

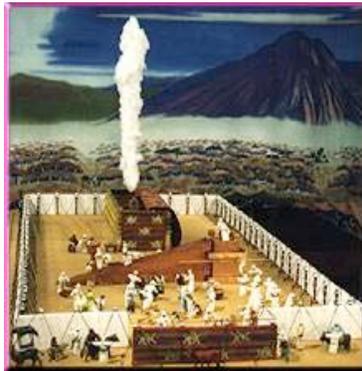
The Weekly Haftorah

By: Reuben Ebrahimoff - The Haftorahman

The Haftorah for Parshat Tetzaveh

The Structure of the Altar in the Future Bait HaMikdash ~ Holy Temple
and it's Dedication Ceremony

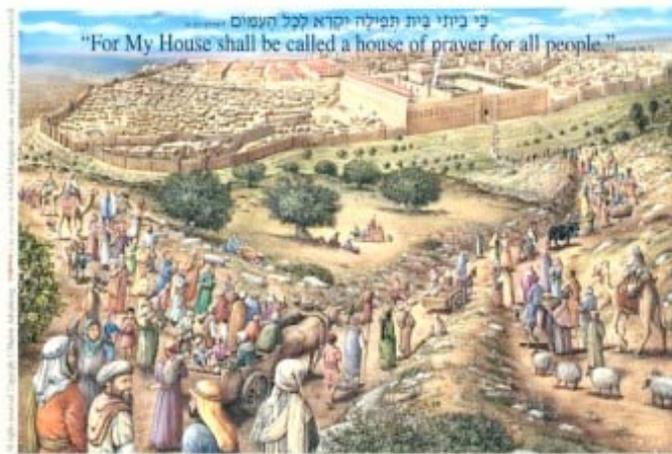
The Haftorah is read from the book of Yechezkel (Ezekiel), Chapter 43:10-27



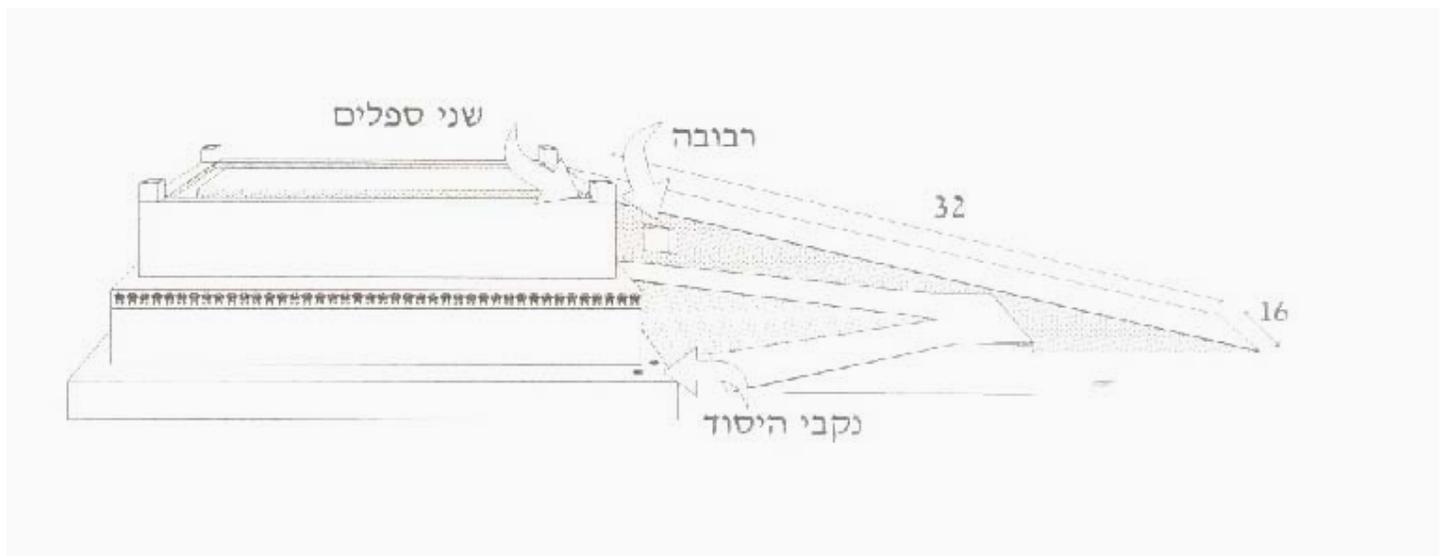
Ezekiel describes the Structure of the Altar in the Future Bait Hamikdash and its dedication ceremony.

The connection of the Haftorah to the Parsha: The Torah portion discusses the Building of the Mishkan, Tabernacle. It also deals with the sacrifices that were brought in the Mishkan. The Haftorah of Tetzaveh contains the prophet Ezekiel's description of a future Bait Hamikdash. Most commentators believe that Ezekiel is talking about the Third and Final Bait Hamikdash, Holy Temple, and not the second temple known as King Herod's Temple.

Introduction: Ezekiel has a prophecy where he "sees" the divine presence re-entering the Holy Temple. This takes place 20 years after Ezekiel had the prophecy of the "Ma'aseh Hamerkavah" or that of Hashem's throne lifting itself up and out of the first Bait Hamikdash. He is about the experience the vision of Hashem's presence returning to the Holy Temple.



The storyline of the Haftorah: Yechezkel is commanded to reveal the plan of the future Bait Hamikdash. The Bait Hamikdash will stand on the top of the mountain Har Ha-Moriah or Mount Moriah adjacent to Jerusalem. The Bait Hamikdash was set away from the city of Jerusalem. No one lived in the area of the Bait Hamikdash, except the Kohanim that lived in the Temple. There were large "Springing" arches that lead from the city over the valley and into the Holy Temple. They were called "Springing" arches because they "sprung" out from the temple walls.

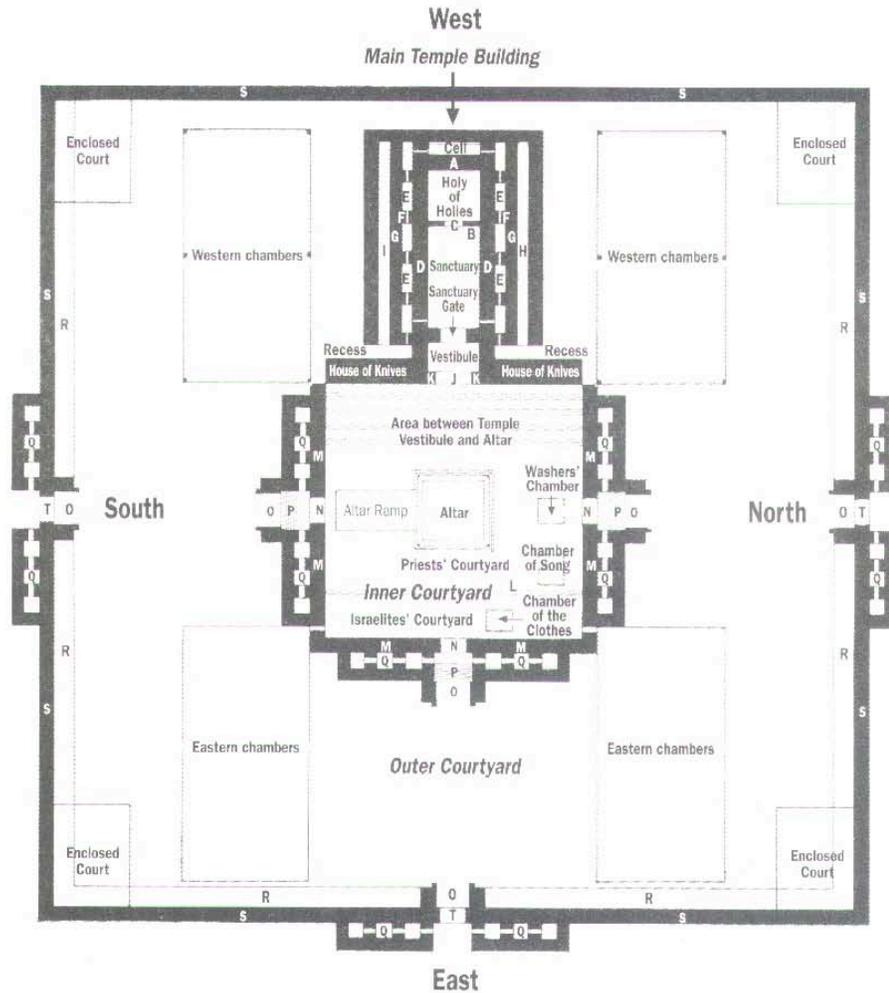


Side View of the Altar in the Third Bait Hamikdash according to Ezekiel's Vision

These are the measurements of the Mizbaiach for animal sacrifices. It was measured in "Amot" or approximately 18 inches. Then an "Amah" could be broken down into 5 or 6 "Tefachs". The altar had three different widths. Its base was wide, then narrow, and then wide again. The Mizbaiach stood about 20 feet in the

air. The first level, which was called a Tefach, was the base. Then in the middle of the Mizbaiach was an indentation with a catwalk for the Kohanim to walk around. Then there was the top of the Mizbaiach. It was four feet from the Mizbaiach to the courtyard. The width of the Mizbaiach was two feet. There was a pathway that leads from the city to the small courtyard for the Levites. There was a second pathway into the great courtyard for all others to enter. At times 100,000 people were found standing in it. There was a third elevated courtyard which served as the women's section, a concept copied in many synagogues today. At the top of the altar there was a Ner Tamid (The Eternal Flame) burning. In the time of the First Bait Hamikdash the flame burned in the shape of a crouching lion. It was known as the "Ha-Ari-el" or Hashem's lion, the symbol of the House of David. That area, where the fire burned measured 4 "Amos", and each corner was built up two feet high. The top of the altar was perfectly square. The small courtyard was approximately 28 feet by 28 feet with a fence around it about 18" high.

Plan of the Third Temple



Key:

- | | |
|--|--------------------------------|
| A: Back wall of Holy of Holies | K: Vestibule Wall |
| B: Wall of Holy of Holies | L: Platform and Duchan |
| C: Entrance to Holy of Holie | M: Inner Courtyard Wall |
| D: Sanctuary wall | N: Inner Courtyard Gate |
| E: Cells at the sides of the Sanctuary | O: Vestibule of the Gate |
| F: Cell wall | P: Eight steps |
| G: Exterior wall of cells | Q: Cells by the gate |
| H: Winding staircase | R: Elevated paved gallery |
| I: Rainwater spout | S: Wall of the Outer Courtyard |
| J: Vestibule Entrance | T: Gate of the Outer Courtyard |

The structure of the future Bait Hamikdash and the altar for animal sacrifices. The altar's dedication ceremony and its sacrifices to be performed. The Leviem and Kohanim, which are from the tribe of Levi will participate in the future re-dedication of the temple; specifically, the descendants of Tzdok, who were the only loyal family from the Kohen Gadols. They will be the only ones who were eligible to perform the sacrifices in the future Bait Hamikdash. They will bring an ox and sacrifice it on the four corners of the altar. There was also a

stairway up to the altar. It will be cleansed with the sprinkling of the blood from this animal. Then the Kohen will burn the animal's carcass outside the Bait Hamikdash. On the next day, they brought a goat, and they used its blood to sprinkle on the altar. The Kohen will cleanse the Bait Hamikdash with this ritual. Then the Kohen will bring a sacrifice and salt the animal. Salt was a symbol of preservation, refrigeration, taste and of life itself. We remember the altar in our homes, at our table, by salting the bread after we say the blessing of "Hamotzie lechem min ha'aretz". One is actually supposed to dip the bread into the salt 3 times. Salt was very valuable in those days and as a matter of fact, similarly to the "Besamim" or incense boxes, that we use today, during Havdalah. It was customary to make silver "towers" to hold the salt in those days.

The seven-day dedication service. For seven days the Kohanim will offer this offering and remove any sins from the temple. They will complete 1 week and then begin on the 8th day to offer the Sacrifices called the "Olah" and the "Shelamim". The Haftorah concludes with the phrase "And I will accept you, so says Hashem".

Yechezkel Ben Buzi's Biography:

- The meaning of his name is "Hashem strengthens" or may Hashem strengthen.
- Was a Kohen, born in the village of Anatot surrounding Jerusalem. His wife died suddenly before his prophecies began. Ezekiel was a part of the 8,000 exiles in 597 b.c.e. to go to Babylon
- His prophecies lasted for 30 years. Several of the prophecies are date, month and year specific. He was the only person in the Tanach (Bible) to be called "Ben Adam" The son of man.

Famous Phrases: Ezekiel 38:23: "*V'hisgadalti V'hiskadashti*". Or now rephrased as "*Yisgadal V'yiskadash*". "And I will be exalted, and I will be sanctified" The prayer of Kaddish got its start from the words of Ezekiel. The Prophet.



Haftorahman's lesson of the week: This week's Haftorah is an example of Hashem's showing us His "game plan" for the future. He is dangling a proverbial spiritual carrot stick in front of us to follow into the days of the Mashiach, which will begin the time of the third and final Bait Hamikdash.

Timeline: This Haftorah took place after the destruction of the 2nd bait Hamikdash, approximately in the Jewish year 3352, 2409 years ago.

ERA OF THE PROPHETS
 ERA OF FIRST TEMPLE - 410 YEARS
 ERA OF THE KINGS
 CENTURY 34
 70 YEARS OF BABYLONIAN EXILE
 ERA OF THE ANSHEI KNESSES HAGEDOL

290 300 310 320 330 340 350 360 370 380 390
 170 -460 -450 -440 -430 -420 -410 -400 -390 -380 -370

THE FIRST BAIS HAMIKDASH
 ERA OF FIRST TEMPLE - 410 YEARS

THE BABYLONIAN EXILE



1000 YEARS PROPHECY FROM REVELATION AT SINAI TO END OF THE PROPHETS

JEREMIAH

DANIEL ISH CHAMUDOS

HULDAH THE PROPHETESS

EZEKIEL

MORDECHAI

ZEPHANIAH

URIAH BEN SHEMAIAHU

MACHSEYAH & NERIAH

SERAIAH BEN NERIAH

BARUCH BEN NERIAH

ESTHER

THE KINGS OF JUDAH

YOSHIAHU

TZIDKIAHU

YEHOIAKIM

YEHOACHAZ

YEHOIACHIN

REMOVES IDOL WORSHIP
 RETURNS TO THE TEMPLE

YOSHIAHU IS KILLED AT MEGIDDO

PHARAOH NECO KILLS YOSHIAHU

JUDAH CONQUERED BY NEBUCHADNEZZAR

YEHOIAKIM BURNS JEREMIAH'S SCROLL

JUDAH CONQUERED A SECOND TIME BY NEBUCHADNEZZAR

EXILE OF YEHOIAKIM AND YEHOIACHIN

TZIDKIAHU IS CAPTURED AND BUNDED AND TAKEN TO BABEL

JERUSALEM BESIEGED

JERUSALEM WALLS BREACHED

CESSATION OF THE TEMPLE OFFERINGS

THE DESTRUCTION OF THE TEMPLE

ASSASSINATION OF GEDALIAH BEN AHIKAM

CHANANIAH, MISHAEL & AZARIAH ARE THROWN INTO THE FURNACE

YEHOIACHIN RELEASED FROM PRISON






ERA OF THE ANSHEI KNESSES HAGEDOL

CHAGGAI - ZECHARIAH - MALACHI - DANIEL
 CHANANIAH - MISHAEL - AZARIAH - NECHEMI
 MORDECHAI - ZERUBBABEL - SERAIAH - RE'ILA
 YEHOSHUA BEN YEHOZADOK - SHIMON HATZAI
 AND OTHERS
 ALTOGETHER 120 PROPHETS AND SAGES

THE WRITING ON THE WALL

DANIEL IN LION'S DEN

ZERUBBABEL RETURNS TO JERUSALEM

CYRUS PERMITS REBUILDING TEMPLE

THE REBUILDING OF THE TEMPLE IS STOPPED

FEAST OF AHASUERUS

ESTHER IS TAKEN TO THE PALACE OF AHASUERUS






BABYLONIAN KINGS

NEBUCHADNEZZAR

DARIUS THE MEDE

EVIL MORODACH

CYRUS

BELSHAZZAR

CAMBYSE

AHASUERUS



11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

CYCLE 118 SOLAR CYCLE 119 SOLAR CYCLE 120 SOLAR CYCLE 121
 LUNAR CYCLE 174 LUNAR CYCLE 175 LUNAR CYCLE 176 LUNAR CYCLE 177 LUNAR CYCLE 178 LUNAR CYCLE 179

Map:



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