



## Building the Third Beit HaMikdash

Having just completed *masechet Tamid*, we move on to *masechet Midot*. The *masechet* opens in a similar manner to *Tamid* by discussing the *shemira* (guarding) performed by the *kohenim* and the *levi'im* in the *Beit HaMikdash*. We have discussed that nature of the *shemira* before – see volume 5, issue 37. The issue that needs to be addressed is why it is discussed in this *masechet*. Its study makes sense in *masechet Tamid* as it describes the order of the day. *Masechet Midot* however focuses on the design and layout of the (second) *Beit HaMikdash* and not the tasks performed.

The *Tifferet Yisrael* addresses the question, explaining that that the opening is connected to why we are studying about the structure of the *Beit HaMikdash* at all. He explains, based on the *Rambam's* introduction to the *masechet*, that its study is necessary so that we will know how the future *Beit HaMikdash* will look. The *masechet* opens with describing the *shemira* in order to stress the importance of the guarding those details in our hearts. The *Tifferet Yisrael* points to the following *pasuk* from *Yechezkel* (43:11) that discusses the *Beit HaMikdash's* design, as support: "...so that they may safeguard its entire form and all its rules and fulfill them."

Why however is important to know how it will look? The *Tifferet Yisrael* cites *Rashi* who explains that the third *Beit HaMikdash* will be built in *shamayim* without human input; so why is our understanding now necessary? One explanation is that the *Rambam* disagrees. The *Rambam* understands that the *Midrash* on which *Rashi* bases his comments is *agada* that is not to be understood literally. Instead the intention of the *Midrash* is that the divine assistance for the future human construction will be miraculous.

The *Tifferet Yisrael* however suggest that even according to *Rashi*, who understands the *midrash* literally, studying the structure is necessary. Having a clear knowledge of all the details will reaffirm the truth of the two thousand year old prophecy when it plays out it exactly as foretold. It will be proof that the spirit of *Hashem* was with the prophet and those that ignored him "will be ashamed from their iniquities" (*Yechezkel* 43:10).

A question remaining is that each of the *Batei Mikdash* were different from one another. The first is described in *sefer Melachim*, the second in our *masechet* and the future *Beit HaMikdash* is described in *sefer Yechezkel*. Given the differences, one might once again question the necessity of studying our *masechet*.

The *Tosfot Yom Tov* cites the *Rambam* (*Hilchot Beit HaBechira* 1:4) who explains that even though the third *Beit HaMikdash* is described in *Yechezkel* it is not clear or explained. The *Rambam* continues that at the time of *Ezra* when they built the second, it was based on the first and included some of the explicit things detailed in *Yechezkel*.

The *Tosfot Yom Tov* explains based on a *midrash* cited by *Rashi* (*Yechezkel* 43) that when *Bnei Yisrael* returned in the time of *Ezra* it should have been in the same fashion as the time of *Yehoshua*. However their sins caused their return to be on a lower level. The *Tosfot Yom Tov* continues that a consequence of this is that the structure of the second *Beit HaMikdash* could not have all the ideal details of *Yechezkel*. That is because such a *Beit HaMikdash* is only for an eternal redemption. Nevertheless they did merit having some of the facets reflected in that *Beit HaMikdash*.

The *Tosfot Yom Tov* therefore continues that the study of our *masechet* is therefore necessary. The design was communicated to *David HaMelech*, "All [the structure], said he, is put in writing by the hand of *Hashem* who instructs me, all the works of this pattern" (*Divrei HaYamim* I 28:19). Nevertheless we find instances in the *Gemara* when deviations are questioned (e.g. the platforms in the *ezrat nashim*, the larger *mizbeach* during *bayit sheini*, etc.) The *Gemara* justifies the actions explaining that those that acted did so based on exposition from *pesukim*.

Similarly, he explains, that when we merit to build the future *Beit HaMikdash*, we will be granted the wisdom to understand the concealed parts of *Yechezkel*. Most of the fundamentals will be based on the form that *Hashem* described to *David*. Yet much of the details will be derived and expounded from *Yechezkel* in conjunction with our understanding of this *masechet*. Without our study however, we would be at loss in this endeavor and would not know where to start.

*Yisrael Bankier*

## Revision Questions

תמיד ז' א' ד'

- Describe how the *kohen gadol* would enter the *kodesh* and what would he do there. (ז' א')
- Describe where and how the *kohanim* would then “bless the nation”. (ז' ב')
- How would *birkat kohanim* differ when said in the *Beit Ha'Mikdash* both in content and action? (ז' ב')
- Describe how the *kohen gadol* would place the parts of the *tamid* on the *mizbeach*. (ז' ג')
- Describe how he would then perform *nisuch ha'yayin*. (ז' ג')
- What would happen just prior and after *nisuch ha'yayin*? (ז' ג')
- What *shir* was recited by the *levi'im* on each day of the week? (ז' ד')

מידות ז' א' ב' א'

- What were the three places the *kohanim* stood watch? (ז' א')
- How many places did the *levi'im* stand watch? (ז' א')
- What would happen if one was caught asleep while standing watch? (ז' ב')
- How many gates were in the wall surrounding *Har Ha'Bait*? (ז' א')
- Which of the gates was not used for access? (ז' א')
- What was different about the eastern gate and what was it used for? (ז' ג')
- How many gates were in the wall surrounding the *Azarah* and where were they located? (ז' ד')
- What were the names of the three gates on the northern wall? (ז' ה')
- At which of those gates did both a *kohen* and *levi* stand watch? (ז' ה')
- What were the three chambers inside the *Beit Ha'Moked*? (ז' ו')
- Was the *Beit Ha'Moked* located in *kodesh* or *chol*? (ז' ו')
- How many gates did the *Beit Ha'Moked* have? (ז' ז')
- Describe the roof of the *Beit Ha'Moked*? (ז' ח')
- Describe how the *kohanim* slept there? (ז' ח')
- Where were the keys to the *Azarah* hidden? (ז' ט')
- What would happen if a *kohen* needed to perform *tevilah* during the night? (ז' ט')
- What are the dimensions of *Har Ha'Bait*? (ז' ב')
- What part had the largest area of empty space? (ז' ב')

## Local Shiurim

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
 Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
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### Efrat, Israel

*Shiur in English*

#### Sunday -Thursday

Rabbi Mordechai Scharf  
 9:00am  
Kollel Magen Avraham  
 Reemon Neighbourhood

### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
 In US dial: 718 906 6400  
 Then select: 1 – 2 – 4

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
26 <sup>th</sup> October ב' חשוון	27 <sup>th</sup> October ג' חשוון	28 <sup>th</sup> October ד' חשוון	29 <sup>nd</sup> October ה' חשוון	30 <sup>th</sup> October ו' חשוון	31 <sup>st</sup> October ז' חשוון	1 <sup>st</sup> November ח' חשוון
Midot 2:2-3	Midot 2:4-5	Midot 2:6-3:1	Midot 3:2-3	Midot 3:4-5	Midot 3:6-7	Midot 3:8-4:1

