](isaac.html) *(Gen. XVII, 19). In the case of Shlomo? Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his* [*name*](name.html) *shall be Shlomo (I Chron. XXII, 9). In the case of Josiah? And he cried against the altar by the word of the Lord: O altar, altar, thus saith the Lord: Behold, a son shall be born unto the house of* [*David*](fathers.html)*, Josiah by* [*name*](name.html) *(I Kings XIII, 2). Some add Ishmael among the* [*nations*](nations.html) *[i.e. non-*[*Jews*](gen-jew.html)*]: BEHOLD, THOU ART WITH CHILD, AND SHALT BEAR A SON; AND THOU SHALT CALL HIS* [*NAME*](name.html) *ISHMAEL.*

Each of these men is intimately associated with the Temple. Let’s look at each of these men and their contribution to the Temple.

[**Yitzchak**](isaac.html)**,** [**Isaac**](isaac.html)

***Pirke D’Rabbi Eliezer 32*** *How do we* [*know*](daat.html) *(this with reference to)* [*Isaac*](isaac.html)*? Because it is said, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his* [*name*](name.html)[*Isaac*](isaac.html)*".[[21]](#footnote-21) Why was his* [*name*](name.html) *called* [*Isaac*](isaac.html)*?[[22]](#footnote-22) Because Yad (the* [*first*](one.html)[*Hebrew*](hebrew.html)[*letter*](letters.html) *of* [*Isaac*](isaac.html) *indicates) the* [*ten*](ten.html) *trials[[23]](#footnote-23) wherewith our father* [*Abraham*](avraham.html) *was tried; and he withstood them all. Zaddi (the second* [*letter*](letters.html) *indicates) the ninety (years), for his mother was ninety years (at the* [*birth*](thebirth.html) *of* [*Isaac*](isaac.html)*), as it is said, "And shall Sarah, that is ninety years old, bear?”[[24]](#footnote-24) Cheth (the* [*third*](three.html)[*letter*](letters.html) *points to) the* [*eighth*](eight.html) *(day), for he was* [*circumcised*](circumcz.html) *on the* [*eighth*](eight.html) *day, as it is said, "And* [*Abraham*](avraham.html)[*circumcised*](circumcz.html) *his son* [*Isaac*](isaac.html)*, being* [*eight*](eight.html) *days old".[[25]](#footnote-25) Kuf (the* [*fourth*](four.html)[*letter*](letters.html) *of the* [*name*](name.html) *marks) the hundred (years), for his father was an hundred years old (at* [*Isaac*](isaac.html)*'s* [*birth*](birth.html)*), as it is said, "And* [*Abraham*](avraham.html) *was an hundred years old".[[26]](#footnote-26)*

[Yitzchak](isaac.html), [Isaac](isaac.html), was THE [sacrifice](korbanot.html) on THE alter in THE place of the Temple:

***Bereshit (Genesis) 22:9*** *When they reached the place G-d had told him about,* [*Abraham*](avraham.html) *built an altar there and arranged the wood on it. He bound his son* [*Isaac*](isaac.html) *and laid him on the altar, on top of the wood.*

Thus we see that even the animal sacrifices are the [physical](physical.html) item that mirrors the [spiritual](physical.html) reality.

The [name](name.html) “[Isaac](isaac.html)” means [Laughter](mashal.html), according to Strong’s.

Now [laughter](mashal.html) is what happens when [two](file:///D:\Word\LAW\two.html) opposite things come together. For example: when the arrogant stumble. The Temple is likewise, a place where [two](file:///D:\Word\LAW\two.html) opposites come together: [HaShem](hashem.html) (The infinite Spirit) and man (the [physical](physical.html) and finite).

**Shlomo HaMelech, King Shlomo,** built the Temple, designed by [David](fathers.html), for [HaShem](hashem.html).

**Pirke D’Rabbi Eliezer 32** Whence do we [know](daat.html) concerning Solomon? Because it is said, "Behold, a son shall be born to thee, who shall be a man of rest, for his [name](name.html) shall be Solomon".[[27]](#footnote-27) Why was his [name](name.html) called Solomon? Because his [name](name.html) was called Solomon in the Aramaic language, as it is said, "I will give peace (Shalom) and quietness unto [Israel](gen-jew.html) in his days".[[28]](#footnote-28)

***II Divrei HaYamim (Chronicles) 7:11-12*** *When Shlomo had finished the temple of* [*HaShem*](hashem.html) *and the royal palace, and had succeeded in carrying out all he had in mind to do in the temple of* [*HaShem*](hashem.html) *and in his own palace,* [*HaShem*](hashem.html) *appeared to him at night and said: "I have heard your* [*prayer*](prayer.html) *and have chosen this place for myself as a temple for sacrifices.*

Thus we see that there were [three](three.html) phases in the building of the Temple – [first](one.html), its essence in spirit was brought into being by [Yitzchak](isaac.html). Its innate holiness was made manifest by that Patriarch of the [Jewish](gen-jew.html) people who himself was bound on the altar. Next, its [physical](physical.html) building was completed by Shlomo. And thus it must be: [first](one.html), the soul or essence must be brought into existence, and only then can the material manifest. [Yitzchak](isaac.html) prepared the essence, the neshama*,*[[29]](#footnote-29) and Shlomo gave that essence, that ‘soul’, expression in a [physical](physical.html) structure.

What is most interesting is how [HaShem](hashem.html) had King Shlomo build hidden subterranean tunnels beneath the Temple, AS PART OF THE ORIGINAL DESIGN. This suggests that these chambers were an integral part of the Temple structure. This is the deeper significance of the fact that King Shlomo built the Holy Temple “knowing that it was destined to be destroyed” and incorporated into it a hiding place for the [Ark](ark.html) for that eventuality. Had the Temple not been initially constructed with the [knowledge](knowledge.html) of, and the provision for, what was to happen on the [ninth](nine.html) of [Av](feasts.html), no mortal could have moved a single stone from its place. In the day of King Yoshiyah, Josiah, these hidden chambers would house the [Ark](ark.html) of the [Covenant](covenant.html). The very essence of the Temple!

22 years before the destruction of the [First](one.html) Temple, King Josiah hid the jug of manna together with the [Ark](ark.html) in that special hidden passage.[[30]](#footnote-30) According to tradition, it is still hidden there, waiting to be rediscovered with the advent of [Mashiach](mashiach.html).

These hidden chambers suggest that there is a hidden and a revealed Temple. The hidden Temple still contains the Aron, the [Ark](ark.html) of the [Covenant](covenant.html). This most important furnishing contains the essence of the Temple. The fact that it has been a part of the site of both Temples suggests that it is the essence! When the [third](three.html) Temple is built and the Aron is moved from its hidden chamber to its “revealed” chamber, then we will recognize this essence.

King Shlomo’s Temple held the [ark](ark.html) in the Holy of Holies. The second Temple had an empty spot in the Holy of Holies because the [ark](ark.html) was still hidden underground.

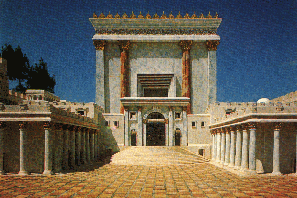
The final Temple will again have the [ark](ark.html) in its rightful place. It will no longer be hidden and unavailable. Thus this structure will simply be a continuation of the presence of [HaShem](hashem.html), because its essence has always been in this place.

This is the Temple that [HaShem](hashem.html) really [desires](needs.html), the Temple He modeled in stone so that we could see the reality:

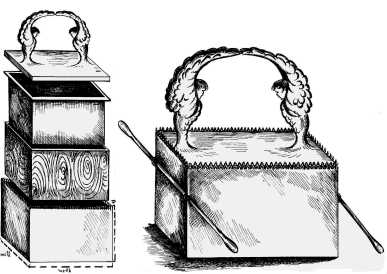
***Yeshayahu (Isaiah) 66:1-2*** *Thus saith* [*HaShem*](hashem.html)*, The* [*heaven*](heaven.html) *[is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest? For all those [things] hath mine* [*hand*](fourteen.html) *made, and all those [things] have been, saith* [*HaShem*](hashem.html)*: but to this [man] will I look, [even] to [him that is] poor and of a contrite spirit, and trembleth at my word.*

The [name](name.html) “Shlomo” means peaceful according to Strong’s.

Shlomo HaMelech was responsible for a kingdom at peace. His father had waged the wars and the struggles to prepare the kingdom for his son. In the same way, we must struggle and build in this [world](worlds.html), but in the [coming](coming.html) [world](worlds.html) we will have peace and no more kingdom building. We will be at peace in Messianic times, to work on ourselves, to build ourselves into a [dwelling](dwelling.html) fit for [HaShem](hashem.html), even as Shlomo HaMelech was at peace when he built the Temple of stone. We must always look for the reality and not get distracted by the [physical](physical.html). We must use the [physical](physical.html) to understand the reality. Once the reality is understood, then we will not lose our focus. With a correct focus we will not be distracted in the laying of stone cornerstones. Instead we will be engaged in building up the lively stones.



The Temple is the place of peace because it is also the Prince of Peace. The Temple is “The [Body](body.html) of [Mashiach](mashiach.html)”.



**The Aron Kodesh**

**Yoshiyah, Josiah**

***Pirke D’Rabbi Eliezer 32*** *Whence do we* [*know*](daat.html) *about Josiah? Because it is said, "Behold, a child shall be born unto the house of* [*David*](fathers.html)*, Josiah by* [*name*](name.html)*",[[31]](#footnote-31) Why was his* [*name*](name.html) *called Josiah? (Because he was as acceptable)[[32]](#footnote-32) as an* [*offering*](korbanot.html) *upon the altar; she[[33]](#footnote-33) said: A worthy* [*offering*](korbanot.html) *let him be before Thee.[[34]](#footnote-34) Therefore was his* [*name*](name.html) *called Josiah, as it is said, "And he cried against the altar", etc.[[35]](#footnote-35)*

Yoshiyah, Josiah**,** was responsible for the preservation of the Temple. It was Josiah who hid the Aron Kodesh (the Holy [Ark](ark.html)), and the other essential Temple furniture, in the subterranean tunnels built by King Shlomo:

***Yoma 52b***[*GEMARA*](orallaw.html)*. To what are we referring here? If it be the* [*first*](one.html)[*Sanctuary*](mikdash.html)*, was there then a curtain?[[36]](#footnote-36) Again, if it is to the second* [*Sanctuary*](mikdash.html)*, was there then an* [*Ark*](ark.html)*? Surely it has been* [*taught*](teacher.html)*: When the* [*Ark*](ark.html) *was hidden, there was hidden with it the bottle containing the Manna,[[37]](#footnote-37) and that containing the sprinkling water,[[38]](#footnote-38) the* [*staff*](staff.html) *of Aaron,[[39]](#footnote-39) with its almonds and blossoms, and the chest which the Philistines had sent as a gift to the G-d of* [*Israel*](gen-jew.html)*, as it is said: And put the jewels of gold which you return to Him for a guilt-*[*offering*](korbanot.html) *in a coffer by the side thereof and send it away that it may go.[[40]](#footnote-40) Who hid it? — Josiah hid it. What was his reason for hiding it? — He saw the Scriptural passage: The Lord will bring thee and thy King whom thou shalt set over thee,[[41]](#footnote-41) therefore he hid it, as it is said: And he said to the Levites, that* [*taught*](teacher.html) *all* [*Israel*](gen-jew.html)*, that were holy unto the Lord: Put the holy* [*ark*](ark.html) *into the house which Shlomo, the son of* [*David*](fathers.html)*, King of* [*Israel*](gen-jew.html) *did build. There shall no more be a burden upon your* [*shoulders*](body.html) *now. Serve now the Lord your G-d and His people* [*Israel*](gen-jew.html)*.[[42]](#footnote-42)*

***Divrei HaYamim Bet (II Chronicles) 35:1-4*** *Moreover Josiah kept a* [*Passover*](passover.html) *unto* [*HaShem*](hashem.html) *in* [*Jerusalem*](city.html)*: and they killed the* [*Passover*](passover.html) *on the* [*fourteenth*](fourteen.html) *[day] of the* [*first*](one.html) *month. And he set the* [*priests*](priests.html) *in their charges, and encouraged them to the service of the house of* [*HaShem*](hashem.html)*, And said unto the Levites that* [*taught*](teacher.html) *all* [*Israel*](gen-jew.html)*, which were holy unto* [*HaShem*](hashem.html)*, Put the holy* [*ark*](ark.html) *in the house which Shlomo the son of* [*David*](fathers.html) *king of* [*Israel*](gen-jew.html) *did build; [it shall] not [be] a burden upon [your]* [*shoulders*](body.html)*: serve now* [*HaShem*](hashem.html) *your God, and his people* [*Israel*](gen-jew.html)*, And prepare [yourselves] by the houses of your* [*fathers*](fathers.html)*, after your courses, according to the writing of* [*David*](fathers.html) *king of* [*Israel*](gen-jew.html)*, and according to the writing of Shlomo his son.*

King Shlomo brought the [ark](ark.html) into the Temple for the [first](one.html) [time](time.html). Now [four](four.html) hundred years later Yoshiyah, Josiah, is bringing it in again? Yes, here is where he is bringing it for the [first](one.html) [time](time.html) into its hidden chambers.

The [name](name.html) “Josiah” means “founded by [HaShem](hashem.html), according to Strong’s.

In preserving the essential furniture of the Temple, King Josiah insured that the furniture would be preserved for the day of restoration. He also insured that the furniture would not be desecrated or abused by the [Gentiles](gen-jew.html).

The Sages [teach](teacher.html) that just as the western lamp of the menorah burned miraculously and did not go out during the day, so too is the western lamp, and its reality, are still burning in its hidden place.

There is another stage, in the process of building, since essence and outer form are not enough. If that which is being built is to be part of the real [world](worlds.html), it requires [one](one.html) more component, it must be given eternity. The Temple stood, it was alive with inner essence contained in an outer form, but it was to be destroyed. And in order to ensure that the destruction would be only outward, to ensure that the essence would remain alive even when the outer form lies in ruins, the [heart](body.html) was to be hidden. If the Aron[[43]](#footnote-43) is hidden beneath the site of the Temple when above it the Temple burns and collapses, the meaning is that this is not a destruction, it is only a retreating into the unrevealed.

Just as [Yitzchak](isaac.html) prepared what was needed for King Shlomo to complete, King Shlomo prepared what was needed for Yoshiyahu to complete. And just as King Shlomo in fact completed his share in building, Yoshiyahu completed his share in hiding. That hiding was in a very deep sense a building. [Yitzchak](isaac.html) brought the [heart](body.html) to the [world](worlds.html); King Shlomo gave that [heart](body.html) a [body](body.html); and Yoshiyahu secreted that same [heart](body.html) away so that it remains pulsating and alive in hiding while awaiting its final revelation for eternity. [Yitzchak](isaac.html) built the neshama*,* King Shlomo built the [body](body.html), and Yoshiyahu ensured that those [two](file:///D:\Word\LAW\two.html) would never be permanently separated.

**Ishmael**

***Pirke D’Rabbi Eliezer 32*** *Whence do we* [*know*](daat.html) *about Ishmael? Because it is said, "And the* [*angel*](angels.html) *of the Lord said unto her, Behold, thou art with child,[[44]](#footnote-44) . . . and thou shalt call his* [*name*](name.html) *Ishmael".[[45]](#footnote-45) Why was his* [*name*](name.html) *called Ishmael?[[46]](#footnote-46) Because in the* [*future*](future.html) *the Holy* [*One*](one.html)*, blessed be He, will hearken to the* [*cry*](mashal.html)*[[47]](#footnote-47) of the people arising from (the oppression) which the children of Ishmael will bring about in the land in the last (days);[[48]](#footnote-48) therefore was his* [*name*](name.html) *called Ishmael.[[49]](#footnote-49)*

But what has Ishmael to do with the Temple Mount? Rashi gives us [one](one.html) very clear [connection](connection.html). On the verse "Sarah saw Hagar's son ... playing",[[50]](#footnote-50) Rashi comments that Ishmael was involved in [idolatry](idolatry.html), incest, and murder. These are the very anti-thesis of the Temple and what it stood for. Precisely from the [exile](galuyot.html) of Ishmael will there sprout forth [salvation](salvation.html) as described in:

***Pirke De Rabbi Eliezer chapter 30*** *R. Ishmael says: "They (Ishmaelites) will do* [*fifteen*](fifteen.html) *things at the* [*end of days*](lastdays.html)*:*

1. *Measure the Land;*
2. *Make of the cemetery a holding pen for cattle;*
3. *They will measure from them and by them on the mountain tops;*
4. *Lies will increase*
5. *The truth will disappear;*
6. *The* [*Law*](law.html) *will be distanced from the* [*Jews*](gen-jew.html)*;*
7. *There will be an increase in crime in the* [*Jewish*](gen-jew.html) *people;*
8. *The paper and quill will wrinkle;*
9. *The* [*rock*](rock.html) *of the Kingdom will spoil;*
10. *They will rebuild the ruined cities;*
11. *They will plant orchards and fields;*
12. *They will close the gaps in the walls of the Temple;*
13. *They will construct a building on the site of the Temple;*
14. [*Two*](file:///D:\Word\LAW\two.html) *brothers will be their elders;*
15. *And in those days there will rise Tzemach (*[*flower*](flower.html)*) - the son of* [*David*](fathers.html) *(i.e.* [*Mashiach*](mashiach.html)*).*

Ishmael’s descendants built the Al-Aqsa Mosque **on the Temple Mount**.

**Preceding Names in the Nazarean Codicil**

In the Nazarean Codicil we find [two](file:///D:\Word\LAW\two.html) more individuals who were called by [name](name.html) before they were born:

***Luqas (***[***Luke***](luke.html)***) 1:13*** *But the* [*angel*](angels.html) *said to him: "Do not be afraid, Zechariah; your* [*prayer*](prayer.html) *has been heard. Your wife Elizabeth will bear you a son, and you are to give him the* [*name*](name.html) *Yochanan (John).*

***Matityahu (Matthew) 1:23*** *Behold, a* [*virgin*](virgin.html) *shall be with child, and shall bring forth a son, and they shall call his* [*name*](name.html) *Emmanuel, which being interpreted is, G-d with us.*

Yochanan (John) and [Yeshua](yeshua.html) were also connected with the Temple. **Yochanan (John)** was the [one](one.html) who prepared the way for [Yeshua](yeshua.html), the Greater Temple. He did this by preparing the “living stones”[[51]](#footnote-51):

***Matityahu (Matthew) 11:10*** *This is the* [*one*](one.html) *about whom it is written: 'I will send my messenger ahead of you, who will prepare your way before you.'*

The [name](name.html) “Yochanan (John)” means “Favored of [HaShem](hashem.html)” according to Strong’s”.

[**Yeshua**](yeshua.html)

***Pirke D’Rabbi Eliezer 32*** *Whence do we* [*know*](daat.html) *concerning King* [*Messiah*](mashiach.html)*? Because it is said, "His* [*name*](name.html) *shall endure for ever. Before the* [*sun*](hachama.html) *his* [*name*](name.html) *shall be continued (Yinnon)".[[52]](#footnote-52) Why was his* [*name*](name.html) *called Yinnon? For he will awaken[[53]](#footnote-53) those who* [*sleep*](mashal.html) *at* [*Hebron*](city.html) *out of the* [*dust*](rock.html) *of the earth, therefore is his* [*name*](name.html) *called Yinnon, as it is said, "Before the* [*sun*](hachama.html) *his* [*name*](name.html) *is Yinnon".[[54]](#footnote-54)*

***Sanhedrin 98b*** *The school of R. Shila said: The* [*messiah*](mashiach.html)*'s* [*name*](name.html) *is ‘Shiloh’, as it is stated, Until Shiloh come,[[55]](#footnote-55) where the word is spelt Shlh. The School of R. Hanina said: His* [*name*](name.html) *is 'Haninah’, as it is stated, I will not give you Haninah.[[56]](#footnote-56) The School of R. Jannai said: His* [*name*](name.html) *is 'Yinnon’; for it is written, E'er the* [*sun*](hachama.html) *was, his* [*name*](name.html) *is Yinnon (Ps. LXXII, 17). R. Biba of Sergunieh said: His* [*name*](name.html) *is 'Nehirah’, as it is stated, And the light (nehorah) dwelleth with Him,[[57]](#footnote-57) where the word is spelt nehirah.*

The Vilna Gaon says that these [four](four.html) opinions are [one](one.html) since the initials of Menachem, Shiloh, Yinnon, and Haninah make up the word [Mashiach](mashiach.html). The [Gemara](orallaw.html) tells us that Moshe Rabbenu and King Solomon had many names. Similarly the [Messiah](mashiach.html) has many names.

And [**Yeshua**](yeshua.html) was the Temple:

***Revelation 21:22*** *I did not see a temple in the* [*city*](city.html)*, because the Lord G-d Almighty and the Lamb are its temple.*

The [name](name.html) “[Yeshua](yeshua.html)” means “[HaShem](hashem.html) Saves”[[58]](#footnote-58) according to Strong’s.

Everything that [His Majesty](yeshua.html) King [Yeshua](yeshua.html) did was to turn His people from their [sins](sin.html). It was their repentance which would allow [HaShem](hashem.html) to [save](salvation.html) them. The Temple was The Place where [HaShem](hashem.html) put His [name](name.html) and it was The Place where [HaShem](hashem.html) drew near to His people. The vehicle that [HaShem](hashem.html) used to draw us near was His Torah, His [Mashiach](mashiach.html).

Thus we can see that [HaShem](hashem.html) had a clear plan to build a Temple that was guided by those He named before they were born. This Temple was to be a place where men were to draw near to [HaShem](hashem.html). In fact, the [Hebrew](hebrew.html) word for [sacrifice](korbanot.html) is [Korban](korbanot.html), which means “to draw near”. The ultimate way to draw near is to offer your whole [body](body.html) to [HaShem](hashem.html) as [Isaac](isaac.html) did. As a wife offers her [body](body.html) to her husband, so too will the [Body](body.html) of [Mashiach](mashiach.html), the bride, be offered to [HaShem](hashem.html).

Now what does this have to do with names? A [name](name.html) is an expression of essence. In Torah, a [name](name.html) describes reality in the most exact way; it is in fact a non-tangible representation of that which it describes. A person’s [name](name.html) is the most compressed expression of the essence of that person; it holds the [secrets](sod.html) of that individual’s existence and destiny. It is the core; in a sense it is the neshama*.*

The meaning of a [name](name.html) which is given before [birth](birth.html) is this: when people are born into the [world](worlds.html) and then named, which is the usual order of things, the idea is that their essence begins to be manifest when they arrive in the [world](worlds.html). They appear, and then a [name](name.html) must be found which is fitting. [First](one.html) there is the person, and then there is an expression of that person’s nature and purpose. But when a [name](name.html) is given *before* [birth](birth.html), when [HaShem](hashem.html) names a person before He brings that person into the [world](worlds.html), the meaning is that such a person is already defined in essence, nature and purpose before his [physical](physical.html) arrival. Such a person’s [physical](physical.html) nature and material life in the [world](worlds.html) are destined to be perfectly matched with his inner being if he performs his work well. After all, that inner level is clear and revealed even before he begins his task in life.

[First](one.html) named and then born; such a personality will be [one](one.html) who most perfectly fits his [spiritual](physical.html) identity. Such people must be very close to perfection in terms of carrying out their duty in the [world](worlds.html); they are challenged with building that which most closely reveals its [spiritual](physical.html) source. Their essence is clear; they must reveal it in perfect loyalty to its genuine identity, and therefore their work is to reveal all inner essence in perfect reflection in the [world](worlds.html).

And that is the nature of the Temple*.* As we have attempted to understand, the Temple represents the perfect meeting between inner and outer [worlds](worlds.html). It is the demonstration of harmony between inner and outer. This is the place which most clearly represents the indivisible bond between soul and [body](body.html), spirit and matter. This is the [physical](physical.html) place and structure which is in perfect harmony with its non-[physical](physical.html) core. This is where [HaShem](hashem.html)’s [Name](name.html) is spoken, and this is where it is revealed.

At a deeper level, we say that [HaShem](hashem.html) and His [Name](name.html) are fitting: Your [Name](name.html) is fitting for You, and You are fitting for Your [Name](name.html).” This is the way it is at the Source, and in depth this is the way it must always be; the [name](name.html) must be fitting.

[Yitzchak](isaac.html), Shlomo, Yoshiyahu, and [Yeshua](yeshua.html); [four](four.html) who were superlative in their Divine service and who [merited](merit.html) to reveal and eternalize the place of Divine service to the [world](worlds.html). [Yitzchak](isaac.html) was a pure servant of [HaShem](hashem.html), a pure [burnt offering](korbanot.html). Shlomo, whose [name](name.html) means wholeness and completeness and who reigned for [forty](forty.html) years of near-perfect closeness between the [Jewish](gen-jew.html) people and [HaShem](hashem.html). Yoshiyahu, about whom Scripture states: “And before him there never was a king who returned to [HaShem](hashem.html) with all his [heart](body.html), with all his soul and with all his might according to the entire Torah of Moshe, and after him there never arose [one](one.html) like him”.[[59]](#footnote-59) And [Yeshua](yeshua.html), whose [name](name.html) means [salvation](salvation.html), who offered himself as an [atonement](atonemen.html) for the [Gentiles](gen-jew.html), and as [Mashiach](mashiach.html) ben [Yosef](joseph.html), His [body](body.html) epitomized the Temple as the [head](body.html) of the [body](body.html).[[60]](#footnote-60)

[Six](six.html) who were close to being perfectly fitting for their names; [six](six.html) who revealed [HaShem](hashem.html)’s [Name](name.html) in the place which is most fitting for Him.

\* \* \*

The following internet article speaks to our subject:

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YOM IYUN 2004 - EXPLORING YOUR INNER SPACE

http://ohr.edu/web/yomiyun2004.htm ====================================

-- Where was the Temple?

------------------------------------------------

http://ohr.edu/yhiy/article.php/1720

by Rabbi Yirmiyahu Ullman

From: [David](fathers.html) in Ann Arbor

Dear Rabbi,

In a recent article you wrote that the mosque of the Dome of the [Rock](rock.html) is not necessarily built on the site of the Temple. Would you please explain, because I have always heard that the [rock](rock.html) under the golden dome is the "even ha-shatia" or foundation stone which was in the Holy of Holies in the ancient Temple. Thank you.

Dear [David](fathers.html),

Indeed, the Holy of Holies of both Temples was built around the even shatia or foundation stone. Its [name](name.html) refers to the idea that it was from this stone that the [world](worlds.html) was [created](bara.html), and as such is the foundation from which the [world](worlds.html) "spread forth". It was on this stone that the Holy [Ark](ark.html) containing the [Ten](ten.html) [Commandments](cmds613.html) rested in the [first](one.html) Temple, and upon which the [high priest](priests.html) placed the holy [incense](ketoret.html) when he entered the Holy of Holies once a year on [Yom Kippur](kippur.html) (both Temples). When King Shlomo built the [first](one.html) Temple, he designed a [secret](sod.html) labyrinth of underground passageways and chambers in which King Yoshiyahu later hid the [Ark](ark.html), the Tablets, the [staff](staff.html) of Aaron, the manna, and the special anointing oil - which remain hidden to this day.

The theory that the Dome of the [Rock](rock.html) is built on this stone is well grounded. The famous [Jewish](gen-jew.html) explorer [Benjamin](benyamin.html) of Tudelo (Spain, 1100's) wrote, "On the site of the Holy Temple, Omar ibn al Katub built a large and beautiful dome". This appears to be the opinion of Rabbi Ovadia of Bartenura (1400's, born in Italy and buried on the [Mount of Olives](east.html) opposite the Golden Gate), who wrote, "I investigated the location of the even hashatia and many say it's under the dome built on the site of the Temple". Finally, the renowned sage of the [Land of Israel](city.html), Rabbi [David](fathers.html) ben Zimra, (1479-1573) stated explicitly that the [rock](rock.html) under the dome is the foundation stone of the Holy of Holies.

Nevertheless, based on ancient texts, archeological finds and scientific studies, some rabbis of the last hundred years have suggested that the Temple was actually located on the vacant part of the Temple Mount opposite the Western Wall.

[First](one.html), the [Zohar](orallaw.html) suggests, as understood by [one](one.html) of its classic commentators, that the foundations of the Temple remain hidden and that no building will be built there until the restoration of the [Third](three.html) Temple. Also, a disciple of the Arizal states that the writings of his master refer to this idea, explaining the matter in great mystical depth. But there are sources other than the esoteric.

The [Talmudic](orallaw.html) sages record that the huge, open courtyard of the Temple was washed by opening an aperture to let water from an aqueduct run into the courtyard and out the other side. This aqueduct originated in Shlomo's pools in [Bethlehem](bethlehem.html), made its way to the present day [Jewish](gen-jew.html) quarter, and on to the Temple Mount via Wilson's bridge. [In recent times, the Turks used this aqueduct, and much of it remains intact today.] The problem is that this water source entered the mount many meters below its current level. This suggests that the original level of the mount was much lower, and the [rock](rock.html) under the dome was not in the Temple, but part of a rocky high place outside of it. What was this rocky high place?

Our Sages describe that there was a high point on the north of the Mount upon which was built a fortress to protect the Temple from invasion. This fortress, originally built by the [Hasmoneans](chanukah.html) and later enlarged by King Herod, was called Antonia's fortress. It has been suggested that the [rock](rock.html) under the dome is the top of the high place that was originally exposed, upon which the fortress was built. It overlooked the Temple to the south, which would place the Temple's location opposite the Western Wall. Josephus refers to this fortress and says it was built on a rocky hill that was steep on all sides. He also describes [secret](sod.html), underground passages to the north and south of the Antonia. Interestingly, early archeological research revealed long and narrow passageways north and south of the Dome of the [Rock](rock.html). But these are only a few of the underground caverns discovered below the Mount.

About a hundred years ago, archeologists found about [thirty](thirty.html) such spaces. Oddly, all of the caverns in the area of the Dome of the [Rock](rock.html) are relatively small and symmetrical, whereas those to the south of the dome are very large, deep and asymmetrical. Some of these chambers were reported by the archeologists as having decorated ceilings, ruling out the possibility of their being cisterns. This suggests that the ruins of the Temple and its underground chambers are not in the area of the dome but rather opposite the Wall. Recent electro-magnetic and infrared tests have revealed other, previously unknown spaces under the mount, which may also have resulted from the same phenomenon. Somewhere in those deep, hidden recesses may be the holy objects hidden and lost so long ago.

On the verse, "you shall inquire after His [dwelling](dwelling.html) and come there" (Deut. 12:5), our sages instructed: Inquire and find. This [teaches](teacher.html) that G-d will not reveal the [secret](sod.html) of the Temple's location through a prophet until the [Jewish](gen-jew.html) people make an effort to inquire and search for it. Only then will He send a prophetic spirit from above to reveal it. In the [merit](merit.html) of our inquiry, may we deserve to see the building of the Temple speedily in our day.

Sources:

- Yoma 54b - Rambam, Beit HaBechira 4:1 - Beit HaMikdah HaShelishi, Shalom Dov Steinberg, pp 159-183 - Shut HaRadbaz, 4:648,691 - Bartenura, Darkei Tzion - Nitzutzei HaZohar on [Zohar](orallaw.html) p. 480 - Emek HaMelech (intro ch. 9) in the [name](name.html) of R. Moshe Vital from the Arizal - Tosephta, Pesachim 4:10 - Yoma 2a - Josephus, War of the [Jews](gen-jew.html) 5.5.8, Antiquities 15.7 - Sifri 8

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# XIII. Miracles

Understandably, life in the Temple environs was filled with constant miracles. In fact, to a large degree, natural [law](law.html) was suspended. On a certain level, miracles did not even amaze people, because just through the [experience](experience.html) of the Temple itself people sensed the realization that the Almighty was beyond these [laws](law.html).

[HaShem](hashem.html) provided these miracles so that the [Jewish](gen-jew.html) People should have the ability to perform the Temple service without any impediments. The Almighty assured us that nothing in the [world](worlds.html) - including nature itself - would ever hold back the [Jewish](gen-jew.html) People's ability to reach Him.

***Yoma 21a*** *Rab Judah said in the* [*name*](name.html) *of Rab: When the Israelites come up to the* [*festivals*](festivals.html)*, they stand pressed together,[[61]](#footnote-61) but they prostrate themselves, with wide spaces [between them], and they extend* [*eleven*](eleven.html) *cubits behind the back wall of the Holy of Holies.[[62]](#footnote-62) What does that mean? — It means that although they extended* [*eleven*](eleven.html) *cubits behind the back wall of the Holy of Holies,* [*standing*](mashal.html) *pressed together, yet when they prostrated themselves, they prostrated themselves with wide spaces [between them]. This is* [*one*](one.html) *of the* [***ten***](ten.html) ***miracles which were wrought in the Temple****, for we have learnt:* [*Ten*](ten.html) *miracles were wrought in the Temple:[[63]](#footnote-63)*

1. *no woman miscarried from the scent of the holy flesh;*
2. *the holy flesh never became putrid;*
3. *no fly was seen in the slaughter house;*
4. *no pollution ever befell the* [*high priest*](priests.html) *on the Day of* [*Atonement*](kippur.html)*;*
5. *no rain ever quenched the* [*fire*](fire.html) *of the wood-pile on the altar;*
6. *neither did the wind overcome the column of smoke that arose therefrom;*
7. *nor was there ever found any disqualifying defect in the ‘*[*Omer*](omer.html)*[[64]](#footnote-64)*
8. *or in the* [*two*](file:///D:\Word\LAW\two.html) *loaves,[[65]](#footnote-65)*
9. *or in the shewbread;*
10. *though the people stood closely pressed together, they still found wide spaces between them to prostrate themselves; never did serpent or scorpion injure anyone in* [*Jerusalem*](city.html)*, nor did any man ever say to his fellow: The place is too narrow for me to stay overnight in* [*Jerusalem*](city.html)*.[[66]](#footnote-66) — He started with [miracles in] the Temple and concludes with [those wrought] in* [*Jerusalem*](city.html)*! — There are* [*two*](file:///D:\Word\LAW\two.html) *more [miracles wrought] in the Temple. For it has been* [*taught*](teacher.html)*: Never did* [*rains*](rains.html) *quench the* [*fire*](fire.html) *of the pile of wood on the altar; and as for the smoke arising from the pile of wood, even if all the winds of the* [*world*](worlds.html) *came blowing, they could not divert it from its wonted place. But are there no more? Has not R. Shemaya of Kalnebo[[67]](#footnote-67)* [*taught*](teacher.html) *that the fragments of earthenware[[68]](#footnote-68) were swallowed up in the very place [where they were broken];[[69]](#footnote-69) and Abaye said: The crop, the feathers, the ashes removed from the inner altar and from the candlestick were swallowed up in the very place [where they were taken off]? — The* [*three*](three.html)*[[70]](#footnote-70) [referring to] disqualifications were included under* [*one*](one.html)[*head*](body.html)*, hence take off* [*two*](file:///D:\Word\LAW\two.html) *and add* [*two*](file:///D:\Word\LAW\two.html)*! But then all [cases of] things swallowed up ought also to be included under* [*one*](one.html)*[[71]](#footnote-71)* [*head*](body.html)*, so that the count would be* [*one*](one.html) *short? — There are also other [miracles], for R. Yahoshua (Joshua) b. Levi said:[[72]](#footnote-72) A great miracle was wrought with the shewbread, viz., when it was removed it was as fresh as when it was put on, as it was said: To put hot bread in the day it was taken away.[[73]](#footnote-73) But are there no more? Has not R. Levi said: This matter has been handed down as a tradition to us from our forefathers: The place on which the* [*ark*](ark.html) *stands is not included in the measurement;[[74]](#footnote-74) and has not Rabbanai in the* [*name*](name.html) *of Shmuel (Samuel) said: The Cherubs were* [*standing*](mashal.html) *by sheer miracle? — The count refers to miracles wrought outside [the Temple], miracles wrought inside are not mentioned. If that be so, what of the shewbread which is also a miracle that happened inside the Temple? — No, that miracle happened outside, for Resh Lakish said: What is the meaning of the passage: Upon the pure table before the Lord;[[75]](#footnote-75) the statement that it is pure implies that it was susceptible to uncleanness.*

The shewbread stayed fresh – they still “steamed” fresh a week later.

Why was there more space when they bowed as opposed to when they were [standing](mashal.html)? It is when we demonstrate our loyalty that [HaShem](hashem.html) gives us approval.

The Sage tell us that there was no need to recite blessings over [food](food.html) during the [time](time.html) of the [First](one.html) Temple, because [HaShem](hashem.html)'s Presence was evident everywhere.

All of these miracles expressed the manifest presence of [HaShem](hashem.html) in His [dwelling](dwelling.html) place. As [HaShem](hashem.html) [dwelt](dwelling.html) in His people He made sure that His presence was palpable, just as it was in [Gan Eden](eden.html). If we remember that:

**The Temple =** [**Mashiach**](mashiach.html) **=** [**Israel**](gen-jew.html) **= Torah**

then we can [know](daat.html) that [HaShem](hashem.html)’s presence in the Temple was a picture of His [dwelling](dwelling.html) in His people. Part of this [dwelling](dwelling.html) was communicating His presence to His people.

# XIV. Keruvim ([Cherubim](angels.html))

The [first](one.html) mention of that the Keruvim in the Torah is in the verse describing the eviction of man from the [Garden of Eden](eden.html).

***Breshit (Genesis) 3:24*** *And He causes them to* [*dwell*](dwelling.html)(*וישכן*) *outside* *of Eden; and He placed at the* [*east*](east.html) *of the* [*garden of Eden*](eden.html) *the* [*cherubim*](angels.html)*, and the flaming sword which turned every way, to keep the way to the* [*tree of life*](eternal.html)*.*

As a result of man's [sin](sin.html), the Keruvim enter the [world](worlds.html), in order to protect the "[Tree of Life](eternal.html)". In our [prayers](prayer.html) on [Shabbat](sabbath.html) we note that “Torah is a [Tree of life](eternal.html)”, as we paraphrase Mishlei (Proverbs) 3:

***Mishlei (Proverbs) 3:18*** *She [is] a* [*tree of life*](eternal.html) *to them that lay hold upon her: and happy [is every* [*one*](one.html)*] that retaineth her.*

It is therefore interesting to note that in the [Mishkan](mikdash.html) - משכן (the noun form of *וישכן –*"He cause them to [dwell](dwelling.html)”)the Keruvim protect the [Ark](ark.html) which contains the Torah, and in [Gan Eden](eden.html) the Keruvim protected the path leading to the [Tree of Life](eternal.html)/ Torah.

Cherubin – naked child like creatures with wings. They were [male](male+female.html) and [female](male+female.html) and they embraced each other. Some have suggested that they represent [Adam](adam.html) and Chava (Eve) before they [ate](eating.html) of the Tree of the [Knowledge](knowledge.html) of Good and Evil. This thought suggests that our yearning for Torah and intimacy with [HaShem](hashem.html) is modeled by the Keruvim.

The Holy of Holies is mirrored in our homes. In the home, it is the [secret](sod.html) inner chamber where husband and wife meet, just as in [Gan Eden](eden.html), the [Mishkan](mikdash.html), and the Temple the Keruvim are positioned in the “inner [sanctuary](mikdash.html)”:

***Yoma 54a*** *Kattina said: Whenever* [*Israel*](gen-jew.html) *came up to the* [*Festival*](festival.html)*, the curtain would be removed for them and the* [*Cherubim*](angels.html) *were shown to them, whose* [*bodies*](body.html) *were intertwisted with* [*one*](one.html) *another, and they would be thus addressed: Look! You are beloved before G-d as the love between man and woman.*

When the Romans came to destroy the Temple, they encountered the Keruvim engaged in an embrace of intimate love. The Romans dragged the embracing Keruvim through the streets to show what the [Jews](gen-jew.html) worshipped. This embarrassed the [Jews](gen-jew.html) who were violating this love. The Keruvim were modeling the love of [HaShem](hashem.html) when He had to punish His beloved children.

Bread and [eating](eating.html) are connected to love. They are both performed with [male](male+female.html) [organs](body.html) (i.e. [organs](body.html) that are not doubled – like [hands](fourteen.html)).

The woman is the home. That is why she walks around him [seven](seven.html) times at the [wedding](wedding.html). She is making a home.

✡ ✡ ✡

The keruvim were found in [four](four.html) places in the Tanach.

They guarded the way to the [Tree of Life](eternal.html):

***Bereshit (Genesis) 3:24*** *So he drove out the man; and he placed at the* [*east*](east.html) *of the* [*garden of Eden*](eden.html) *Cherubims, and a flaming sword which turned every way, to keep the way of the* [*tree of life*](eternal.html)*.*

They guarded the way to the luchot, the tablets of the [law](law.html) in the Holy of Holies:

***Shemot (***[***Exodus***](exodus.html)***) 25:18*** *And thou shalt make* [*two*](file:///D:\Word\LAW\two.html) *cherubims [of] gold, [of] beaten work shalt thou make them, in the* [*two*](file:///D:\Word\LAW\two.html) *ends of the mercy seat.*

The keruvim were also embroidered into the curtain of the parachet, the curtain separating the the Holy form the Holy of Holies.

***Shemot (***[***Exodus***](exodus.html)***) 26:31*** *And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen; with* [*cherubim*](angels.html) *the work of the skilful workman shall it be made.*

The [third](three.html) place we find the [cherubim](angels.html) is under the throne of glory:

***Yehezekel (Ezekiel) 10:1*** *Then I looked, and, behold, in the firmament that was above the* [*head*](body.html) *of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.*

Now we [know](daat.html) that this throne is associated with the [Mashiach](mashiach.html):

***Revelation 7:9*** *After this I beheld, and, lo, a great multitude, which no man could* [*number*](nchart.html)*, of all* [*nations*](nations.html)*, and kindreds, and people, and* [*tongues*](spirit.html)*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their* [*hands*](fourteen.html)*;*

It is axiomatic that when we have [cherubim](angels.html) in [three](three.html) places, then the [three](three.html) things that they guard must be related. King Shlomo tells us that the Torah and the [Tree of Life](eternal.html) are the same:

***Mishlei (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you* [*desire*](needs.html) *can compare with her. Long life is in her right* [*hand*](mashal.html)*; in her left* [*hand*](mashal.html) *are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a* [*tree of life*](eternal.html) *to those who embrace her; those who lay hold of her will be blessed. By wisdom* [*HaShem*](hashem.html) *laid the earth's foundations, by understanding he set the* [*heavens*](heaven.html) *in place; By his* [*knowledge*](knowledge.html) *the deeps were divided, and the clouds let drop the dew.*

The above passage is read, in the [synagogue](synagog.html), when the [Torah scroll](letters.html) is returned to the [ark](ark.html). When we say this, we agree that the ultimate wisdom is Torah. This passage shows that whoever [created](bara.html) the [world](worlds.html) is Torah and is the [Tree of life](eternal.html):

***Yochanan (John) 1:1-2*** *In the beginning was the Word, and the Word was with G-d, and the Word was G-d. The same was in the beginning with G-d. All things were made by him; and without him was not any thing made that was made.*

Thus we see that the [cherubim](angels.html) guard the way to the [Mashiach](mashiach.html) in [Gan Eden](eden.html), the [Mashiach](mashiach.html) in the [ark](ark.html) of the [covenant](covenant.html), and the [Mashiach](mashiach.html) on the throne. Thus we see that there is a direct [connection](connection.html) between [Gan Eden](eden.html), the Temple, and the [Mashiach](mashiach.html). [One](one.html) might say:

[**Mashiach**](mashiach.html) **= Tree of Live = Torah**

The "keruvim" do not restrict entry; they rather protect the Garden from the intrusion of those undeserving of return. But once man proves himself worthy, the - the path to The [Tree of Life](eternal.html) - no matter how formidable it may at [first](one.html) appear, suddenly opens and invites man inside. The Way is available to all who follow its path (Torah). When we “[eat](eating.html)” of the [Tree of Life](eternal.html) we become a part of that tree. The fruit joins us in an intimate way.

# XV. King 🡺 War against [Amalek](amalek.html) 🡺 Temple

There is facinating patern that seems to repeat itself in regards to [Amalek](amalek.html). When we come into [eretz Israel](gen-jew.html), we were commanded to appoint a King (Keep in mind that a “King” is not just a king, but rather he is the emblem of government and of justice):

***Devarim (Deuteronomy) 17:14-15*** *When thou art come unto the land which* [*HaShem*](hashem.html) *thy God giveth thee, and shalt possess it, and shalt* [*dwell*](dwelling.html) *therein, and shalt say, I will set a king over me, like as all the* [*nations*](nations.html) *that [are] about me; Thou shalt in any wise set [him] king over thee, whom* [*HaShem*](hashem.html) *thy God shall choose: [*[*one*](one.html)*] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother.*

Next, after we are in [eretz Israel](gen-jew.html), we were told to destroy [Amalek](amalek.html):

***Devarim (Deuteronomy) 25:17-19*** *Remember what* [*Amalek*](amalek.html) *did unto thee by the way, when ye were come forth* [*out of Egypt*](thebirth.html)*; How he met thee by the way, and smote the hindmost of thee, [even] all [that were] feeble behind thee, when thou [wast] faint and weary; and he feared not God. Therefore it shall be, when* [*HaShem*](hashem.html) *thy God hath given thee rest from all thine enemies round about, in the land which* [*HaShem*](hashem.html) *thy God giveth thee [for] an* [*inheritance*](inherit.html) *to possess it, [that] thou shalt blot out the remembrance of* [*Amalek*](amalek.html) *from under* [*heaven*](heaven.html)*; thou shalt not forget [it].*

Now there are Hakhamim who have told us that [Amalek](amalek.html) is not just this [one](one.html) [nation](nations.html), but rather, [Amalek](amalek.html) is identified as any [nation](nations.html) which is determined to destroy ALL [Jews](gen-jew.html), no matter what the cost to themselves.

The [third](three.html) [mitzva](cmds613.html) commanded to the [Jewish](gen-jew.html) People after they enter [eretz Israel](gen-jew.html), is to build the [Beit HaMikdash](mikdash.html) (the Temple).

Now, this pattern:

King 🡺 War against [Amalek](amalek.html) 🡺 Temple,

was followed in the days of Moshe. Moshe was [appointed](settimes.html) the leader, or King, over [Israel](gen-jew.html). Then, after bringing the people to the borders of [eretz Israel](gen-jew.html), in Shemot chapter 17, he waged war against [Amalek](amalek.html). Lastly, Moshe was commanded to establish the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html).

This pattern was followed again in the days of King Saul. [First](one.html), [HaShem](hashem.html) brings the people into [eretz Israel](gen-jew.html). Then He annoints Saul as King. Then, in Shmuel Alef (I Samuel) chapter 15, King Saul makes war against [Amalek](amalek.html). Lastly, King Shlomo builds the [Beit HaMikdash](mikdash.html).



This pattern was followed again in the days of Mordecai and [Esther](esther.html). [First](one.html) [HaShem](hashem.html) causes his people to return to [eretz Israel](gen-jew.html) from [Babylon](bavel.html), then He raises up The King (hinted at in Megillat [Esther](esther.html) regarding King Achashverush) and also Zerubbabel to govern His people. Then the [Jews](gen-jew.html) make war against [Haman](esther.html) and the rest of the [Amalekites](amalek.html) who wish to destroy the [Jews](gen-jew.html). Finally, King Darius orders the rebuilding of the [Beit HaMikdash](mikdash.html).



Given this pattern, which was repeated [three](three.html) times, we would expect the pattern to occur again!

The Gulf war provided a hint towards this pattern. The [Jews](gen-jew.html) were in [eretz Israel](gen-jew.html). They had established a government, a king. Then the people of the entire [world](worlds.html) – EXCEPT THE [JEWS](gen-jew.html) – made war against Saddam Hussein (an [Amalekite](amalek.html)), because of oil! Lastly, we have [HaShem](hashem.html) causing great controversy regarding the Har HaBayit, the Temple mount.

Now, the pattern of HaSatan has been to imitate the patterns of [HaShem](hashem.html), with a twist. Therefore, we can expect that HaSatan will cause His own anti-[mashiach](mashiach.html) to be made king over the [Jews](gen-jew.html). He will then wage war against the people of [HaShem](hashem.html). Lastly, this anti-[mashiach](mashiach.html) will cause a temple to be built.

In, 1948, [HaShem](hashem.html) began bringing His people back to [eretz Israel](gen-jew.html). Then He established a government, a king, over His people. Further, we expect that [HaShem](hashem.html) will complete this process when He brings us The [Mashiach](mashiach.html) ben [David](fathers.html), The King. At this [time](time.html), we should expect to have a war against [Amalek](amalek.html). This war should be the pattern for the final destruction for all of the [Amalekites](amalek.html). Finally, according to Yehezekel (Ezekiel) 40ff, we should expect The King to rebuild the [Beit HaMikdash](mikdash.html).

The Israeli Government is also [Amalek](amalek.html). If we treat the word as an English word whereby the prefix “A” means “without”, then A-malek = No King.

So, look for this pattern:

King 🡺 War against [Amalek](amalek.html) 🡺 Temple.

# XVI. [Time](time.html) and Space

The [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the wilderness, was the smallest of the dwellings we built for [HaShem](hashem.html).

Dimensionally, the proportions of the [First](one.html) temple far exceeded the corresponding proportions of the [Mishkan](mikdash.html):

|  |  |  |  |
| --- | --- | --- | --- |
|  | Length | Width | Height |
| [**Mishkan**](mikdash.html) | 30 | 10 | 10 |
| **Temple** | 60 | 20 | 30 |

Shlomo’s Temple was much bigger than the [Mishkan](mikdash.html), and the second Temple was twice the size of the [first](one.html) Temple. *This* is why the people wept:

***Ezra 3:10-13*** *And when the builders laid the foundation of the temple of* [*HaShem*](hashem.html)*, they set the* [*priests*](priests.html) *in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise* [*HaShem*](hashem.html)*, after the ordinance of* [*David*](fathers.html) *king of* [*Israel*](gen-jew.html)*. And they sang together by course in praising and giving thanks unto* [*HaShem*](hashem.html)*; because [he is] good, for his mercy [endureth] for ever toward* [*Israel*](gen-jew.html)*. And all the people shouted with a great shout, when they praised* [*HaShem*](hashem.html)*, because the foundation of the house of* [*HaShem*](hashem.html) *was laid. But many of the* [*priests*](priests.html) *and Levites and chief of the* [*fathers*](fathers.html)*, [who were] ancient men, that had seen the* [*first*](one.html) *house, when the foundation of this house was laid before their* [*eyes*](body.html)*, wept with a loud* [*voice*](voice.html)*; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the* [*weeping*](mashal.html) *of the people: for the people shouted with a loud shout, and the noise was heard afar off.*

The [Talmud](orallaw.html) found a most poignant way to encapsulate the point we've made here:

***Sanhedrin 7a*** *There was this (man) who walked around saying, “When the love between my wife and myself was strong, we could have lain together on the width of a sword. But now that our love has faded, a bed sixty cubits wide does not suffice us.”*

*R’ Huna said, “This thought is expressed by the following passages concerning our relationship with G-d. At* [*first*](one.html) *it is written, And I (G-d) will meet you (Moses) there, and I will* [*speak*](mashal.html) *with you from above the* [*Ark*](ark.html)*. [Shemot 25:22] (This was a total of 10 tefachim, or* [*one*](one.html) *and a half cubits.) Later it is written, The House that King Shlomo built for G-d, its length was sixty cubits, its width* [*twenty*](twenty.html)*, and its height* [*thirty*](thirty.html)*. [Melachim alef, 6:2]*

While concerning [HaShem](hashem.html) and His relationship with His people as it was at the end, (before the Temple’s destruction) it is written,

***Yeshayah 66:1*** *'The* [*Heavens*](heaven.html) *are my throne and the earth is my footstool, what house can you build for Me?'*

Lovers will not find any place too cramped. When they drift apart, no place is big enough. Seeing the second Temple caused folks to [cry](mashal.html) because it did not have the Shekhinah and was so big that the marital intimacy was gone. We had trully left our [first](one.html) love.

Both the [Mishkan](mikdash.html) and Shlomo’s Temple were extremely holy (to the extent that only the "[Kohen](kohen.html) Gadol," the [High Priest](priests.html), could enter the Holy of Holies on [Yom Kippur](kippur.html); however, the level of holiness was greater in the case of the [Mishkan](mikdash.html) than in the case of the Temple of Shlomo.

The holiness of the second Temple was far below the holiness of Shlomo’s Temple. Yehezekel shows us clearly that the Shechina had departed from this second Temple. Notice how The Glory of [HaShem](hashem.html) gradually departs from His abode:

***Yehezekel (Ezekiel) 10:4*** *Then the glory of* [*HaShem*](hashem.html) *went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the* [*cloud*](important.html)*, and the court was full of the brightness of* [*HaShem*](hashem.html)*’s glory.*

***Yehezekel (Ezekiel) 10:18-19*** *Then the glory of* [*HaShem*](hashem.html) *departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also [were] beside them, and [every* [*one*](one.html)*] stood at the door of the* [*east*](east.html) *gate of* [*HaShem*](hashem.html)*’s house; and the glory of the G-d of* [*Israel*](gen-jew.html) *[was] over them above.*

***Yehezekel (Ezekiel) 11:23*** *And the glory of* [*HaShem*](hashem.html) *went up from the midst of the* [*city*](city.html)*, and stood upon the mountain which [is] on the* [*east*](east.html) *side of the* [*city*](city.html)*.*

On the other [hand](fourteen.html), the level of holiness of the [Third](three.html) Temple, to be built in the [time](time.html) of the [Mashiach](mashiach.html), will exceed that of all [three](three.html) [spiritual](physical.html) centers that will have gone before it:

***Yehezekel (Ezekiel) 43:4-5*** *And the glory of* [*HaShem*](hashem.html) *came into the house by the way of the gate whose prospect [is] toward the* [*east*](east.html)*. So the spirit took me up, and brought me into the inner court; and, behold, the glory of* [*HaShem*](hashem.html) *filled the house.*

Now, if [one](one.html) were to read of the dimensions of the Temple described by the Prophet Yehezekel, they would quickly see that the dimensions are so much bigger than the second Temple that they boggle the mind. Further, this “[third](three.html)” Temple is too big to [physically](physical.html) fit on Mount Zion. This suggests that we are NOT looking at a Temple of stone but a Temple of Living Stones!

Since we [know](daat.html) that this Temple will endure forever, we find support for our position in:

***Revelation 21:22*** *And I saw no temple therein: for the Lord G-d Almighty and the Lamb are the temple of it.*

In a previous [study](study.html) we examined [Adam](adam.html) and the Last [Adam](adam.html). In that [study](study.html) we saw that the Lively Stones are part of the [body](body.html) of [Mashiach](mashiach.html) – which IS the Temple.

[**Time**](time.html)

***Shemot (***[***Exodus***](exodus.html)***) 26:30*** *And thou shalt rear up the* [*tabernacle*](mikdash.html) *according to the fashion thereof which was shewed thee in the mount.*

"*You shall set up the* [*Mishkan*](mikdash.html)" ([Hebrew](hebrew.html): ifanv ,t ,nevu *va-hakaimota et HaMishkan*), the last [letter](letters.html) of each word when combined is "tav, tav, nun," which has the same numerical value as the [number](nchart.html) of years the [Jewish](gen-jew.html) people were in [Eretz Israel](gen-jew.html) until the destruction of the [First](one.html) Temple (from the [time](time.html) the [Jewish](gen-jew.html) people left Egypt until they built the Temple 480 years, which stood for 410 years; subtract the years spent in the desert—[forty](forty.html) (40) years--and you arrive at the 850 years they were in [Eretz Israel](gen-jew.html)). The [first](one.html) [letters](letters.html) of the entire verse total [forty](forty.html), corresponding to the [forty](forty.html) years the [Jewish](gen-jew.html) people were in the desert ..."[[76]](#footnote-76)

We have a tendency to focus on the [physical](physical.html) and external (stones, [ark](ark.html), altar, etc.), thereby ignoring the true essence, the [spiritual](physical.html). This was a mistake that we have made throughout history, always with disastrous results. As Hakham Hirsch writes in regard to the [three](three.html) times that [HaShem](hashem.html) rejected the [Sanctuary](mikdash.html), once in Shilo and twice in [Yerushalayim](city.html), it was always made clear that the reason for the destruction was not any imperfection in the construction or maintenance of the Sanctuaries. The ‘external’ was in perfect working order. Rather, when **we** were no longer sanctifying and dedicating our lives to the fulfillment of His holy will and Torah, then [HaShem](hashem.html)’s presence could no longer [dwell](dwelling.html) in our midst. At that point, the [nations](nations.html) were able to destroy, not the [Mishkan](mikdash.html) of [HaShem](hashem.html), but rather, the gilded, golden shell that had once contained the [sign](signs.html) of His presence, but had long since departed.

On Tisha B’[Av](tishabav.html) both the [first](one.html) and the second Temples were destroyed. Many terrible calamities have befallen B’nei [Israel](gen-jew.html) on Tisha B’[Av](tishabav.html). It seems that this is a day of refinement, a day of [tikkun](tikkun.html). The Sages [teach](teacher.html) that [Mashiach](mashiach.html) will make His appearance on Tisha B’[Av](tishabav.html). This suggest that the stone building will give way to the lively stones. The lively stones will rise from the earthly stones.

Don’t focus on the externals, the stone building or even the cornerstone. Don’t be fooled by the [physical](physical.html), external adornments. The Shechinah either dwells or doesn’t [dwell](dwelling.html) in our midst, not in the midst of any building. The only way to make the Shechinah feel ‘comfortable’ is to care about His true [dwelling](dwelling.html). We must build ourselves into an Ish (a MAN) or Isha (a WOMAN) of valor. We must become mighty in Torah and [mitzvot](cmds613.html). We must become a Miqdash in order for the Shechina to [dwell](dwelling.html) in us.

The reason that the Torah details gold, silver, acacia wood, etc, is to show us how to build ourselves. We must take the [physical](physical.html) things of this [world](worlds.html) and we must dedicate them to the will of [HaShem](hashem.html). As we use the [physical](physical.html) to build in this [world](worlds.html), so we should use the [physical](physical.html) to build in the [Olam HaBa](futures.html).

# XVII. Fit Vessels

“The [Talmud](orallaw.html) Yerushalmi writes that every [generation](toldot.html) in which the Temple, which was destroyed on the 9th of [Av](feasts.html), is not rebuilt, should consider itself as if the Temple was destroyed in its days. We [mourn](mourning.html) the loss of the Temple on the 9th of [Av](feasts.html). However, do we yearn for the Temple to the extent that we have a drive to improve so that we should [merit](merit.html) it being rebuilt? Do we feel the [spiritual](physical.html) void that exists and therefore strive to perfect our character, to deal with our fellow man properly in business and social relationships, to adhere to [HaShem](hashem.html)'s [commandments](cmds613.html) and [study](study.html) His Torah with faith and devotion? If we do not attempt to better ourselves, we show, as the spies did, a lack of love for [HaShem](hashem.html)'s Temple, His [Beit HaMikdash](mikdash.html). We would be just as responsible for the destruction of the Temple as the [generation](toldot.html) in which it was destroyed.” Rabbi Yehudah Prero

To this I would add: Every Nazarean who fails to strive to become a Hakham has failed in his [mission](mission.html) to become a precious vessel in The Temple, The [body](body.html) of [Mashiach](mashiach.html).

Every [Jewish](gen-jew.html) man is called to be a Hakham. These men are the instruments of service. So, who are the stones?

Some men are formed, but unrefined and basic in shape. The stones would be the Am Haretz and the Bnei [Noach](noach.html) who do not wish to refine and fashion themselves into a precious vessel. Those who become the vessels of service, have refined themselves and fashioned themselves into vessels fit for service in a place near to [HaShem](hashem.html).

There is a big difference between an ordinary [Synagogue](synagog.html) and a Nazarean [Synagogue](synagog.html). The Nazarean is pushed to become a Hakham. He is pushed to refine himself and form himself into a service vessel. The Nazarean is not [one](one.html) who is satisfied with being a rough stone. He [wants](needs.html) to serve in nearness to [HaShem](hashem.html), he [wants](needs.html) to rule and reign with [Mashiach](mashiach.html):

***2 Timothy 2:8-13*** *Remember that* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *of the* [*seed*](flower.html) *of* [*David*](fathers.html) *was raised from the dead according to my* [*gospel*](mishna1.html)*: Wherein I suffer trouble, as an evil doer, [even] unto bonds; but the word of G-d is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the* [*salvation*](salvation.html) *which is in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *with eternal glory. [It is] a faithful saying: For if we be dead with [him], we shall also live with [him]: If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us: If we believe not, [yet] he abideth faithful: he cannot deny himself.*

***Revelation 5:9-10*** *And they sung a* [*new*](new.html) *song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast* [*redeemed*](redemption.html) *us to G-d by thy* [*blood*](body.html) *out of every kindred, and* [*tongue*](spirit.html)*, and people, and* [*nation*](nations.html)*; And hast made us unto our G-d kings and* [*priests*](priests.html)*: and we shall reign on the earth.*

***Revelation 20:6*** *Blessed and holy [is] he that hath part in the* [*first*](one.html)[*resurrection*](techiyat.html)*: on such the second death hath no power, but they shall be* [*priests*](priests.html) *of G-d and of* [*Mashiach*](mashiach.html)*, and shall reign with him a thousand years.*

These Nazareans are those who have exerted themselves in Torah [study](study.html) and the [mitzvot](cmds613.html). They have dedicated their lives to the justice of the kingdom:

***1 Timothy 5:17*** *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*

So then, those Nazareans who have been trained in the Torah as Hakhamim will rule now and will also be qualified to rule with [Mashiach](mashiach.html) when He returns.

The following chart suggests some relationships between the [physical](physical.html) Temple, the Temple in typology as it relates to the [body](body.html) of [Mashiach](mashiach.html), and the Temple as it pictures the ultimate fulfillment when we return to [Gan Eden](eden.html), the [Garden of Eden](eden.html). When we return to [Gan Eden](eden.html) we will have completed the circle, we will have gone “back to the [future](future.html)”:

|  |  |  |
| --- | --- | --- |
| [**PHYSICAL**](physical.html)[**BODY**](body.html) | **TEMPLE** [**TYPE**](types.html) | [**GAN EDEN**](eden.html) |
| **Top of the** [**Head**](body.html) | Holy of Holies | [Gan Eden](eden.html) |
| [**Heart**](body.html) | Aron ([Ark](ark.html)) containing the Luchot (tablets) – This is the Crown of Torah [study](study.html). | [Adam](adam.html) – Talmid Hakham and The [Tree of Life](eternal.html) |
| **Lungs over the** [**heart**](body.html) | Kervim ([Cherubim](angels.html)) with their wings over the Aron |  |
| [**Mouth**](body.html) | Shulchan (table of shewbread) – This is the Crown of Malchut (Monarchy) | The Tree of the [Knowledge](knowledge.html) of Good and Evil |
| [**Eyes**](body.html) | Menorah | Fruit |
| [**Nose**](body.html) **and sense of smell.** | Altar of [incense](ketoret.html) and the [Ketoret](ketoret.html) ([Incense](ketoret.html)) – This is the Crown of Kehuna (Priesthood) |  |
| **The Stomach** | The brazen altar | Trees |
| **The “**[**food**](food.html)**” the stomach.** | The Korbanot - sacrifices | Fruit |
| **Throat** – the origin of [speech](voice.html) | chatzer – the place of the Maggid |  |
| **Chest** – the origin of song | 15 steps with Levitical choir |  |
| **Liquid in the** [**body**](body.html) | Kiyor (Laver) | The river |
| **Ribs** | Beams |  |
| [**Hands**](fourteen.html) | The courtyard of the [Jews](gen-jew.html) | Working the garden |
| **Yesod - “The foundation”** | The courtyard of the women. | Trees on both sides of the river. |
| [**Legs**](body.html) | The courtyard of the [Gentiles](gen-jew.html) |  |
| **Skin** | Curtain and Walls around the Temple | Walls around the garden. |

We “ascend” from the courtyard of the [Gentiles](gen-jew.html) all the way till the Holy of Holies. We ascend the entire way.

There were no sacrifices before [Adam](adam.html) fell. He was a vegetarian.

Judaism is Post-millenialist. We bring the millenium.

In the Messianic age, we have death, [plagues](plagues.html), and [sin](sinsac.html) sacrifices. The Nazarean stands in the **Holy place**, the place of life. Over these there is no more death or judgment.

The Am HaAretz and the Benei [Noach](noach.html) would be in the **courtyard of the** [**Gentiles**](gen-jew.html). To these there will be sacrifices for [sin](sin.html), the sacrifices spoken by Ezekiel in Chapters 40-48.

[Succoth](succoth.html) speaks to this [seventh](seven.html) millenium. Just as we offer [seventy](seventy.html) bulls for the [nations](nations.html), these are the [sin](sinsac.html) sacrifices for those in the courtyard of the [Gentiles](gen-jew.html). The [plagues](plagues.html) that come to those who fail to celebrate [Succoth](succoth.html) properly, [speak](mashal.html) to those in the courtyard of the [Gentiles](gen-jew.html).

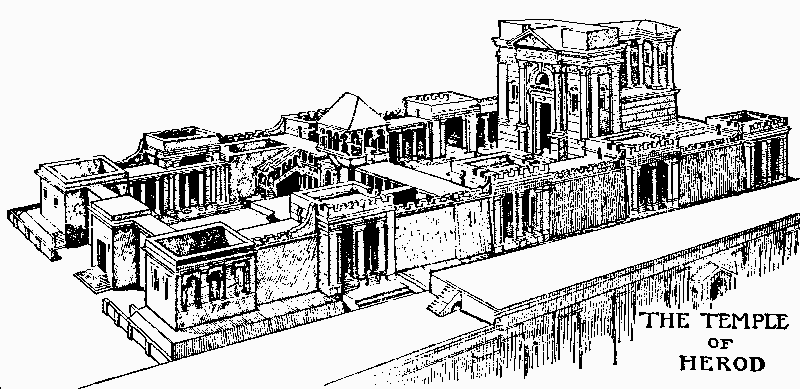
[Succoth](succoth.html) then shows the position of each group that make up klal [Israel](gen-jew.html). To some there is intense joy (“Whoever has not seen the water well libation service has never seen joy”). To some there will be testing and [sin](sinsac.html) sacrifices – those in the courtyard of the [Gentiles](gen-jew.html). Lastly will be those who are outside the courts; to those we have plages and the second death.

✡✡✡

***I Corinthians 6:1-6*** *Dare any of you, having a matter against another, go to* [*law*](law.html) *before the unjust, and not before the saints? Do ye not* [*know*](daat.html) *that the saints shall judge the* [*world*](worlds.html)*? and if the* [*world*](worlds.html) *shall be judged by you, are ye unworthy to judge the smallest matters?* [*Know*](daat.html) *ye not that we shall judge* [*angels*](angels.html)*? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the* [*church*](church.html)*. I* [*speak*](mashal.html) *to your shame. Is it so, that there is not a wise man among you? no, not* [*one*](one.html) *that shall be able to judge between his brethren? But brother goeth to* [*law*](law.html) *with brother, and that before the unbelievers.*

✡✡✡

The building of the [mishkan](mikdash.html) was seen as an echoing of the [creation](bara.html) of the [world](worlds.html). In fact the Torah uses a [number](nchart.html) of unique phrases in describing the [mishkan](mikdash.html)'s construction that only appear elsewhere in [connection](connection.html) to the [creation](bara.html) story. A [midrash](orallaw.html) relates to this as well, noting that if man was to emulate the All-Mighty in all ways, he had to be given the opportunity to create the [world](worlds.html) and it was through the building of the [mishkan](mikdash.html) that this was symbolically achieved.



***Tehillim (***[***Psalm***](psalms1.html)***) 15*** *A* [*Psalm*](psalms1.html) *of* [*David*](fathers.html)*.* [*HaShem*](hashem.html)*, who shall abide in thy* [*tabernacle*](mikdash.html)*? who shall* [*dwell*](dwelling.html) *in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his* [*heart*](body.html)*. [He that] backbiteth not with his* [*tongue*](spirit.html)*, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose* [*eyes*](body.html) *a vile person is contemned; but he honoureth them that* [*fear*](fear.html)[*HaShem*](hashem.html)*. [He that] sweareth to [his own] hurt, and changeth not. [He that] putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these [things] shall never be moved.*

# XVIII. [Mashiach](mashiach.html)

We have seen that [Mashiach](mashiach.html) is the Torah. We have also seen that [His Majesty](yeshua.html) is the [Tree of Life](eternal.html). Finally, we have seen that [Mashiach](mashiach.html) is the Temple. Therefore we have the following formula:

[**Mashiach**](mashiach.html) **=** [**Tree of Life**](eternal.html) **= Torah = Temple**

There is [one](one.html) more fantastic concept that [needs](needs.html) to be grasped:

[***Ephesians***](ephesians.html) ***5:23*** *For the husband is the* [*head*](body.html) *of the wife, even as* [*Mashiach*](mashiach.html) *is the* [*head*](body.html) *of the* [*church*](church.html)*: and he is the saviour of the* [*body*](body.html)*.*

We [know](daat.html) that the “[Church](church.html)” is another way of saying [Israel](gen-jew.html) from:

***II Luqas (Acts) 7:37-38*** *This is that Moses, which said unto the children of* [*Israel*](gen-jew.html)*, A prophet shall the Lord your G-d raise up unto you of your brethren, like unto me; him shall ye* [*hear*](mashal.html)*. This is he, that was in the* [*church*](church.html) *in the wilderness with the* [*angel*](angels.html) *which spake to him in the mount* [*Sinai*](stages.html)*, and [with] our* [*fathers*](fathers.html)*: who received the lively oracles to give unto us:*

Now, we [know](daat.html) that the group of people at the [foot](heel.html) of [Sinai](stages.html), in the days of Moses, was called “[Israel](gen-jew.html)”:

***Shemot (***[***Exodus***](exodus.html)***) 19:1-2*** *In the* [*third*](three.html) *month, when the children of* [*Israel*](gen-jew.html) *were gone forth out of the land of Egypt, the same day came they [into] the wilderness of* [*Sinai*](stages.html)*. For they were departed from* [*Rephidim*](stages.html)*, and were come [to] the desert of* [*Sinai*](stages.html)*, and had pitched in the wilderness; and there* [*Israel*](gen-jew.html)[*camped*](stages.html) *before the mount.*

***Romans 12:5*** *So we, [being] many, are* [*one*](one.html)[*body*](body.html) *in* [*Mashiach*](mashiach.html)*, and every* [*one*](one.html) *members* [*one*](one.html) *of another.*

Now we can see that [Israel](gen-jew.html) is the same entity as [Mashiach](mashiach.html):

[**Yeshua**](yeshua.html) **=** [**Mashiach**](mashiach.html) **= Torah = Temple =** [**Israel**](gen-jew.html)

“[One](one.html) of the most important facts about [Mashiach](mashiach.html) is that his soul is a general soul that contains all the souls of all [Jews](gen-jew.html). This means that the soul of every [Jew](gen-jew.html) is a part of [Mashiach](mashiach.html) and thus there is a part of [Mashiach](mashiach.html) in every [Jew](gen-jew.html). This fact has wide ranging practical implications. Since the soul of every [Jew](gen-jew.html) corresponds to a unique part of the soul of [Mashiach](mashiach.html), each [Jew](gen-jew.html) has a unique role to play in preparing the [world](worlds.html) for [Mashiach](mashiach.html).”[[77]](#footnote-77)

(Those who would like more background behind this fantastic concept are referred to a previous [study](study.html) [Mashiach](mashiach.html).)

Our Sages declare: "The [Mashiach](mashiach.html) was born on Tisha B'[Av](tishabav.html), and Menahem [comfort] is his [name](name.html)."

Both the [first](one.html) and second Temple were destroyed on Tisha B’[Av](tishabav.html), the [ninth](nine.html) of [Av](feasts.html). Significantly, the Sages [teach](teacher.html) us that [Mashiach](mashiach.html) will become manifest to the [world](worlds.html) on Tisha B’[Av](tishabav.html)! This suggests an intimate [connection](connection.html) between the Temple and the [Mashiach](mashiach.html). The prophet declares this relationship between destruction and joy:

***Zecharyia (Zacharia) 8:19*** *Thus saith* [*HaShem*](hashem.html) *of hosts; The fast of the* [*fourth*](four.html) *[month], and the fast of the* [*fifth*](five.html)*, and the* [*fast of the seventh*](seven.html)*, and the* [*fast of the tenth*](tevet10.html)*, shall be to the house of Judah joy and gladness, and cheerful* [*feasts*](feasts.html)*; therefore love the truth and peace.*

This suggests that when the [physical](physical.html) stones are destroyed, they will be replaced by the lively stones which make up the [body](body.html) of [Mashiach](mashiach.html).

**613**

The Rambam tells us that there are 613 [commands](cmds613.html) in the Torah. Each of these 613 [commands](cmds613.html) parallel the 613 parts of the [body](body.html). This suggests that there is a direct relationship between the Torah and man. Again the luchot, the tablets of the testimony, become flesh.

**Light**

When we are restored in the Last [Adam](adam.html), we too will glow with the light reflected from the presence of [HaShem](hashem.html):

***Revelation 21:23*** *And the* [*city*](city.html) *had no need of the* [*sun*](hachama.html)*, neither of the* [*moon*](chodesh.html)*, to shine in it: for the glory of G-d did lighten it, and the Lamb [is] the light thereof.*

Now some may say that the light comes from the Lamb and not from the righteous. But we [know](daat.html) that the righteous are the [body](body.html) of [Mashiach](mashiach.html). Therefore it will not be surprising to see that the righteous will glow:

***Daniel 12:3*** *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the* [*stars*](mazaroth.html) *for ever and ever.*

***Matityahu (Matthew) 13:43*** *Then shall the righteous shine forth as the* [*sun*](hachama.html) *in the kingdom of their Father. Who hath* [*ears*](body.html) *to* [*hear*](mashal.html)*, let him* [*hear*](mashal.html)*.*

When we finally [dwell](dwelling.html) in [Gan Eden](eden.html) as part of the [body](body.html) of [Mashiach](mashiach.html), we will have [HaShem](hashem.html) [dwelling](dwelling.html) us. We will reflect His glory and we will shine like the [sun](hachama.html).

***Tehillim (***[***Psalms***](psalms1.html)***) 97:11*** *Light is sown for the righteous, and gladness for the upright in* [*heart*](body.html)*.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis I:6*** *And the light dwelleth with Him (Dan. loc. cit.) refers to the deeds of the righteous, as it is written, Light is sown for the righteous (Ps. XCVII, 11). R. Abba of Serungayya said: ’And the light dwelleth with him" alludes to the royal* [*Mashiach*](mashiach.html)*. R. Judah b. R. Simon said: From the commencement of the* [*world*](worlds.html)*'s* [*creation*](bara.html) *’He revealeth the deep things, ' etc., for it is written, IN THE BEGINNING G-D* [*CREATED*](bara.html) *THE* [*HEAVEN*](heaven.html)*. but it is not explained how. Where then is it explained? Elsewhere: That stretcheth out the* [*heavens*](heaven.html) *as a curtain (Isa. XL, 22); AND THE EARTH, which is likewise not explained. Where is that explained? Elsewhere: For He saith to the snow: Fall thou on the earth, etc. (Job XXXVII, 6). AND G-D SAID: LET THERE BE LIGHT (I, 3), and the manner of this, too, is not explained. Where is it explained? Elsewhere: Who coverest Thyself with light as with a* [*garment*](garment.html) *(Ps. CIV, 2).*

**The Wall**

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XXIV:4*** *G-d said: ' In the Messianic age I will do thus for Zion, which is at present like a wilderness,’ as it is written, Zion is become a wilderness (Isa. LXIV, 9). ' In the Messianic age, I will be its protecting wall,’ for it says, For I, saith the Lord, will be unto her a wall of* [*fire*](fire.html) *round about, and I will be the glory in the midst of her (Zech. II, 9).*

**Unity**

Unity was the rule in [Gan Eden](eden.html). Unity was the rule at [Sinai](stages.html). Unity is the goal of the [body](body.html) of [Mashiach](mashiach.html):

[***Ephesians***](ephesians.html) ***4:11-13*** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*: Till we all come in the unity of the faith, and of the* [*knowledge*](knowledge.html) *of the Son of G-d, unto a perfect man, unto the measure of the stature of the fulness of* [*Mashiach*](mashiach.html)*:*

There is a day [coming](coming.html) when all [Israel](gen-jew.html) will be formed into the [body](body.html) of [Mashiach](mashiach.html). This [body](body.html) will be exactly like the [body](body.html) of [Adam](adam.html) HaRishon. It will include the bride of [Mashiach](mashiach.html), [Israel](gen-jew.html):

***Revelation 21:9*** *And there came unto me* [*one*](one.html) *of the* [*seven*](seven.html)[*angels*](angels.html) *which had the* [*seven*](seven.html) *vials full of the* [*seven*](seven.html) *last* [*plagues*](plagues.html)*, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

As [Adam](adam.html) HaRishon was [male](male+female.html) and [female](male+female.html), so also will [Israel](gen-jew.html) the bride become a single [body](body.html) with [Mashiach](mashiach.html). This [new](new.html) man, the Last [Adam](adam.html) will again [walk](walking.html) with [HaShem](hashem.html) in [Gan Eden](eden.html). Them will the Last [Adam](adam.html) be a fitting house for [HaShem](hashem.html) to [dwell](dwelling.html) in.

# XIX Eden - Back to the [Future](future.html)

[Adam](adam.html) was in the perfect environment to [dwell](dwelling.html) with [HaShem](hashem.html). Eden was to be the place where [HaShem](hashem.html) [dwelt](dwelling.html) with [Adam](adam.html). When all things have been restored, then Eden will again be the [dwelling](dwelling.html) place of [Adam](adam.html) (the ‘last’ [Adam](adam.html) - 1 Corinthians 15:45) and [HaShem](hashem.html), as Shlomoh HaMelech said:

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no* [*new*](new.html) *[thing] under the* [*sun*](hachama.html)*.*

The [Midrash](orallaw.html) rightly equates the Temple and Eden and the place where [HaShem](hashem.html) will [dwell](dwelling.html):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XXV:8*** *G-d said to them: ‘Behold, I have exalted you over the whole* [*world*](worlds.html)*, and if you perform My will, I will make you* [*dwell*](dwelling.html) *in the place I* [*created*](bara.html) *before the* [*world*](worlds.html) *was established,’ namely the Temple, as it says, Thou throne of glory, on high from the beginning, thou place of our* [*sanctuary*](mikdash.html) *(Jer. XVII, 12). ‘There will I exalt you,’ as it says, And make them* [*inherit*](inherit.html) *the throne of glory (I Sam. II, 8), ‘and then will I supply you with the delights of Paradise,’ as it says, O how abundant is Thy goodness, which Thou hast laid up for them that* [*fear*](fear.html) *Thee (Ps. XXXI, 20). Hence does it say, ‘ He shall* [*dwell*](dwelling.html) *on high.’ Another explanation of ’ He shall* [*dwell*](dwelling.html) *on high ‘. It is written, For Lord thy G-d bringeth thee into a good land (Deut. VIII, 7) to see the table that is prepared in Paradise, as it says, I shall* [*walk*](walking.html) *before the Lord in the lands of the living (Ps. CXVI, 9). He [G-d] as it were sits above the patriarchs, and the patriarchs and all the righteous sit in His midst (toko), as it says, And they sit down (tukku) at Thy* [*feet*](heel.html) *(Deut. XXXIII, 3), and He distributes portions to them. Should you wonder at this, then recall how even in this* [*world*](worlds.html) *He placed Himself between the* [*two*](file:///D:\Word\LAW\two.html)[*cherubim*](angels.html) *for their sake, as it says, That lieth betwixt my* [*breasts*](body.html) *(S.S. I, 13), then how much more will this be so in Paradise? He will bring them fruit from the* [*Garden of Eden*](eden.html) *and will feed them from the* [*Tree of Life*](eternal.html)*. Who will be the* [*first*](one.html) *to say* [*Grace*](grace.html)*? All will respectfully request G-d to order* [*one*](one.html) *to say* [*Grace*](grace.html)*; He will bid* [*Michael*](angels.html) *to say it; and he will bid* [*Gabriel*](angels.html)*, and* [*Gabriel*](angels.html) *the patriarchs, and they will give the honour to Moses and Aaron, and they in their turn will ask the elders. They will give the honour to* [*David*](fathers.html)*, saying, ’It befits an earthly king to bless the Heavenly King.’ They will* [*hand*](fourteen.html) *over the cup to* [*David*](fathers.html)*, who will say, ‘I will lift up the cup of* [*salvation*](salvation.html) *and call upon the* [*name*](name.html) *of the Lord.’ They it was whom* [*David*](fathers.html) *praised when he said, Oh how abundant is Thy goodness, which Thou hast laid up for them that* [*fear*](fear.html) *Thee (Ps. XXXI, 20). Hence, For the Lord thy G-d bringeth thee into a good land,’ and for this reason does it say, ’He shall* [*dwell*](dwelling.html) *on high.’*

[Gan Eden](eden.html) with [HaShem](hashem.html) and [Adam](adam.html) was the ideal. When we failed we were given a substitute: the [Mishkan](mikdash.html). The [Mishkan](mikdash.html) was eventually replaced with the Temple. When we failed with the Temple as an example, [HaShem](hashem.html) gave us the [Synagogue](synagog.html). [One](one.html) day [HaShem](hashem.html) will send His [Mashiach](mashiach.html) to restore all things. Then the righteous will become a part of the last [Adam](adam.html):

***I Corinthians 12:12-25*** *For as the* [*body*](body.html) *is* [*one*](one.html)*, and hath many members, and all the members of that* [*one*](one.html)[*body*](body.html)*, being many, are* [*one*](one.html)[*body*](body.html)*: so also [is]* [*Mashiach*](mashiach.html)*. For by* [*one*](one.html) *Spirit are we all baptized into* [*one*](one.html)[*body*](body.html)*, whether [we be]* [*Jews*](gen-jew.html) *or* [*Gentiles*](gen-jew.html)*, whether [we be] bond or free; and have been all made to drink into* [*one*](one.html) *Spirit. For the* [*body*](body.html) *is not* [*one*](one.html) *member, but many. If the* [*foot*](heel.html) *shall say, Because I am not the* [*hand*](fourteen.html)*, I am not of the* [*body*](body.html)*; is it therefore not of the* [*body*](body.html)*? And if the ear shall say, Because I am not the eye, I am not of the* [*body*](body.html)*; is it therefore not of the* [*body*](body.html)*? If the whole* [*body*](body.html) *[were] an eye, where [were] the* [*hearing*](mashal.html)*? If the whole [were]* [*hearing*](mashal.html)*, where [were] the smelling? But now hath G-d set the members every* [*one*](one.html) *of them in the* [*body*](body.html)*, as it hath pleased him. And if they were all* [*one*](one.html) *member, where [were] the* [*body*](body.html)*? But now [are they] many members, yet but* [*one*](one.html)[*body*](body.html)*. And the eye cannot say unto the* [*hand*](fourteen.html)*, I have no need of thee: nor again the* [*head*](body.html) *to the* [*feet*](heel.html)*, I have no need of you. Nay, much more those members of the* [*body*](body.html)*, which seem to be more feeble, are necessary: And those [members] of the* [*body*](body.html)*, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness.*

In the [body](body.html) of [Mashiach](mashiach.html) we will again achieve unity. In the [body](body.html) of [Mashiach](mashiach.html) we will be a fitting bride.

Then we will be returned to Eden to the state we had before the fall. We will return to the ideal, then will the prophecy be fulfilled:

***Tehillim (***[***Psalms***](psalms1.html)***) 133*** *A Song of degrees of* [*David*](fathers.html)*.* ***Behold, how good and how pleasant [it is] for brethren to*** [***dwell***](dwelling.html) ***together in unity!*** *[It is] like the precious ointment upon the* [*head*](body.html)*, that ran down upon the* [*beard*](hair.html)*, [even] Aaron's* [*beard*](hair.html)*: that went down to the skirts of his garments; As the dew of Hermon, [and as the dew] that descended upon the mountains of Zion: for there* [*HaShem*](hashem.html) *commanded the blessing, [even] life for evermore.*

When we return to [Gan Eden](eden.html) we will be in perfect unity. Then will the last [Adam](adam.html) [dwell](dwelling.html) with [HaShem](hashem.html).

So, we start with the [physical](physical.html) Temple, then we proceed to the reality represented by the [body](body.html) of [Mashiach](mashiach.html). Finally, we proceed to [Gan Eden](eden.html), the beginning of all things.

**Light**

The presence of [HaShem](hashem.html) will be manifest in [Gan Eden](eden.html) by light:

***Revelation 22:5*** *And there shall be no night there; and they need no candle, neither light of the* [*sun*](hachama.html)*; for the Lord G-d giveth them light: and they shall reign for ever and ever.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis II:5*** *AND G-D SAID: LET THERE BE LIGHT, i.e. rebuilt and firmly established in the Messianic era, as you read, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,etc. (Isa. LX, 1)*

[***Midrash***](orallaw.html) ***Rabbah - Genesis III:6*** *It was* [*taught*](teacher.html)*: The light which was* [*created*](bara.html) *in the* [*six*](six.html) *days of* [*Creation*](bara.html) *cannot illumine by day, because it would eclipse the light of the* [*sun*](hachama.html)*, nor by night, because it was* [*created*](bara.html) *only to illumine by day. Then where is it? It is stored up for the righteous in the Messianic* [*future*](future.html)*, as it says, Moreover the light of the* [*moon*](chodesh.html) *shall be as the light of the* [*sun*](hachama.html)*, and the light of the* [*sun*](hachama.html) *shall be sewenfold, as the light of the* [*seven*](seven.html) *days (Isa. XXX, 26).*

✡✡✡

In [Gan Eden](eden.html) we [dwelt](dwelling.html) with [HaShem](hashem.html) [face](body.html) to [face](body.html). We did not have any “house” because we lived in the garden in close fellowship with [HaShem](hashem.html). Before that relationship was consumated, [Adam](adam.html) sinned. As a result of that [sin](sin.html), we were driven from the garden of intimacy and forced to [dwell](dwelling.html) outside the walls.

Later, as a result of [sin](sin.html), we were given the [Mishkan](mikdash.html). A small cramped house where we could [dwell](dwelling.html) with [HaShem](hashem.html), at least once a year. It is like a newly wed couple. They live in a small cramped apartment and yet they could not be happier. The [Talmud](orallaw.html) describes this period as the [time](time.html) when we slept together on the blade of a knife. We just could not be too close together:

***Sanhedrin 7a*** *Another used to say: When love was strong, we could have made our bed on a sword-blade; now that our love has grown weak, a bed of sixty [cubits] is not large enough for us. Said R. Huna: This is alluded to in the verses: Of the former age [when* [*Israel*](gen-jew.html) *was loyal to God] it is said: And I will meet with thee and* [*speak*](mashal.html) *with* [*three*](three.html) *from above the* [*ark*](ark.html)*-cover; and further it is* [*taught*](teacher.html)*: The* [*Ark*](ark.html) *measured* [*nine*](nine.html)[*hand*](fourteen.html)*-breadths high and the cover* [*one*](one.html)[*hand*](fourteen.html)*-breadth, i.e.* [*ten*](ten.html) *in all. Again it is written: As for the House which King Shlomo built for the Lord, the length thereof was* [*three*](three.html) *score cubits, the breadth thereof* [*twenty*](twenty.html) *cubits, and the height thereof* [*thirty*](thirty.html) *cubits. But of the latter age [when they had forsaken God] it is written: Thus saith the Lord, The* [*Heaven*](heaven.html) *is my throne and the earth my footstool. Where is the house that ye may build unto me?*

However, as we entered the Promised land and we became overcome by the need to build houses and till the land, we moved further from [HaShem](hashem.html) as our love grew colder. It is like a married couple who has a king sized bed and finds that it to their liking more than a twin bed. In this environment we needed a big ornate structure, the Temple.

Later, as [sin](sin.html) and the worries of this [world](worlds.html) continued to overtake us, we grew further from [HaShem](hashem.html) as our love grew ever colder. It is like a many secular married couples who live in separate bedroomes in a giant mansion and still see each other too often. This was the age of the second Temple. This huge structure was MUCH larger than the structure built by King Shlomo. Those who saw the [first](one.html) and the second Temples wept on seeing the second Temple because it size [spoke](mashal.html) volumes about our relationship with [HaShem](hashem.html). We were no longer intimate:

***Ezra 3:12-13*** *But many of the* [*priests*](priests.html) *and Levites and chief of the* [*fathers*](fathers.html)*, [who were] ancient men, that had seen the* [*first*](one.html) *house, when the foundation of this house was laid before their* [*eyes*](body.html)*, wept with a loud* [*voice*](voice.html)*; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the* [*weeping*](mashal.html) *of the people: for the people shouted with a loud shout, and the noise was heard afar off.*

Things did get worse. As we continued to move away from [HaShem](hashem.html), as [sin](sin.html) continued to harden our hearts, [HaShem](hashem.html) finally “moved out”. He left the Temple and [dwelt](dwelling.html) in [Heaven](heaven.html) with the earth as His footstool. Truly we were divorced from our spouse and lover:

***Yeshayahu (Isaiah) 66:1*** *Thus saith* [*HaShem*](hashem.html)*, The* [*heaven*](heaven.html) *[is] my throne, and the earth [is] my footstool: where [is] the house that ye build unto me? and where [is] the place of my rest?*

The [future](future.html) holds hope, however. [One](one.html) day we will no longer need the [physical](physical.html) Temple. [One](one.html) day [Mashiach](mashiach.html) will be the “temple” and we will again [walk](walking.html) in the garden with [HaShem](hashem.html):

***Revelation 21:22*** *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

In that garden we will consummate the relationship we have with [HaShem](hashem.html), and have true intimacy. Our relationship will be restored to what it was supposed to be.

✡✡✡

On Tisha B’[Av](tishabav.html) we [mourn](mourning.html) because [HaShem](hashem.html) has no [dwelling](dwelling.html) in His People. We lament that we are not “The House” fit for [HaShem](hashem.html). We do not [mourn](mourning.html) for dead stones, rather we [mourn](mourning.html) because the lively stones are not yet a house, a bride fit for [HaShem](hashem.html) to [dwell](dwelling.html) in.

We must make it our goal to return to the ideal [HaShem](hashem.html) [created](bara.html) at [Gan Eden](eden.html). We must become a part of the Last [Adam](adam.html). We must become a part of the [body](body.html) of [Mashiach](mashiach.html). It is only when we become a part of the Last [Adam](adam.html) that we will become a fit house for the [dwelling](dwelling.html) of [HaShem](hashem.html)!

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1. Much of my understanding on this topic was taught to me by my [teacher](file:///D:\Word\LAW\teacher.html), Hakham Dr. Yoseph ben Haggai. [↑](#footnote-ref-1)
2. [Midrash Tanchuma](file:///D:\Word\LAW\orallaw.html), *Qedoshim.* [↑](#footnote-ref-2)
3. The Shechinah is a Rabbinic term used to descride HaShem DWELLING with man. [↑](#footnote-ref-3)
4. Soncino Zohar, Bereshith, Section 1, Page 26a [↑](#footnote-ref-4)
5. See Pirkei D'Rabbi Eliezer 12, Bereshit Rabba 16, and especially Sifrei Ekev 41. [↑](#footnote-ref-5)
6. Gemara Yerushalmi in Nazir [↑](#footnote-ref-6)
7. In v. 18 we read, and took the stone-one-and according to the Rabbis they had miraculously become one. ' In the sense that He is called the G-d of Abraham, G-d of Isaac, and G-d of Jacob. [↑](#footnote-ref-7)
8. I.e. one under and the others surrounding him. This is a natural reconciliation of the present verse with v. 18: in fact he took several stones, but put one only under his head (‘E.J.). [↑](#footnote-ref-8)
9. I Tzefet (Peter) 2:5 [↑](#footnote-ref-9)
10. “Torah Commentary”, page 1340, by Rabbi Bachya ben Asher [↑](#footnote-ref-10)
11. 1987 English edition of B'OR HA'TORAH [↑](#footnote-ref-11)
12. Rabbi Yehuda Hanasi [↑](#footnote-ref-12)
13. “Torah Commentary”, page 1220, by Rabbi Bachya ben Asher [↑](#footnote-ref-13)
14. Gemara Yerushalmi in Nazir [↑](#footnote-ref-14)
15. See Rashi's commentary on II Melakhim (Kings) 11:2, drawing a parallel between the Kodesh Kodeshim and a bedroom [↑](#footnote-ref-15)
16. Bava Batra 7b [↑](#footnote-ref-16)
17. Pirke D’Rabbi Eliezer chapter 32. In Mechilta, Bo. xvi. p. 19a; only Isaac, Solomon, and Josiah are mentioned. See Agadath Bereshit, 65, and Midrash HaGadol, c. 246. In T.J. Berachot i. 8 four names are mentioned, the three as in the Mechilta and, in addition, Ishmael; cf. Gen. Rab. xlv. 8. In T.B. Chullin, 139b, the name of Moses is mentioned, as also the names of Mordecai, Esther, and Haman, all these names being hinted at in the Torah. Luria observes that Cyrus (Is. xliv. 28 and xlv. i) should have been mentioned in the list of people named before their birth. This fact would not warrant the inference that all these people were pre-existent. This reasoning is, however, often applied to the name of the Messiah, as though it meant that the Messiah pre-existed because his name was named before his birth; see Hellenism and Christianity, p. i 7. [↑](#footnote-ref-17)
18. Yerushalmi, Berachot VII.A - *Four persons were named before they were born. And these are they: Isaac, Ishmael, Josiah, and Solomon.* [↑](#footnote-ref-18)
19. The first editions add: "our Rabbi", or "our teacher". Since Moses’ name was not explicitly given before he was born, I will not elaborate. ***Pirke D’Rabbi Eliezer 32*** *Whence do we know about Moses? Because it is said, "And the Lord said. My spirit shall not abide in man for ever in their going astray”. What is the implication (of the expression), "In their going astray"? Retrospectively his name was called Moses.'' For the life of Moses was one hundred and twenty years, as it is said, "His days shall be an hundred and twenty years".*Moses was responsible for building the Mishkan, the Tabernacle, which was the forerunner of the Temple. Further, the focal point of the Temple were the Luchot, the tablets that Moses carved out, which were written by HaShem, and brought down and explained my Moses. [↑](#footnote-ref-19)
20. The first editions read: "the name of the Messiah". The Amsterdam edition reads: "our Messiah". The first editions add: "May the Holy One, blessed be He, cause him to come speedily in our days". [↑](#footnote-ref-20)
21. ibid. 17:19 [↑](#footnote-ref-21)
22. See Midrash HaGadol, c. 256 ; Agadath Bereshit, 53; Gen. Rab. liii. 7: and Tanchuma (ed. Buber), Gen. 54a. Jubilees xvi.3 says: “And we told her (Sarah) the name of her son, as his name is ordained and written in the heavenly tables, (i.e.) Isaac". [↑](#footnote-ref-22)
23. The Agadath Bereshit, loc. cit., refers to the Ten Commandments. The context in our author agrees with Tanchuma, Korach, xii. [↑](#footnote-ref-23)
24. ibid. 17 [↑](#footnote-ref-24)
25. ibid. 21:4 [↑](#footnote-ref-25)
26. ibid. 5 [↑](#footnote-ref-26)
27. Divrei HaYamim (1 Chronicles) 22:9; The Venice edition reads: "and thou shalt call his name Solomon, because". See Midrash HaGadol, c. 246. [↑](#footnote-ref-27)
28. Ibid. [↑](#footnote-ref-28)
29. There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and Chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with Hashem as He is manifest as yachid, "the singular One," a level that transcends the spiritual cosmos. [↑](#footnote-ref-29)
30. Talmud, Yoma 52b; Mishneh Torah, Laws of the Holy Temple 4:1; for more on this, see [The Subterranean Temple](http://www.chabad.org/library/article_cdo/aid/144580/). [↑](#footnote-ref-30)
31. Melachim alef (1 Kings) 13:2 [↑](#footnote-ref-31)
32. The words in brackets do not occur in the MS., but they are found in the first editions. [↑](#footnote-ref-32)
33. The reference is probably to the mother. The first editions omit this. [↑](#footnote-ref-33)
34. See Jalkut on 1Kings 13§ 200. The name Josiah (ישיה) is interpreted as though it were יאישיהוא, "he is worthy like a lamb".

    The next sentence is found only in the MS. [↑](#footnote-ref-34)
35. ibid. 2 [↑](#footnote-ref-35)
36. V. supra 51b. [↑](#footnote-ref-36)
37. Ex. XVI, 33. [↑](#footnote-ref-37)
38. Num. XIX, 9. [↑](#footnote-ref-38)
39. Num. XVII, 25. [↑](#footnote-ref-39)
40. I Sam. VI, 8. Hence it is evident that it was placed together with the Ark and the fear was justified that together with the latter these things might be [exiled](file:///F:\Word\LAW\elul.html) and lost. [↑](#footnote-ref-40)
41. Deut. XXVIII, 36. [↑](#footnote-ref-41)
42. II Chron. XXXV, 3. [↑](#footnote-ref-42)
43. The Ark of the Covenant. [↑](#footnote-ref-43)
44. The first editions omit this part of the verse, and give the second half only. [↑](#footnote-ref-44)
45. Bereshit (Genesis) 16:11. [↑](#footnote-ref-45)
46. Ishma-el is interpreted as meaning "God will hear"; cf. Bereshit (Genesis) 16:11 . [↑](#footnote-ref-46)
47. The first editions read: "the voice of the cry". [↑](#footnote-ref-47)
48. The MS. omits "days". It occurs in the first editions. The reference is to the time of woe preceding the coming of the Messiah. See supra, pp. 221 f., and cf. Matt. 24:3 ff. for the Messianic woes. [↑](#footnote-ref-48)
49. The first editions add: "as it is said, 'God shall hear and answer them' ". (Ps. 55:19). The Hebrew for "God shall hear" contains the same letters as the Hebrew word Ishmael. [↑](#footnote-ref-49)
50. Bereshit (Genesis). 21:14 [↑](#footnote-ref-50)
51. 1 Tsefet (Peter) 2:5 [↑](#footnote-ref-51)
52. Tehillim (Psalms) 72:17; See Aruch, ed. Kohut, iv. p. 141a, s.v. p: in the sense of "offspring"; cf. Gen. 21:23. Gesenius (Oxford edition) renders Ps. Ixxii. 17: "Let his name have increase". See Parchon's Heh. Diet, s.v., and note Jalkut, loc. cit., which says: "He will stir up all the evil ones of the earth (in the future)"; cf. Jalkut, Gen. § 45, and Midrash HaGadol, loc. cit. [↑](#footnote-ref-52)
53. See Ibn Ezra on this verse of Ps 72. See also Sanhedrin, 95a, and supra, p. 230. 'Aruch, loc. cit., reads: "in the future he will bring to life those who sleep in the dust, therefore is his name called Yinnon". See also supra, p.12. [↑](#footnote-ref-53)
54. Ibid. [↑](#footnote-ref-54)
55. Bereshit (Genesis) 49:10 [↑](#footnote-ref-55)
56. Yirmiyahu (Jeremiah) 16:13 [↑](#footnote-ref-56)
57. Daniel 2:22 [↑](#footnote-ref-57)
58. See Yeshayahu (Isaiah) 43:11. [↑](#footnote-ref-58)
59. Melachim bet (II Kings) 23:25. [↑](#footnote-ref-59)
60. Colossians 1:18. [↑](#footnote-ref-60)
61. Pressed, squeezed together in the Temple. Rashi would have it as a simile of a ‘floating mass’, immovable in a swaying mob. [↑](#footnote-ref-61)
62. Lit., ‘House of the Mercy Seat’, v. supra p. 73, n. 5. [↑](#footnote-ref-62)
63. Another reading has ‘unto our [forefathers](file:///D:\Word\LAW\fathers.html) in etc.’ [↑](#footnote-ref-63)
64. Of new barley offered on the second day of [Passover](file:///D:\Word\LAW\passover.html), Lev. XXIII, 10f. [↑](#footnote-ref-64)
65. The first fruits of the wheat harvest offered on [Pentecost](file:///D:\Word\LAW\shavuot.html), ibid. 17. [↑](#footnote-ref-65)
66. V. Aboth, Sonc. ed., p. 62 notes, [↑](#footnote-ref-66)
67. [Kar-nebo, the city of Nebo. Probably Borsippa, v. Funk, Monumenta I p. 299.] [↑](#footnote-ref-67)
68. In which flesh of [sin-offerings](file:///D:\Word\LAW\sinsac.html) was boiled, and which according to Lev. had to be broken, v. Lev. VI, 21. [↑](#footnote-ref-68)
69. Zeb. 96a [↑](#footnote-ref-69)
70. Of the ‘Omer, the two loaves and the shewbread. [↑](#footnote-ref-70)
71. Broken earthenware, crop, feathers, ashes. Broken earthenware was counted as one and all the other things swallowed up came as under one head, so that if they were all to be placed on one count, there would be one miracle short of the number. [↑](#footnote-ref-71)
72. Hag. 26b. [↑](#footnote-ref-72)
73. I Sam. XXI, 7 [↑](#footnote-ref-73)
74. The Cherubim which Solomon made stood on the floor next to the ark, on the right and left, The spread of their wings was twenty cubits, Since the whole room had no more than twenty cubits, the body of the Cherubs, as separate from the wings, was in the room by miraculous provision. The same applies to the ark. [↑](#footnote-ref-74)
75. Lev. XXIV, 6. [↑](#footnote-ref-75)
76. Chasam Sofer, T'rumah [↑](#footnote-ref-76)
77. Likkutei Sichos vol. 20, p. 522; Seifer HaSichos 5751, p. 590 [↑](#footnote-ref-77)