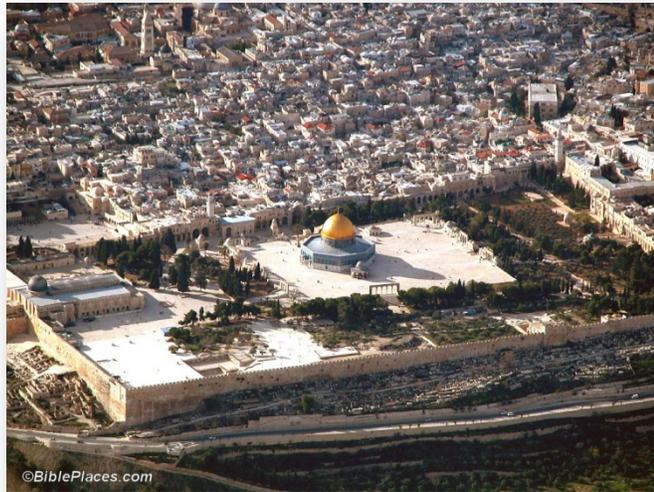


## JR#8-Will There Be a Third Temple (T3) *Before* the Second Coming?

### Introduction

Will there be a Third Temple (T3) before Messiah returns? What does the Bible say? Are there international political circumstances which suggest the likelihood, even the certainty, of T3? What is the relationship/connection between the antichrist and T3? This is the man I have previously identified as Ben-Israel, ([Jacob Report #1 \*Ben-Israel: The Wicked Prince\*](#)).



The purpose of this Jacob Report will be to prove from scripture the certainty of the rebuilding of the Third Temple and to look at biblically predicted events surrounding the relationship between T3 and Ben-Israel. I will also make the case that current international political events add additional proof that T3 will certainly come to pass.

This Jacob Report will make no value judgment as to the spiritual importance or lack of importance to believers of T3 and the predicted animal sacrifices that scripture declares will be part of the entire T3 narrative. I do not intend to debate the validity or appropriateness of the predicted T3 sacrifices to Messianic Jewish believers and other followers of Messiah Yeshua. I limit this Jacob Report to what I believe scripture predicts will come to pass shortly.

I remind the reader, as always, that this is the way *I* understand the scriptures. The accuracy of these insights will only be determined as events unfold.

### The Sanctuary and the Temple (s)

The first *sanctuary* as prescribed to Moses was a *tent*. Along with the holy items, the specifics were given to Moses by Adonai.

#### Exodus 25:8-9 (NASB)

<sup>8</sup> "Let them construct a sanctuary for Me, that I may dwell among them.

<sup>9</sup> "According to all that I am going to show you, *as* the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct *it*.

From the time of Moses until David, the holy tabernacle had been understood to be the dwelling place of the Lord's presence on the earth. After he became King of all Israel, David, having moved his capital to Jerusalem, had a thought.

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### 2 Samuel 7:1-3 (NASB)

<sup>1</sup> Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies,

<sup>2</sup> that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains."

<sup>3</sup> Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you."

However, the same night, the Lord responded to David's dream of an alternative, permanent structure for the Lord's presence. It would not be David, but his descendent who would build the Temple. During the remainder of his life, David planned for the holy structure his son Solomon would actually build. Thus, Solomon's Temple was built and completed on the location Jews and Christians now know to be the Temple Mount in Jerusalem. This was the First Temple (T1). It was destroyed by the Babylonian King Nebuchadnezzar in 586 BCE.

The construction of the Second Temple (T2) was begun on the same location and finally completed in 515 BCE during the time of Darius the Great. Centuries after its initial construction, Herod took it upon himself to remodel the Second Temple making it a glorious spectacle to behold. All of the Jewish people were impressed with Herod's remodeled Second Temple, *even the disciples of Yeshua*.

### Mark 13:1-2 (NASB)

<sup>1</sup> As He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!"

<sup>2</sup> And Jesus said to him, "Do you see these great buildings? Not one stone will be left upon another which will not be torn down."

Yeshua told his disciples the Temple they were beholding and marveling over would *not* last forever.

Within four decades of the crucifixion and resurrection of Yeshua, a dispute broke out between the Jewish population of Judea (a Roman province) and Rome. The "dispute" led to an invasion by the Roman general, Vespasian. When Vespasian was later selected by the Roman army to succeed Nero as Caesar (after Nero committed suicide), Titus, the son of Vespasian, completed the conquest of the rebellious Judean province. In 70 CE, the Roman campaign ended with the capture and burning of Jerusalem as well as the destruction of the Second Temple. This moment, the destruction of the Second Temple, is considered the end of Jewish sovereignty and the beginning of the Diaspora—the great Jewish exile. The Diaspora only ended when the modern state of Israel was declared, May 14, 1948.

## Jerusalem, the Temple Mount and the Modern State of Israel

During the 1948 "war of independence," a portion of Jerusalem fell to the new Jewish state. However, the *Temple Mount* and the historic city of Jerusalem fell into the hands of Transjordan (later known as Jordan). For the Jewish people, the thought of a Third Temple (T3) was as far from their minds as the coming of Messiah. That all changed June 7, 1967, when the nation of Israel recovered *all* of Jerusalem, including the old historic city of Jerusalem, the city of David, *and the Temple Mount*.

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As of 2012, the entire city of Jerusalem and the Temple Mount remain in the hands and under the control of the Jewish nation of Israel. After many “interim” peace deals between the Arabs/Palestinians and Israel, the entire world clamors for a *final* peace deal which would, according to the Oslo accords, settle all remaining issues, including the “final status” of Jerusalem and the Temple Mount.

It is useful to note that most Israeli-Arab agreements up to now have been “interim” agreements, often, but not always, with a clock, or deadline, for the next phase or “*final status*” talks to conclude. For example, the Oslo accords (January, 1993) were supposed to lead to *final status* negotiations and agreement on *all* issues, not later than May 4, 1999. Even the 1949 “peace” agreement which ended the Israeli War of Independence was labeled as “interim” or an “armistice (ceasefire) agreement” rather than a *final* agreement for peace. This is why I believe the seven year “Peace Deal” will *not* be a “final” deal but *another interim agreement*, promising to lead to a final deal, otherwise WHY would it be for only seven years?

There are basically four areas of “dispute” to be resolved by a “final” Middle East peace agreement; borders, security, refugees, and *the status of Jerusalem*. Without question, the most combustible issue of the four is the status of Jerusalem, and at the heart of *that* issue is *the Temple Mount*.

That brings us to the question of this Jacob Report—Does the Bible predict a *Third Temple* (T3) prior to the Second Coming of Yeshua? And are there specific political conditions in the Middle East today that *require* a Third Temple to be built?

### Biblical Proofs There WILL Be a Third Temple (T3)

#### 1. *Ben-Israel sits IN the Temple, declaring himself to be god.*

#### 2 Thessalonians 2:1-4 (NASB)

- <sup>1</sup> Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him,
- <sup>2</sup> that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.
- <sup>3</sup> Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,
- <sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

There is no way to overstate the inextricable connection between Ben-Israel, a.k.a. the antichrist, and the existence of the Third Temple. Ben-Israel appears in connection with the Third Temple repeatedly, but nowhere is this relationship clearer than these verses in Second Thessalonians.

Add to that the fact that the coming—revelation—unmasking of the man of sin is a *certain* scriptural indication preceding the Second Coming of Messiah Yeshua. All this can be seen *without question* from this single portion from Paul’s writing; the Second Coming must be preceded by these two events: 1. The revelation, disclosure, unmasking, of the antichrist; 2. The antichrist sits in the Temple (T3). Why is Ben-Israel sitting in the Temple? He sits in the Temple in order to declare *himself* to be god. This is not *just* a New Testament concept.

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### Isaiah 14:13-14 (NASB)

<sup>13</sup> "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.

<sup>14</sup> 'I will ascend above the heights of the clouds; I will make myself like the Most High.'

Centuries before Paul taught this fact, Isaiah predicted the same event—the boastful, arrogant man of sin “*will sit on the mount of assembly*” in an attempt to raise his throne above the stars and attempt to make himself like the Most High.

The prediction of this act of arrogance—sitting IN the Temple, declaring himself god—as foretold by both by Paul and Isaiah, is the first scriptural proof there will be a Third Temple (T3) before the return of Messiah.

### 2. *Ben-Israel stops the (Temple) sacrifices*

### Daniel 9:27 (NASB)

<sup>27</sup> "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering . . .

Ben-Israel, the covenant maker—the covenant breaker—makes a pact with the nation, his people, and he breaks it. This isn't the place to discuss the “covenant” he makes “with the many” (a majority vote in a national referendum?). Let it suffice here that the breaking of the covenant is tied to the interruption—by his degree—of the (Temple) sacrifices. The (*morning and evening*) sacrifices and grain offerings *are* Temple sacrifices which will be reinstated in connection with the construction of the Temple (T3). It is inconceivable the Temple sacrifices will be undertaken prior to the *approval* for the rebuilding of the Temple.

Let me clarify: the (Temple) sacrifices will begin *prior* to the completion of the construction of T3, *but cannot begin without the approval for its construction*. The precedent is located in Ezra when permission had been granted for the building of the Second Temple (T2).

### Ezra 3:3&6 (NASB)

<sup>3</sup> So they set up the altar on its foundation, for they were terrified because of the peoples of the lands; and they offered burnt offerings on it to the LORD, burnt offerings morning and evening.

<sup>6</sup> From the first day of the seventh month they began to offer burnt offerings to the LORD, but the foundation of the temple of the LORD had not been laid.

The foundation had not been laid BUT permission had been given to build the Temple and the sacrifices began. This is the order—permission to build, sacrifices, and then construction. This is important because I believe the most accurate “clock” for Daniel's 70<sup>th</sup> week *is* the sacrifices. There will be more about this “clock” another time.

Daniel likewise confirms the halting by the same man whom Daniel identifies as “the little horn,” again connecting the event to the boastful declaration of personal deity as well as the destruction of the Temple (T3).

### Daniel 8:9&11 (NASB)

<sup>9</sup> Out of one of them came forth a rather small horn . . .

<sup>11</sup> It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.

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### 3. *Ben-Israel will desecrate the Temple (T3): Setting up the Abomination of Desolation*

#### **Daniel 9:27 (NASB)**

<sup>27</sup> "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

#### **Daniel 11:31 (NASB)**

<sup>31</sup> "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

#### **Daniel 12:11 (NASB)**

<sup>11</sup> "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days.

In each of these verses Daniel links the halting of the Temple sacrifices to something he identifies as "*the Abomination of Desolation.*" By this act, *the erection of the Abomination of Desolation*, Daniel says the Temple is "desecrated." Desecration is defined as: "*to violate the sanctity of; to treat disrespectfully, irreverently, or outrageously.*" Taking these events together (halting the Temple sacrifices, sitting in the Temple declaring himself god, and the erection of the abomination) has led many Bible scholars to speculate that the "abomination" is the erection of an image of the antichrist in the Temple—an image which John says the false prophet has the power to make speak.

#### **Revelation 13:15 (NASB)**

<sup>15</sup> And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed.

Something very similar was done by Antiochus Epiphanes in the mid-2<sup>nd</sup> century BCE. Specifically, he set up an alter to Zeus in the Second Temple (T2) and sacrificed swine on it around 167 BCE. This event has caused some prophecy "scholars" to say that Antiochus Epiphanes is the one intended by Daniel and therefore *the prophecy is no longer relevant.* While I agree what Antiochus did is probably a good indicator of what is the desecration/abominable act—*an image of an alternative god erected in the Temple*—I strongly disagree that act was the fulfillment of Daniel's prediction.

Consider the following verses:

#### **Matthew 24:15-16 (NASB)**

<sup>15</sup> "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),  
<sup>16</sup> then those who are in Judea must flee to the mountains.

#### **Mark 13:14 (NASB)**

<sup>14</sup> "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

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These words were spoken by Yeshua in answer to the question which we have in Matthew 24:3, “*When will these things be and what will be the sign of Your (Second) Coming?*” Yeshua refers back to the prophecy of Daniel and states that the act of erecting the abomination in the Temple (the holy place) is one event which signals (*and heralds*) His near return. This was what Paul was referring to when he said the “revelation” or “unmasking” of the man of sin MUST precede the (Second) Coming—the Day of the Lord.

I believe we have made a case for these events all happening in conjunction with one another:

- A. The halting of the Temple sacrifices.
- B. The antichrist sits in the Temple boasting he is god.
- C. The erection of the abominable (image?).
- D. The desecration of the Temple (T3).
- E. The unmasking/revelation of the man of sin—the antichrist.

### 4. *What the Abomination of Desolation is not*

I would like to address the position of some that Daniel’s prophecy of the Abomination of Desolation was previously “completed” and therefore there remains no further prophetic future for this particular event.

#### A. Antiochus Epiphanes

The first notion is that Antiochus Epiphanes *fulfilled* Daniel’s prophecy concerning the Abomination of Desolation. Were that the case, Yeshua would *not* have listed it as a *prophetic* marker YET to be fulfilled and as *a sign of His imminent Second Coming*. Antiochus Epiphanes desecrated the Temple (T2) almost *150 years BEFORE* Yeshua sat on the Mount of Olives and answered the question as to *what events would signal His imminent return*. For those of us who believe in strict interpretation, it hardly makes any sense to believe Yeshua would cite a *historic* event (Antiochus Epiphanes) as a predictor of a *future* event (His Second Coming). Those who maintain such an “interpretation” fall outside of the group I would term as “*strict interpreters*” of the scripture.

#### B. The Mosque of Omar

I would also respond similarly to those who suggest that the Mosque of Omar is the “fulfillment” of the Abomination of Desolation (AOD). The reference by Yeshua to the event of the AOD was in response to the request for signs of His Coming and of the end of the age.

I happen to believe this specific admonition was directed toward *the Jewish followers of Yeshua at a time when Jerusalem and Judea are in Jewish hands*. However, whether you believe the injunction was intended for *all* followers of Yeshua including Gentile Christians, or not, I *cannot* accept that it was a general prediction which would play out over centuries, if not millennia. The mosque was built in 680-90 CE and continues to this day on the Temple Mount.

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### Matthew 24:15-16 (NASB)

<sup>15</sup> "Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand),  
<sup>16</sup> then those who are in Judea must flee to the mountains.

### Mark 13:14 (NASB)

<sup>14</sup> "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

Where is the urgency to “flee” and who fled when the Mosque was erected? Even if there was someone who fled when it was originally built—*did they flee to the mountains of Judea?* From 70 CE to 1967, Judea was *not* in Jewish hands and was *not* recognized as *Judea*. Furthermore, even if someone did flee, *should they still be fleeing?* This makes no sense. The clear reading of the context is that the Abomination of Desolation is something which bursts upon the scene and requires **immediate-urgent-action** . . . or else!

I accept that it is *a sign of the imminent return of Yeshua*. Where is the “imminence” of something that occurred originally almost 1400 years ago? To signal an event which has *yet* to occur?

When the Abomination of Desolation occurs, I believe it will be connected with Ben-Israel and will be of particular importance *to Jewish residents of Judea and Jerusalem*. That, to me, is clear from the context.

## 5. Messiah will build the Temple (T3)

According to scripture and rabbinic tradition, Messiah will build the Temple. For centuries, since the destruction of the Temple (T2) it has been a given for most of rabbinic Judaism that Messiah will build the Temple (T3). The scriptural support is in Zechariah:

### Zechariah 6:12 (NASB)

<sup>12</sup> "Then say to him, 'Thus says the LORD of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD.

There are two aspects of the “ministry” of the man known as the antichrist, both of which are suggested by the prefix “anti.” The first is “to be against,” in this case against-or opposing, the Christ-Messiah. The second aspect contained in the prefix “anti” is “*to be an alternative-or substitute.*” Ben-Israel will become the “alternative” candidate to Yeshua, son of David.

### John 5:43 (NASB)

<sup>43</sup> "I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him.

Ben-Israel will be a self-promoter, declared as an alternative Messiah of the Jewish people. As such, he and his followers can be expected to point to a number of scriptures as “proof.” I believe Zechariah 6:12 is one of these scriptures. In order to fulfill this verse, Ben-Israel will *have to claim credit* for the construction of the Temple (T3). For Rabbinic Judaism, there is *no other more significant indicator* of the appearance of Messiah and the redemption of Israel than the appearance of the Temple (T3). Amongst Rabbinic Judaism, there is certainly a division of opinion (*heated disagreement*) as to whether the Temple comes first, and *then* the

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Messiah, or whether the Messiah comes first and builds the Temple, but ALL are agreed the two are inextricably connected—the Messiah's appearance and the Temple (T3).

The Messiah is an office, ministry—a title rooted in the Hebrew scriptures. This belief is at the core—“the Messiah will build the Temple”—and that is why I believe Ben-Israel will quickly move to take credit for the building of T3. Whatever his actual feelings are about this aspect of the interim, seven-year, peace transaction between Arabs and Jews which will call for Jewish access to the Temple Mount and the opportunity for construction of the Temple, Ben-Israel will quickly embrace the provision as his own idea, thereby taking credit. “He will build the Temple.”

Before I conclude this point, I want to make it absolutely clear that I believe Zechariah 6:12 is a prophecy of Messiah Yeshua—however, I believe Ben-Israel will be compelled to apply this “test” to himself and thus will claim credit for the construction of T-3.

### 6. Ben-Israel destroys the Temple-T3 (not T2)

For centuries it has been a “given” of most premillennialists that Daniel 9:26 is a prediction of the destruction of the Second Temple (T2) by the Romans, which occurred in 70 CE.

#### Daniel 9:26 (NASB)

<sup>26</sup> “. . . and the people of the prince who is to come will destroy the city and the sanctuary . . .

With that grasp of the “obvious,” the same individuals concluded that the antichrist would have to be—Roman! Since the Romans destroyed the Temple (T2), they (the Romans) were the “people” of the prince—the wicked prince and, therefore, he *too* was Roman—probably the Pope! Except for one thing: The verse in Daniel 9:26 speaks of the end (of the age) not the middle!

#### Daniel 9:26 (NASB)

<sup>26</sup> “. . . and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war . . .

Let me address this “supposed” connection to Rome. No one is questioning that the “prince” is the “wicked Prince,” the same one referred to in the next verse.

#### Daniel 9:27 (NASB)

<sup>27</sup> “And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

Certainly this is the same HE who makes a covenant and breaks a covenant, who will stop the sacrifices, and “make desolate.” However, let us not forget additional information provided to Daniel regarding the origins of the man of evil.

In Daniel 8 we have the account of Daniel's vision which includes the male goat.

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### Daniel 8:8-9 (NASB)

<sup>8</sup> Then the male goat magnified *himself* exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous *horns* toward the four winds of heaven.

<sup>9</sup> Out of one of them came forth a rather small horn which grew exceedingly . . .

In verse 16, Gabriel is instructed to interpret the vision. He does so.

### Daniel 8:21-25 (NASB)

<sup>21</sup> "The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the first king.

<sup>22</sup> "The broken *horn* and the four *horns* that arose in its place *represent* four kingdoms which will arise from *his* nation, although not with his power.

<sup>23</sup> "In the latter period of their rule, When the transgressors have run *their course*, A king will arise, Insolent and skilled in intrigue.

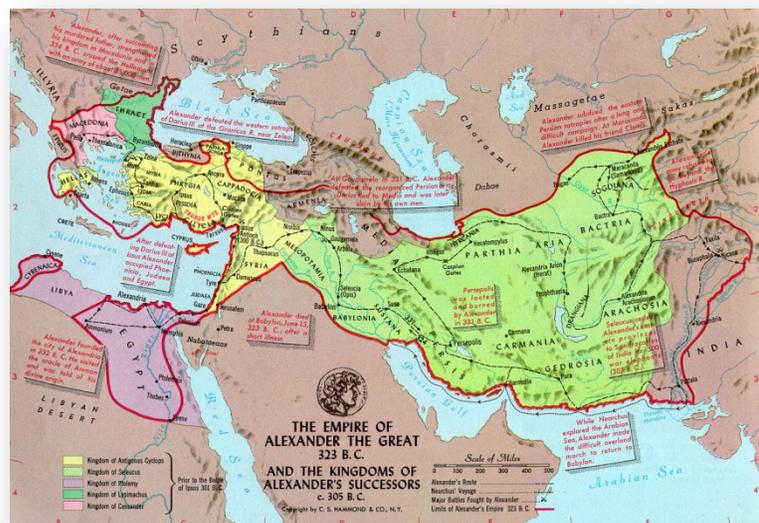
<sup>24</sup> "His power will be mighty, but not by his *own* power, And he will destroy to an extraordinary degree And prosper and perform *his will*; He will destroy mighty men and the holy people.

<sup>25</sup> "And through his shrewdness He will cause deceit to succeed by his influence; And he will magnify *himself* in his heart, And he will destroy many while *they are* at ease. He will even oppose the Prince of princes, But he will be broken without human agency.

The “King” of Greece we clearly recognize as Alexander. We know that his kingdom was divided after his death. We also know this “little horn” is the prediction of the coming man of wickedness, the antichrist. And we are clearly told this “little horn” springs forth from one of the four divisions of Alexander’s empire.

Here is the point. Alexander’s empire did *not* include Rome! The city of Rome did not emerge on the stage of history until (at least two centuries) later. Although Alexander’s empire controlled Egypt and the Middle East, through Persia all the way to the border of India, Rome was not even thought about! Alexander went EAST—not WEST! And therefore, the “little horn” is predicted to emerge, *not from Rome, but from what was the empire of Alexander—which certainly includes the Middle East and the current land of Israel.*

Whoever the antichrist is or will be, he will certainly have to fulfill ALL of the *scriptural* conditions. Although it may not be possible to recognize him prior to his committing an overt act, it is *already* possible to *eliminate* candidates, which is why



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Daniel 8:9 *is so important*. Not only does this Daniel 8:9 requirement *eliminate* an Italian pope from consideration, it *eliminates all other Italians* (Mussolini), Hitler (Austria/Germany), Prince Charles (Britain), Gorbachev and Putin (Russia), and Obama (Hawaii or Kenya, your choice). *None* of the mentioned individuals originate(d) from the four corners of Alexander's empire!

According to the Daniel 8:9 requirement, the little horn *must arise* from one of the *four quadrants of the empire of Alexander*. This does *not* tell us *who* the antichrist is, but *does eliminate many popular candidates*. Once this is understood, it becomes clear the destruction of T2 by Rome *could not possibly* be the intention of Daniel 9:26. This then leads us to the conclusion that Daniel 9:26 speaks of a *future* Temple (T3) to be destroyed by the wicked prince who is (*still*) to come.

Daniel 8:9,11,13 (NASB)

<sup>9</sup> Out of one of them came forth a rather small horn . . .

<sup>11</sup> It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down.

<sup>13</sup> Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision *about* the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?"

This verse was used previously to establish the removal/elimination of the sacrifices. It is used *here* to give an additional scripture which ties the destruction of the Temple (sanctuary) with Ben-Israel, the little horn.

I close out this point with a final verse I believe refers to the destruction of a Third Temple (T3) and links the event *directly* to Ben-Israel.

Ezekiel 21:25&27 (NASB)

<sup>25</sup> 'And you, O slain, wicked one, the prince of Israel, whose day has come, in the time of the punishment of the end,'

<sup>27</sup> 'A ruin, a ruin, a ruin, I will make it. This also will be no more until He comes whose right it is, and I will give it *to Him*.'

The proclamation here is directed toward a "*slain*" wicked one. Do we not recognize this "*slain*" wicked one as the beast who had the fatal wound (fatal unto death) and was healed?

Revelation 13:3-12 (NASB)

<sup>3</sup> *I saw* one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed *and followed* after the beast;

<sup>12</sup> He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

These very important verses in Ezekiel 21 identify the "*slain*" wicked one as—Ben-Israel—a (wicked) prince of Israel whose punishment is in "*the time of the end*." If I am correct in my understanding, the prediction that his "*day*" has come in the "*time of the punishment of the end*" is *more* than a reference to "the last days." This wicked prince of Israel—is the antichrist and therefore his "*day*" comes at the Second Coming which is *literally* the last day of this present age, (punishment of the end) the "*day*" when the antichrist is thrown alive, along with the false prophet who promoted him, into the Lake of Fire!

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If all of this does, indeed, refer to that unique “wicked one,” look at verse 27: “a ruin, a ruin, a ruin.” This is repeated three times, not two! I believe this is an additional reference to the *destruction by Ben-Israel of the Third Temple (T3), and Jerusalem*. “A ruin, a ruin, a ruin I will make it.” Each one of the two destructions of the Temple—T1 and T2—*was accompanied by the destruction of Jerusalem*.

Again we refer to Yeshua’s answer as to the events which precede and herald His return.

### Luke 21:20-22 (NASB)

<sup>20</sup> "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

<sup>21</sup> "Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; <sup>22</sup> because these are days of vengeance, so that all things which are written will be fulfilled.

I know it is popular to attribute this to the destruction by Rome, BUT who *really* believes ALL things were fulfilled at that time? NO. This refers, I am convinced, to a third destruction of both the Temple—T3—*and Jerusalem*. “A ruin, a ruin, a ruin . . .”

### Revelation 11: 2 (NASB)

. . . "Get up and measure the temple of God . . . for it has been given to the nations; and they will tread under foot the holy city for forty-two months.

#### 7. John is told to measure the Temple—T3

The Revelation of John has one theme and focus—the day of the Lord—the day when Messiah Yeshua returns to take possession of the kingdoms of this world—His inheritance. Everything contained within Revelation relates to that special day of the Lord—events leading up to the Second Coming and events that shape the time to follow.

### Revelation 11:1-2 (NASB)

<sup>1</sup> Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it.

<sup>2</sup> "Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.

Once we have settled on the fact that everything in Revelation has to do with events leading up to and following the Second Coming, we can clearly see the significance of these two very important verses. Which “Temple” is John being asked to measure? It is not T1 or T2. The Second Temple had been destroyed some years before (about two decades before) John wrote Revelation.

This was an alert, like everything else in Revelation, to *events that will transpire around the time of the Second Coming*.

John was told to “measure” the Temple. The Temple is real. It can be measured. It is on the earth, which is why John, *a man*, is told to measure it. Compare this to the new Jerusalem which John saw coming out of heaven.

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### Revelation 21:10&15-17 (NASB)

<sup>10</sup> And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,

<sup>15</sup> The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall.

<sup>16</sup> The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod . . .

<sup>17</sup> And he measured its wall . . .

This *heavenly* city was measured by an *Angel*.

I have previously stated my opinion that the “covenant” Ben-Israel makes is an all-inclusive (though interim, as in “*seven year*”) Arab/Palestinian-Israeli peace transaction which provides for and permits the Temple (T3), to be built. In these two verses of Revelation 11:1-2, I believe we can see the details of the Temple agreement.

#### A. Measure the Temple

The agreement will involve *sharing* of the Temple Mount. Any agreement will have to make a pretense of equity. For centuries, if not millennia, the Temple Mount has been off-limits to Jewish worshipers.

When the Israeli Defense Forces (IDF) RECOVERED the historic city of David, and the Temple Mount, on June 7, 1967, the secular Jewish Israeli government immediately made it clear to the Muslim community of Jerusalem that Israel would maintain the “status quo” with regard to the Temple Mount—*Islamic worship only* would be permitted. Jews would not even be permitted to *pray* on the Temple Mount. For whatever reason, Rabbinic Judaism came together and agreed with the Israeli politicians to enforce this prohibition.

Any agreement which seeks to resolve the sticky conflict of Jerusalem will have to, as a matter of equity, provide for a meaningful, *visible*, Jewish presence on the Temple Mount (T3). Of course *the size* of the Temple will be a matter of the agreement—thus the command to measure it (the Temple).

#### B. Measure the altar

The reinstatement of animal sacrifices and the altar, which is the inevitable part of the ritual, will be subject to heated discussion. There will be very specific limits to the size and location of the altar and the ritual sacrifice (morning and evening) offerings.

#### C. Measure those who worship in it

The Temple, once constructed, will become the spiritual focus for millions of Jews worldwide. *Any* agreement which permits Jewish access to the Temple Mount will almost certainly contain a *limit* to the number of Jewish worshipers *at any given time*—thus *the requirement to measure them that worship in it* (the Temple). I can conceive of some sort of turnstile system whereby a Jewish worshiper must exit, permitting another to enter. The alternative of “whosoever will” is inconceivable, especially on Holidays. The Jewish Temple worshipers *will* be measured.



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### D. Leave out the court.

Right here we see the indications of a great compromise transaction. Neither party, Arab or Jew (Palestinian or Israeli), will get *everything* they want. For the Jews, even having the permission to build the Temple will not be a complete victory. “*Leave out*” is an indication of the concessions which will be made to obtain any agreement--and *to whom* must the concession(s) be made? To the Gentiles who “*share*” the Temple Mount. These concessions will possibly signal limits on the size of the Temple and certainly signal the “shared” possession of the Temple Mount.

It is also interesting that the Gentile’s portion is “left out” and specifically NOT measured. This is reality. Everything which is *permitted* by the Jewish worshipers is measured and prescribed down to the size of the Temple, the numbers of the worshipers, even the altar. BUT there *are no* comparable restrictions on the Gentiles (Muslims). “Do not measure,” “leave it out.”

### 8. Ezekiel’s Temple

There has been unlimited conjecture centering upon “Ezekiel’s” Temple. In chapters 40-46, Ezekiel records meticulous design details regarding a Temple he sees in a vision. The question is, *which Temple?* It is *not* Solomon’s Temple (T1), for it was destroyed years before Ezekiel’s vision. It certainly doesn’t correspond to the Second Temple, destroyed by Rome. Some have said it is the “heavenly” Temple. I believe that is certainly not the case. In fact, I believe Ezekiel’s Temple will be a close model for the Third Temple (T3).

#### Ezekiel 43:10-11 (NASB)

<sup>10</sup> "As for you, son of man, describe the temple to the house of Israel that they may be ashamed of their iniquities; and let them measure the plan.

<sup>11</sup> "If they are ashamed of all that they have done, make known to them the design of the house, its structure, its exits, its entrances, all its designs, all its statutes, and all its laws. And write *it* in their sight, so that they may observe its whole design and all its statutes and do them.

### A. The guardrooms

#### Ezekiel 40:7&10 (NASB)

<sup>7</sup> The guardroom was one rod long and one rod wide; and *there were* five cubits between the guardrooms. And the threshold of the gate by the porch of the gate facing inward was one rod.

<sup>10</sup> The guardrooms of the gate toward the east *numbered* three on each side; the three of them had the same measurement. The side pillars also had the same measurement on each side.

Certainly this is *not* what you would expect in your average heavenly Temple—*guardrooms* throughout, carefully measured—one rod long and one rod wide. (*A rod is about 16 ½ feet.*) It certainly *would* be appropriate for any Temple built today, intended to share the Temple Mount with Islamic (*unlimited number*) worshipers. Guardrooms are a practical reality for a Jewish Temple (T3) in the times in which we live. However, were it not for Ezekiel’s description, there certainly could be controversy over including such an “*unspiritual*”

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component as *guardrooms* throughout a Temple of the Lord. Now that Ezekiel has “*authorized*” guardrooms, no one will question including them in the future Temple.

### B. A barrier wall

#### Ezekiel 40:12 (NASB)

<sup>12</sup> *There was a barrier wall one cubit wide in front of the guardrooms on each side . . .*

A barrier wall—in front of the guardrooms! This would certainly be an appropriate design for T3, don't you think? It is only in recent times that the barrier wall has become such an integral part of the security design for embassies and official buildings throughout the world. In these days of suicide bombers, the barrier wall is indispensable for reducing the risk to personnel and structures which can be a target. A Jewish Temple on a Temple Mount previously limited solely to Islamic worship will qualify as such a structure.

### C. A perimeter wall

#### Ezekiel 40:5 (NASB)

<sup>5</sup> *And behold, there was a wall on the outside of the temple all around, and in the man's hand was a measuring rod of six cubits, each of which was a cubit and a handbreadth. So he measured the thickness of the wall, one rod; and the height, one rod.*

As previously mentioned, a rod is about 16 ½ feet. Here we have a wall around the entire Temple, 16 ½ feet tall and 16 ½ feet thick. As a contractor, I can assure you that this is one heavy-duty wall! Just like the barriers in front of the guardrooms, this clearly is a security measure, understandable in the times in which we live for any Temple meant to coexist in proximity to one of Islam's holiest sites.

### D. Ezekiel's Temple is a “Sanctuary Fortress”

Now, having understood some of the extensive security measures included in Ezekiel's design, the terminology of Daniel referring to T3 takes on a new meaning.

#### Daniel 11:31 (NASB)

<sup>31</sup> *"Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.*

Ezekiel surly provides plans for a “*sanctuary fortress*,” one intended to share space with one of Islam's holiest sites.

### 9. *Jeremiah warns against the false trust that comes with the building of T3*

#### Jeremiah 7:1-4 (NASB)

<sup>1</sup> *The word that came to Jeremiah from the LORD, saying,*

<sup>2</sup> *"Stand in the gate of the LORD'S house and proclaim there this word and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!'"*

<sup>3</sup> *Thus says the LORD of hosts, the God of Israel, "Amend your ways and your deeds, and I will let you dwell in this place.*

<sup>4</sup> *"Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'"*

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There is much discussion and disagreement amongst the rabbinic community regarding the place, timing, and significance of the Third Temple (T3). There *is* agreement that it is inextricably connected with the final redemption of Israel and the entire Jewish people. There are very few who would see a completed Temple as anything other than the assurance of an imminent national deliverance.

Jeremiah the prophet lived in the time of Solomon's Temple (T1). He was given the unpleasant task of warning his nation (Judah) of the imminent destruction of both the Temple *and* the city of Jerusalem. By his words, the Holy Spirit looked millennia ahead and addressed the time of Judah and Jerusalem of today. I am convinced Jeremiah is one of the most important prophets for Israel, Judah, and Jerusalem *for today*.

This word of warning NOT to settle into a false sense of satisfaction and anticipation with the appearance of the Third Temple could not be clearer. "*The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*" brings to mind the words of Ezekiel.

### Ezekiel 21:27 (NASB)

<sup>27</sup> 'A ruin, a ruin, a ruin, I will make it . . .'

Although neither the city of Jerusalem nor the First Temple (T1), had been destroyed in the early days of Jeremiah's prophesying, today we know of TWO times, on the same day, when both Jerusalem and the Temple together would be destroyed—a day marked for mourning on the Jewish calendar until this day—the ninth of Av. It is accepted Jewish tradition that the burning of both T1 and T2 occurred on the same day of the Jewish calendar—the ninth of Av. That day is designated annually for mourning the previous two destructions. I believe Jeremiah has warned, "*When you see the Third Temple, do not be lulled into a false, deceptive, sense of security.*"

### Jeremiah 7:4 (NASB)

<sup>4</sup> "Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'"

### Lamentations 4:12 (NASB)

<sup>12</sup> The kings of the earth did not believe, Nor *did* any of the inhabitants of the world, That the adversary and the enemy Could enter the gates of Jerusalem.

## Conclusion-The End of Days

In 2000, Gershom Gorenberg, American-born Israeli historian, journalist and blogger, specializing in Middle Eastern politics, wrote "*The End of Days—Fundamentalism and the Struggle for the Temple Mount*," a book published by Simon & Schuster. Gorenberg is a member of the Israeli left who truly believes there is a real potential for peace with the Palestinians and Israel's Arab neighbors. Such a peace, he believes, will be made by Israeli concessions in Judea and Samaria (which he and the Israeli left call "*occupied Arab lands.*") His greatest fear as a "thoughtful," educated Israeli peace seeker is that the "fringe" of Israeli society (the settler movement—residents of Judea and Samaria) and the Jewish religious extremists (his words) who seek to construct a Third Temple and, strange as it seems in this "enlightened" 21<sup>st</sup> century—reinstigate ritual animal sacrifices—will wreck the potential peace arrangement by insisting upon a share of the Temple Mount.

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Gorenberg accuses fundamentalist Christians of “encouraging” the Jewish extremists. He says on page 14:

For a small but growing group of Jews on the Israeli religious right, every day since 1967 has been a missed opportunity to begin building the Third Temple. For a far larger number of conservative Christians elsewhere in the world—and particularly in the United States—building that Temple is an essential condition for the Second Coming.

Gorenberg concludes that it is possible these groups of end-time “crazies” might actually bring on the apocalypse they are expecting; for he concludes, building a Third Temple on the Temple Mount would surely be equivalent provocation to Islam as setting off a nuclear device over Mecca.

Whether today, one year or 100 years from now, the Bible makes clear a Third Temple WILL be constructed. What is more, T3 will have a short and volatile existence. Gorenberg is correct in this assumption.