

Pastor Paul Bawden
Grace Evangelical Church
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"When The Glory Returns"
Ezekiel 40-48; 33:7-9

When I was a boy, I used to enjoy the book about Tootle. Tootle was a baby engine, according to the story, who was attending train school. He hoped there to eventually grow up to be the Flyer on the New York/Chicago route. His school work involved such tasks as learning to stop at the red flags, and pulling dining cars without spilling soup. Most importantly, he must stay on the tracks no matter what. One day Tootle leaped off the rails to race a horse. He discovered that he enjoyed chasing butterflies in the pasture and picking buttercups, even though he had been instructed that he must stay on the tracks. Eventually his instructors and the towns people come up with a way to make Tootle stay on the rails no matter what.

Obviously a fictitious or make-believe story. And there are many more fictitious stories and rhymes such as Humpty Dumpty sat on the wall, and Hi Diddle Diddle, the Cat and the Fiddle, the Cow Jumped Over the Moon.

Hollywood also provides the public a lot of fiction or make believe in many of its movies. Television does the same.

What happens with such conditioning is that when we come to the Bible, the popular idea is that the Bible is fiction as well. Yes, it's a nice story with some learning, but it really doesn't carry much weight in the public arena. In fact, I was reading about the Reality Church this week which says that God of the Bible is fiction, so the Bible is not believable as well.

Thusly, if the Bible is fiction, the creation account is myth. Moses didn't really cross the Red Sea on dry ground, and Jonah is just a whale of a story. Some even try to say that Jesus Christ was not a real person. Others try to say that the historical accuracy of an event is not what's important, the kernel of truth that may be in the story is what is important.

When we come to the Bible, however, and take it as it is, we discover that it is actually historically accurate and it gives us clear reliable information regarding what has happened in the past and in the present.

Since it has given us such reliability regarding the past and the present, we know that it can be counted on when it speaks about the future as well.

That's what we find as we have been exploring the Book Of Ezekiel since the last part of April. The biblical God in His sovereign and loving way used the young priest Ezekiel (whose name means God strengthens - & he certainly needed God's strength) to speak to His people, Israel, who had been taken captive by the Babylonian, Nebuchadnezzar, and were carted off to Babylon to live near the River Chebar around 597 B.C.

Some 5 years later, the LORD in His glory appeared to Ezekiel in Babylon by the River Chebar, and commissioned him to speak a message of judgment and repentance to those in captivity who had rebelled against the Lord and had become involved in idolatry, breaking the first commandment, which led to the breaking of all the other commandments (which was the reason they were in Babylonian captivity). His message was also for those yet living in Jerusalem who would be brought captive to Babylon later around 586 B.C.

God gave Ezekiel six visions in his book:

- (1) Of Himself – His glory (1:4-28).
- (2) A scroll (2:9-3:3).
- (3) The plain (3:22-23).
- (4) Of Jerusalem.
 - **Wickedness in the Temple (8:1-18).
 - **Inhabitants of the city killed (9:1-11).
 - **Burning of the city (10:1-22).
 - **Wicked princes and the departure of the glory of God (11:1-25).
- (5) Dry bones (37:1-10).
- (6) New Temple, new worship, and restored land (40:1-48:35).

God also gave ten different signs to Israel through Ezekiel.

- (1) Brick – teaching Israel's seige and fall (4:1-3).

- (2) Ezekiel's posture – How long the exile would be (4:4-8).
- (3) Bread – Their deprivations in captivity (4:9-17).
- (4) Shaving – People of Jerusalem captured (5:1-17).
- (5) Packing Ezekiel's belongings – Exile to another country (12:1-16).
- (6) Trembling – Judgment would be harsh (12:17-20).
- (7) A sharpened sword – Judgment come soon (21:1-32).
- (8) Smelting furnace – God's judgment & purification (22:1-31).
- (9) Ezekiel's wife passed away – Their blessings forfeited (24:15-27).
- (10) Two sticks – Reunion of Judah and Israel (37:15-28).

All these visions and signs are packed into the Book of Ezekiel as he ministered to his people in captivity.

When we come to the last section of Ezekiel today (chapters 40-48), the section can be approached this way.

I. Time – (Ezekiel 40:1a) April 10, 572 B.C.

We discover that some 12-14 years have passed since there had been any word from the LORD.

Ezekiel 40:1 tells us that it was 14 years after the city of Jerusalem had been taken captive and all the exiles had come to Babylon. That took place in 586 B.C, the last deportation by Nebuchadnezzar.

So the time this word of the Lord came to Ezekiel in chapters 40-48 would be about 572 B. C. The text also tells us that it was at the beginning of the year, which would be April on the tenth of the month = April 10, 572 B.C.

This would be just before Israel would be preparing for Passover. We are not sure if they commemorated Passover at this time, but in the light of what God gave to Ezekiel in these chapters, the people may have been thinking about that feast.

Ezekiel, then, hadn't heard from the Lord since the vision of dry bones coming to life, picturing Israel's physical return to her land, and the spiritual awakening that would take place at the return of Christ to earth at the end of the tribulation time.

Ezekiel hadn't heard from the Lord since he prophesied about Russia, and the Arab nations such as Iran, Turkey, and other Arab nations uniting to attack Israel. God intervened and defeated the nations who attacked Israel by an earthquake. It will take 7 months to bury the dead (Ezekiel 39:12), and 7 years to burn all the weapons from the battle that took place.

Ezekiel was probably around 50 years of age at this time when God came to him in chapter 40 of our text. He had lived about half of his life in Babylonian Captivity.

In Ezekiel 29:17-30:19 we find that Ezekiel received more information about Babylon in the 27th year. This tells us that Ezekiel put this prophecy in Ezekiel 40-48 at the last of the book to provide hope for God's people in captivity.

II. Transport (Ezekiel 40:1b-4).

God's hand came upon Ezekiel in 572 B. C. and Ezekiel, through a vision of the Lord, was transported to the land of Israel.

This is the second time that God transported Ezekiel to Jerusalem.

In Ezekiel 8:1-3, God transported Ezekiel to Jerusalem so he could relate to those in Babylonian Captivity the awful idolatry and immorality that was present there, giving them insight into why God would judge the city so severely. Then God showed Ezekiel HIS GLORY departing from the temple and city of Jerusalem.

Now the vision that God gave Ezekiel in chapters 40-48 was entirely different from the vision God gave Ezekiel in Chapters 8 and following. There it was a people who had rebelled against God and were involved in gross idolatry and immorality. God's judgment would come because of their wickedness.

Now in the rest of the book of Ezekiel, Ezekiel would be shown what God would eventually do for the nation of Israel. This was a message of restoration and hope for the people. The Messiah would come and live among His

people. The glory that once had departed from the temple, and the nation of Israel, would return to the new temple that would be built.

Ezekiel was taken to a very high mountain in Israel (Ezekiel 40:2), probably Mt. Scopus on the north end of the Mt. Olivet ridge, which rises higher than the temple mount. To the south he saw a structure like a city.

Who was this person that came to Ezekiel in this vision?

He was a man whose appearance was like the appearance of bronze who had a measuring material – a line of flax for longer measurements, and a measuring rod for shorter measurements.

This person must have been the angel of the LORD. In Ezekiel 44:2, this individual is called the LORD, when it says, "The LORD said to me."

This, then, seems to be the pre-incarnate Christ that appeared to Ezekiel and showed him this incredible structure to the south of where they were standing.

How amazing is that. The ONE who showed Ezekiel this structure, was the very one who would come and die for the sins of the world, rise again bodily, and eventually come and restore Israel to her land and be part of this amazing temple that Ezekiel was about to see.

Note the words of the LORD to Ezekiel, "Son of man, see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show it to you. Declare to the house of Israel all that you see."

What did Ezekiel see? A fabulous temple.

III. Temple (Ezekiel 40:5-46).

The LORD showed Ezekiel an incredible temple. What a privilege for Ezekiel, who was a priest, but probably never got to serve full time in that capacity. Now he is shown what God is going to do for the nation of Israel as HE will restore the worship house of Israel to the nation.

Ezekiel gives 318 precise measurements of the temple using some 37 unique words that are architectural terms, such as "door-posts," "windows," etc. In so doing he described the following:

1. The outer court and its three gates (40:5-27).
2. The inner court and its three gates (40:28-47).
3. The temple itself (40:48-41:26).
4. The chambers in the inner court (40:1-20).
5. The glory of the LORD returning (43:1-12).

Ezekiel saw the glory of the LORD leave the city in Ezekiel 11:22-25 through the eastern gate. The glory of God did not return at the rebuilding of the temple under Zerubbabel, or when Herod remolded it later. But now Ezekiel sees the glory of the LORD return to this new temple through the eastern gate long before it would happen in the future. **As Ezekiel recorded in Ezekiel 43:3, the glory was like what he saw by the river Chebar when the LORD showed up (Ezekiel 1). Ezekiel fell to the ground in worship (43:3). God's glory is amazing.**

6. The altar of burning (43:13-27).
7. The service in the new temple (44:1-46:24).

**Those who minister (44:1-31).

Taken by the north gate to the front of the temple, Ezekiel saw the glory of the LORD filling the temple. He fell on his face in worship again (44:4). What an experience for this man who had been in captivity about 25 years, who had seen the glory of the LORD depart from the temple that was existing in his day.

**The support for those who minister (45:1-17).

**The different feasts and offerings that would be kept and offered (45:18-46:24).

**Water flows from under the threshold of the house toward the east. It began as a trickle and became a deep river, that could not be forded. Trees grew up along its banks and it sweeten the waters of the Dead Sea so fish can live there and fishing will take place (47:1-12). Some marshes will be left unsweetened.

The temple was 100 cubits by 100 cubits or about 170 feet square (Ezekiel 41:13-15).

The exterior of the walls around the temple were also measured starting at the eastern gate. The walls measured 500 reeds on each side which would be 875 feet square. However, I understand that the word for reeds in the Hebrew language can be translated "rods." That would result in the walls being something like 5000 feet square, which makes the walls around the temple almost a mile square, telling us that this structure is physically complete.

That being the case this temple would be much larger than where the temple mount is today.

What's of interest here, as well, is that Zechariah 14 tells us that when the LORD returns and steps on the Mount of Olives the Mount will be split from east to the west providing a valley for survivors to flee.

With the topography changing at Christ's return at the end of the tribulation time, this new temple may fit right in with the changes that take place.

This is truly a phenomenal structure that Ezekiel is shown by the LORD.

It has some unique features to it.

1. No wall of partition to exclude Gentiles (compare Ephesians 2:14) The Gentiles were previously welcome in the Outer Courts, but excluded from the inner courts on pain of death.
2. No Court of Women (compare Galatians 3:28 (Outer Court and Inner Court only))
3. No Laver (see Ezekiel 36:24-27, John 15:3)
4. No Table of Shewbread (see Micah 5:4, John 6:35)
5. No Lampstand or Menorah (see Isaiah 49:6, John 8:12)
6. No Golden Altar of Incense (Zechariah 8:20-23, John 14:6)
7. No Veil (Isaiah 25:6-8, Matthew 27:51)
8. No Ark of the Covenant (Jeremiah 3:16, John 10:30-33)
9. Major Changes to the Altar: The sacrificial Altar will be approached by a ramp from the East. Previous altars were all approached from the South. Now there will be stairs to the altar, not a ramp as previously. The top of the altar is now described by the Hebrew word "ariel" [Isaiah 29:1] meaning "hearth of God" or "lion of God." [Rev. 5:5].
10. In addition to the physical differences in Ezekiel's Temple a number of changes are made in the annual cycle of Jewish feasts.
11. As mentioned above, from this temple issues a great stream of fresh water which flows eastward. Ezekiel describes this river which flows eastward. Zechariah adds that this river divides into two branches and flows westward into the Mediterranean Sea and also eastward into the Northern end of the Dead Sea, freshening all the land South of Jericho (Zechariah 14:8; cf. Joel 3:18). This would mean that this temple would be on or near the present Temple Mount in Jerusalem. If this is so, then the city of Jerusalem will evidently be rebuilt to the South since the temple holy district is specified in Ezekiel 48 as North of the rebuilt city of Jerusalem.

As we have seen, this temple that the LORD showed Ezekiel is truly unique. It is obvious it is not Solomon's temple remade, or Zerubbabel's temple remade, or this temple remolded by Herod. Neither is it the temple that will be rebuilt during the tribulation time on earth.

This has to be the millennial temple that will exist during the 1000 year reign of Christ yet to come on earth. He is the ONE who will come in glory in Zechariah 14, in Matthew 24, in Revelation 19, to put down all rule and rebellion against Himself. Then HE will establish His 1000 year reign on earth as Revelation 20 teaches (cf. Ezekiel 43:7).

Christ will rule the world from Jerusalem in this temple. Yes, there are sacrifices that will take place, but much of the normal furniture in the temple will not be there. I would suggest that is because Christ is present. He has fulfilled all of those. But what about the sacrifices? One writer makes this comment.

According to many Christian Bible scholars, the Fourth Temple (Ezekiel 40-45) will be "memorial" - a teaching center apparently to instruct men about the holiness of God and proper worship during the coming kingdom of Jesus on the earth. As sinful men and women continue to be born into the world in the millennium, the temple is supposed to remind everyone of the substitutionary death of Jesus on the cross, as the "Lamb of God," some two thousand years earlier.

But along with seeing the millennial temple, the restoration of Israel's place of worship of the LORD, Ezekiel is also given a vision about the complete restoration of Israel to the land God promised to them through Abraham in Genesis 15:18.

IV. The land (Ezekiel 47:1-48:35).

1. The new river flowing in the new land (Ezekiel 47:1-12).
2. The new boundaries of the land (Ezekiel 47:13-23).
3. The division of the land (Ezekiel 48:1-35).

****Seven tribes will be given portions of land North of the Temple area (48:1-7).**

Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah.

****The sacred portion of the land (48:8-22).**

For the sanctuary, the priests' portion, the Levites' portion, the city, Jerusalem – Zechariah 14:8 - (which is about a 1 ½ miles square) and the princes' portion.

****Five tribes will be given land south of the sacred area (48:23-29).**

Benjamin, Simeon, Issachar, Zebulun, and Gad.

****There are three gates on each side of the city, and each will be named after a different tribe.**

There are a few similarities here with the New Jerusalem in Revelation 21, but this is not the New Jerusalem, for in the New Jerusalem there is no temple recorded in Revelation.

But notice how Ezekiel ends his book.

"The name of the city from that day shall be, 'The LORD is there' (Ezekiel 48:35).

Jehovah Shamma – The LORD is there (cf. Ezekiel 43:7).

Giving Ezekiel this fantastic vision of the millennial temple, God was telling Ezekiel that He would come and dwell among His people. He would be to them, Jehovah Shamma. His dwelling among His people would mean that He would have direct fellowship with His people and His people with HIM. This would be the fulfillment of the NEW COVENANT of Ezekiel 36:25-27 and Jeremiah 31:31-34.

Ezekiel began his book with God revealing Himself in His glory to Him to be his messenger, his watchman over Israel. Ezekiel saw the glory of God depart from the temple and the city via the eastern gate that was present in Jerusalem during his time in captivity. Now as Ezekiel is shown the future temple for Israel and the LORD's GLORY returning through the eastern gate to the New Future Temple, Ezekiel knows for certain that the LORD, the self-existent ONE, the covenant Keeper, the Redeemer of Israel is the God who is always there. He is the God who never leaves nor forsakes His own.

What is given to us by the priest, watchman, and prophet Ezekiel is yet future beyond our day.

What, then, is the teaching here for us today?

V. Teaching.

1. Christ is our temple today.

He took upon Himself flesh and tented, tabernacled among us (John 1:14). Through His death burial and bodily resurrection, He fulfilled the entire Old Testament worship system, and has provided us forgiveness of sins and eternal life through faith in Him. Through faith in Christ we have direct access through Him to our Heavenly Father. In turn, our Lord has fellowship with us.

Hebrews 10:19ff tells that we as believers in Christ have confidence to enter the holy place (God's presence) by the blood of Jesus by the new and living way which He inaugurated for us through the veil, that is His flesh."

2. Believers in Christ become Christ's temple.

Christ in you the hope of glory (Colossians 1:17).

Believers are a temple of the Holy Spirit (I Corinthians 6:19-20).

Believers in Christ become where God lives. In fact the church of Jesus Christ is growing together, locally, and universally to be God's living temple based upon eternal foundation, Jesus Christ (Ephesians 2:21).

3. The Lord is seeking worshippers (John 4:23-24).

He created us to be worshippers of Him in our minds, emotions and wills. In the fall in the Garden, Adam and Eve lost that privilege. God restored that privilege through the sacrifice of the animals, and then gave that wonderful promise of the coming Redeemer. Eventually God gave the tabernacle to Israel through Moses. He was telling Israel that He wanted their worship. Then Solomon's Temple was built – God wanted their worship. That temple was restored under Zerubbabel – God wanted their worship. Herod molded that. There will be a temple during the tribulation time, which will be desecrated by the Anti Christ. A new temple will be built in the millennial reign of Christ – God desires Israel's worship.

Down through history, God has been showing Israel and the world that He desires the worship of people.

Now that Christ has come, He is seeking to save that which is lost. That's why the Lord told the woman at the well that God was seeking worshippers, and that worship would be through Him in spirit and in truth.

What's our response?

We can only respond in worship of our Lord! Giving our Lord the worth that He deserves for giving His very life for us that we might have through faith in Him eternal life and hope.

What did Ezekiel do when he saw the glory of the Lord returning to the temple? Ezekiel 43:3 tells us that Ezekiel fell on his face. He worshipped, giving God His worth. Ezekiel 44:4 tells us the same. He worshipped!

We worship the Lord here today collectively. I trust you do that in your individual life and family life. We worship the Lord as we serve Him, for whatever we do, whether we eat or drink, we can do all to the glory of God. So worship is a life-style. It may be in private meditation. It may be serving as an individual, or at work, or serving members of one's family, here in the church, even in recreation, the believer can do all to the glory of God.

That is the essence of knowing Jesus Christ and being His temple.

4. The LORD is a God of holiness (Ezekiel 43:7; 44:23; I Peter 1:1-16).

In Ezekiel 43:7 & 44:23, God told Ezekiel that His holy name would be defiled no more. They would know exactly what His holiness was all about. That's why Peter quoting from Leviticus 11:44; 19:2; 20:7, that God is holy. He is transcendent moral purity. Since God is holy, His temple will be holy.

What is our response to God's holiness?

God sets us apart to Himself through faith in Christ – He sanctifies us. We are God's possession. The challenge for us as sanctified people is to live that way, to live holy lives in thought, attitude, word, and deed. As we obey the indwelling Holy Spirit, God gives us the power to say "no" to sin and "yes" to righteousness. We need to continually use the armor of God. We will be tempted, but we don't have to yield to temptation.

5. The LORD is a God of order and design (Ezekiel 40-48; I Corinthians 14:40).

The intricate details given of the temple and the courtyard, along with the division of the new land that restored Israel will receive, certainly tell us that the biblical God is a God of order and design. As mentioned Ezekiel gives 318 precise measurements of the temple using some 37 unique words that are architectural terms, such as "door-posts," "windows," etc.

Paul in I Corinthians 14:40 also knew that as he penned at the section on the use of spiritual gifts that God does all things properly or decently and in an orderly manner.

We only have to look at God's creation to know He is the Designer and the God of Order.

What's our response?

God's order and design certainly tells us as the Scripture teaches that followers of Christ are to ones whose lives are disciplined in thought, word and deed. God is not pleased with sloppy Christian living, a faith that just floats on past accomplishments, or a faith that lives by sight rather than taking God at His word and stepping out for Him. Christ living in us wants our lives to be victorious for Him and enjoy our fellowship with the Lord.

6. The LORD is a God of mercy and forgiveness – A God of restoration (Ezekiel 43:8-12; II Corinthians 5:17-21).

The LORD told Ezekiel that when Israel put away their sin, repented of their sin is the idea, God would dwell among them forever.

As God told the people through Ezekiel in Ezekiel 18:23 that He had no pleasure in the death of the wicked, but that the wicked should turn from his ways (turn to Him) and live.

God is in the restoration business, the business of reconciling people to Himself who place their faith in the Lord.

What is our response?

To accept Christ as personal Savior and follow Him. When we sin, we confess our sin, claim His forgiveness, and continue to serve Him in the power of the Holy Spirit (I John 1:9).

7. The LORD is a God of blessing (Ezekiel 47:1-12; John 8:37-39).

The river that will flow from underneath the temple is certainly a picture of God's life and blessing upon Israel and upon the world during the 1000 year reign of Christ on earth.

Our response?

Those who believe in the Lord Jesus Christ are blessed with all spiritual blessings, and have the privilege then to bless others, for it is more blessed to give than to receive.

That's why Jesus in John 8 said that the one who believes in Him will have flowing from his inner most being rivers of living water. Then John adds when he wrote later that Jesus was speaking of the Holy Spirit that would come to those who believed in the Lord as personal Savior.

The Holy Spirit within the follower of Christ empowers the believer who obeys Him to be a blessing to others, even giving a cup of cold water in the name of Jesus Christ.

The nation of Israel certainly has a glorious future in God's timing.

Today, we who follow the Lord have a glorious future. The church of Jesus Christ looks for the blessed hope and glorious appearing of Jesus Christ, which I believe could happen any time. Then the tribulation will take place, the coming of Christ to earth, and the establishment of His 1000 year reign which will include temple that Ezekiel saw in his day. The church will reign with Christ during

Christ's reign on earth and eventually God will bring into being the new heaven and earth described in Revelation 21.

Yes, the glory of the LORD will return to Israel when He returns to set up His kingdom on earth.

Now, as followers of Christ, we share in His glory as Christ lives in us, and we display His glory through us as we live for Him in the power of the Holy Spirit.

This is not fiction, friends. This is true reality, yes, ultimate reality, in knowing Jesus Christ personally! No matter what we are going through, God is "Jehovah Shammah," the God who is there with us! He is with us and glorifying Himself through us in our challenges and our victories for we are more than conquerors through Him who loved us.

May we be the Lord's watchman, like Ezekiel, living for the Lord, while being discerning of what is happening in our world and being a witness for Christ, as we keep looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

Let's with joy, in the power of the Holy Spirit, live out each day the theme of this great book of Ezekiel, "FOR THE GLORY OF GOD."

Amen? Amen!

The present Golden Gate in the Eastern Wall of the Temple Mount in Jerusalem is walled shut. Jewish and Arab tradition teaches - probably because of a misinterpretation of this passage in Ezekiel - that the Jewish Messiah is to enter the Golden Gate. For that reason the gate was walled up by the Arabs in the 11th Century after the Crusades, (if not earlier) or perhaps by Suleiman the Magnificent in AD 1539-1542 - to prevent the Jewish Messiah from entering. The much older gate beneath the present Golden Gate, or else another (as yet undiscovered) gate in the Eastern wall could have been the one used by Jesus when He rode into Jerusalem on Palm Sunday riding on the foal of a donkey.

In addition to being a very large and complex structure Ezekiel's temple differs in several very important ways from any previously existing Jewish temple. These have been catalogued by researcher John Schmitt, a Portland, Oregon Bible scholar, as follows:

Features Unique to Ezekiel's Temple

1. No wall of partition to exclude Gentiles (compare Ephesians 2:14) The Gentiles were previously welcome in the Outer Courts, but excluded from the inner courts on pain of death.
2. No Court of Women (compare Galatians 3:28 (Outer Court and Inner Court only) A DIVIDED TEMPLE MOUNT? BOTH A JEWISH TEMPLE AND AN ISLAMIC DOME SIDE BY SIDE?

Let us look further at the details concerning the future placement of that Third Temple on the Temple Mount. We have good archaeological evidence that the former Jewish temple was built **north** of where the Dome of the Rock is presently situated. In fact the Dome of the Spirits, a small cupola, is said to be right over the location of the Holy of Holies. This is well to the north of the Dome.

And here is another important issue. The cupola is in direct alignment with the Eastern Gate. This fact along with some mounting archaeological evidence would seem to indicate that the former (second) Temple was situated not in the center of the temple mount at all but rather on the north side of temple mount. This is directly opposite the Eastern Gate. This alignment of the Temple with the Eastern Gate would only be appropriate. If we think about it it has to be this way. The architectural layout of the temple would surely have been set up to allow the Messiah to come "straight up" through the eastern gate and into His Temple. He would enter the city and go straight into the temple without doing any turning left or "jigs" or "zig-zags" as he entered the temple mount on His way up into the temple.

Here is the issue. If the temple was in the center of the Temple Mount then Messiah would have to turn **left** upon entering the city. Turning left is a bad thing. It is just not good form for a returning King, let alone the Messiah of Israel. It simply would not do. It is, in fact, unthinkable. Surely Zerubbabel, (and Solomon before him), were mindful of this when the temple was designed. It was a magnificent Temple. And we can be sure that it was meticulously and tastefully laid out. YHVH God Himself was the true divine Architect. He guided King David as the king prepared for his son Solomon to build the temple. We can well assume that the former two temples were faithfully constructed by the builders according to the sacred blueprint of a holy and divine order. This would only be in keeping with the beauty and the centrality our Messiah most assuredly deserves.

As it happens, this northern site is being looked at by one of several Jewish groups who are working towards the rebuilding of the Hebrew Temple. The last temple, the second temple built by Zerubbabel, as later embellished by Herod. This second temple was destroyed by the Romans under Titus in 70 A.D..

As we look now at the present situation we see that the Dome of the Rock occupies the center of the Temple Mount. The future Third Temple could therefore be rebuilt to the north of the Dome and be on the same site as the former temple. There would be enough room to provide an acceptable easement between the two buildings. There would, in fact, be a clearance of 150 feet. This would allow the Dome to co-exist with the future Jewish Temple. It could be built to the north of the Dome of the Rock and straight opposite the Eastern Gate.

The good news, from a world peace perspective is that there is no necessity to destroy the Islamic holy place, the Dome of the Rock.

If the Dome of the Rock covers the ground where Abraham offered up Isaac then it should be remembered. It should be honored. Abraham's sacrifice, on man's side of the covenant surely deserves a place of prominence on the Temple Mount.

And a future Jewish Temple ought be built beside it. It should be built upon a greater reality, even the sure promise of a Sacrifice Lamb. In fact this is the first thing that confronts the visitor to the Temple, or the Tabernacle that preceded it. They see the brazen altar. And they see the lamb of sacrifice upon that altar.

The promised and Expected One was to be lifted up and seen by all mankind. He comes to us from the heart of the Holy One of Israel. He will be a 'Light to the Gentiles'. (Isa.42:6, 49:6, & 60:3) Surely the Anointed One, the Messiah, is that Lamb.

And our Messiah came first to fulfill His priestly role. This two phase pattern was laid out by YHVH-God in the [Seven Feasts of Israel](#). He was the Suffering Servant Isaiah spoke about. This prophesied coming of Israel's Sacrifice Lamb provided the true basis and the spiritual foundation for the future Temple.

Because the Lord of Hosts has declared,

Dome of the Tablets (Dome of the Spirits).

Asher S. Kaufman takes the view that the temple was located over the Dome of the Tablets, also known as the Dome of the Spirits. The two names of this Islamic structure are suggested to be connected with the Holy of Holies of the Jewish Temple. It is suggested that "Dome of the Tablets" traces back to the "Dome of the Tablets of the Covenant inside the ark in the Holy of Holies". It is suggested that "Dome of the Spirits" traces back to "Dome of the Spirit of God that dwelt in the Holy of Holies".