

JERUSALEM: The Eternal Capital of Israel & The Holy Temple for All Time
 Part #2 of The Jewish Connection to Jerusalem 2018
 with Rabbi Eliezer Brietowitz

Beginnings

Maimonides/Rambam, Hilchos Bais Habechira, Chapter 2

The Altar is to be constructed in a very precise location, which may never be changed, as it is said (II Chronicles 22:1): "This is the Altar for the burnt offerings of Israel." Isaac was prepared as a sacrifice on the Temple's future site, as it is said (Genesis 22:2): "Go to the land of Moriah," and in Chronicles (II 3:1), it is said: "Then, Solomon began to build the House of the Lord in Jerusalem, on Mt. Moriah, where the Lord appeared to David, his father, in the place that David had prepared, in the threshing floor of Ornan, the Jebusite."

It is universally accepted that the place on which David and Solomon built the Altar, the threshing floor of Ornan, is the location where Abraham built the Altar on which he prepared Isaac for sacrifice. Noah built an altar on that location when he left the ark. It was also the place of the Altar on which Cain and Abel brought sacrifices. Similarly, Adam, the first man, offered a sacrifice there and was created at that very spot, as our Sages said: "Man was created from the place where he would find atonement."

Talmud Bavli, Yoma 53b

After the Ark had been taken away, there was a stone from the days of the earlier prophets and it was called *Shesiya/Foundation*.... A Tanna taught: It was so called because from it the world was founded.

Genesis/Bereishis, Chapter 14

18. And Malki-tzedek, the king of Shalem (שלם) brought out bread and wine, and he was a priest to the Most High God.

19. And he blessed him, and he said, "Blessed be Abram to the Most High God, Who possesses heaven and earth.

20. And blessed be the Most High God, Who has delivered your adversaries into your hand," and he (Abraham) gave him a tithe from all.

Genesis/Bereishis, Chapter 22

14. And Abraham named that place *The Lord Will See* (יראה); about which it is said today, on the mountain *The Lord Will Be Seen*.

Midrash Rabba, Bereishis 56:10

Said the Holy One Blessed be He: If I call the city יראה as Abraham did, the righteous Malki-tzedek will complain. If I call the city שלם as Malki-tzedek did, the righteous Abraham will complain. I will therefore call it ירושלים (יראה + שלם).

The Holy Temple for All Time

Maimonides/Rambam, Hilchos Bais Habechira, Chapter 1

It is a positive commandment to construct a House for God, prepared for sacrifices to be offered within. We must celebrate there three times a year, as it states: "And you shall make Me a sanctuary." The sanctuary constructed by Moses is already described in the Torah. It was only temporary, as it states: "For at present, you have not come unto the resting place and the inheritance."

After [the Jews] entered The Land of Israel, they erected the Sanctuary in Gilgal during the fourteen years in which they conquered and divided the land. From there, they came to Shiloh, built a house of stone, and spread the curtains of the Sanctuary over it. It did not have a roof. The sanctuary of Shiloh stood for 369 years.

When Eli died, it was destroyed. Afterwards they came to Nov and built a sanctuary. When Samuel died, it was destroyed. And they came to Givon and built a sanctuary. From Givon, they came to the eternal structure in Jerusalem. The days the sanctuary stood in Nov and Givon were 57 years.

Once the Temple was built in Jerusalem, it became forbidden to build a sanctuary for God or to offer sacrifices in any other place. There is no Sanctuary for all generations except in Jerusalem and specifically, on Mt. Moriah, as it states: "And David declared: This is the House of the Lord God, and this is the altar for the burnt offerings of Israel." and it states furthermore "This is My resting place forever."

Source of Instruction for Israel

Deuteronomy/Devarim, Chapter 17

8. If a matter eludes you in judgment, between blood and blood, between judgment and judgment, or between lesion and lesion, words of dispute in your cities, then you shall rise and go up to the place the Lord, your God, chooses.

9. You shall come to the Levite priests and to the judges who will be in those days, and you shall inquire, and they will tell you the words of judgment.

10. You shall do according to the laws which they shall instruct you, from the place the Lord will choose, and you shall observe to do according to all they instruct you.

11. According to the law they instruct you and according to the judgment they say to you, you shall do; you shall not divert from the word they tell you, either right or left.

Maimonides/Rambam, Hilchos Mamrim, Chapter 1

The Supreme Court in Jerusalem is the essence of the Oral Law. Its members are the pillars of instruction from whom statutes and judgments issue forth for the entire Jewish people. Regarding them, the Torah expresses its confidence, as is written (Devarim 17:10), "You shall do according to the laws which they shall instruct you". This is a positive commandment. Whoever believes in Moses and in his Torah is obligated to perform all of his religious acts in accord with this court and to rely on them.

Gate of Prayer

Maimonides/Rambam, Hilchos Melachim, Chapter 10

In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. Then, in his days, the observance of all the statutes will return to their previous state. We will offer sacrifices, observe the Sabbatical and Jubilee years according to all their particulars as described by the Torah. Anyone who does not believe in him or does not await his coming, denies not only the statements of the other prophets, but those of the Torah and Moses, our teacher.

Genesis/Bereishis, Chapter 28

16. And Jacob/Yaakov awakened from his sleep, and he said, "Indeed, the Lord is in this place, and I did not know."

17. And he was frightened, and he said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

Kings I/Melachim I, Chapter 8

42. For he shall hear of Your great Name, and of Your mighty hand, and of Your outstretched arm, **and he will come and pray toward this house...**

44. If Your people go out to battle against their enemy, by whatever way You send them, **and they pray to the Lord toward the city that You have chosen...**

48. And they shall return to You with all their heart, and with all their soul, in the land of their enemies, who led them away captive, **and pray to You toward their land** which You gave to their fathers...

Talmud Bavli, Berachos 30a

If one is standing outside Eretz Yisrael, he should turn towards Eretz Israel, as it says, **"And pray to You toward their land."**

If he stands in Eretz Israel he should turn towards Jerusalem, as it says, **"And pray to the Lord toward the city that You have chosen."**

If he is standing in Jerusalem he should turn towards the Sanctuary, as it says, **"And he will come and pray toward this house."**

Consequently, if he is in the east he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place.

The Focus of Messianic Aspirations

Isaiah/Yeshayahu, Chapter 27

13. And it shall come to pass on that day that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come, and they shall bow before the Lord on the holy mountain in Jerusalem.

Zecharia, Chapter 8

3. So said the Lord: I will return to Zion, and I will dwell in the midst of Jerusalem; and Jerusalem shall be called the city of truth, and the mount of the Lord of Hosts [shall be called] the holy mountain.

4. So said the Lord of Hosts: Old men and women shall yet sit in the streets of Jerusalem, each man with his staff in his hand because of old age.

5. And the streets of the city shall be filled, with boys and girls playing in its streets.

6. So said the Lord of Hosts: As it will be wonderful in the eyes of the remnant of this people in those days, it will also be wonderful in My eyes, says the Lord of Hosts.

7. So said the Lord of Hosts: Behold I will save My people from the land of the east and from the land of the west.

8. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I shall be their God, in truth and in righteousness.

Zecharia, Chapter 8

20. So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come.

21. And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go."

22. And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord.

23. So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall take hold of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."

Isaiah/Yeshayahu, Chapter 2

1. The word that Yeshayahu, son of Amotz, prophesied concerning Judah and Jerusalem.

2. And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it.

3. And many peoples shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.

4. And he shall judge between the nations and reprove many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore.

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