

Exploring together the “Messianic Era”:

***Prophecy to the mountain
The bones coming alive
The war with Magog***

***The New Temple
The Holy District
The Holy Days***

***Israel Borders
Tribal Borders
The Prince***

Introduction

While talking with a Christian friend of mine, showing him a picture I had taken while in Israel of a Menorah that may be used in Ezekiel's Temple. He replied, "Ezekiel's Temple?" He was unaware of Ezekiel's Temple also known as, The Third Temple. I have noticed that many people are not familiar with Ezekiel's Temple, probably because it isn't a popular subject.¹ Also it is somewhat contrary to the Christian New Testament book of Revelation. Typically I have found that; in Christianity if Scripture in the Tanach is contrary to something in their Bible, it then takes precedence. However! in Judaism the Tanach has precedence over everything!

A Jewish teacher one time made the comment, "It seems that most people are fascinated with Solomon's Temple or Herod's Temple, they are gone, they are history, why not be fascinated with, and learn about what is to come, by studying about Ezekiel's Temple?" I was moved by his statement. It totally made sense to me. He *wasn't* saying not to study history, but at the same time not to neglect studying unfulfilled prophecy, especially Ezekiel's Temple.

Another name for this Temple is the "Third Temple". Is it really the "Third Temple"? Originally there wasn't a Temple, the Tabernacle was used as the "dwelling place" for the Divine Presence. Then King Solomon built an elaborate Temple in Jerusalem on Mount Moriah, today called Temple Mount. This Temple was destroyed when Babylon concurred Israel, and took the House of Judah into captivity. During this same time period there was another Temple located in "Samaria". It is believed to have been built around 450 BCE, on Mount Gerizim similar to the Temple in Jerusalem. It was destroyed in 110 BCE by the Maccabees. It was regarded as the Holy Temple by the Samaritans in the North like the Jews of Judah did with the Temple on Mount Moriah. Remnants of this Temple are still present. The Samaritans of today still worship there.

After Persia concurred Babylon, Persian King Cyrus the Great sent Nehemiah back to Israel to rebuild the Temple. He was followed by Ezra. This was to be a restoration project, to repair and rebuild. However the replacement Temple did not compare to what King Solomon had originally constructed years before. Also, the Ark of the Covenant had been taken away, this remains a mystery to this day. Years later when King Herod becomes the King over Israel, he makes the decision to enlarge the Temple area and enhance the Temple's structure. In 70 ACE this Temple was destroyed by the Romans.

A lot happened with the Temple from the time of King Solomon to the destruction in 70 ACE. It can be viewed as one Temple that was torn down and rebuilt, and remodeled a couple of times, but a continuation of the same Temple until its end in 70 ACE. Or another may understand it to be built the first time destroyed, and then replaced by the one under King Cyrus's edict. And then it was remodeled and expanded. Or some may have the opinion that each event represents another Temple until the destruction in 70 ACE. In any case if the Temple that Ezekiel saw in his visions is the second, third, fourth, or fifth Temple, it is my belief that our Creator was giving him a preview of the future Messianic Era.

I am not an expert on this subject, but I have noticed that Ezekiel gives detailed information, such as measurements and the laws to be followed. If these verses are figurative, what would be the point with such detail. I'm sure the verses before and after would also be figurative as well' thus putting the resurrection, and the war of Gog and Magog into question. For me, I choose the literal understanding.

When I study this topic I like to start with Ezekiel 36 or sooner and read on to the end, to keep the Scripture context. The building of the Temple starts with chapter 40. Being a visual person I like using visual aids as a reference while studying. The

¹ The majority of teaching that I am familiar with on Ezekiel's/Third Temple have all eluded to it being "figurative".

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visual aids are a very helpful and welcomed tool while studying topics that are describing objects. A major part of my objective is to provide the reader with various visual aids to assist in understanding the passages. Likewise I removed all the verse numbers and the breaks after and in the verses. The 12 chapters are formatted in an outline to simplify the topics being presented by Ezekiel. All of the Scripture verses are from the JPS translation with verse numbers removed.

As you study about Ezekiel's Temple, you will also read about the future Jerusalem. It will be divided into three sections, and The Temple will be located in the Northern section.

As you study, remember to use PRDS², and be sure to ask for God's wisdom, direction, and revelation.

Overview

Ezekiel is written by the Prophet Ezekiel while in Babylon. He prophesied over at least a period of 20 years.³ He was born of the Priestly family of Zadok, and was the son of Buzi.⁴ There is no record of the date of his death or location of his burial.⁵ The book of Ezekiel is one of three books written outside of Israel. The other two are Daniel, and Esther. Books written outside the land of Israel were not to be included in the canon. So the men of the Great Synagogue **rewrote** Ezekiel, Daniel, and Esther, so they could be included.

² PRDS - Pronounced PaRaDiSe: P = Pashat, The simple, obvious, or literal meaning of the Scripture; R = Rimez, what does the Scripture hint toward; D = Drash, to search (other Scripture that perhaps supports or comes along side the one you are studying), S = Sod, the hidden, secret, or mystical meaning of the Scripture. - www.studyingtorah.com; menu; tools

³The Soncino Books of The Bible, Ezekiel, The Soncino Press, 10th edition, 1985; Rev. Dr. A Cohen, MA, PhD, DHL; page ix

⁴Ibid.

⁵Ibid.

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The book of Ezekiel is divided into two parts as follows⁶:

1. Part 1
 - a) Chapters 1 - 24
 - i. Chapters 1 - 3:21
 1. His appointment to office of a Prophet
 - ii. Chapters 3:22 - 7
 1. Destruction of national community
 - iii. Chapters 8 - 12
 1. Sins of Jerusalem and their sequel
 - iv. Chapters 13 - 19
 1. The iniquities of Judah and the consequent punishment
 - v. Chapters 20 - 24
 1. Prophecies of the fall of the state
2. Part 2
 - a) Chapters 25 - 48
 - i. Chapters 25-32
 1. Annihilation of the heathen nations (Ammon, Moab, Edom Philistia, Tyre, Sidon, Egypt)
 - ii. Chapters 33 - 39
 1. Prophecies referencing the deliverance of Judah and Israel
 - iii. Chapters 39 - 48
 1. Measurements of the future Temple and the new order in the restored Judah.

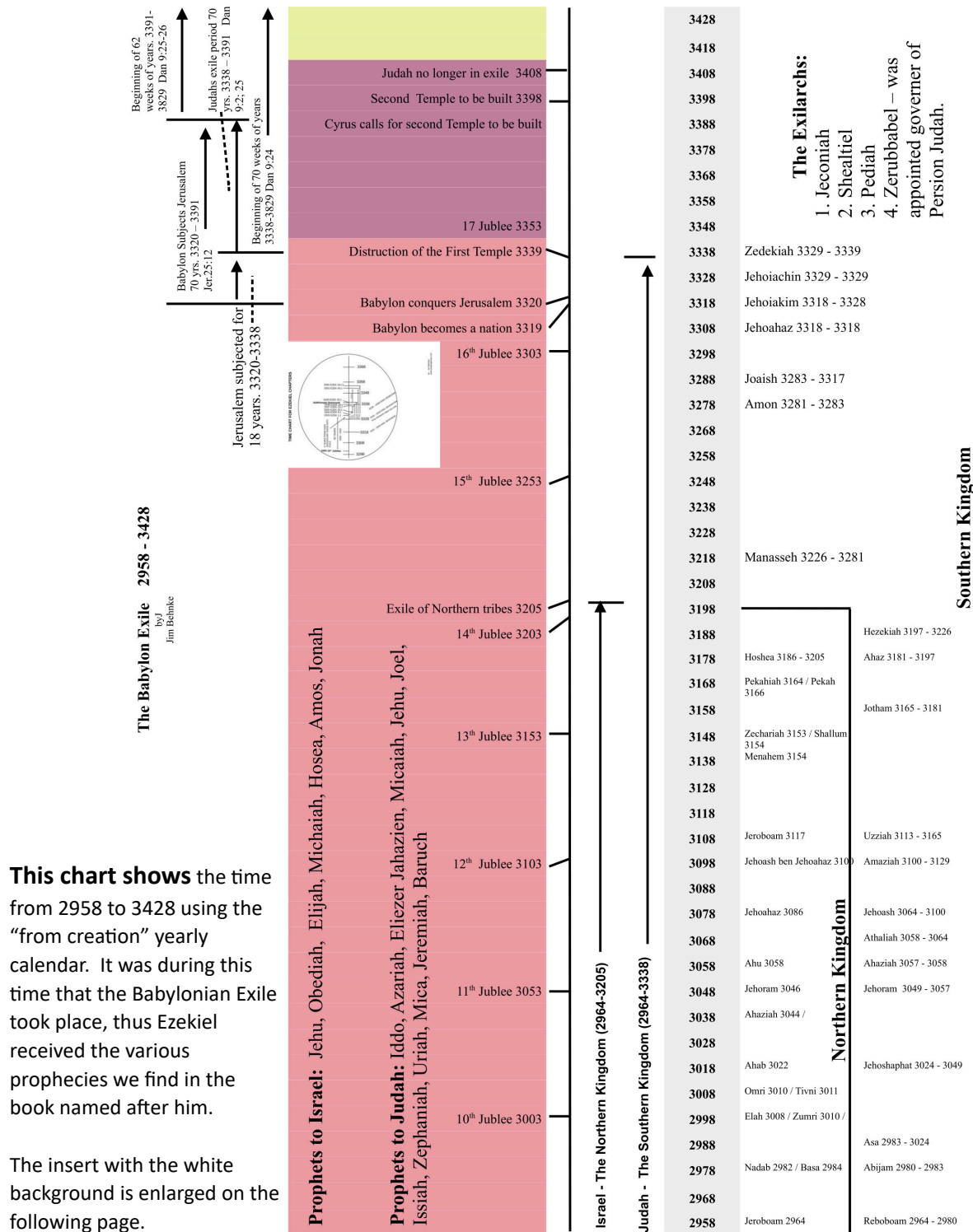
The following is a Time Line:⁷

1. The fifth year of King Jehoiachin's captivity
 - a) Chapter 1:2
2. The sixth year
 - a) Chapter 8:1
3. The seventh year
 - a) Chapter 20:1
4. The ninth year
 - a) Chapter 24:1
5. The tenth year
 - a) Chapter 29:1
6. The eleventh year
 - a) Chapters 26:1;
 - b) 30:20;
 - c) 31:1
7. The twelfth year
 - a) Chapters 22:1,17;
 - b) 33:21
8. The five and twentieth (25) year of our exile; 14 year after the city had fallen
 - a) Chapter 40:1
9. The seven and twentieth (27) year from the reign of Nebuchadnezzar.

⁶ Ibid. Page xiii

⁷ Ibid page xiii

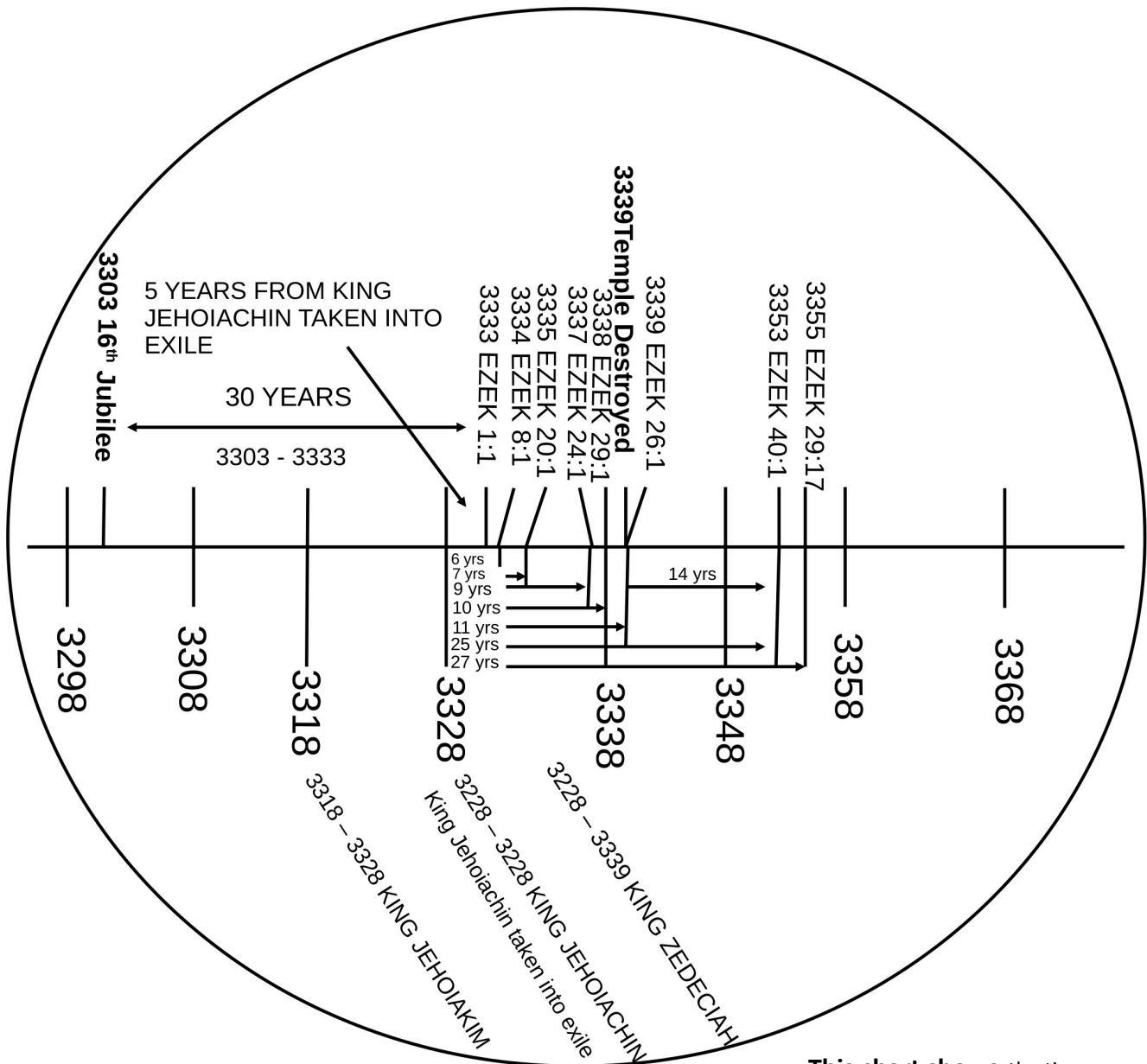
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Exile Time Line

a) Chapter 29:17

TIME CHART FOR EZEKIEL CHAPTERS



Time line showing the period following Israel's last Jubilee in conjunction with the writing of Ezekiel, during the exile.

This chart shows the time period from 3438 to 3908 using the “from creation” dating method. When reviewing this chart you are able to place the events following the exile to the destruction for the Temple in Jerusalem.

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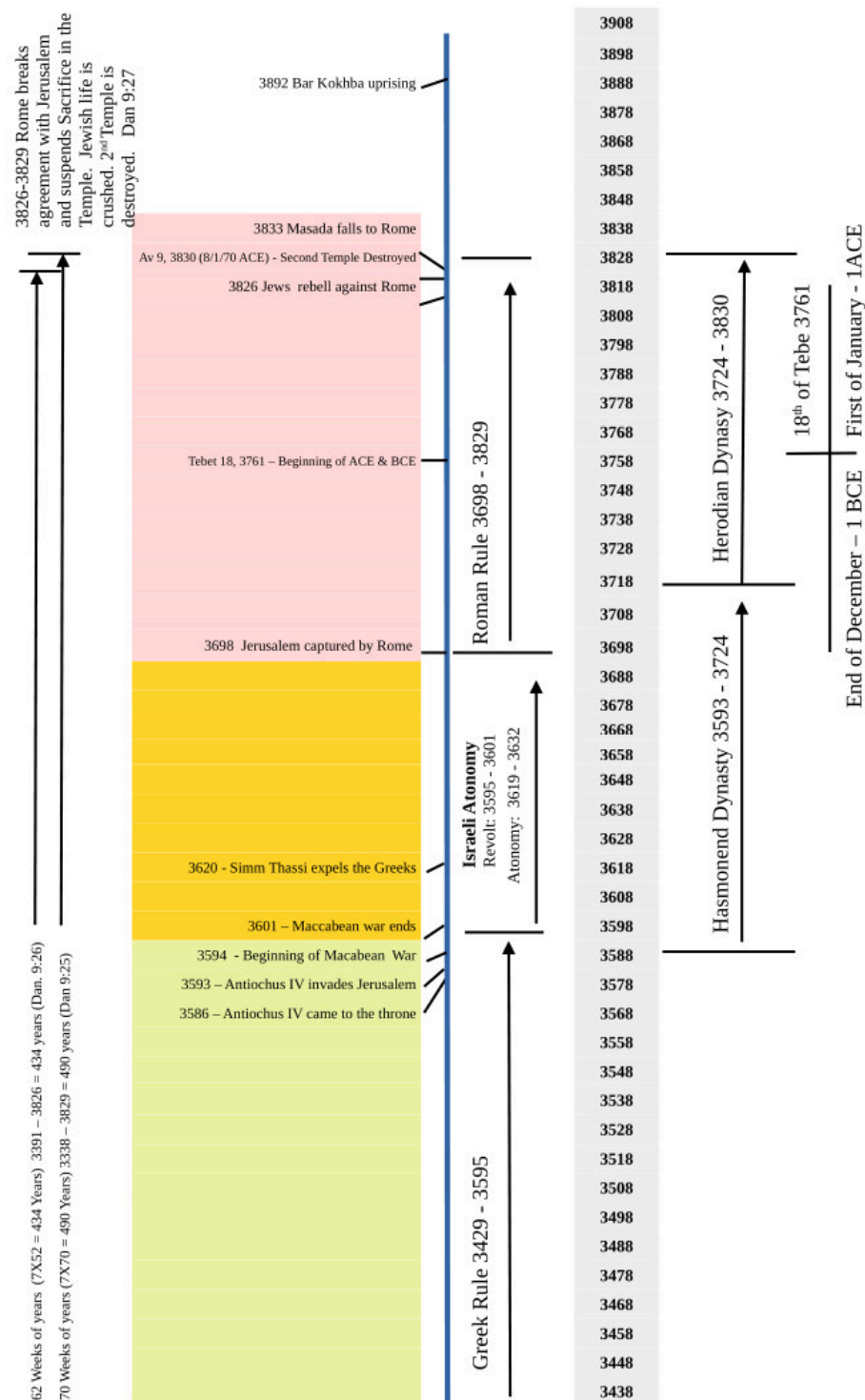


Illustration shows the time period following Babylon exile to the fall of Jerusalem

A Question for Contemplation

A good question would be, “if Ezekiel’s Temple is prophesied during the Babylon Exile, then why wasn’t the Second Temple or Herod’s Temple built according to the prophecy given by Ezekiel?” Like any question, there are a variety of answers. Keep in mind that the second Temple or also known as “Herod’s Temple” but was not built by Herod; it was remodeled by King Herod. It was originally built at the end of the Babylonian exile.⁸ One answer is that *Ezekiel’s Temple was to be built during the Messianic Era*, when the Israelis returned from the exile did not fit this scenario. ***They were not entering the “Messianic Era”.***

The rebuilding was commissioned by King Cyrus II King of Persia. The work was started under ***Sheshbazzar Governor of Israel***, and then ***followed by Zerubabel*** who followed him as Governor. The artifacts that were taken by the Babylonian's were returned. After the Maccabees revolt the Temple was restored, and then again under King Herod. This Temple was destroyed by the Romans in 68 ACE. It is believed that parts of the Second Temple was constructed after the description given by Ezekiel. However Scripture does not give us measurements or much description of this Temple.

Leading Up To The Temple

The portion of Ezekiel describing the Temple starts in chapter 40, but to really understand what is being described in chapters 40 to 48, the reader needs to read and understand the previous chapters. I decided to take us back to chapter 36 and begin our study at that point.

⁸ Traditional Jewish belief is the construction of the Second Temple was completed in 356 BCE (3824) . Secular belief dates the completion around 516 BCE. Traditional Jewish belief is the Temple stood for 420 years before its destruction by the Romans in 68 ACE (3828).

Ezekiel Chapter Finder

Use control click to select the desired chapter

[CHAPTER 36](#)

[CHAPTER 37](#)

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Ezekiel 36

Chapter 36 begins with God instructing Ezekiel to prophesy to the mountains. What mountains, and why mountains?⁹ He is to prophesy to the mountains of Israel. It is a positive prophecy. God is saying to all the land of Israel that Edom¹⁰ and the other nations that have tried to take the land of Israel will not be able to. Israel will flourish, and the fields will blossom.

.....Surely the nations that are round about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded;.....

Ezekiel 36:8-10

The prophecy to the “House of Israel” begins with an explanation from God. God explains to Ezekiel how the House of Israel had profaned God before the nations, even after they were exiled. The prophecy then goes on to say that they will be restored back to “the land”. They will not only be restored physically but spiritually as well. God will remain faithful!

....Thus saith the Lord GOD: I do not this for your sake, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye came. And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them;....

Ezekiel 36:22-23

....For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleanness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God....

Ezekiel 36:24-28

The groundwork is being laid for the restoration of the land of Israel not only for the “house of Judah”, but for the “house of Israel” as well. Like the previous prophecy for Judah the land will also be prosperous for Israel.

....and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no

⁹ It was a mountain that God spoke to the children of Israel. God had Abraham take Isaac as a sacrifice to a mountain (Mt. Moriah). Moses was buried by God on a mountain. The Temple was built on a mountain. God spoke to Moses via a burning bush on a mountain. The list continues..... A common thread for all of these instances is communication with God, thus a place of strength.

¹⁰ Edom - The people of Edom are referred to as Edomites they are descendants of Esau the oldest son of Isaac, and the brother of Jacob. Edom was located south of the Dead Sea and partly in today's Israel and Jordan. During the Maccabean War the Edomites were forced to convert to Judaism, King Herod was a descendant of Edom.

more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sake do I this, saith the Lord GOD, be it known unto you; be ashamed and confounded for your ways, O house of Israel. Thus saith the Lord GOD: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say: This land that was desolate is become like the garden of Eden....

Ezekiel 36:30-35

The chapter concludes (36:35-38):

Israel will become like the Garden of Eden.

And they shall say: This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate;

The Lord states that He is doing this for the 'House of Israel'. He will increase their numbers so that the cities will be abundant.

I the LORD have spoken it, and I will do it. Thus saith the Lord GOD: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed seasons, so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD.'

Ezekiel 36:35 - 38

Ezekiel 37

These Bones will come alive!!

Ezekiel is either; passed out, in a dream, or is having a vision. The Scripture says, he was, “carried out in the spirit”. We can conclude that he was not conscious or awake while experiencing what happens in the valley. The valley was full of old, dry bones, he is told to prophecy to these bones.¹¹

The hand of the LORD was upon me, and the LORD carried me out in a spirit, and set me down in the midst of the valley, and it was full of bones; and He caused me to pass by them round about, and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me:

Ezekiel 37:1-3a

Prophecy over these bones

Strangely the Angel of The Lord asks Ezekiel a question, “...can these bones live?”. He begins this question with, “Son of man”, a Hebrew idiom, for a human. Another idiom is, “Son of God” meaning “a human that has a particular relationship with God”, ie.: a king, a righteous person. Ezekiel replies, with O Lord God, you know. Like saying “I don’t know, but I’m sure that you do!

‘Son of man, can these bones live?’ And I answered: ‘O Lord GOD, Thou knowest.’

Ezekiel is then instructed to prophesy to the old dry bones, and told what he is to say. Part of the prophecy was, “and I will lay sinews upon you”. Most of us probably don’t know if we ever saw a “sinew”. Sinew, isn’t a term typically used today. The Hebrew word used in this verse is: (גַּדִּים)- gadim. It appears that a gadim is a Hebrew word for a “tendon” in this case. A tendon attaches the bone and flesh or muscles together.

Then He said unto me:

‘Prophecy over these bones, and say unto them:

O ye dry bones, hear the word of the LORD: Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live.

- ***And I will lay sinews upon you,***
- ***and will bring up flesh upon you,***
- ***and cover you with: skin,***
- ***and put breath in you,***
- ***and ye shall live;***
- ***and ye shall know that I am the LORD.’***

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a commotion,

- ***and the bones came together, bone to its bone.***
- ***And I beheld, and, lo, there were sinews upon them,***
- ***and flesh came up,***
- ***and skin covered them above;***
- ***but there was no breath in them.***

¹¹ Ezekiel 37 is one of the primary sources for our belief in a future resurrection.

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The prophecy was to the bones, but not to the breath. The breath prophecy involves the four winds, and to breathe upon those that had been slain, to bring life unto them.

Then said He unto me:

'Prophecy unto the breath, prophesy, son of man, and say to the breath: Thus saith the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.'

So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great host.

Ezekiel 37:3b-10

"I will open your graves"

The angle of The Lord explains to Ezekiel that the bones he is seeing are the entire House of Israel, and they are seeing themselves as "dried up"; they have lost hope; and feel *clean cut off* like a limb from a body. Ezekiel is instructed to prophecy that these graves will be opened and they will *come out of* them and brought to the land of Israel. God will put His Spirit within them and they will live. He reiterates that He will put them into their own land and they will know that He is Lord.

Some understand this passage as speaking figuratively. If this passage is figurative or not, in either case both Houses are in exile. After being an exiled, scattered nation, always subject to the host country that treats you as a second class people, and with antisemitic actions. The Jewish people express they are "dried up", "without hope", and "cut off". God is saying that after this the House of Israel (Northern Kingdom) and Judah (the Southern Kingdom) will come back together, and they will be joined together once again in the Land of Israel.

Then He said unto me:

- ***'Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off.***
- ***Therefore prophesy, and say unto them:***
 - ***Thus saith the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the LORD have spoken, and performed it, saith the LORD.'***

Ezekiel 37:11-14

Reuniting the two Kingdoms back into one

Ezekiel 37:15-28

This prophecy is given to Ezekiel in steps using two sticks. The Northern tribe also known as "The House of Israel" and referred to as Ephraim. "**For Joseph**", (Ephraim) is to be written on one of the sticks and "**For Judah**", on the other.

- **And the word of the LORD came unto me, saying:**
 - **'And thou, son of man, take thee one stick, and write upon it:**
 - ◆ **For Judah, and for the children of Israel his companions;**
 - **then take another stick, and write upon it:**
 - ◆ **For Joseph, the stick of Ephraim, and of all the house of Israel his companions;**

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The prophecy then continues on with further instructions. He is to hold the two sticks together in one hand, with the inscriptions written on them before the people. When he is asked what they mean, The Lord tells him what to say.

- and join them for thee one to another into one stick, that they may become one in thy hand.
- And when the children of thy people shall speak unto thee, saying:
 - ◆ Wilt thou not tell us what thou meanest by these? say into them:
 - Thus saith the Lord GOD:
 - Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one in My hand. And the sticks whereon thou writest shall be in thy hand before their eyes.

Ezekiel is now given a more detailed explanation to present. Not only will they be divided nation be brought together, but they will become one nation dwelling in Israel **with David as there King**. However King David had died several years before this prophecy was given, so how could it possibly King David, especially in a future event? There are two popular opinions answering this question, and they are totally opposite of each other. One opinion is that the prophecy is referring to a dependent of King David. The other view is that perhaps King David will be part of the resurrection when the bones come alive again. They will be cleansed, and walk in the statutes and ordinances as given in the Torah. This will be passed on to their future generations for ever.

- And say unto them: Thus saith the Lord GOD:
 - ◆ Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land;
 - and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all;
 - and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;
 - neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions;
 - but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them;
 - so shall they be My people, and I will be their God.
 - ◆ And My servant David shall be king over them, and they all shall have one shepherd;
 - they shall also walk in Mine ordinances, and observe My statutes, and do them.
 - ◆ And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever;
 - and David My servant shall be their prince for ever.

A Covenant of Peace is then presented.

After studying the various covenants in Scripture; I found five parts in each of the covenants that were a common thread. They are:

1. From/To,
 - a) The covenants were presented from one to another
 - b) Example: Jonathan presented covenant to David 1 Sam 20:16
2. The length of time,
 - a) The covenants all had a time period
 - b) Example: Forever. 1 Sam 20:23
3. Seal,
 - a) Each covenant had a seal of some kind
 - b) Example: The covenant was repeated; possibly seven times as an oath (adjure)¹² It was sealed with an oath. 1 Sam. 20:17

¹²According to Larry Pierce at the Online Bible - Shaba: a verb – to say seven oneself, or bind oneself by seven things.

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4. What the presenter will do, if the covenant is accepted by the receiver,
 - a) The one presenting the covenant declares to the receiver what to expect upon accepting the covenant
 - b) Example: Jonathan will inform David what his fathers intentions are toward David. 1 Sam. 20:12-13
5. What the presenter expects from the receiver in return.
 - a) The one presenting the covenant informs the receiver what is expected in return if the covenant is accepted.
 - b) Example: David is to show kindness toward the house of Jonathan after Davids enemies are cut off. 1 Sam. 20:14-15

This covenant is From The Lord to Israel; its length of time is everlasting; the seal is the sanctuary will be placed in the midst of them for ever; What God will do for them: He will establish them, multiply them, be their God. What He expects from them: They, the Israelite's will be His people.

- **Moreover I will make a covenant of peace with them—**
 - ◆ **It shall be an everlasting covenant with them;**
 - **and I will establish them, and multiply them,**
 - **and will set My sanctuary in the midst of them for ever.**
 - **My dwelling-place also shall be over them;**
 - **and I will be their God,**
 - **and they shall be My people.**
 - **And the nations shall know that I am the LORD that sanctify Israel, when My sanctuary shall be in the midst of them for ever.'**

Ezekiel 38

Ezekiel Prophecies to Gog



A word from the Lord came to Ezekiel instructing him to face in the direction of Gog and prophesy. It is believed that Magog is to the north of Israel. This verse reads that Gog is the “Chief Prince” of Meshech and Tubal. Apparently Meshech and Tubal are in the land of “*the*” Magog. In the Hebrew text the letter “*hay*” is at the beginning, before the mem in the word Magog. The prefix “*hay*” means “*the*”. The original text is “*el-Gog eritz Hamagog*” - (toward Gog land the Magog).

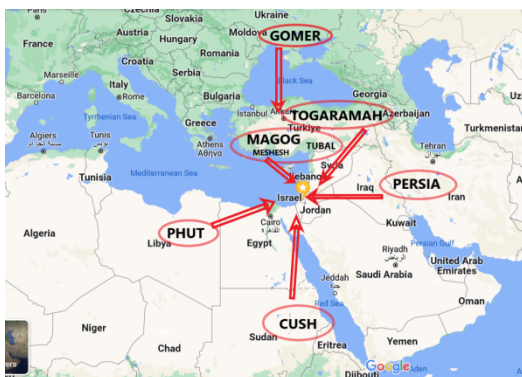
From where do we derive that the Persians descend from Japheth? The Gemara answers: As it is written: “The sons of Japheth were Gomer and Magog and Madai and Javan and Tuval and Meshech and Tiras” (Genesis 10:2). The Gemara explains: Gomer, that is Germamya; Magog, that is Kandiya; Madai, that is Macedonia; Javan, in accordance with its plain meaning, Greece; Tuval, that is the nation called Beit Unaiki; Meshech, that is Musya. With regard to Tiras, Rabbi Simai and the Rabbis disagree, and some say the dispute is between Rabbi Simon and the Rabbis: One said: That is Beit Teraiki, and one said: That is Persia. According to that approach, Persia is listed among the descendants of Japheth. Rav Yosef taught: Tiras is Persia. (Talmud: Yoma 10a)



So according to the Talmud, the Germans, the Cretans (inhabitants of Crete - *Kandia* in Hebrew and the largest and most populous of the Greek islands), the Macedonians, the Greeks, Macedonians and the Persians all descended from Japheth.

■ And the word of the LORD came unto me, saying:

- ‘Son of man, set thy face toward Gog,
 - of the land of Magog,
 - ◆ the chief prince of Meshech and Tubal,
- and prophesy against him, and say:



■ Thus saith the Lord GOD:

■ Behold, I am against thee, O Gog, chief prince of Meshech and Tubal; and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed most gorgeously,
 ■ a great company with buckler and shield, all of them handling swords:
 ◆ Persia, Cush, and Put with them,
 ■ all of them with shield and helmet;
 ◆ Gomer, and all his bands;
 ◆ the house of Togarmah in the uttermost parts of the north, and all his bands;
 ◆ even many peoples with thee.

- Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou guarded of them. After many days thou shalt be mustered for service, in the latter years thou shalt come against the land that

is brought back from the sword, that is gathered out of many peoples, against the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they dwell safely all of them. And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peoples with thee.

The prophecy continues with these people devising an evil device to take to “un-walled” cities. Interesting to note that the cities today are “un-walled” as opposed to the cities of the past.

- **Thus saith the Lord GOD:**
 - ◆ **It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device; and thou shalt say:**
 - **I will go up against the land of un-walled villages;**
 - **I will come upon them that are at quiet, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take the spoil and to take the prey; to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth.**
 - **Sheba, and Dedan, and the merchants of Tarshish, with all the magnates thereof, shall say unto thee: Comest thou to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?**

Ezekiel 38:1-13

Ezekiel's prophesy to Gog (verses 14-23)

Setting the Stage

God address Ezekiel as “son of man”, (or “human”), and instructs him to prophesy in the form of a question to Gog. In a day that Israel dwells “safely”, won't you know it? Israel will be in a time when it feels safe, and Gog will know it, thus making Israel vulnerable. He goes on to state that Gog's forces will come from all over the north, it will be a extremely large military force. This military force will then come up against Israel like a cloud to cover the land. This will be in “the end of days”, for the purpose that the nations will know God; and He will be sanctified (set aside) before them.

- **Therefore, son of man, prophesy, and say unto Gog:**
 - **Thus saith the Lord GOD:**
 - ◆ **In that day when My people Israel dwelleth safely, shalt thou not know it?**
 - **And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against My people Israel, as a cloud to cover the land; it shall be in the end of days, and I will bring thee against My land, that the nations may know Me, when I shall be sanctified through thee, O Gog, before their eyes.**

The prophecy continues in the form of a question:

God speaks to Gog asking him, if he isn't the one that He spoke of many years ago by His prophets¹³; that He would bring him (Gog) against them (the Israelis).

God then speaks about how it will happen. He says that Gog will rise up against the land of Israel, and His fury will rise up. There will then be a “great shaking” in the land of Israel. This shaking will be nothing like what has ever happened before in history. Everything on earth will shake, even the walls of every building will fall on the earth, and all living creatures will feel it. Everyone on earth will be involved in this war. Those that are the enemy

¹³ A reference to a specific prophetic Scripture is unknown. However we know it isn't Zechariah because he was later than Ezekiel. It may be to Zephaniah Chapter 1; but there isn't any mention of Gog in the passage. Also it could be a prophecy that wasn't recorded. - Ezekiel, Chapter 38:17; pg. 257; The Soncino Books of the Bible, Dr. A Cohn; 1985

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of Israel will have a “overflowing shower, with great hailstones, fire, and brimstone”. This could be referring to a type of bomb that will be used by Israel. This will transpire to magnify the Lord before the nations.

- **Thus saith the Lord GOD:**
 - **Art thou he of whom I spoke in old time by My servants the prophets of Israel, that prophesied in those days for many years, that I would bring thee against them?**
 - ◆ **And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall arise up in My nostrils. For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field and all creeping things that creep upon the ground, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD.**

Ezekiel 38:14-23

Ezekiel 39

God pronounces that He is against Prince Gog, and that He will turn him around and lead him, causing him to come out of the north and into Israel. Gog and all those fighting with him will be defeated in the mountains of Israel. This will be followed by a fire in Magog. My opinion is the fire could be a way of describing a present day explosion, possibly caused by a bomb. This will be to the Glory of the God of Israel.

The weapons used for warfare will be converted into implements used for daily life. A burial place will be established for Gog and those who fought along side him. The area will be known as Hamon-gog (valley of the multitudes of Gog). A city will be established in this area called Hamonah..

- **And thou, son of man, prophesy against Gog, and say:**
 - **Thus saith the Lord GOD:**
 - ◆ **Behold, I am against thee, O Gog, chief prince of Meshech and Tubal;**
 - and I will turn thee about and lead thee on,
 - and will cause thee to come up from the uttermost parts of the north;
 - and I will bring thee upon the mountains of Israel;
 - and I will smite thy bow out of thy left hand,
 - and will cause thine arrows to fall out of thy right hand.
 - Thou shalt fall upon the mountains of Israel,
 - thou,
 - and all thy bands,
 - and the peoples that are with thee;
 - I will give thee unto the ravenous birds of every sort and to the beasts of the field, to be devoured.
 - Thou shalt fall upon the open field; for I have spoken it, saith the Lord GOD.
 - And I will send a fire on Magog, and on them that dwell safely in the isles; and they shall know that I am the LORD.
 - ◆ **And My holy name will I make known in the midst of My people Israel;**
 - neither will I suffer My holy name to be profaned any more;
 - and the nations shall know that I am the LORD, the Holy One in Israel.
 - ◆ **Behold, it cometh, and it shall be done, saith the Lord GOD;**
 - **This is the day whereof I have spoken.**
 - **And they that dwell in the cities of Israel shall go forth,**
 - and shall make fires of the weapons and use them as fuel,
 - both the shields and the bucklers,
 - the bows and the arrows,
 - and the hand-staves,
 - and the spears,
 - and they shall make fires of them seven years;
 - so that they shall take no wood out of the field,
 - neither cut down any out of the forests,
 - for they shall make fires of the weapons;
 - and they shall spoil those that spoiled them,
 - and rob those that robbed them, saith the Lord GOD.
 - **And it shall come to pass in that day,**
 - that I will give unto Gog a place fit for burial in Israel,
 - the valley of them that pass through on the east of the sea;
 - and it shall stop them that pass through;
 - and there shall they bury Gog and all his multitude;
 - and they shall call it the valley of Hamon-gog.
 - **And seven months shall the house of Israel be burying them, that they may cleanse the land.**
 - ◆ Yea, all the people of the land shall bury them,
 - ◆ and it shall be to them a renown;

- ◆ in the day that I shall be glorified, saith the Lord GOD.
- ◆ And they shall set apart men of continual employment, that shall pass through the land to bury with them that pass through those that remain upon the face of the land, to cleanse it;
- ◆ after the end of seven months shall they search.
- ◆ And when they that pass through shall pass through the land, and any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.
- ◆ And Hamonah shall also be the name of a city.
- ◆ Thus shall they cleanse the land.

Ezekiel 39:1-16

God is giving Ezekiel a description of the fallen soldiers that fought with Gog being decayed and the flesh being devoured in the valley. The remaining bones will be buried as described previously.

It then transitions into an explanation about the House of Israel having been in captivity. God had allowed the captivity and hid His face from them.

- **And thou, son of man, thus saith the Lord GOD:**
 - **Speak unto the birds of every sort, and to every beast of the field:**
 - ◆ **Assemble yourselves, and come; gather yourselves on every side to My feast that I do prepare for you, even a great feast,**
 - upon the mountains of Israel, that ye may eat flesh and drink blood.
 - The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink; rams, lambs, and goats, bullocks, fatlings of Bashan are they all of them.
 - And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My feast which I have prepared for you.
 - And ye shall be filled at My table with horses and horsemen, with mighty men, and with all men of war, saith the Lord GOD.
 - ◆ **And I will set My glory among the nations, and all the nations shall see My judgment that I have executed, and My hand that I have laid upon them.**
 - So the house of Israel shall know that I am the LORD their God, from that day and forward.
 - And the nations shall know that the house of Israel went into captivity for their iniquity, because they broke faith with Me, and I hid My face from them;
 - so I gave them into the hand of their adversaries, and they fell all of them by the sword.
 - ◆ According to their uncleanness and according to their transgressions did I unto them;
 - ◆ and I hid My face from them.

Ezekiel 39:17-24

This declaration begins with God saying "Now I will". In my opinion this could be viewed as; Now that I have purged the oppressors and cleansed the land, I will bring back the House of Israel, that were in captivity. He then mentions the "whole house of Israel", describing both houses being joined together again. They will now live in peace. He will no longer hide His face from them.

- **Therefore thus saith the Lord GOD:**
 - **Now will I bring back the captivity of Jacob,**
 - ◆ and have compassion upon the whole house of Israel;
 - ◆ and I will be jealous for My holy name.
 - And they shall bear their shame,

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- and all their breach of faith which they have committed against Me,
 - when they shall dwell safely in their land, and none shall make them afraid; when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.
- ◆ And they shall know that I am the LORD their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land;
- ◆ and I will leave none of them any more there;
- ◆ neither will I hide My face any more from them;
- ◆ for I have poured out My spirit upon the house of Israel, saith the Lord GOD.'

Ezekiel 39:25-29

THE TEMPLE and the Holy Area

Ezekiel 40

This vision took place 40 years after the destruction of Jerusalem, on Nisan 10, in the 25th year of captivity. His vision takes place with Ezekiel sitting high on a mountain outside of Jerusalem, able to see the frame of the city on the south side, thus perhaps he was sitting to the east on the Mount of Olives, east of the "Old City". He then saw a man who had a "brass" appearance. He was holding measuring tools, while standing in the gate. The man tells him to watch and remember everything he will be showing him and report it back to Israel.

- **In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day, the hand of the LORD was upon me, and He brought me thither.**
 - **In the visions of God brought He me into the land of Israel,**
 - ◆ **and set me down upon a very high mountain,**
 - ◆ **whereon was as it were the frame of a city on the south.**
 - ◆ **And He brought me thither, and, behold,**
 - ◆ **there was a man,**
 - **whose appearance was like the appearance of brass,**
 - **with a line of flax in his hand,**
 - **and a measuring reed;**
 - ◆ **and he stood in the gate.**
 - **And the man said unto me:**
 - **'Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee, for to the intent that I might show them unto thee art thou brought thither; declare all that thou seest to the house of Israel.'**

Ezekiel 40:1-4

1c	21 in.
2c	3.5 ft
3c	5.25 ft.
4c	7 ft.
5c	8.7 ft.
6c	10.5 ft.
7c	12.25 ft.
8c	14 ft.
9c	15.75 ft.
10c	17.5 ft
11c	19,25 ft.
12 c	21 ft.

THE MEASUREMENTS

The measurements in chapter 40 exclude the Temple measurements, those are in the following chapter. These measurements are the area around the Temple, ie.: Gates, Inner Court, and Chambers.

Why is it important to have all of the following measurements? Do the various measurements represent something? Or was Ezekiel actually seeing a prophetic vision, of something that will be in the future?

Kabbalah teaches us that certain things are a reflection of what is in heaven. Perhaps Ezekiel saw the Temple in the heavenly. The man he saw may have been giving him measurements of the Temple from above. Or he may have been in an actual trance and was seeing a vision of something from the future.

I have composed a conversion chart for reference while reviewing the following measurements. If the passage says something measured 1 reed, you can refer to the chart and

Measurement Chart

1 finger = 1 thumb width
 1 palm/hand = width of a hand
 1 cubit = length from elbow to tip

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see that 1 reed is 10 1/2 feet, or if the passage says 1 cubit it is 21 inches.

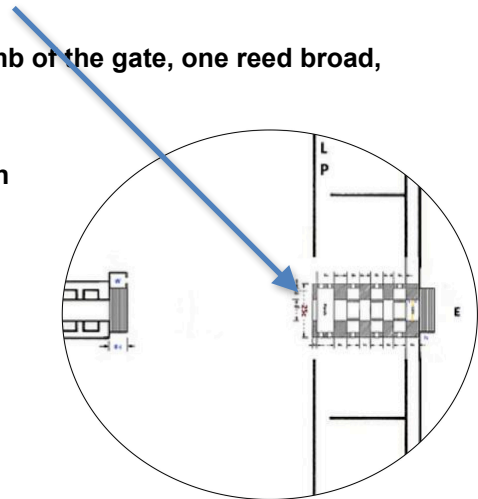
I decided to not add my comments to the remainder of this chapter, because I would only be restating the dimensions that are given by the Prophet Ezekiel.

THE WALL

- And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, of a cubit and a hand-breadth each;
- so he measured the breadth of the building, one reed, and the height, one reed.

THE GATE

- Then came he unto the gate which looketh toward the east,
 - and went up the steps thereof; and he measured the jamb of the gate, one reed broad,
 - and the other jamb, one reed broad.
 - And every cell was one reed long, and one reed broad;
 - and the space between the cells was five cubits;
 - and the jambs of the gate by the porch of the gate within were one reed.
 - He measured also the porch of the gate toward the house, one reed.
 - Then measured he the porch of the gate, eight cubits;
 - and the posts thereof, two cubits;
 - and the porch of the gate was inward.
 - And the cells of the gate eastward were three on this side, and three on that side; they three were of one measure; and the posts had one measure on this side and on that side.
 - And he measured the breadth of the entry of the gate, ten cubits;



1c	21 in.
2c	3.5 ft
3c	5.25 ft.
4c	7 ft.
5c	8.7 ft.
6c	10.5 ft.
7c	12.25 ft.
8c	14 ft.
9c	15.75 ft.
10c	17.5 ft
11c	19,25 ft.
12 c	21 ft.

- and the length of the gate, thirteen cubits;
- and a border before the cells, one cubit [on this side], and a border, one cubit on that side;

- and the cells, six cubits on this side, and six cubits on that side.

And he measured the gate from the roof of the one cell to the roof of the other, a breadth of five and twenty cubits; door against door.
■ He made also posts of threescore cubits; even unto the posts of the court in the gates round about.

■ And from the forefront of the gate of the entrance unto the forefront of the inner porch of the gate were fifty cubits.

■ And there were narrow windows to the cells and to their posts within the gate round about, and likewise to the arches; and windows were round about inward; and upon each post were palm-trees.

■ Then brought he me into the outer court, and, lo, there were chambers and a pavement, made for the court round about; thirty chambers were upon the pavement. And the pavement was by the side of the gates, corresponding unto the

Conversion Chart (used in Israel) (According to Mishnah Kelim 17:10)

Finger = 7/8 in.

Palm/Hand Breadth = 3 1/2 in

Cubit = 21 in.

Reed = 10 1/2 ft.

Unit of Measurement

4 fingers = 1 Palm/Hand Breadth

6 Palm/Hand Breadth = 1 Cubit

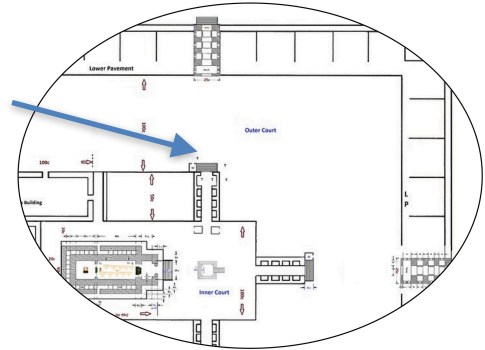
5 Palm/Hand Breadth = 1 Cubit to measure the Temple Alter.

A Measuring Rod is 1 Cubit long

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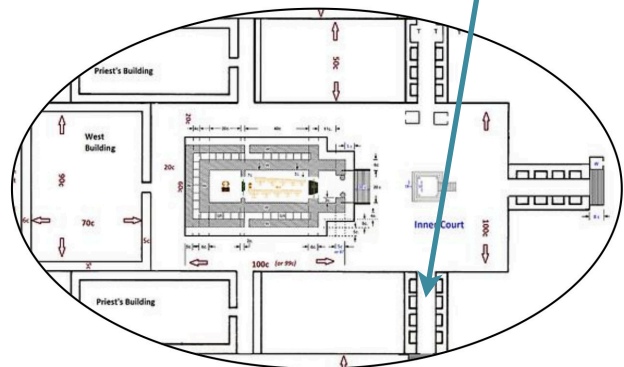
length of the gates, even the lower pavement.

- Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits, eastward as also northward.
- And the gate of the outer court that looked toward the north, he measured the length thereof and the breadth thereof.
 - ◆ And the cells thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate; the length thereof was fifty cubits, and the breadth five and twenty cubits.
 - ◆ And the windows thereof, and the arches thereof, and the palm-trees thereof, were after the measure of the gate that looketh toward the east;
 - and it was ascended by seven steps; and the arches thereof were before them.
 - ◆ And there was a gate to the inner court over against the other gate, northward as also eastward; and he measured from gate to gate a hundred cubits.
 - ◆ And he led me toward the south, and behold a gate toward the south; and he measured the posts thereof, and the arches thereof according to these measures.
 - And there were windows in it and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits.
 - And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof.



INNER COURT

- And there was a gate to the inner court toward the south; and he measured from gate to gate toward the south a hundred cubits. Then he brought me to the inner court by the south gate; and he measured the south gate according to these measures; and the cells thereof, and the posts thereof, and the arches thereof, according to these measures; and there were windows in it and in the arches thereof round about;
 - it was fifty cubits long, and five and twenty cubits broad.
 - And there were arches round about, five and twenty cubits long, and five cubits broad.
 - And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof; and the going up to it had eight steps.
 - And he brought me into the inner court toward the east; and he measured the gate according to these measures;
 - ◆ and the cells thereof, and the posts thereof, and the arches thereof, according to these measures;
 - ◆ and there were windows therein and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad.
- And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side; and the going up to it had eight steps. And he brought me to the north gate; and he measured it according to these measures; the cells thereof, the posts thereof, and the arches thereof; and there were windows therein round about;
 - the length was fifty cubits, and the breadth five and twenty cubits.
 - And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side; and the going up to it had eight steps.



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- And a chamber with the entry thereof was by the posts at the gates; there was the burnt-offering to be washed.
- And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the guilt-offering.
- And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side of the porch of the gate were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon to slay the sacrifices. Moreover there were four tables for the burnt-offering, of hewn stone, a cubit and a half long, and a cubit and a half broad, and one cubit high, whereupon to lay the instruments wherewith the burnt-offering and the sacrifice are slain.
 - And the slabs, a handbreadth long, were fastened within round about; and upon the tables was to be the flesh of the offering.
- And without the inner gate were chambers for the guard in the inner court, which was at the side of the north gate, and their prospect was toward the south; one at the side of the east gate having the prospect toward the north.

CHAMBER

And he said unto me:

- 'This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar; these are the sons of Zadok, who from among the sons of Levi come near to the LORD to minister unto Him.'

And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was before the house.

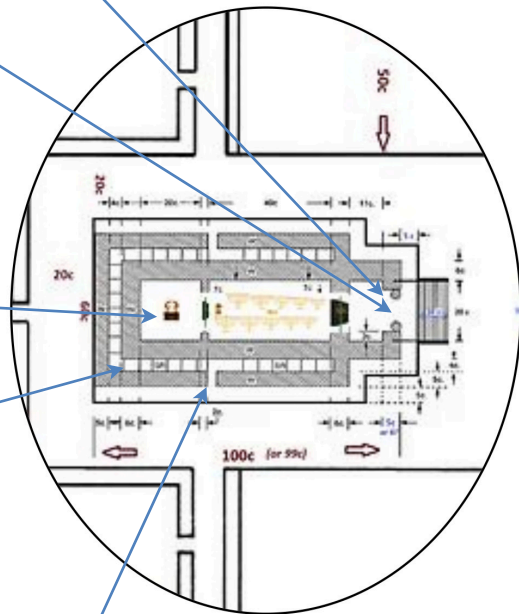
- Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side;
- and the breadth of the gate was three cubits on this side, and three cubits on that side.
- The length of the porch was twenty cubits, and the breadth eleven cubits;
- and it was by steps that it was ascended;
- and there were pillars by the posts, one on this side, and another on that side.

Ezekiel 40:5-49

Ezekiel 41

The Temple Measurements:

- And he brought me to the temple,
 - and measured the posts,
 - ◆ six cubits broad on the one side,
 - ◆ and six cubits broad on the other side,
 - ◆ which was the breadth of the tent.
 - And the breadth of the entrance
 - ◆ was ten cubits;
 - ◆ and the sides of the entrance were five cubits on the one side,
 - ◆ and five cubits on the other side;
 - ◆ and he measured
 - the length thereof, forty cubits,
 - and the breadth, twenty cubits.
 - Then went he inward,
 - ◆ and measured each post of the entrance, two cubits;
 - ◆ and the entrance, six cubits;
 - ◆ and the breadth of the entrance, seven cubits.
 - ◆ And he measured the length thereof, twenty cubits,
 - ◆ and the breadth, twenty cubits,
- before the temple; and he said unto me:
 - 'This is the most holy place.'
- Then he measured the wall of the house,
 - six cubits;
 - and the breadth of every side-chamber,
 - ◆ four cubits, round about the house on every side.
- And the side-chambers were one over another,
 - three and thirty times;
 - and there were cornices in the wall which belonged to the house for the side-chambers round about,
 - ◆ that they might have hold therein,
 - ◆ and not have hold in the wall of the house.
 - And the side-chambers were broader as they wound about higher and higher;
 - for the winding about of the house went higher and higher round about the house;
 - therefore the breadth of the house continued upward;
 - ◆ and so one went up from the lowest row to the highest by the middle.
- I saw also that the house had a raised basement round about;
 - the foundations of the side-chambers were a full reed of six cubits to the joining.
 - The breadth of the outer wall which belonged to the side-chambers was five cubits;
 - and so that which was left by the structure of the side-chambers that belonged to the house.
 - And between the chambers was a breadth of twenty cubits round about the house on every side.
 - ◆ And the doors of the side-chambers were toward the place that was left,
 - one door toward the north,
 - and another door toward the south;
 - and the breadth of the place that was left was five cubits round about.
 - ◆ And the building that was before the separate place at the side toward the west was seventy cubits broad;



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- and the wall of the building
 - was five cubits thick round about,
- and the length thereof
 - ninety cubits.
- And he measured the house,
 - a hundred cubits long;
- and the separate place, and the building, with the walls thereof,
 - a hundred cubits long;
- also the breadth of the face of the house and of the separate place toward the east,
 - a hundred cubits.
- And he measured the length of the building before the separate place which was at the back thereof, and the galleries thereof on the one side and on the other side,
 - a hundred cubits.

1c	21 in.
2c	3.5 ft
3c	5.25 ft.
4c	7 ft.
5c	8.7 ft.
6c	10.5 ft.
7c	12.25 ft.
8c	14 ft.
9c	15.75 ft.
10c	17.5 ft
11c	19,25 ft.
12 c	21 ft.

- Now the temple,
- and the inner place,
- and the porches of the court,
- the jambs, and the narrow windows, and the galleries,
 - that they three had round about,
 - ◆ over against the jambs there was a veneering of wood round about,
 - ◆ and from the ground up to the windows;
 - and the windows were covered;
 - to the space above the door,
 - even unto the inner house, and without,
 - and on all the wall round about within and without, by measure.
 - And it was made with cherubim and palm-trees;
 - ◆ and a palm-tree was between cherub and cherub,
 - ◆ and every cherub had two faces;
 - ◆ so that there was the face of a man toward the palm-tree on the one side,
 - ◆ and the face of a young lion toward the palm-tree on the other side;
 - ◆ thus was it made through all the house round about.
 - From the ground unto above the door were cherubim and palm-trees made;
 - and so on the wall of the temple.
- As for the temple, the jambs were squared; and the face of the sanctuary had an appearance such as is the appearance.

The Alter:

- The altar,
 - three cubits high,
 - and the length thereof
 - ◆ two cubits,
 - was of wood,
 - and so the corners thereof;
 - the length thereof,
 - and the walls thereof,
 - were also of wood;
- and he said unto me: 'This is the table that is before the LORD.'

The Two Doors:

- And the temple and the sanctuary had two doors.
 - And the doors had two leaves [apiece],

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- ◆ two turning leaves;
- ◆ two leaves for the one door,
- ◆ and two leaves for the other.
- And there were made on them,
 - ◆ on the doors of the temple,
 - ◆ cherubim and palm-trees,
 - ◆ like as were made upon the walls;
 - ◆ and there were thick beams of wood upon the face of the porch without.
 - ◆ And there were
 - narrow windows
 - and palm-trees on the one side and on the other side,
 - on the sides of the porch;
 - there were also the brackets of the house,
 - and the thick beams.

Ezekiel 42

The Outer Court:

- Then he brought me forth into the outer court,
 - the way toward the north;
 - ◆ and he brought me into the chamber that was over against the separate place,
 - ◆ and which was over against the building, toward the north,
 - ◆ even to the front of the length of a hundred cubits,
 - with the door on the north,
 - ◆ and the breadth of fifty cubits,
 - ◆ over against the twenty cubits
 - which belonged to the inner court, and over against the pavement which belonged to the outer court;
 - with gallery against gallery in three stories.
 - ◆ And before the chambers was a walk of ten cubits breadth inward,
 - a way of one cubit;
 - and their doors were toward the north.

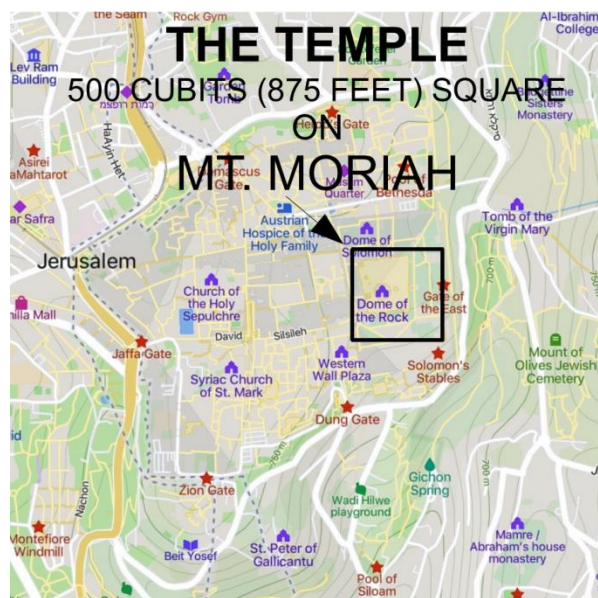
The Upper Chamber:

- Now the upper chambers were shorter;
 - for the galleries took away from these,
 - ◆ more than from the lower and the middlemost, in the building.
 - For they were in three stories,
 - ◆ and they had not pillars as the pillars of the courts;
 - therefore room was taken away from the lowest and the middlemost, in comparison with the ground.
 - And the wall that was without by the side of the chambers,
 - toward the outer court in front of the chambers,
 - ◆ the length thereof was fifty cubits.
 - For the length of the chambers that were toward the outer court was fifty cubits;
 - and, lo, before the temple were a hundred cubits.
 - And from under these chambers was the entry on the east side,
 - as one goeth into them from the outer court.
 - ◆ In the breadth of the wall of the court toward the east,
 - before the separate place,
 - and before the building,
 - here were chambers,
 - with a way before them;
 - like the appearance of the chambers which were toward the north, as long as they,
 - and as broad as they, with all their goings out, and according to their fashions;
 - and as their doors, so were also the doors of the chambers that were toward the south,
 - there was a door in the head of the way, even the way directly before the wall,
 - toward the way from the east, as one entereth into them.
 - Then said he unto me:
 - 'The north chambers and the south chambers, which are before the separate place, they are the holy chambers, where the priests that are near unto the LORD shall eat the most holy things; there shall they lay the most holy things, and the meal-offering, and the sin-offering, and the guilt-offering; for the place is holy. When the priests enter in, then shall they not go out of the holy place into the outer court, but there they shall lay their

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garments wherein they minister, for they are holy; and they shall put on other garments, and shall approach to that which pertaineth to the people.'

- Now when he had made an end of measuring the inner house,
 - he brought me forth by the way of the gate
 - ◆ whose prospect is toward the east,
 - ◆ and measured it round about.
 - ◆ He measured the east side with the measuring reed,
 - five hundred reeds, with the measuring reed round about
 - ◆ He measured the north side,
 - five hundred reeds, with the measuring reed round about.
 - ◆ He measured the south side,
 - five hundred reeds, with the measuring reed.
 - ◆ He turned about to the west side,
 - and measured five hundred reeds with the measuring reed.
 - ◆ He measured it by the four sides; it had a wall round about,
 - the length five hundred,
 - and the breadth five hundred,
 - to make a separation between that which was holy and that which was common.



Modern day map showing possible location of the Third Temple, using the dimensions of 875 feet square in proportion to the surrounding area.

EZEKIELS TEMPLE aka THE THIRD TEMPLE ~~~~~ CHAPTERS 36 - 48

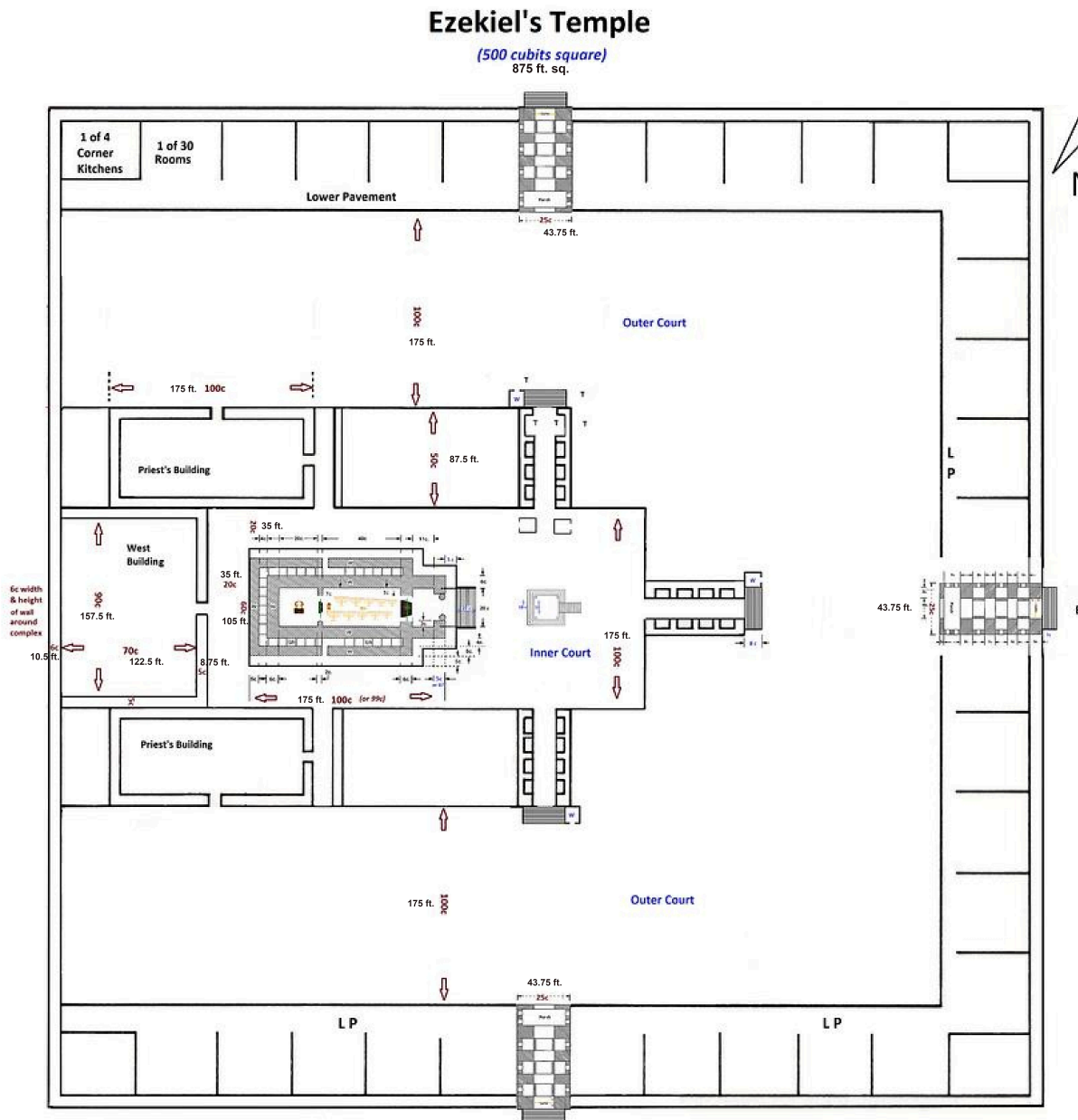


Illustration of the Third Temple. I found this on the web and felt it was a good illustration with dimensions included. I added the conversion to feet making the illustration more relatable.

Ezekiel 43

THE LAW OF THE HOUSE

In this vision Ezekiel is taken to the Eastern Gate where he sees the glory of the God of Israel. He is then taken to the Inner Court where he could see the Glory of The Lord was filling the Temple. From there God spoke to him as a man stood next to him.

- **Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east; and His voice was like the sound of many waters; and the earth did shine with His glory. And the appearance of the vision which I saw was like the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. And a spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. And I heard one speaking unto me out of the house; and a man stood by me.**
 - **And He said unto me:**
 - ◆ **‘Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile My holy name, neither they, nor their kings, by their harlotry, and by the carcasses of their kings in their high places; in their setting of their threshold by My threshold, and their door-post beside My door-post, and there was but the wall between Me and them; and they have defiled My holy name by their abominations which they have committed; wherefore I have consumed them in Mine anger. Now let them put away their harlotry, and the carcasses of their kings, far from Me, and I will dwell in the midst of them for ever. Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure accurately. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight; that they may keep the whole form thereof, and all the ordinances thereof, and do them.**
 - **This is the law of the house:**
 - **upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.**
- **And these are the measures of the altar by cubits—the cubit is a cubit and a handbreadth:**
 - **the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base of the altar.**
 - **And from the bottom upon the ground to the lower settle shall be two cubits,**
 - **and the breadth one cubit; and from the lesser settle to the greater settle shall be four cubits, and the breadth a cubit.**
 - **And the hearth shall be four cubits;**
 - **and from the hearth and upward there shall be four horns.**
 - **And the hearth shall be twelve cubits long by twelve broad, square in the four sides thereof.**
 - **And the settle shall be fourteen cubits long by fourteen broad in the four sides thereof;**

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- and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about;
- and the steps thereof shall look toward the east.'
- And He said unto me:
 - 'Son of man, thus saith the Lord GOD:
 - ◆ These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to dash blood against it.
 - Thou shalt give to the priests the Levites that are of the seed of Zadok, who are near unto Me, to minister unto Me, saith the Lord GOD,
 - a young bullock for a sin-offering.
 - And thou shalt take of the blood thereof, and put it on the four horns of it,
 - and on the four corners of the settle,
 - and upon the border round about;
 - thus shalt thou purify it and make atonement for it.
 - Thou shalt also take the bullock of the sin-offering, and it shall be burnt in the appointed place of the house, without the sanctuary.
 - And on the second day thou shalt offer a he-goat without blemish for a sin-offering; and they shall purify the altar, as they did purify it with the bullock.
 - When thou hast made an end of purifying it,
 - thou shalt offer a young bullock without blemish,
 - and a ram out of the flock without blemish.
 - And thou shalt present them before the LORD, and the priests shall cast salt upon them,
 - and they shall offer them up for a burnt-offering unto the LORD.
 - Seven days shalt thou prepare every day a goat for a sin-offering;
 - they shall also prepare a young bullock,
 - and a ram out of the flock, without blemish.
 - Seven days shall they make atonement for the altar and cleanse it; so shall they consecrate it.
 - And when they have accomplished the days,
 - ◆ it shall be that upon the eighth day, and forward, the priests shall make your burnt-offerings upon the altar,
 - ◆ and your peace-offerings; and I will accept you, saith the Lord GOD.'

Ezekiel 43:1-27

Ezekiel 44

The East Gate is reserved for The Lord, after His entry it is shut. The Prince¹⁴ is to enter by the porch of the East Gate.

- **Then he brought me back the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut.**
 - **and the LORD said unto me:**
 - ◆ **‘This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD, the God of Israel, hath entered in by it; therefore it shall be shut. As for the prince, being a prince, he shall sit therein to eat bread before the LORD; he shall enter by the way of the porch of the gate, and shall go out by the way of the same.’ (verses 2&3)**

Ezekiel is brought around to the North Gate and sees the Lords Glory, he responds to it by falling to his face. The Lord speaks to him, charging him to speak to the rebellious, even to the house of Israel.

- **Then he brought me the way of the north gate before the house; and I looked, and, behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.**
 - **And the LORD said unto me:**
 - ◆ **‘Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.**
 - ◆ **And thou shalt say to the rebellious, even to the house of Israel:**
 - **Thus saith the Lord GOD:**
 - **O ye house of Israel, let it suffice you of all your abominations, in that ye have brought in**
 - ◆ **aliens,**
 - ◆ **uncircumcised in heart**
 - ◆ **and uncircumcised in flesh,**
 - **to be in My sanctuary, to profane it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant, to add unto all your abominations. And ye have not kept the charge of My holy things; but ye have set keepers of My charge in My sanctuary to please yourselves. (verses 5 - 8)**

The Lord issues forth several commandments to Ezekiel to be passed on to the house of Israel as follows: From the following passage I believe it is safe to conclude that not everybody entering the Sanctuary will be a Jew. Because the Scripture refers to “the alien” being circumcised in order to enter the Sanctuary. So, we must ask the question, who are the aliens¹⁵?

- **Thus saith the Lord GOD:**
 - **No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary, even any alien that is among the children of Israel.**
 - **But the Levites, that went far from Me, when Israel went astray, that went astray from Me after their idols, they shall bear their iniquity; and they shall be ministers in My sanctuary, having charge at the gates of the house, and ministering in the house:**
 - **they shall slay the burnt-offering and the sacrifice for the people,**
 - **and they shall stand before them to minister unto them.**
 - **Because they ministered unto them before their idols,**
 - **and became a stumbling block of iniquity unto the house of Israel;**

¹⁴ Ezekiel refers to the Moshiach (Messiah) as the Prince

¹⁵ An alien according to Merriam-Webster, is a person who is not of a particular group or place.

- ◆ therefore have I lifted up My hand against them, saith the Lord GOD, and they shall bear their iniquity.
- ◆ And they shall not come near unto Me, to minister unto Me in the priest's office,
- ◆ nor to come near to any of My holy things, unto the things that are most holy; but they shall bear their shame, and their abominations which they have committed.
- And I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

THEY THAT KEPT MY CHARGE

- ◆ But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me; and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord GOD; they shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge. And it shall be that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.
- They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers, and they shall put on other garments, that they sanctify not the people with their garments.
 - Neither shall they shave their heads,
 - nor suffer their locks to grow long;
 - they shall only poll their heads.
 - Neither shall any priest drink wine, when they enter into the inner court.
 - Neither shall they take for their wives a widow, nor her that is put away; but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest.
 - And they shall teach My people the difference between the holy and the common,
 - and cause them to discern between the unclean and the clean.
 - And in a controversy they shall stand to judge; according to Mine ordinances shall they judge it;
 - and they shall keep My laws and My statutes in all My appointed seasons,
 - and they shall hallow My sabbaths.
 - And they shall come near no dead person to defile themselves;
 - ◆ but for father,
 - ◆ or for mother,
 - ◆ or for son,
 - ◆ or for daughter,
 - ◆ for brother,
 - ◆ or for sister that hath had no husband,
 - they may defile themselves.
 - And after he is cleansed, they shall reckon unto him seven days.
 - ◆ And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.
 - ◆ And it shall be unto them for an inheritance:
 - I am their inheritance; and ye shall give them no possession in Israel: I am their possession. The meal-offering, and the sin-offering, and the guilt-offering, they, even they, shall eat; and every devoted thing in Israel shall be theirs. And the first of all the first-fruits of every thing, and every heave-offering of every thing, of all your offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thy house.
 - The priests shall not eat of any thing that dieth of itself, or is torn, whether it be fowl or beast. (verses 9 - 31)

Ezekiel 45

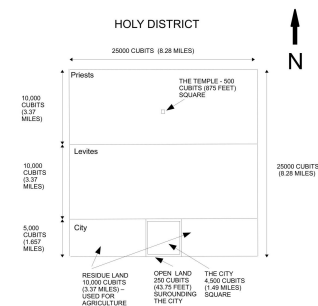
THE HOLY DISTRICT

Chapter 45 begins with describing and giving the measurements for the “Holy District”. The Holy District consists of three distinct divisions. The Northern area is for the Priests, and contains “The Temple”, the Central area is for the Levites, and the Southern area is where the city is to be located.

The Holy District is to be 25,000 cubits by 25,000 cubits¹⁶. The portion for the Priests and the Temple is 25,000 cubits by 10,000 cubits¹⁷, The portion for the Levites is the same. The area containing the city is 25,000 cubits by 5,000 cubits¹⁸.

The remaining area East to the border, and West to the sea of the Holy District, belongs to the Prince.

- Moreover, when ye shall divide by lot the land for inheritance,
 - ye shall set apart an offering unto the LORD,
 - a holy portion of the land; the
 - ◆ length shall be the length of five and twenty thousand reeds,
 - ◆ and the breadth shall be ten thousand;
 - ◆ it shall be holy in all the border thereof round about.
 - Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about;
 - and fifty cubits for the open land round about it.
 - And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand;
 - ◆ and in it shall be the sanctuary, which is most holy.
 - ◆ It is a holy portion of the land;
 - ◆ it shall be for the priests,
 - ◆ the ministers of the sanctuary, that come near to minister unto the LORD;
 - ◆ and it shall be a place for their houses,
 - ◆ and a place consecrated for the sanctuary.
 - And five and twenty thousand in length, and ten thousand in breadth,
 - ◆ which shall be unto the Levites,
 - the ministers of the house, for a possession unto themselves,
 - for twenty chambers.
 - And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the offering of the holy portion; it shall be for the whole house of Israel.
 - ◆ And for the prince, on the one side
 - ◆ and on the other side of the holy offering
 - ◆ and of the possession of the city, in front of the holy offering and in front of the possession of the city,
 - ◆ on the west side westward,
 - ◆ and on the east side eastward; and in length answerable unto one of the portions,
 - ◆ from the west border unto the east border of the land;



¹⁶ 8.28 miles

¹⁷ 8.28x3.37 miles

¹⁸ 8.28x1.657 miles

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- it shall be to him for a possession in Israel,
- and My princes shall no more wrong My people; but they shall give the land to the house of Israel according to their tribes.

We are to be honest in our weights and measurements, such as being honest, fair, and equitable in all aspects of our business dealings.

- Thus saith the Lord GOD:
 - Let it suffice you, O princes of Israel;
 - ◆ remove violence and spoil, and execute justice and righteousness;
 - ◆ take away your exactions from My people, saith the Lord GOD.
 - ◆ Ye shall have just balances, and a just ephah, and a just bath.
 - ◆ The ephah and the bath shall be of one measure,
 - that the bath may contain the tenth part of a homer,
 - and the ephah the tenth part of a homer;
 - the measure thereof shall be after the homer.
 - ◆ And the shekel shall be twenty gerahs;
 - ◆ twenty shekels, five and twenty shekels, ten, and five shekels,
 - shall be your maneh.

The next section describes the various offerings. The meal offering, burnt offering, peace offering to make atonement as well as the sin offering and drink offering.

- This is the offering that ye shall set apart:
 - the sixth part of an ephah out of a homer of wheat,
 - and ye shall give the sixth part of an ephah out of a homer of barley;
 - and the set portion of oil,
 - the bath of oil, shall be the tithe of the bath out of the cor,
 - ◆ which is ten baths, even a homer;
 - ◆ for ten baths are a homer;
 - ◆ and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel;
 - ◆ for a meal-offering, and for a burnt-offering, and for peace-offerings, to make atonement for them, saith the Lord GOD.
 - All the people of the land shall give this offering for the prince in Israel.
 - And it shall be the prince's part to give
 - the burnt-offerings,
 - and the meal-offerings,
 - and the drink-offerings,
 - in the feasts, and in the new moons, and in the sabbaths, in all the appointed seasons of the house of Israel;
 - he shall prepare the sin-offering,
 - and the meal-offering,
 - and the burnt-offering,
 - and the peace-offerings,
 - to make atonement for the house of Israel. (verses 9 - 17)

THE HOLY DAYS

Four Holy Days are mentioned to be accomplished in the first month in the of the year. The first one is on the first day of the month, it is done by the Priests as a sin offering. The second is to be done on the seventh of the month, by those that have erred for atonement for their house. The third is the Passover, however unlike today a bullock is to be sacrificed and the blood is to be placed on the doorpost of the house (The Temple). The Fourth Holy day is in the seventh month on the fourteenth day a sin, burnt, and meal with oil offering is offered for seven days.

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Thus saith the Lord GOD:

- In the first month, in the first day of the month,
 - thou shalt take a young bullock without blemish;
 - ◆ and thou shalt purify the sanctuary.
 - And the priest shall take of the blood of the sin-offering,
 - ◆ and put it upon the door-posts of the house,
 - ◆ and upon the four corners of the settle of the altar,
 - ◆ and upon the posts of the gate of the inner court.
 - And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple; so shall ye make atonement for the house.
 - In the first month, in the fourteenth day of the month, ye shall have the passover;
 - ◆ a feast of seven days;
 - ◆ unleavened bread shall be eaten.
 - ◆ And upon that day shall the prince prepare for himself and for all the people of the land
 - a bullock for a sin-offering.
 - And the seven days of the feast he shall prepare a burnt-offering to the LORD,
 - seven bullocks and seven rams without blemish daily the seven days;
 - and a he-goat daily for a sin-offering.
 - And he shall prepare a meal-offering,
 - an ephah for a bullock,
 - and an ephah for a ram,
 - and a hin of oil to an ephah.
 - In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; to the sin-offering as well as the burnt-offering, and the meal-offering as well as the oil.
(verses 18 - 25)

Ezekiel 46

The Prince

The following could appear a little confusing after reading chapter 44 that the East Gate is to remain closed and here it says that it is to be open on Shabbat. Chapter 44 is referring to the "Outer Gate of the Sanctuary" and Chapter 46 is referring to "the East Gate of the Inner Court". However it is to be closed during the 6 days of the week and only open on the Sabbath. In both cases the Prince is to enter and exit by way of the porch of the East gate. Everybody else is to enter by way of the North gate and exit through the South gate, or if you entered by the South gate you are to exit through the North.

Thus saith the Lord GOD:

THE EAST GATE

- The gate of the inner court that looketh toward the east shall be shut the six working days;
 - but on the sabbath day it shall be opened,
 - and in the day of the new moon it shall be opened.
 - ◆ And the prince shall enter by the way of the porch of the gate without,
 - ◆ and shall stand by the post of the gate,
 - ◆ and the priests shall prepare his burnt-offering and his peace-offerings,
 - ◆ and he shall worship at the threshold of the gate;
 - ◆ then he shall go forth;
 - ◆ but the gate shall not be shut until the evening.
 - ◆ Likewise the people of the land shall worship at the door of that gate before the LORD in the sabbaths and in the new moons.

HIS OFFERINGS

A detailed description of the offering the Prince is to bring for burnt-offering on the sabbath and on the day of the new moon.

- And the burnt-offering that the prince shall offer unto the LORD shall be in the sabbath day
 - six lambs without blemish
 - and a ram without blemish;
 - and the meal-offering shall be an ephah for the ram,
 - and the meal-offering for the lambs as he is able to give,
 - and a hin of oil to an ephah.
 - ◆ And in the day of the new moon
 - it shall be a young bullock without blemish;
 - and six lambs,
 - and a ram;
 - they shall be without blemish;
 - and he shall prepare a meal-offering,
 - an ephah for the bullock,
 - and an ephah for the ram,
 - and for the lambs according as his means suffice,
 - and a hin of oil to an ephah.
- And when the prince shall enter,
 - ◆ he shall go in by the way of the porch of the gate,
 - ◆ and he shall go forth by the way thereof.
- But when the people of the land shall come before the LORD in the appointed seasons,

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- ◆ he that entereth by the way of the north gate to worship shall go forth by the way of the south gate;
- ◆ and he that entereth by the way of the south gate shall go forth by the way of the north gate;
- ◆ he shall not return by the way of the gate whereby he came in, but shall go forth straight before him.
- ◆ And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together.

APPOINTED SEASONS

The following is a list of the offerings for the feast days and appointed seasons.

- And in the feasts and in the appointed seasons
 - ◆ the meal-offering shall be
 - an ephah for a bullock,
 - and an ephah for a ram,
 - ◆ and for the lambs as he is able to give,
 - and a hin of oil to an ephah.
 - ◆ And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto the LORD,
 - one shall open for him the gate that looketh toward the east,
 - and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day;
 - then he shall go forth; and after his going forth one shall shut the gate.
 - ◆ And thou shalt prepare a lamb of the first year without blemish for a burnt-offering unto the LORD daily;
 - morning by morning shalt thou prepare it.
 - And thou shalt prepare a meal-offering with it morning by morning,
 - the sixth part of an ephah,
 - and the third part of a hin of oil, to moisten the fine flour:
 - a meal-offering unto the LORD continually by a perpetual ordinance.
- Thus shall they prepare the lamb, and the meal-offering, and the oil, morning by morning, for a continual burnt-offering. (verses 1 - 15)

INHERITANCE

The Prince can give a gift to one of his son, or a servant but he must follow certain criteria.

Thus saith the Lord GOD:

- If the prince give a gift unto any of his sons,
 - it is his inheritance,
 - it shall belong to his sons;
 - it is their possession by inheritance.
- But if he give of his inheritance a gift to one of his servants,
 - it shall be his to the year of liberty;
 - then it shall return to the prince;
 - but as for his inheritance,
 - it shall be for his sons.
- Moreover the prince shall not take of the people's inheritance,
 - to thrust them wrongfully out of their possession;
 - he shall give inheritance to his sons out of his own possession;
 - that My people be not scattered every man from his possession.' (verses 16 - 18)

At the Holy Chambers for the Priests:

- Then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north; and, behold, there was a place on the hinder part westward. And he said unto me:
 - ◆ *'This is the place where the priests shall boil the guilt-offering and the sin-offering, where they shall bake the meal-offering; that they bring them not forth into the outer court, to sanctify the people.'* (verse 20)

At the Outer Court:

- Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts inclosed, forty cubits long and thirty broad; these four in the corners were of one measure. And there was a row of masonry round about in them, round about the four, and it was made with boiling-places under the rows round about.
 - Then said he unto me:
 - ◆ *'These are the boiling-places, where the ministers of the house shall boil the sacrifices of the people.'* (verse 24)

Ezekiel 47

THE RIVER - from Jerusalem to the Dead Sea

Ezekiel is taken into the house (Sanctuary) and sees water going out from under the threshold. The water was flowing East on the Right side of the house and to the South side of the Alter. If a person is standing in front of the Sanctuary and looking East toward the East gate, the water would be to your right, coming down from the threshold and flowing past the Alter on the South side and out the East gate. Ezekiel is then taken out the North gate to witness that the water is actually exiting out the East gate, however it is only a "trickle" at this point. The water only came up to his ankles when he stood in it a thousand cubits down stream. At two thousand cubits it was up to his knees. At three thousand cubits it was up to his loins. At four thousand cubits he could only swim in the river.

- **And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house looked toward the east; and the waters came down from under, from the right side of the house, on the south of the altar.**
- **Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there trickled forth waters on the right side.**
 - **When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.**
 - **Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees.**
 - **Again he measured a thousand, and caused me to pass through waters that were to the loins.**
 - **Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.**

And he said unto me:

'Hast thou seen this, O son of man?' Then he led me, and caused me to return to the bank of the river.

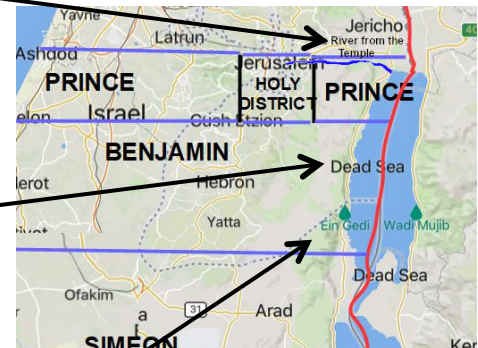
- **Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. (1-7)**

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I drew in the river in blue flowing from the Temple to the present day Dead Sea due East from Jerusalem.

Then said he unto me:

- ‘These waters issue forth toward the eastern region,
 - and shall go down into the Arabah;
 - and when they shall enter into the sea,
 - ◆ into the sea of the putrid waters,
 - the waters shall be healed.
 - And it shall come to pass,
 - ◆ that every living creature wherewith it swarmeth,
 - ◆ whithersoever the rivers shall come,
 - ◆ shall live;
 - ◆ and there shall be a very great multitude of fish;
 - ◆ for these waters are come thither,
 - ◆ that all things be healed and may live whithersoever the river cometh.
 - And it shall come to pass,
 - ◆ that fishers shall stand by it from En-gedi even unto En-eglaim;
 - ◆ there shall be a place for the spreading of nets;
 - ◆ their fish shall be after their kinds,
 - ◆ as the fish of the Great Sea, exceeding many.
 - But the miry places thereof,
 - ◆ and the marshes thereof,
 - ◆ shall not be healed;
 - ◆ they shall be given for salt.
 - And by the river upon the bank thereof,
 - ◆ on this side and on that side,
 - ◆ shall grow every tree for food,
 - ◆ whose leaf shall not wither,
 - ◆ neither shall the fruit thereof fail;
 - ◆ it shall bring forth new fruit every month,
 - ◆ because the waters thereof issue out of the sanctuary;
 - ◆ and the fruit thereof shall be for food,
 - ◆ and the leaf thereof for healing.’ (9-12)

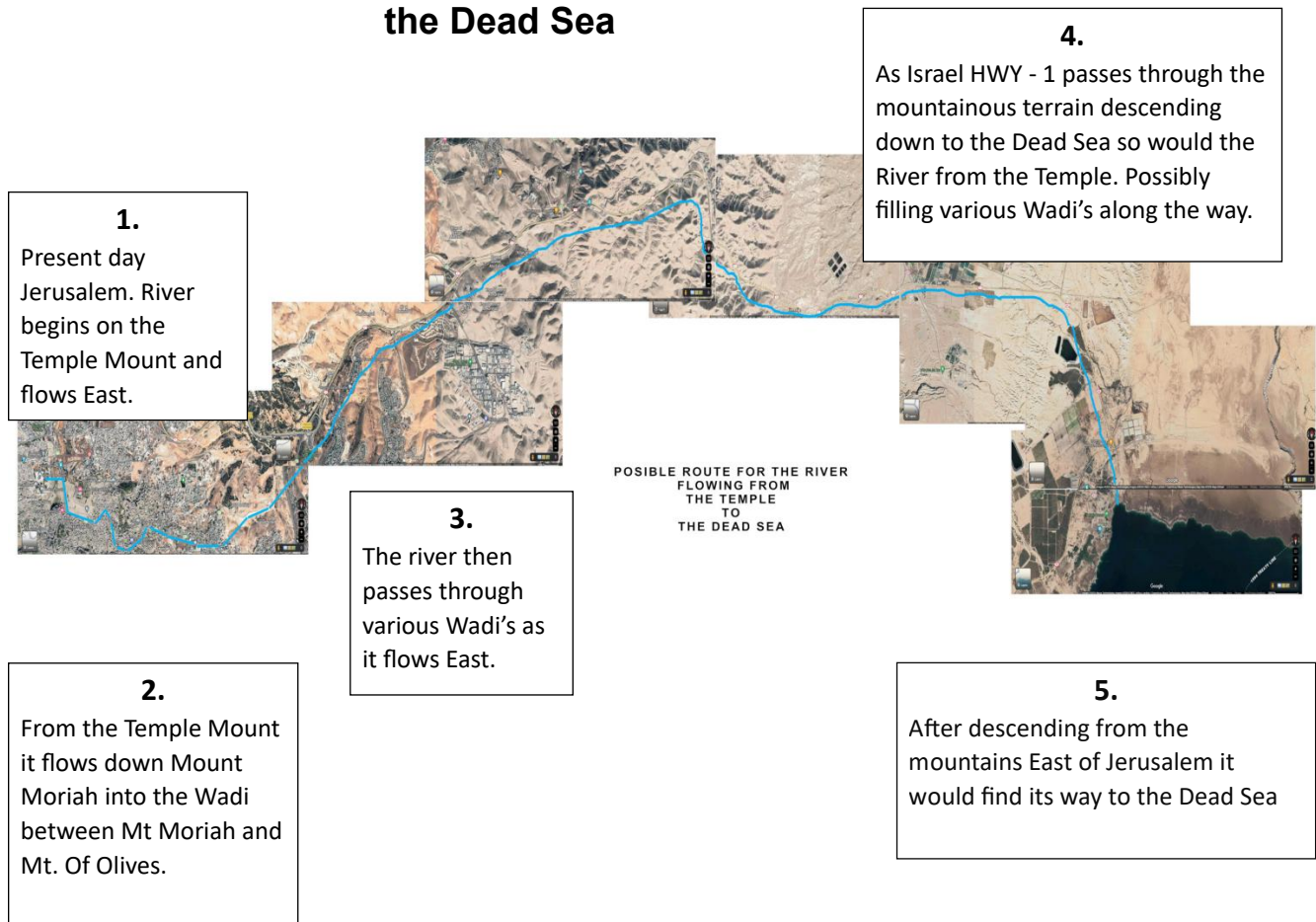


Map showing location of the Dead Sea East of Jerusalem.

Because of the salt content nothing lives in the Dead Sea thus its name. However a popular tradition is to “mud up” with the mud along the shore line and then float in the water allowing the salt water to draw out the toxins from your body.

Note the location of Engedi mentioned in the Scripture.

The River from Temple Mount to the Dead Sea



This Topographical Map shows the Temple Mount to the far left and the top of the Dead Sea to the far right. I sketched onto the map a blue line to represent a possible river flowing from the Temple to the Dead Sea. The purpose was to show that a river could possibly flow to the Dead Sea from the Temple Mount, as I have driven from the Temple area to the Dead Sea on Hwy 1 in the past.

The Borders

Thus saith the Lord GOD:

- **‘This shall be the border, whereby ye shall divide the land for inheritance**
 - **according to the twelve tribes of Israel,**
 - **Joseph receiving two portions.**
 - **And ye shall inherit it,**
 - ◆ **one as well as another,**
 - ◆ **concerning which I lifted up My hand to give it unto your fathers;**
 - ◆ **and this land shall fall unto you for inheritance.**
 - **And this shall be the border of the land:**

THE NORTH

There are many opinions by several “Scholars” about present day location for these localities. I researched each one using my web browser. Of those that I could find, I connected with the red border line. If I could not find a modern day equivalent, rather than guessing where it might be, I extended the border line to the next known location.

- **on the north side,**
 - ◆ **from the Great Sea,**
 - ◆ **by the way of Hethlon,**
 - ◆ **unto the entrance of Zedad;**
 - ◆ **Hamath,**
 - ◆ **Berothah,**
 - ◆ **Sibraim,**
 - **which is between the border of Damascus and the border of Hamath;**
 - ◆ **Hazer-hatticon,**
 - **which is by the border of Hauran.**
 - ◆ **And the border from the sea shall be Hazar-enon at the border of Damascus,**
 - ◆ **and on the north northward is the border of Hamath.**
 - ◆ **This is the north side.**

I went from the Mediterian Sea (Great Sea) to Sadad (Zedad), south of Ros Baalbek which is on the Orontes (Hamath), to Baalbek (Berothah), to between Homs & Hamath (Sibram), and then skirted around Damascus.

THE EAST

- **And the east side,**
 - ◆ **between Hauran and Damascus and Gilead,**
 - ◆ **and the land of Israel, by the Jordan,**
 - ◆ **from the border unto the east sea shall ye measure.**
 - ◆ **This is the east side.**

From Damascus I drew an arc sweeping The red line running South directly into the mouth of the Jordan River. The border then runs to the North end of The Sea of Galilee. The border skirts the East side of the Sea of Galilee and then follows the Jordan River to The Dead Sea. The East border then ends at Southern most end of the Dead Sea.

THE SOUTH

- **And the south side**
 - ◆ **southward shall be**
 - **from Tamar as far as the waters of Meriboth-kadesh¹⁹,**
 - **to the Brook,**
 - **unto the Great Sea²⁰.**
 - ◆ **This is the south side southward.**

The South border begins at the South end of the Dead Sea at Tamar. It then proceeds to the Wadi Meriboth- kadesh to the South and then on to the Mediterranean Sea.

¹⁹ Today it is known as Wadi el-Arish

²⁰ Today it is known as The Mediterranean Sea

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THE WEST

- **And the west side**
 - ◆ **shall be the Great Sea,**
 - ◆ **from the border as far as over against the entrance of Hamath.**
 - ◆ **This is the west side.**
- **So shall ye divide this land unto you according to the tribes of Israel.**
- **And it shall come to pass,**
 - ◆ **that ye shall divide it by lot for an inheritance unto you**
 - ◆ **and to the strangers that sojourn among you,**
 - **who shall beget children among you;**
 - **and they shall be unto you as the home-born among the children of Israel;**
 - **they shall have inheritance with you among the tribes of Israel.**
 - **And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD. (13 -23)**

The Mediterranean Sea is the Western border.
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Using a modern day map showing possible locations of the Tribes of Israel, with the location of the Holy District positioned between Judah to the North and Benjamin to the South.

Ezekiel 48

The Tribes located to the North of the Holy District

- Now these are the names of the tribes:
 - from the north end,
 - ◆ beside the way of Hethlon to the entrance of Hamath,
 - ◆ Hazar-enan, at the border of Damascus,
 - ◆ northward, beside Hamath;
 - ◆ and they shall have their sides east and west:
 - **Dan**, one portion.
 - And by the border of Dan, from the east side unto the west side: **Asher**, one portion.
 - And by the border of Asher, from the east side even unto the west side: **Naphtali**, one portion.
 - And by the border of Naphtali, from the east side unto the west side: **Manasseh**, one portion.
 - And by the border of Manasseh, from the east side unto the west side: **Ephraim**, one portion.
 - And by the border of Ephraim, from the east side even unto the west side: **Reuben**, one portion.
 - And by the border of Reuben, from the east side unto the west side: **Judah**, one portion.

The Holy District

- And by the border of Judah, from the east side unto the west side, shall be the offering²¹ which ye shall set aside,
- **five and twenty thousand reeds²² in breadth, and in length** as one of the portions, **from the east side unto the west side; and the sanctuary shall be in the midst of it.** (1-8)
- **The Offering (Terumah)**
- The offering²³ that ye shall set apart unto the LORD shall be **five and twenty thousand reeds²⁴ in length, and ten thousand in breadth.**
- And for these, even for the priests, shall be the holy offering;
 - toward the **north five and twenty thousand [in length],**
 - and toward the **west ten thousand in breadth,**
 - and toward the **east ten thousand in breadth,**
 - and toward the **south five and twenty thousand in length;**
- and the sanctuary of the LORD shall be in the midst thereof.
- The sanctified portion shall be for the priests of the sons of Zadok, that have kept My charge, that went not astray when the children of Israel went astray, as the Levites went astray. And it shall be unto them a portion set apart from the offering of the land, a thing most holy, by the border of the Levites. And answerable unto the border of the priests, (9-11)

²¹ Or contribution

²² Reeds is not in the Hebrew text

²³ Or Terumah

²⁴ Reeds is not in the Hebrew text

Levites

- *the Levites shall have*
 - **five and twenty thousand in length,**
 - **and ten thousand in breadth;**
 - all the length shall be five and twenty thousand, and the breadth ten thousand.
 - And they shall not sell of it, nor exchange, nor alienate the first portion of the land; for it is holy unto the LORD. (12-14)
- **Remaining 5,000**
 - And the *five thousand that are left in the breadth,*
 - *in front of the five and twenty thousand,*
 - **shall be for common use, for the city,** for dwelling and for open land; and the city shall be in the midst thereof.
 - And these shall be the measures thereof:
 - the **north side four thousand and five hundred,**
 - and the **south side four thousand and five hundred,**
 - and on the **east side four thousand and five hundred,**
 - and the **west side four thousand and five hundred.** (15-16)

CITY

- And the city shall have open land:
 - toward the **north two hundred and fifty,**
 - and toward the **south two hundred and fifty,**
 - and toward the **east two hundred and fifty,**
 - and toward the **west two hundred and fifty.**
- And the residue in the length, answerable unto the holy offering,
 - shall be ten thousand eastward,
 - and ten thousand westward;
 - and it shall be answerable unto the holy offering; and the increase thereof shall be for food unto them that serve the city. And they that serve the city, out of all the tribes of Israel, shall till it. All the offering shall be **five and twenty thousand by five and twenty thousand;** ye shall set apart the holy offering foursquare, with the possession of the city. (17-20)

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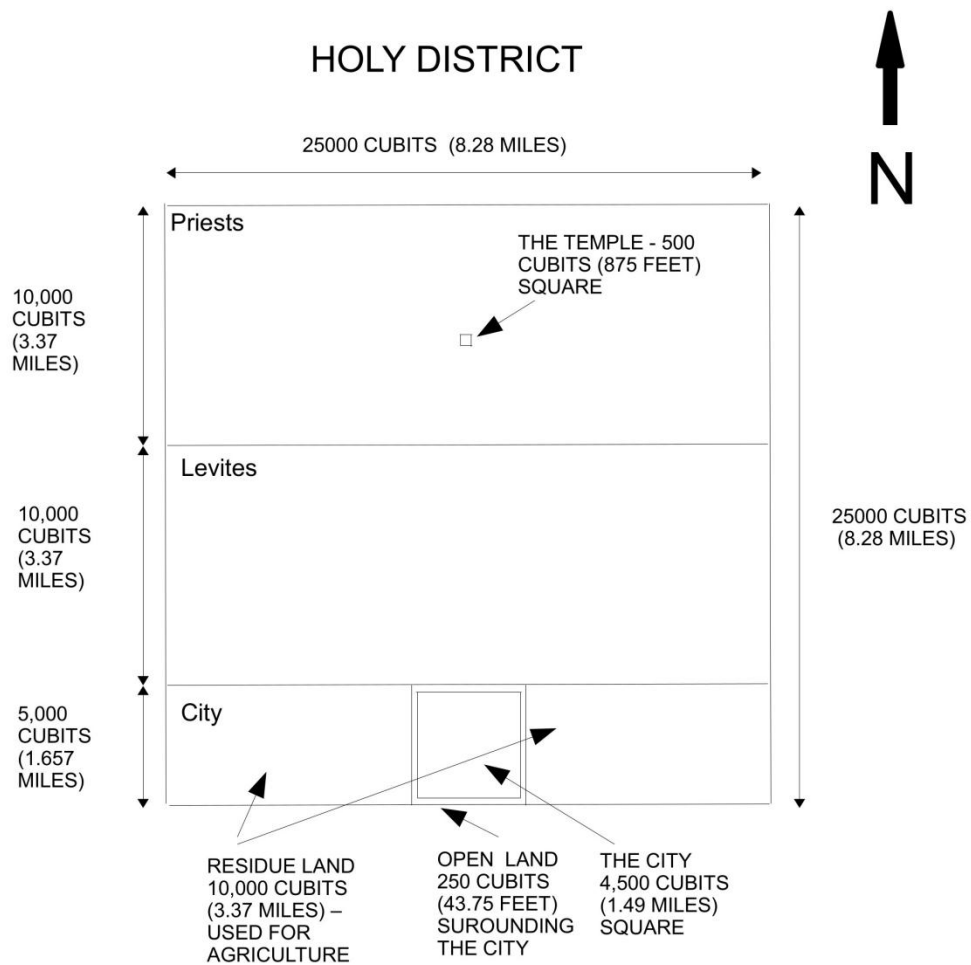


Illustration of the Holy District - Showing the three divisions, and location the the Third Temple.

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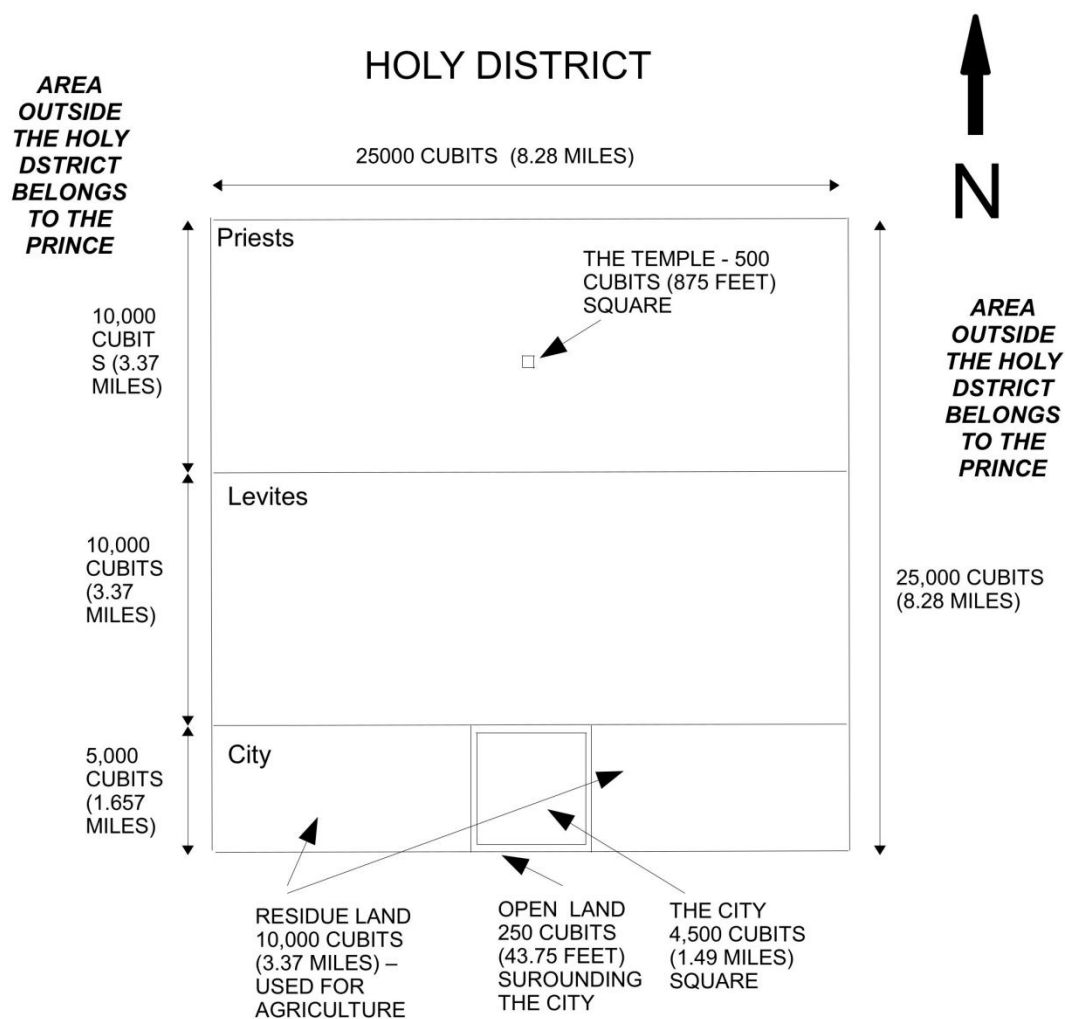


Possible “Holy District” area using a present day map. I used the Temple Mount as the focal point to determine the possible location. By centering the location of the Third Temple on the Temple Mount in the dead center of the northern portion of the Holy District (The Priest Portion) I then laid out the remainder of the district (8.28 miles by 8.28 miles).

PRINCE:

- And the residue shall be for the prince, *on the one side and on the other of the holy offering and of the possession of the city,*
- in front of the five and twenty thousand of the offering toward the **east border**,
- and westward in front of the five and twenty thousand toward the **west border**, answerable unto the portions, *it shall be for the prince*; and the holy offering and the sanctuary of the house shall be in the midst thereof. ***Thus the possession of the Levites, and the possession of the city, shall be in the midst of that which is the prince's;***
- between the border of Judah and the border of Benjamin shall be the prince's. (21-22)

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The Tribes located South of the Holy District

- **THE REMAINING TRIBES:**

- And as for the rest of the tribes:
- from the east side unto the west side: **Benjamin**, one portion.
- And by the border of Benjamin, from the east side unto the west side: **Simeon**, one portion.
- And by the border of Simeon, from the east side unto the west side: **Issachar**, one portion.
- And by the border of Issachar, from the east side unto the west side: **Zebulun**, one portion.
- And by the border of Zebulun, from the east side unto the west side: **Gad**, one portion. (23-27)

THE SOUTHERN BORDER:

- And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of Meribath-kadesh, to the Brook, unto the Great Sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD. (28-29)

THE CITY GATES:

- And these are the goings out of the city:
 - **NORTH:** on the north side four thousand and five hundred reeds by measure; and the gates of the city shall be after the names of the tribes of Israel;
 - three gates northward: the gate of **Reuben**, one; the gate of **Judah**, one; the gate of **Levi**, one;
 - **EAST:** and at the east side four thousand and five hundred reeds;
 - and three gates: even the gate of **Joseph**, one; the gate of **Benjamin**, one; the gate of **Dan**, one;
 - **SOUTH:** and at the south side four thousand and five hundred reeds by measure;
 - and three gates: the gate of **Simeon**, one; the gate of **Issachar**, one; the gate of **Zebulun**, one;
 - **WEST:** at the west side four thousand and five hundred reeds,
 - with their three gates: the gate of **Gad**, one; the gate of **Asher**, one; the gate of **Naphtali**, one.
 - It shall be eighteen thousand reeds round about.

***And the name of the city from that day shall be,
The LORD is there.'***
(30-35)