

THE LIGHT OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series I Lecture #2

THE HIDDEN TREASURES OF THE SANCTUARY

The hidden location of the "Mishkan" (Tabernacle) and the "kailim" (vessels) of the "Bais HaMikdash" (Holy Temple of Jerusalem)

I. The Mishkan (Tabernacle)

A.

כיון שנכנסו לארץ העמידו המשכן בגלגל ארבע עשרה שנה שכבשו ושחלקו. ומשם באו לשילה ובנו שם בית של אבנים ופירשו יריעות המשכן עליו ולא היתה שם תקרה. ושם"ט שנה עמד משכן בשילה. וכשמת עלי חרב ובאו לגבעון ובנו שם מקדש ומגבעון באו לבית עולמים. וימי נוב וגבעון שבע וחמשים שנה. רמב"ם יד החזקה הלכות בית הבחירה א:ב

As soon as they entered the land they erected the "Mishkan" (Tabernacle) in Gilgal for the period of fourteen years in which they conquered and divided the land. From there they came to Shilo, and they built there a house of stone and spread the curtains of the "Mishkan" over it and there was no roof there. For a period of three hundred and sixty nine years the "Mishkan" stood at Shilo. When Eli died it became desolate (ceased to function) and they came to [Nov and] Givon and they built there a Sanctuary. From Givon they came to the Eternal House (Bais HaMikdash). The period of Nov and Givon lasted fifty seven years. **Rambam, Yad Hachazaka, Hilchos Bais HaBechira 1:2**

B.

ויעלו את ארון ד' ואת אהל מועד ואת כל כלי הקדש אשר באהל ויעלו אתם הכהנים והלויים ... ויבאו הכהנים את ארון ברית ד' אל מקומו אל דביר הבית אל הקדש הקדשים אל תחת כנפי הכרובים ... אין בארון רק שני לוחות האבנים אשר הנח שם משה בחרב אשר כרת ד' עם בני ישראל בצאתם מארץ מצרים. סלכים א' ח:ד, ו, ט

And they brought up the Ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, those did the priests and the Levites bring up ... And the priests brought in the Ark of the Covenant of the L-rd unto his place, into the inner sanctuary of the house, to the most holy place, under the wings of the Cherubim ... There was nothing in the Ark save the two tablets of stone which Moses put there at Horeb, when the L-rd made a covenant with the children of Israel, when they came out of the land of Egypt. **Kings I 8:4, 6, 9**

C

משנבנה בית ראשון נגנז אוהל מועד ונגנז עמו קרסיו קרשיו ובריחיו ועמודיו ואדניו ואעפ"כ שלא היו משתמשים אלא בשלחן שעשה משה ומנורה שעשה משה לא היתה צריכה שמן המשחה שקדושה ראשונה קדשה לשעתה וקדשה לעתיד לבא. תוספתא סוטה יג:א

When the "Bais HaMikdash" (Holy Temple) was built, the "Mishkan" (Tabernacle of the congregation) was hidden together with its hooks, boards, bars, columns and sockets. Even so, (that the mishkan was put away) they only used the table that Moshe made and the Menorah that Moshe made [and not the tables and Menorahs that Shlomo built]. They did not need the special anointing oil (to rededicate the table and Menorah) because the original sanctification was valid at its time and for ever. **Tosephta Sota 13:1**

D.

היכא אמר רב חסדא אמר אבימי תחת מחילות ההיכל. סוטה ט.

Where is [the Mishkan hidden]? Rav Chisda said in the name of Abimi: [It is] under the catacombs of the Sanctuary. **Sotah 9a**

E.

עצי שיטים עומדים (שמות כו:טו) שמא תאמר אבד סיברם ובטל סיכויין ת"ל עצי שיטים עומדים שעומדים לעולם ולעולמי עולמים. סוכה מה:

"Accacia wood standing up" (Exodus 26:15) Lest you may say "Their hope is lost, their expectation is frustrated" (that the boards will never reappear), Scripture expressly states: "Accacia wood standing up" implying that they will stand for ever to all eternity.

Sukkah 45b

II. The Ark of the Covenant (ארון קודש)

A.

משנגז (ארון) נגנז עמו צנצנת המן וצלוחית של שמן המשחה ומקלו של אהרן שקדיה פרחיה וארגו שהשיבו פלשתים דורון לאלקי ישראל כלם היו בבית (קדש הקדשים ומשנגז ארון נגנז עמו דבריה ומי גנזו) יאשיה המלך (גנזו) מה ראה כיון שראה שכתוב בתורה יולך ד' אותך ואת מלכך וגו' פקד ללויים וגנזוהו שנאמר ויאמר ללויים המבינים לכל ישראל אין לכם משא בכתף אמר להם גנזו אותו שלא יעלה לבבל כשאר כל הכלים (שתחזירוהו למקומן) שנאמר עתה עבדו את ד' אלקיכם ואת עמו ישראל מיד גנזו ר"א אומר ארון גלה לבבל שנאמר לא יותר דבר אמר ד' ואין (דבר) אלא דברות שבו רש"א הרי הוא אומר לתשובת השנה שלח המלך נבוכדנצר ויביאהו בבלה עם כלי חמדת בית ד' זהו ארון ר' יהודה בן לקיש אומר ארון במקומו נגנז שנאמר ויארכו הבדים ויראו וגו' ויהיו שם עד היום הזה. תוספתא סוטה פרק יג:ב

When the Ark was hidden, there was hidden with it the bottle containing the Manna, and the jug containing the anointing oil, the staff of Aaron, with its almonds and blossoms, and the chest which the Philistines had sent as a gift to the G-d of Israel, as it is said: "And put the jewels of gold which you return to Him for a guilt-offering in a coffer by the side thereof and send it away that it may go." (Samuel I 6:8) Who hid it? - Josiah hid it. What was his reason for hiding it? - He saw the Scriptural passage: "The L-rd will bring thee and thy King whom thou shalt set over thee." (Deuteronomy 28:36), therefore he hid it, as it is said: "And he said to the Levites, that taught all Israel, that were holy unto the L-rd: Put the holy Ark into the house which Solomon, the son of David, King of

Israel did build. There shall no more be a burden upon your shoulders now. Serve now the L-rd your G-d and His people Israel." (Chronicles II 35:3) Rabbi Eliezer said: "The Ark went into exile to Babylonia, as it was: Nothing (no word) shall be left, saith the L-rd." (Isaiah 39:6) i.e. the Ten Commandments contained therein. Rabbi Shimon said: The Ark went into exile to Babylonia, as it was said: "In the following year King Nebuchadnezzar sent and had him brought to Babel together with the precious vessels of the house of the Lord." (Chronicles II 34:10) Rabbi Yehudah ben Lakish said: the Ark was hidden in its place as it was said: "And the staves were so long that the ends of the staves were seen from the holy place, even before the Sanctuary; but they could not be seen without; and there they are unto this day." (Kings I 8:8) **Tosephta Sota 13:2**

B.

אמר רב נחמן תנא וחכמים אומרים ארון בלשכת דיר העצים היה גנוז אמר רב נחמן בר יצחק אף אנן נמי תנינא מעשה בכהן אחד שהיה מתעסק וראה רצפה משונה מחברותיה ובא והודיע את חבירו שלא הספיק לגמור את הדבר עד שיצתה נשמתו וידעו ביחוד ששם ארון גנוז מאי הוה עביד אמר רבי חלבו מתעסק בקרדומו היה תנא דבי רבי ישמעאל שני כהנים בעלי מומין היו מתליעין בעצים ונשמטה קרדומו של אחד מהם ונפלה שם ויצתה אש ואכלתו. יומא נד:א

Rabbi Nachman said: It was taught that the Ark was hidden away in the Chamber of the wood-shed. Rabbi Nachman ben Isaac said: Thus were we also taught (Shekalim 6:2): It happened to a certain priest who was whiling away his time that he saw a block of pavement that was different from the others. He came and informed his fellow, but before he could complete his account, his soul departed. Thus they knew definitely that the Ark was hidden there. What had he been doing? Rabbi Chelbo said: He was playing with his axe. The School of Rabbi Yishmael taught: Two priests, afflicted with a a blemish, were sorting the woods when the axe of one of them slipped from his hand and fell on that place, whereupon a flame burst forth and consumed him. **Yoma 54a**

C. It was also in the writing that the prophet, in obedience to a revelation, gave orders that the tent and the Ark should accompany him, and that he went away to the mountain where Moses went up and beheld G-d's inheritance. And Jeremiah came and found a cave-dwelling, and he took the tent and the ark and the incense altar into it, and he blocked up the door. And some of those who followed him came up to mark the road, and they could not find it. But when Jeremiah found it out, he blamed them and said, "The place shall be unknown until G-d gathers the congregation of his people together and shows his mercy. Then the L-rd will show where they are, and the glory of the L-rd will appear, as they were shown in the days of Moses, and when Solomon asked that the place might be made very sacred." **Maccabees II 2:4-8**

D.

אלו הם כלים המקדושים והגנוזים כשחרב בית המקדש: המשכן ופרכת מנורת הקדש וארון העדות, ציץ הזהב נזר הקדש לאהרן הכהן, חשן המשפט וחצוצרות כסף, הכרובים ומזבח העולה והפרכת לאוהל מועד, המזלגות והקשוות השלחן ומסך השער, מזבח הנחושת והבגדים הקדושים שהיה מלובש הצהן הגדול ביום הכפורים, פעמונים ורמונים שהיו על שולי המעיל, וכלי הקדש שעשה משה בהר סיני במצות הקב"ה, המטה וצנצנת המן.

אלו כלי הקדש וכלי בית המקדש שהיו בירושלם ובכל מקום כתבום שימור הלוי וחבריו על לוח נחושת וכל כלי קדש הקדשים שעשה שלמה בן דוד, ובמקום שימור היה עמו חזקיה צדקיה חגי הנביא וזכריה בן ברכיה בן עדוא הנביא.

אלו הכלים לקחה הארץ: הבריחים והיתדות, הקרשים והטבעות ועמודי החצר. אלו הכלים מזרקי כסף מאה ועשרים רבוא, מזרקי זהב חמשת רבוא ושל זהב טוב ששים רבוא, ושל כסף טוב ק"כ רבוא. וחמשה אלו כתבו המשניות בבבל ושאר נביאים שהיו עמהם ועזרא הכהן הסופר.

... ולא עוד אלא שנשבעו שבועה גדולה אלו לאלו שלא יגלו הכלים עד שיקום דוד בן דוד וימסרו בידו כלי כסף וכלי זהב שהטמינו בשעה שיתקבצו גלויותיהם של ישראל מארבע רוחות העולם ויעלה לגדולה ומעלה מעלה על א"י . . .

These are the holy vessels that were hidden when the Temple was destroyed: The Tabernacle (Mishkan), the veil, the holy Menorah, the Ark of the Testimony (containing the Luchos), the forehead plate of gold - the holy crown of Aaron the priest, the breast plate of justice and the trumpets of silver, the Cheruvim, the altar of the burnt offering, the veil of the Tent of Appointment, the forks and bowls, the table and the partition of the entrance, the copper altar, the holy raiments that the High Priest would wear on Yom Kippur, the bells and pomegranates that were on the hem of the robe, and the holy vessels that Moshe made at Mount Sinai according to the commandment of Hashem, the staff and jug of Manna. These are the holy vessels and vessels of the Temple that were in Jerusalem and every other holy place. They were written by Shimur the Levi and his colleagues on a copper tablet [together] with the vessels of the Holy of Holies which were made by Solomon the son of David. And together with Shimur were Chizkiah, Tzidkiah, Chagai the prophet, and Zecharia ben Berechiah ben Ido the prophet.

These vessels were taken (swallowed?) by the ground: the bars, the stakes, the boards, the rings, the pillars of the courtyard. These are the vessels: 1,200,000 silver bowls, 50,000 gold bowls. Of "good" gold: 600,000. Of good silver: 1,200,000. And these five wrote these Mishnas in Babylon together with the other prophets that were with them and Ezra the priest and scribe.

... And not only that, but they (the Jewish People) swore an oath one to another that they would not reveal the vessels until David (the Moshiach) the son of David would arise and they would transfer to his control the silver and gold vessels, that they hid, at the time the exiled of the Jewish People will be gathered from the four corners of the world and will rise to great heights on the land of Israel . . . **Midrash Meseches Kailim 1,2,3,12**

III. The Vessels of the First Temple (Bayis Rishon)

A.

בשנת שלוש למלכות יהויקים מלך יהודה בא נבוכדנאצר מלך בבל ירושלם ויצר עליה. ויתן ד' בידו את יהויקים מלך יהודה ומקצת כלי בית האלקים ויביאם ארץ שנער בית אלהיו ואת הכלים הביא בית אוצר אלהיו. ויאמר המלך לאשפנז רב סריסיו להביא מבני ישראל ומזרע המלוכה ומן הפרתמים. ילדים אשר אין בהם כל מאום וטובי מראה ומשכלים בכל חכמה וידעי דעת ומביני מדע ואשר כח בהם לעמד בהיכל המלך וללמד ספר ולשון כשדים. דניאל א:א-ד

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of G-d: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the chief of his courtiers, that he should bring certain of the children of Israel, and of the king's seed, and of the nobles; Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Daniel 1:1-4

B.

ולתשובת השנה שלח המלך נבוכדנצר ויבאהו בבלה עם כלי חמדת בית ד' וימלך את צדקיהו אחיו על יהודה וירושלם. ד"ה ב' לו:י

And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. **Chronicles II 36:10**

C.

ויעל עליהם את מלך כשדיים ויהרג בחוריהם בחרב בבית מקדשם ולא חמל על בחור ובתולה זקן וישש הכל נתן בידו. וכל כלי בית האלקים הגדלים והקטנים ואצרות בית ד' ואצרות המלך ושריו הכל הביא בבל. דברי הימים ב'-לו:יז-יח

Therefore he brought upon them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary and had no compassion upon young man or maiden, old man, or aged: he gave them all into his hand. And all the vessels of the house of Hashem, great and small and the treasures of the house of Hashem, and the treasures of the king, and of his princes; all these he brought to Babylon. **Chronicles II 36:17-18**

D.

בלשאצר אמר בטעם חמרא להיתיה למאני דהבא וכספה די הנפק נבוכדנצר אבוהי מן היכלא די בירושלם וישתון בהון מלכא ורברבנוהי שגלתה ולחנתה. דניאל ה:ב

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; and the king, and his princes, his wives, and his concubines, might drink therein. **Daniel 5:2**

E.

והמלך כורש הוציא את כלי בית ד' אשר הוציא נבוכדנצר מירושלם ויתנם בבית אלהיו... כל כלים לזהב ולכסף חמשת אלפים וארבע מאות הכל העלה ששבצר עם העלות הגולה מבבל לירושלם. עזרא א:ז,יא

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods...All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. **Ezra 1:7,11**

F.

ת"ר אבוב היה במקדש חלק היה דק היה של קנה היה מימות משה היה ... מכתשת של נחושת היתה ומימות משה היתה והיתה מפטמת הקטורת. ערכין י:

The Rabbis taught: There was a smooth, thin, reed flute in the Temple that dated from the days of Moshe ... There was a copper mortar that dated from the days of Moshe. It was used to pound the incense. **Arachin 10b**

IV. The Missing Vessels of the Second Temple (Bayis Shaini)

A.

דברים עשויין וגנוזין אלו הן אהל מועד וכלים שבו וארון ושברי לוחות וצנצנת של מן והמטה צלוחית של שמן המשחה ומקלו של אהרן שקדיה ופרחיה ובגדי כהונה ובגדי כהן משיח אבל מכתשת של בית אבטינס שלחן ומנורה ופרוכת וציץ עדיין מונחים ברומי. אבות ד'רבי נתן מא:יב

The following is a list of the items that were hidden: The Tabernacle with its vessels, the Ark and the broken tablets, the jug of manna, the staff, the jar of the anointing oil, the stick of Aaron, its almonds and blossoms, and the raiments of the priests and the anointed High Priest, but the mortar of the house of Avtinus, the table and the Menorah and the curtain and the forehead plate, are still laying in Rome. **Avos D'Rabbi Noson 41:12**

B.

אמר רבי אלעזר ב"ר יוסי אני ראיתיה ברומי (הציץ והפרוכת). סוכה ה., יומא נו.

Rabbi Elazar bar Rabbi Yosi said: I saw them (the head plate and curtain) in Rome.

Sukkah 5a, Yoma 57a

C. And what is our chief favor of all, we have given you leave to gather up that tribute which is paid to G-d, with such other gifts that are dedicated to him; nor have we called those that carried these donations to account, nor prohibited them; till at length you became richer than we ourselves, even when you were our enemies. **Josephus, The Wars of the Jews VI 6:2**

D. But now at this time it was that one of the priests, the son of Thebuthus, whose name was Jesus, upon his having security given him, by the oath of Caesar, that he should be preserved, upon condition that he should deliver to him certain of the precious things that had been repositied in the Temple, came out of it, and delivered him from the wall of the Holy House two candlesticks like to those that lay in the Holy House, with tables, and cisterns, and vials, all made of solid gold, and very heavy. He also delivered to him the veils and the garments, with the precious stones, and a great number of other precious vessels that belonged to their sacred worship. The treasurer of the Temple also, whose name was Phineas, was seized on, and showed Titus the coats and girdles of the priests, with a great quantity of purple and scarlet, which were there repositied for the uses of the veil, as also a great deal of cinnamon and cassia, with a large quantity of other sweet spices, which used to be mixed together, and offered as incense to G-d every day. A great many other treasures were also delivered to him, with sacred ornaments of the Temple not a few; which things thus delivered to Titus, obtained of him for this man the same pardon that he had allowed to such as deserted of their own accord. **Josephus, The Wars of the Jews VI 8:3**

E. And for the other spoils, they were carried in great plenty. But for those that were taken in the Temple of Jerusalem, they made the greatest figure of them all; that is, the golden table, of the weight of many talents; the candlestick also, that was made of gold, though its construction were now changed from that which we made use of: for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had everyone a socket made of brass for a lamp at the tops of them. These lamps were number seven and represented the dignity of the number seven among the Jews; and the last of all the spoils was carried the Law of the Jews. **Josephus, The Wars of the Jews VII 5:5**