

PART ONE



THE EZEKIEL TEMPLE. The revelation of Ezekiel’s Temple unfolds in two sections. The first section addresses the truths contained in Ezekiel’s vision, while the second considers the location where that vision will ultimately be fulfilled.

SECTION ONE

To truly understand the vision and scope of the Ezekiel Temple, we must first understand Elohim’s plan for it. Until now, only two people fully grasped this revelation: Melech Shlomo and the navi Ezekiel.

For far too long, the full truth about the design and divine blueprint given to Ezekiel has not been clearly revealed. Because of its grandeur and immense scale, many have concluded that it is not intended for our time or generation, believing instead that it is a Temple the Messiah Himself will construct in the Millennial Kingdom. Yet within Ezekiel’s vision, no Messiah is mentioned as the one who constructs it.

Today, I want to challenge the many erroneous beliefs surrounding the Ezekiel Temple and present a fresh understanding of this extraordinary vision. Prepare yourself for many startling revelations.

THE DIVINE WILL

The divine will of Elohim concerning a Temple is one of grandeur and magnificence. It flows from the truth that He is the Owner of the Universe. Therefore, if we are to build Him a Temple, it should reflect His majesty, standing as the grandest and most magnificent structure on Earth.

After the destruction of Solomon’s Temple in 587/586 BCE, Elohim’s will was that Yisra’el would build the Temple revealed to the prophet Ezekiel. In April 573 BCE—twenty-five years into his exile and fourteen years after the fall of Yerushalem—Ezekiel received an expansive and detailed vision of a future Temple (Ezekiel 40–48). This was no mere fantasy. YHWH intended for this Temple to be built in their own generation. Had they obeyed and constructed it, history would be vastly different today.

This Temple was intended to stand as the House of Elohim for generations, until the appointed renewal of the earth at the end of the age. The vision carried a profound message of hope: a restored sanctuary and city where YHWH would dwell among His people. **It was to surpass any structure on Earth, displaying the majesty and esteem of Elohim as a house of worship for all humanity.**

Yet history unfolded differently. After the destruction of Solomon’s Temple, the people did not fully embrace the grandeur of the vision given through Ezekiel. Though they possessed the skill and knowledge to undertake such a work, doubt and limitation led them to construct a more modest sanctuary.

This became known as the Second Temple—later extensively renovated and expanded by Herod the Great, often referred to as the Herodian Temple. It was this Temple that Yeshua visited as a child and where He later taught during His ministry, before it was ultimately destroyed by the Romans in 70 AD.

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This was among the reasons Elohim allowed the Second Temple to be desecrated and ultimately destroyed. **No empire—regardless of its power or reach—could overthrow the House of Elohim without His permission.** Many forget the mighty power He displayed in Mitzrayim. The conquests of Alexander the Great and later the Romans, which led to the devastation of Yisra’el, the destruction of the city, and the leveling of the Temple, all took place under His sovereign allowance.

The nation and religious system that had been established did not fully reflect the Divine will as revealed through His servant. What existed was a diminished version of the vision—a structure and order shaped more by human limitations than by the fullness of the heavenly blueprint.

The Second Temple was constructed as a political compromise, intended to appease the ruling powers of the time.

THE THIRD TEMPLE

What Is the Third Temple?

The “Third Temple” refers to a proposed—yet still unbuilt—sanctuary envisioned for the Temple Mount in Jerusalem. In Jewish expectation, it would follow the First and Second Temples and is closely associated with messianic hope as a future center of worship. **In Jewish eschatology, it expresses the longing for the restoration of an enduring, divinely appointed holy house.**

However, this anticipated Third Temple should not be confused with the Temple revealed in Ezekiel’s prophetic vision (Ezekiel 40–48). The structure described by Ezekiel is extraordinary in its immense scale, exact symmetry, and divinely prescribed design. Its measurements and architectural scope far exceed what is typically proposed in modern Third Temple plans.

Falling Short

Many contemporary concepts envision a sanctuary more modest even than Solomon’s Temple. Even if such a structure were to surpass certain aspects of the Second Temple, it would still fall far short of the vast proportions and majestic grandeur portrayed in Ezekiel’s vision.

For this reason, identifying a present-day Third Temple initiative as the fulfillment of Ezekiel’s prophecy would constitute a significant interpretive mistake. **Ezekiel’s Temple is embedded within a larger prophetic framework that includes a clearly defined geography and a sacred order established by divine revelation.** A structure erected on the current Temple Mount would not correspond to the Temple he describes.

I am personally acquainted with the location indicated in that vision and will present it in due course.

A Deeply Complex and Volatile Proposal

The Temple Mount is home to the Al-Aqsa Mosque, one of Islam’s most historic and sacred sites. It holds profound religious significance for Muslims worldwide and is regarded as Islam’s third-holiest site. Any attempt to remove, relocate, or undermine this sanctuary would not only violate deeply held religious convictions but would also almost certainly provoke severe and widespread conflict. The geopolitical and spiritual consequences of such an action would be immense and destabilizing on a

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global scale. **We need to abandon this mindset and leave Islam alone permanently.** In addition, the proposed site for a new Temple stands adjacent to a structure that Torah law would regard as religiously problematic. This creates a profound theological tension. If a Temple is meant to be the dwelling place of Elohim, how could it stand in immediate proximity to what the Torah considers forbidden?

At the same time, from an Islamic perspective, constructing a Jewish Temple next to one of Islam's holiest sanctuaries would be viewed as a grave provocation. Thus, the situation presents a dual dilemma—political and theological, practical and spiritual.

The Question of Divine Glory

The central theological issue regarding a so-called Third Temple is not merely political but spiritual. According to the prophet Ezekiel's vision, the dwelling of Elohim requires precise conditions and specifications. **If a structure does not meticulously fulfill those divine requirements, there is no assurance that the Divine Presence—the Shekinah—would dwell there.**

Even Solomon's Temple, built in splendor and according to divine instruction, could not "contain" the fullness of Elohim's glory. How then could a modern reconstruction, arising amid political conflict and theological compromise, claim such an honor?

The resumption of sacrifices alone would not guarantee the indwelling of the Shekinah. The location, scale, sanctity, and spiritual integrity of the site would all be essential. If these do not align with the divine standard, the building would remain merely a structure—religious in form, but lacking the manifest presence of Elohim.

However, if such a temple were envisioned simply as another house of worship—rather than as the unique dwelling place of Divine Glory—**its existence could be understood in a different light.** In that sense, it would stand as another center of worship, similar to the many revered sites maintained within Islam and other faith traditions, often located within walking distance of each other.

The existence of multiple sanctuaries in Jewish history further illustrates this distinction. During the period of Yeshua (Jesus), for example, there were two Jewish temples operating simultaneously: the Temple in Jerusalem and the Temple at Mount Gerizim in the north. Neither represented the eschatological Temple of prophetic vision; both functioned within their historical contexts.

THE EZEKIEL TEMPLE

The Ezekiel's Temple is a prophetic temple described in Ezekiel chapters 40–48 of the TaNaK. It is one of the most detailed architectural visions in Scripture and has fascinated theologians, historians, and Bible students for centuries because it differs significantly from both Solomon's Temple and the Second Temple. Here's a clear overview.

1. Where the Vision Appears

The prophet Ezekiel received this vision while in exile in Babylon around 573 BC ((Yechezkel (Ezekiel) 40:1). He is taken in a vision to Israel and shown:

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- A massive temple complex
- Detailed measurements
- Priestly regulations
- New worship practices
- A transformed land of Yissra'el

An angelic figure measures everything precisely with a reed.

2. Main Features of Ezekiel's Temple

A. Massive Temple Complex

The Temple is far larger than previous temples.

Key areas include:

- Outer Court
- Inner Court
- Temple building (Holy Place & Most Holy Place)
- Priest chambers
- Altar of sacrifice
- Eastern Gate (very significant spiritually)

Everything is highly symmetrical and ordered — symbolizing divine holiness and structure.

B. The Shekinah (Glory) of Elohim Returns

Earlier in (Yechezkel (Ezekiel) (chapters 8–11), YHWH's glory leaves Yerushalem because of corruption.

In chapter 43:

The Shekinah returns through the east Gate.

This is one of the most important theological moments in the book:

- Judgment is not the end.
- Elohim restores His presence among His people.

C. The River of Life (Ezekiel 47)

A miraculous river flows from beneath the Temple:

- Starts as a trickle
- Becomes a deep river
- Brings life wherever it flows
- Heals the Dead Sea
- Causes trees to bear fruit continually

This imagery later connects strongly with the Book of Revelation, chapter 22.

D. Priests and Worship

Special emphasis is placed on:

- The sons of Zadok (faithful priests)
- Holiness laws
- Proper worship order
- Sacred boundaries between holy and common

Holiness is central to the entire vision.

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E. Division of the Land

Chapters 47–48 describe a completely reorganized Yisra’el:

- Equal tribal allotments
- A sacred central district
- Even room for other religions

The city is named:

“YHWH Shammah” — “YHWH Is There.”

THE SEVEN DISTINCTIVE FEATURES

1. There is no Ark of the Covenant inside this Temple?

This is most clearly seen in (Yechezkel (Ezekiel) 43, which describes the prophet’s vision of the new Temple. Specifically:

Yechezkel (Ezekiel) 43:4-5 – Ezekiel sees the glory of Elohim returning to the Temple, but there is **no mention of the Ark of the Covenant**. The text emphasizes Elohim’s presence filling the Temple, rather than focusing on the Ark.

The absence is notable because in earlier temples (like Solomon’s), the Ark was central. In Ezekiel’s vision, the emphasis shifts to Elohim’s glory itself residing in the Temple:

“4 And the glory of YHWH came into the house, by the way of the gate whose prospect is toward the east. 5 And a spirit took me up.”

Scholars often interpret this symbolically, suggesting that the Ark is no longer required as the visible sign of YHWH’s presence, since Elohim’s glory now fills the Temple itself. However, this view is mistaken. The Ark must remain the central feature; without it, a structure cannot rightly be considered a Temple worthy of Elohim.

How, then, are we to resolve the dilemma posed by Ezekiel’s Temple?

The Ark of the Covenant is not lost from the Temple—it lies hidden beneath it. It will not be restored to its former place within the Temple itself. Instead, when the Temple is rebuilt, a river will emerge from beneath it. That water will bear divine power, flowing from the very place where the Ark now rests. It will not be merely symbolic, but an actual river—bringing tangible healing and life to the world.

2. The Temple has a river underneath it

In the Book of Ezekiel, chapter 47, the prophet describes a vision of a healing river—one unlike anything seen in any previous Temple. This river is not just symbolic; it is real.

What he saw

Water was flowing from under the threshold of the Temple, toward the East. A spring lies dormant under the site of the Temple. The water started as a small trickle. As it flowed farther away from the Temple, it became ankle-deep, knee-deep, waist-deep, then a river too deep to cross. This should come as no surprise, for YHWH brings forth water where none exists. Recall how Yisra’el was thirsty in the desert, and Moses drew water from the rock.

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Where the River Went

- The river flowed toward the South.
- It emptied into a dead sea.
- When the water reached the sea, the salty water became fresh.

The Healing Power

The vision says:

- The water healed the sea.
- Fish became abundant.
- Fishermen stood along the shore.
- Trees grew on both sides of the river.
- The trees produced fruit every month.
- Their leaves were for healing.

“Where the river flows everything will live” (Yechezkel (Ezekiel) 47:9). This imagery reappears in Book of Gilyahna (Revelation) 22 — river flowing from Elohim’s throne.

The main point here is that Temple becomes a **source** rather than a destination.

Elohim’s presence flows outward:

- Restoration spreads
- Life multiplies
- Creation is healed
- Holiness and redemption kiss here

The area around the Temple is transformed into a Garden of Eden. Eden was planted eastward (Beresheeth (Genesis) 2:8).

These phenomena remain unexplained because people don’t realize they are all connected to the Ark of the Covenant's hidden location.

3. The East gate is permanently shut

This is one of the most powerful revelations in the entire vision of Ezekiel's Temple, and it sits at the centre of what scholars call **“presence theology”** — the idea that everything revolves around where and how Elohim dwells among people.

The Closed East Gate (Yechezkel (Ezekiel) 44:1-2)

In the Book of Ezekiel, after Elohim’s esteem re-enters the Temple (chapter 43), Ezekiel is shown something surprising:

*“Then said YHWH to me; **This gate shall be closed, it shall not be opened, and no man shall enter in by it; because YHWH, the Elohim of Yisra’el, has entered in by it, therefore it shall be closed.**”*

The Gate is permanently closed because Elohim passed through it—this is both an architectural statement and a theological one.

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The Scripture indicates that the Gate was opened at a specific time to allow the Elohim of Yisra'el to enter, and afterward it was shut permanently. Therefore, the Gate described in the vision is not the same as the East Gate standing in present-day Jerusalem, even though there is an eastern gate in that location today.

The existing eastern gate structure in Jerusalem was built in the 6th–7th century CE, during the Byzantine or early Islamic period. It functioned for many centuries as an entrance to the supposed temple Mount (Haram al-Sharif). In 1541, the Ottoman Sultan Suleiman the Magnificent ordered it sealed, and it has remained closed ever since. This structure is not the Gate described in Ezekiel's vision or the Gate that existed at the time of Yeshua.

I will show you later where that Gate is located.

The Gate remains closed because the Ark of the Covenant is behind it and will never again be removed from that place. YHWH does not desire for it to be disturbed. It will remain there until the time appointed—just before the Day of YHWH—when it will be taken and placed into the prepared vessel, where it will serve to protect the Remnant during the Great Tribulation.

The Prince will come and sit at the Gate, celebrating Kiddush there with YHWH, according to the Book of Ezekiel.

*“It is for the Prince (Nasi); the Prince, **He shall sit in it** to eat bread (lechem) before YHWH; He shall enter by the path of the porch of that gate, and shall go out by the path of the same”* Yechezkel (Ezekiel) 44:3.

4. There is no Messiah in the Ezekiel Temple

The figure in Ezekiel's vision is a **Nasi—a prince**, not the Messiah. meaning: *leader, ruler, Prince, or exalted one*. He appears mainly in Yechezkel (Ezekiel) 44–46.

While he exhibits messianic qualities, he is not Messiah ben Yeshua. Many Christian interpreters see the Prince as a typological foreshadowing of Yeshua haMashiach, but they do not equate him directly with the Messiah. Why?

Because the Prince:

- Offers sacrifices for himself (Yechezkel (Ezekiel) 45:22)
- Has limited access to the divine presence

These details indicate he is not the ultimate, perfected Messiah, but rather a prophetic shadow—a precursor. He is, in a sense, the father of the Messiah.

Earlier Ezekiel prophecy definitely shows a Davidic connection:

- “My servant David shall be their shepherd” (Yechezkel (Ezekiel) 34:23)
- Davidic ruler forever (Yechezkel (Ezekiel) 37:24-25)

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Many interpret the Prince as this restored Davidic ruler. He is called a *nasi* rather than a *melech* (king), even though he is in fact a king in his own right, because **he has intentionally reserved the royal title for the one who will come after him.**

Within the framework of the *Brit Chadashah*, the Messiah fully embodies both the offices of king and high priest; by contrast, this Prince assumes neither role in its fullness, **by deliberate and sovereign choice.**

The Prince's role is **primarily practical and preparatory**: he will lead the identification of the ancient sacred site, prepare the area, and oversee the construction of Ezekiel's Temple.

The messianic-like aspects of his leadership focus on worship:

- He has privileged access before YHWH (Yechezkel (Ezekiel) 44:3)
- He is responsible for national offerings (Yechezkel (Ezekiel) 45:17)
- He worships publicly at the Gate (Yechezkel (Ezekiel) 46:2-3)
- He participates in festivals with the people (Yechezkel (Ezekiel) 46:8-12)

These passages depict a ruler who:

- A dynamic worship leader
- Provides worship for the people
- Models worship through his own example; he bows before YHWH
- Gathers the people into Elohim's presence and worships with them
- He enters publicly
- He makes offerings at the festivals, New Moons, and Sabbaths
- He acts on behalf of the people

In short, **the Prince is a servant-leader of worship, a preparatory figure** pointing toward the ultimate Messiah, rather than the Messiah himself.

5. The Shekinah will fill the Ezekiel Temple

Elohim's ultimate goal is not a building, but a **restored presence among His people.**

Ezekiel's Temple vision shows:

- Ordered holiness
- Healing flowing outward
- Leadership aligned with Elohim
- Creation restored
- Humanity living where Elohim is fully present
- Reunification of Yisra'el

The final name says everything: "YHWH Is There."

Something remarkable occurs in this Temple. In Yechezkel (Ezekiel) 43, the Shekinah of Elohim returns from **the East** and enters through **the eastern Gate**. This is a remarkable revelation pinpointing the location of the Holy City. There must be a gate facing East.

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Earlier (Yechezkel (Ezekiel) 10–11), YHWH's glory had departed Yerushalem because of sin.

Pattern:

1. Glory departs → judgment
2. Exile → purification
3. Glory returns → restoration

Why the East Matters?

In Scripture, the East often represents:

- New beginnings
- Divine appearing
- Light and resurrection

Connections:

- Eden was planted eastward (Beresheeth (Genesis) 2:8)
- The Messiah is associated with dawn/light
- Expectation of the Messiah entering Yerushalem from the East

Many connect this symbolically with Yeshua entering Yerushalem from the Mount of Olives. The closed east Gate (Ezekiel 44) symbolizes holiness — once YHWH enters, the Gate is reserved for Him. Spiritual message: **Elohim's presence is not casual; it sanctifies space permanently.**

The problem is that the Eastern Gate in Jerusalem was built later. So how could the glory return through that Gate if it never departed from there in the first place?

Geographically, if the Temple were located in present-day Jerusalem, the lands to its East are home to numerous nations historically hostile to Yisra'el, making it unlikely that the divine glory would emerge from that direction. Indeed, throughout history, threats and attacks on the nation of Israel have often come from the East, with Iran, situated east of Israel, being a prominent example.

6. Yerushalem is s the capital of the World

The heart of YHWH is not merely the Temple, but His City—**Yerushalem**—where the Temple must stand. This is no ordinary city; it is a beacon of His presence among the nations, the spiritual capital of the world. The dimensions of Ezekiel's city are described in the closing chapter of the Book of Ezekiel, Yechezkel 48:30-35, within his vision of the restored land and the city named "YHWH Shammah" — "YHWH is there."

The City Is a Perfect Square

Ezekiel describes the city with equal sides, symbolizing completeness and divine order.

Each side measures: 4,500 cubits

There are four sides: North, South, East, West

The city forms a perfect square.

The present city of Jerusalem is rectangular in shape rather than a perfect square.

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Biblical Measurement

A cubit in Ezekiel's temple vision is generally understood as a long cubit (about 20.4–21 inches / 52–53 cm).

One side: 4,500 cubits

≈ 1.4–1.5 miles (2.2–2.4 km)

Full perimeter: 4 sides × 4,500 cubits = 18,000 cubits

≈ 5.6–6 miles (about 9–9.6 km) around.

Such a city cannot fit in the present Old City of Jerusalem, which measures about 0.9 square kilometers (0.35 square miles); this is a fact.

In Ezekiel's City, each side contains three gates, named after the tribes of Yisra'el:

- North gates: Reuben, Judah, Levi
- East gates: Joseph, Benjamin, Dan
- South gates: Simeon, Issachar, Zebulun
- West gates: Gad, Asher, Naphtali

This shows: all Yisra'el is included, there is restored unity, and covenant completeness.

In Ezekiel's City, there is a global Aliyah. The people are returning from every nation on Earth — from every religion and every people group. Representatives of every tribe and nation are gathered in the City.

YHWH spoke to His servant Yaakov that Yisra'el would become the fullness of the nations (Beresheeth (Genesis) 48:19; Romiyah (Romans) 11:25). In this City, we will behold the fulfillment of that prophecy.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” Gilyahna (Revelation) 7:9.

The current topography and geography of Jerusalem do not align with Ezekiel's vision of the magnificent City. I know where this City will be established, and it will not be in Israel. This information will be in Section Two.

Finally;

7. YHWH is there

The theological atmosphere of the entire Book of Ezekiel is captured in its final declaration:

*“And the name of the city from that day shall be: **YHWH Shammah — ‘YHWH is there’**”* Yechezkel (Ezekiel) 48:35.

This closing line distils the message of the book. It is not merely a geographical renaming, but a profound theological statement: **the defining reality of the restored city is the abiding presence of YHWH.**

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It seems that the depth of this declaration is rarely fully considered.

All the previous Temples manifested YHWH’s presence to some extent. What sets Ezekiel’s Temple apart is the promise that His fullness will dwell **there**. Not merely a symbolic indwelling, but the complete manifestation of His presence—**both the Ark of the Covenant and YHWH revealed in tangible form**.

For many within Jewish tradition, such an idea is difficult to comprehend. Yet this is precisely what the passage appears to describe. The magnitude of such a reality is almost beyond imagination. It represents the fulfillment of what YHWH intended from the very beginning when He spoke to Moses:

“45 And I will dwell among the children of Yisrael, and will be their Elohim. 46 And they shall know that I am YHWH their Elohim, that brought them forth out of the land of Mitzrayim, that I may dwell among them: I am YHWH their Elohim” Shemoth (Exodus) 29:45-46.

From the Exodus onward, His desire was not distance but dwelling—abiding in the midst of His people. Ezekiel’s vision points to the ultimate realization of that divine intention. A man shall be born who is YHWH in flesh, and He shall reside in this City.

Further, the entire book moves toward the restoration of the nations of Yisra’el.

Ezekiel’s prophecy follows a clear movement:

Section	Theme
Chapters 1–24	Judgment on Yisra’el
Chapters 25–32	Judgment on nations
Chapters 33–39	Promise of restoration
Chapters 40–48	Vision of a renewed Temple and land

The final vision (40–48) describes:

- A restored Temple,
- Reordered tribes,
- Purified worship,
- Renewed land,
- And harmony between Elohim and His people.

The point is not architecture — it is **presence and restoration**.

“YHWH is there,” proclaims profound and transformative realities:

- The exile of the two Houses of Yisra’el has come to a permanent end.
- The consequences of breaking the Covenants have been fully satisfied.
- The Covenant with Yisra’el is renewed and restored.
- Complete holiness is reestablished among His people.
- The Priesthood is restored to prominence.

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- The Eden relationship between Elohim and humanity is healed and renewed.
- The City is transformed so that the divine presence may dwell there forever.
- Our identity is now defined by His presence rather than ethnicity, culture, or geography.
- A new citizenship is formed around the Kingdom.
- World peace is the norm, and war is no longer the medium but dialogue.

All of this flows from the earlier Ezekiel's revelations:

- A new heart and a new spirit (Yechezkel (Ezekiel)36).
- Dry bones raised to life (Yechezkel (Ezekiel) 37).
- His sanctuary set among them forever (Yechezkel (Ezekiel) 37:26-28).

None of the interpretations above captures the true meaning behind the proposed Third Temple in Israel. At its core, the Temple represents Jewish identity and national dignity—an expression mirrored by every nation through its own sacred spaces and cultural landmarks. The simple and compelling truth is that there is no justifiable reason it should not be built.

CONCLUSION

From Ezekiel's vision, however, four conclusions are clear:

- The vision has not yet been realized and awaits fulfillment in our generation.
- YHWH's purpose is to dwell permanently among His people.
- The current site of Jerusalem cannot be the intended location.
- The designated site exists, and we must align ourselves with it.

Section Two will explore these points in detail.

