

## Has the Temple shown to Ezekiel been built?

**[CAVEAT: Everything between the pink brackets that is written in bold, ten-point, italic fonts are not to be taken as part of the scriptures. They are only my attempt to help the readers understand the scripture better. T.A.H.]**

**Note from the Author/Editor:** This article will probably be pre-judged by many people as false without careful reading the entirety of it. Sometimes it is hard for all of us to lay aside that which we are positive is the truth on a matter long enough to carefully check out something that is contrary to it. Therefore, one should be like a **good** juryman and listen to all the evidence, weigh it, and then decide if it is true or if it is false. Give it an honest, thorough and unbiased investigation. Just as a prejudiced juryman may have been previously incorrectly informed with what he thought was the truth, it is also possible that one may previously have been incorrectly informed on some of the things discussed in this article.

**Concerning the Historical dating in this article:** I used the dates I had available many years ago when I wrote it. If the dating is very important to you I recommend that you go to the our website and click on: “**A Chronology of the Bible**” “created and revised by AL Cox III.”

### PART I

To understand this article, it is imperative for one to know who the people were that were taken captive by the Babylonians and who came back at the end of the seventy years of captivity. The fact is that they were **remnants of all of the Twelve Tribes of Israel** under the banner of **“Judah.”** The dominant tribe was the tribe of **“Judah.”** Because they were basically from the **land of Judah**, they were called **“Jews.”**

For some historical background on who the so-called **“Jews”** were, let us start with a scripture concerning the breakup of Israel into two kingdoms.

I Kings 12 **[945/944 BCE]** (15) Wherefore the king **[Rehoboam]** hearkened not unto the people; for the cause was from **Yahweh**, that he might perform his saying, which **Yahweh** spake by Ahijah the Shilonite unto Jeroboam **[to give him 10 tribes]** the son of Nebat. (16) So when **all Israel [the Ten Northern Tribes]** saw that the king hearkened not unto them, the people answered the king **[Rehoboam]**, saying, What portion have we in David? Neither *have we* inheritance in the son of Jesse: to your tents, O **Israel**: now see to thine own house, David. So **Israel [the Ten Northern Tribes]** departed unto their **[own]** tents **[within the land belonging to the Ten Northern Tribes]**. (17) But *as for* the **Children of Israel which dwelt in the cities of Judah**, Rehoboam **reigned over them.**

These are the same ones that are mentioned again in this next scripture.

II Chronicles 11 **[945/944 BCE]** (1) And when Rehoboam was come to Jerusalem, he gathered of the **House of Judah** and **Benjamin** an hundred and fourscore thousand chosen **men**, which were warriors, to fight against **Israel [the Northern Ten Tribes]**, that he might bring the kingdom again to Rehoboam. (2) But **The Word of Yahweh** came to Shemaiah the man of **Elohim**, saying, (3) Speak unto Rehoboam the son of Solomon, king of **“Judah,”** and to **all Israel in Judah [People from the Ten Tribes who lived in the land of Judah and followed Rehoboam]** and **Benjamin**, saying, (4) Thus saith **Yahweh**, Ye shall not go up, nor fight against **your Brethren [those of the Northern Ten Tribes who followed Jeroboam]**: return every man to his house: for this thing is done of Me. And they obeyed the words of **Yahweh**, and returned from going against Jeroboam.

At that time there were even more **Israelites** who came to **“Judah”** from the Northern Ten Tribes.

II Chronicles **[945/944 BCE]** (13) And the **Priests and the Levites that were in all Israel** resorted to him **out of all their coasts.** (14) **For the Levites left their suburbs and their possession, and came to Judah and Jerusalem:** (for Jeroboam and his sons had cast them off from executing the priest's office unto **Yahweh**: (15) And he **[Jeroboam]** ordained him priests for the high places, and for the devils, and for the calves which he had made.) (16) And after them **[the Priests and the Levites]** **out of all the tribes of Israel such as set their hearts to seek Yahweh Elohim of Israel** came to **Jerusalem**, to sacrifice unto **Yahweh Elohim** of their fathers. (17) So they **[the Priests and the Levites and those out of all the tribes of Israel]** strengthened the **Kingdom of Judah**, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

About 32 years later while Asa was the king of **Judah**, we find more came **out of Israel to Judah**.

II Chronicles [912 BCE] 15 (8) And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of **Judah** and **Benjamin**, and **out of the cities which he had taken** from mount Ephraim, and renewed the altar of **Yahweh**, that *was* before the porch of **Yahweh**. (9) And he **gathered all Judah and Benjamin**, and the **strangers [sojourners]** with them **out of Ephraim and Manasseh**, and out of **Simeon**: **for they fell to him out of Israel in abundance**, when they saw that **Yahweh** his **Elohim** *was* with him. (10) So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

Forty-two years later, Jehoshaphat the king of Judah made use of "**chief of the fathers of Israel**."

II Chronicles 19 [870 BCE] (8) Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the **chief of the fathers of Israel**, for the judgment of **Yahweh**, and for controversies, when they returned to Jerusalem. (9) And he charged them, saying, Thus shall ye do in the fear of **Yahweh**, faithfully, and with a perfect heart.

Around ninety years after the **Northern Kingdom of Israel** was carried away by the Assyrians in 721 BCE, we still see **remnants of Manasseh, Ephraim, Simeon, Naphtali, and of all Israel** with **Judah and Benjamin in the land of Israel**. (It is a big mistake to think that the entire land of **Israel** was devoid of **Israelites** after 721 BCE. Apparently, **Yahweh** choose to preserve many of them to stay in their own land for the sake of the Patriarchs and for the sake of His great Name.)

II Chronicles 34 (1) Josiah *was* eight years old when he began to reign [640 BCE], and he reigned in **Jerusalem** one and thirty years. (2) And he did *that which was* right in the sight of **Yahweh**, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left. (3) For in the eighth year of his reign [632 BCE], while he was yet young, he began to seek after the **Elohim** of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. (4) And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them. (5) And he burnt the bones of the priests upon their altars, and cleansed **Judah and Jerusalem**. (6) And *so did he in the cities of Manasseh, and Ephraim, and Simeon*, even unto **Naphtali**, with their mattocks round about. (7) And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout **all the land of Israel**, he returned to Jerusalem. (8) Now in the eighteenth year of his reign [622 BCE], when he had purged the land, and the House, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the House of **Yahweh** his **Elohim**. (9) And when they came to Hilkiah the high priest, they delivered the money that was brought into the House of **Elohim**, which the **Levites** that kept the doors had gathered of the hand of **Manasseh and Ephraim, and of all the remnant of Israel**, and of **all Judah and Benjamin**; and they returned to Jerusalem.

All of the above, are the very **same remnants** from all the **Twelve Tribes of Israel** that Jeremiah spoke to in approximately 628 B.C.E. He had just started prophesying in the streets of **Jerusalem** concerning the coming destruction of **Jerusalem and all the cities of Judah** by the Babylonians. (Please keep in mind that the cities and land of "**Judah**" included many cities that previously belonged to the Northern Ten Tribes of **Israel**.) In those prophecies, **Yahweh** was addressing **Judah**, the **Men of Judah, House of Judah, Jerusalem, Inhabitants of Jerusalem, House of Jacob**, and **House of Israel** even though the **Northern Ten Tribes** had already been taken captive by the Assyrians for around ninety years. (As seen in the above scripture, neither the **land of the Southern Two Tribes of Israel** nor the **land of the Northern Ten Tribes of Israel** was devoid of the **Twelve Tribes of Israel**!)

Jeremiah 2 (1) Moreover **The Word of Yahweh** came to me, saying, (2) Go and cry *in the ears of Jerusalem*, saying, Thus saith **Yahweh**; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after **Me** in the wilderness, in a land *that was* not sown. (3) **Israel** *was* holiness unto **Yahweh**, and the **firstfruits [first, in place, time, order or rank]** of His increase: all that devour him shall offend; evil shall come upon them, saith **Yahweh**. (4) Hear ye **The Word of Yahweh**, O **House of Jacob**, and **all the families of the House of Israel**: (5) Thus saith **Yahweh**, What iniquity have your fathers found in **Me**, that they are gone far from **Me**, and have walked after vanity, and are become vain?

Jeremiah 11 (1) The word that came to Jeremiah from **Yahweh**, saying, (2) Hear ye the words of this covenant, and speak unto the **men of Judah**, and to the **inhabitants of Jerusalem**; (3) And say thou unto them, Thus saith **Yahweh Elohim** of **Israel**; Cursed *be* the man that obeyeth not the words of this covenant, (4) Which **I** commanded your fathers in the day *that I* brought them forth out of the land of Egypt, from the iron furnace, saying, Obey **My** voice, and do them, according to all which **I** command you: so shall ye be **My people**, and **I** will be your **Elohim**: (5) That **I** may perform the oath which **I** have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered **I**, and said, So be it, O **Yahweh**. (6) Then **Yahweh** said unto me, **Proclaim all these words in the cities of Judah** [*Note: At this time the cities and land of "Judah" included many cities still inhabited by Israelites that previously belonged to the Northern Ten Tribes of Israel*], and in the streets of **Jerusalem**, saying, Hear ye the words of this covenant, and do them. ... (9) And **Yahweh** said unto me, A conspiracy is found among the **men of Judah**, and among the **inhabitants of Jerusalem**. (10) They are turned back to the iniquities of their forefathers, which refused to hear **My** words; and they went after other **elohim** to serve them: the **House of Israel** and the **House of Judah** have broken **My Covenant** which **I** made with their fathers. (11) Therefore thus saith **Yahweh**, Behold, **I will bring** [*future tense*] **evil upon them** [*Note: House of Israel and the House of Judah*], which they shall not be able to escape; and though they shall cry unto **me**, **I** will not hearken unto them. (12) Then shall the **Cities of Judah** and **Inhabitants of Jerusalem** go, and cry unto the **elohim** unto whom they offer incense: but they shall not save them at all in the time of their trouble. (13) For according to the number of thy cities were thy **elohim**, **O Judah**; and according to the number of the streets of **Jerusalem** have ye set up altars to *that* shameful thing, even altars to burn incense unto **Baal**.... (16) **Yahweh** called thy name, **A Green OLIVE TREE**, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. (17) For **Yahweh** of hosts, that planted thee, hath pronounced evil against thee, for the evil of the **House of Israel** and of the **House of Judah**, which they have done against themselves to provoke **Me** to anger in offering incense unto **Baal**.

At that time, the tribe of **Judah** was indeed blessed with the lineage of **Messiah Yahshua**, the Sceptre of **Yahweh's Chosen (Elect) People Israel**, **Yahweh's** chosen city of **Jerusalem**, and the **Remnant of all the Twelve Tribes of Israel** that **Yahweh** preserved for the sake of the Patriarchs and for the sake of His own great Name. So, the **Olive Tree is the remnant of the ISRAEL OF YAHWEH!**

As Jeremiah prophesied, **Judah** and the **inhabitants of all her cities**, including the **remnants of all the Twelve Tribes of Israel**, were captured and taken to Babylon for seventy years. When those who chose to return returned, there was again the **Olive Tree**, the **Remnant of all Israel**, the **ISRAEL OF Yahweh**, dwelling again in the land of **Israel** and not just in the land allotted to the tribe of **Judah**.

Cyrus, whom **Yahweh** set over all kingdoms of the Earth, gave **all Israel** the opportunity to come back to **Jerusalem** which is in **Judah**.

Ezra 1 (1) Now in the first year of Cyrus king of Persia, that the **Word of Yahweh** by the mouth of Jeremiah might be fulfilled, **Yahweh** stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, (2) Thus saith Cyrus king of Persia, **Yahweh Elohim** of Heaven hath given me all the kingdoms of the earth; and **He** hath charged me to build him an house at **Jerusalem**, which *is* in **Judah**. (3) **Who is there among you of all His people?** [*His people is Israel*] **His Elohim** be with him, and let him go up to **Jerusalem**, which *is* in **Judah**, and build the **House of Yahweh Elohim** of **Israel**, (**He** *is* the **Elohim**,) which *is* in **Jerusalem**. (4) And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the **House of Elohim** that *is* in **Jerusalem**. (5) Then rose up the chief of the fathers of **Judah** and **Benjamin**, and the **priests**, and the **Levites**, with **all them whose spirit Elohim had raised**, to go up to build the **House of Yahweh** which *is* in **Jerusalem**.

It would seem logical that **Yahweh** put the will to return back to the Holy Land into the minds of **all the repentant Remnants of all the Twelve Tribes of Israel** that **Yahweh** preserved for the sake of the Patriarchs and for the sake of His own great Name. (As seen in all the above scriptures, **Yahweh** already had preserved a sizeable **Remnant of all the Twelve Tribes of Israel** with **Judah** and **Benjamin**.)

When those who came back were numbered, they were actually numbered as the **People of Israel**, not "Jews," or the **House of Judah**. (However, I do admit that later on in Ezra that are referred to as **Judah** and **Benjamin**. In response to

that, you must once again remember that the cities and land of "**Judah**" also included many cities that previously belonged to the Northern Ten Tribes of **Israel**.)

Ezra 2 (1) Now these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto **Jerusalem** and **Judah**, every one unto his city; (2) Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. **The number of the men of the People of Israel:**

By adding the total number of the **People of Israel** in verses three through fifty-eight there are a total **29,967** who were legally numbered. There were **652** of who could not prove that they were of **Israel**.

Ezra 2 (59) And these *were* they which went up from Telmelah, Telharsa, Cherub, Addan, *and* Immer: but they could not show their father's house, and their seed, whether they *were* of **Israel**: (60) The children of Delaiah, the children of Tobiah, the children of Nekoda, **six hundred fifty and two**.

There were also some of the priest (Levites) who had no record at all who were not numbered.

Ezra 2 (61) And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: (62) These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. (63) And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The whole congregation was **42,360**.

Ezra 2 (64) The whole congregation together *was* **forty and two thousand three hundred and threescore**, (65) Beside their servants and their maids, of whom *there were* **seven thousand three hundred thirty and seven**: and *there were* among them **two hundred** singing men and singing women. (66) Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five; (67) Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty. (68) And *some* of the chief of the fathers, when they came to the House of **Yahweh** which *is* at Jerusalem, offered freely for the House of **Elohim** to set it up in his place: (69) They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. (70) So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and **all Israel in their cities**.

Did you notice that? It said that **all Israel dwelt in their own cities**. (Again, you must remember that the cities and land of "**Judah**" included many cities that previously belonged to the Northern Ten Tribes of **Israel**.)

It should be noted here that **Yahshua** and the Apostles were sent to seek out **Yahweh's lost sheep of the House of Israel**! (Scriptures show that **Yahshua** spent much more time in Northern Israel than He did in the land allotted to the tribes of Judah and Benjamin put together.)

Matthew 15 (24) But **He** [**Yahshua**] answered and said, **I am not sent but unto the lost sheep of the House of Israel**.

Matthew 10 (5) These **twelve Yahshua** sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:** (6) **But go rather to the lost sheep of the House of Israel.** (7) **And as ye go, preach, saying, The Kingdom of Heaven is at hand.**

With all the history given in PART I, how can anyone deny that the beginning of the regathering of Israel as prophesied by **Yahweh's** prophets of Old Testament times **had** already began over two millennia ago?

## PART II

**Yahweh** always tells His servants the prophets what He plans on doing before He does it.

Amos 3 (7) Surely my **Sovereign Yahweh** will do nothing, but **He** revealeth **His** secret unto **His** servants the prophets.

Around 1462 BCE, **Yahweh** revealed to His prophet Moses the pattern for the Tabernacle in the wilderness so that He could dwell among His people Israel.

Exodus 25 (1) And **Yahweh** spake unto Moses, saying, (2) Speak unto the Children of Israel, that they bring **Me** an offering: of every man that giveth it willingly with his heart ye shall take **My** offering. (3) And this *is* the offering which ye shall take of them; gold, and silver, and brass, ... (8) And let them make **Me** a sanctuary; that **I** may dwell among them. (9) According to all that **I show thee, after the pattern of the Tabernacle**, and the pattern of all the instruments thereof, even so shall ye make *it*.

Almost five hundred years after **Yahweh** revealed the pattern for the Tabernacle to Moses, He revealed the pattern for the first Temple in Jerusalem to David, the King of Israel. **He revealed it to him in writing.**

I Chronicles 28 (11) Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, (12) And the pattern of all that he had by the spirit [*of Yahweh*], of the courts of the House of **Yahweh**, and of all the chambers round about, of the treasuries of the House of **Elohim**, and of the treasuries of the dedicated things: ... (19) All *this, said David, Yahweh made me understand in writing* by **His** hand upon me, even all the works of this pattern.

In 572 BCE, fourteen years after the first Temple was destroyed in 586 BCE by the Babylonians, **Yahweh** revealed the pattern for the second Temple in Jerusalem to the prophet Ezekiel. In revealing the pattern that He showed him through visions, He showed him the frame of a city. Within that frame of a city were the courts and the pattern for the second Temple. Inside of its courts, were all the places where the sacrificial ceremonies were to be administered by the Levitical Priesthood according to **Yahweh's** instructions under the First Covenant. As during the time of the first Temple, those sacrificial ceremonies were to continually point forward to the ultimate sacrifice of **Yahshua** for the sins of the whole world.

**Yahweh** gave His servant Ezekiel the prophet the patterns of these things about thirty-three years before He commanded Cyrus to let His people **Israel (all twelve tribes under the banner of Judah as well as those who were not under the banner of Judah - not the tribe of Judah and Benjamin only)** go back and build the second Temple. (Part one of this article proved that the descendants of Judah were only a portion of the total of the Israelites under the banner of "**Judah**" who were taken captive by the Babylonians.)

Ezekiel 40 (1) In the five and twentieth year of our captivity [*572 BCE*], in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten [*586 BCE*], in the selfsame day the hand of **Yahweh** was upon me [*Ezekiel*], and brought me thither. (2) In the visions of **Elohim** brought **He** me into the **land of Israel**, and set me upon a very high mountain, by which *was* as the **frame of a city** on the south. (3) 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. (4) And the man said unto me, son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art thou brought hither: declare all that thou seest to the House of Israel.* ... 41 (1) Afterward 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 tabernacle. ...

In the 41<sup>st</sup> and 42<sup>nd</sup> chapters of Ezekiel, he was shown more of the Temple and the Temple courts. In the 43<sup>rd</sup> chapter, he was given the following promise with very specific instructions to give to the **House of Israel in writing**. (Keep in mind that this was around the year 572 BCE, about thirty-three years before the end of the prophesied seventy years of captivity of the people from the land of Judah in Babylon.)

Ezekiel 43 (7) And he said unto me, son of man, 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** [*Note: see article (What is "owlam" or "forever") at the end of this article*], and **My holy name**, shall the **House of Israel** no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. (8) In their setting of their threshold by **My** thresholds, and their post by **My** posts, and the wall between **Me** and them, they have even defiled **My holy name** by their abominations that they have committed: wherefore **I** have consumed them in **Mine** anger. (9) Now [*H6258: at this time*] let them put **away their whoredom**, and the carcasses of their kings, far from **Me**, and **I will dwell in the midst of them for ever**. (10) Thou son of man, **show the House [Temple] to the House of Israel, that they may be ashamed of their iniquities:**

and let them measure the pattern. (11) And “**IF**” they be ashamed of all that they have done, show them [*the House of Israel*] 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. (12) 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.

Did you notice in verse nine that **Yahweh** would be dwelling with them "forever" starting at that time.

**Yahweh** was actually preparing to call His people, the **House of Israel**, to be regathered, replanted, and rebuilt, in order to **dwell with them forever**!

Did you also notice that building the Temple according to the pattern shown to Ezekiel was contingent on "**IF** they be ashamed of all that they have done?"

As we continue, please notice that **all the laws of sacrificing** were included with the plans for the Temple that was **to be shown to the House of Israel** “**IF**” they be ashamed of all that they have done.

Ezekiel 43 (18) And he said unto me, son of man, thus saith my **Sovereign Yahweh**; These *are* the **ordinances** of the altar in the day when they shall make it, to offer **burnt offerings** thereon, and to **sprinkle blood** thereon. (19) And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto **Me**, to minister unto **Me**, saith my **Sovereign Yahweh**, a young bullock for a **sin offering**. (20) 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 cleanse and purge it. (21) Thou shalt take the bullock also of the **sin offering**, and he shall burn it in the appointed place of the House, without the sanctuary. (22) And on the second day thou shalt offer a kid of the goats without blemish for a **sin offering**; and they shall cleanse the altar, as they did cleanse *it* with the bullock. (23) When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. (24) And thou shalt offer them before **Yahweh**, and the priests shall cast salt upon them, and they shall offer them up *for a burnt offering* unto **Yahweh**. (25) 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. (26) Seven days shall they purge the altar and purify it; and they shall consecrate themselves. (27) And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make **your burnt offerings** upon the altar, and **your peace offerings**; and **I** will accept you, saith my **Sovereign Yahweh**.

From the above scriptures, it is so obvious that the pattern for a City and the Temple was for the regathering of the **House of Israel**. They were to begin coming back to the land of Israel in another thirty-three years at the end of the prophesied seventy-year captivity in Babylon around 539 BCE. It was the pattern for the second Temple with its sacrificial services under the Levitical Priesthood, and **NOT** a pattern of a third, much less a fourth, or a **so-called millennial Temple** to be built in another twenty-seven hundred years or so later in 2000-plus CE!

Now, let us look at what actually happened when the **House of Israel** came back beginning in 539 BCE. Let us see “**IF**” they were ashamed of all that they had done. Let us see “**IF**” they built the Temple according to the plans given to Ezekiel. Let us see “**IF**” **Yahweh** dwelt in that Temple **forever**. Let us see “**IF**” all these things came to pass. “**IF**” they did not come to pass why not?

In approximately 539 BCE, Cyrus gave the historical command that all of **Yahweh'S** people **in all the kingdoms in the Earth** could go back to build the House (second Temple) of **Yahweh** in Jerusalem.

Ezra 1(I) Now in the first year of Cyrus king of Persia, that the **Word of Yahweh** by the mouth of Jeremiah might be fulfilled, **Yahweh** stirred up the spirit of Cyrus King of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, (2) Thus saith Cyrus king of Persia, **Yahweh Elohim** of Heaven hath given me **\*all the kingdoms of the earth**; and **He** hath charged me to build **Him** an House [*the second Temple*] at Jerusalem, which *is* in Judah. (3) Who *is there* among you of **all His people** [*Israel*]? His **Elohim** be with him, and let him go up to Jerusalem, which *is* in Judah, and build the **House of Yahweh**, **Elohim of Israel**, (**He is the Elohim**,) which *is* in Jerusalem.

\***All the kingdoms of the Earth** most certainly included all the kingdoms where the **House of Israel** (northern ten tribes) were. They had been carried captive by the Assyrians one hundred and eighty-two years earlier in 721 BCE. It included all the kingdoms where the northern ten tribes may have migrated after the Assyrians had no more interest in them. (Assyria itself finally fell into the hands of Babylon shortly before the fall of Judah.) **All the kingdoms of the Earth** most certainly included the **House of Judah** (the two southern tribes which probably included more of the other ten tribes than of the tribe of Judah and Benjamin put together) who were carried captive by the Babylonians. Therefore, **ALL twelve tribes of the Israelites had the call to come back to build the second Temple**. Ezekiel was given the pattern for that second Temple. That is the reason why he was told, "declare all that thou seest to the **House of Israel**" (see Ezekiel 40:4 as stated above).

In the Biblical account given above, it is evident that it was **all the tribes of Israel**, not just the tribe of **Judah**, who were invited to return to build the second Temple or House of **Yahweh**. Those who first accepted the invitation began building it in 535 BCE.

When the foundation of the second Temple was laid the same year that the building began (535 BCE is questionable), they began to shout praises to **Yahweh**.

Ezra 3 (8) Now in the second year of their coming unto the House of **Elohim** at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and **all they that were come out of the captivity unto Jerusalem**; and appointed the Levites, from twenty years old and upward, to set forward the work of the House of **Yahweh**. (9) Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the House of **Elohim**: the sons of Henadad, *with* their sons and their brethren the Levites. (10) And when the builders laid the foundation of the Temple of **Yahweh**, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise **Yahweh**, after the ordinance of David king of Israel. (11) And they sang together by course in praising and giving thanks unto **Yahweh**; because **He** is good, for **His** mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised **Yahweh**, because the foundation of the House of **Yahweh** was laid.

However, there were those who had seen the first Temple of **Yahweh** wept after seeing the foundation because this second Temple could not compare to the first Temple which the Babylonians destroyed in Jerusalem. (A little later in this article, it will be proved that this was the reason why they were weeping.)

Ezra 3 (12) But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this House was laid before their eyes, wept with a loud voice; and many shouted [**when they praised Yahweh-verse 11**] aloud for joy: (13) So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Their enemies succeeded in getting the work of building the Temple of **Yahweh** to stop in 529 BCE.

Ezra 4 (1) Now when the adversaries of \*Judah and \*Benjamin heard that the children of the captivity builded the Temple unto **Yahweh Elohim** of Israel; (2) Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your **Elohim**, as ye *do*; and we do sacrifice unto **Him** since the days of Esarhaddon king of Assur, which brought us up hither. (3) But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our **Elohim**; but we ourselves together will build unto **Yahweh Elohim** of Israel, as king Cyrus the king of Persia hath commanded us. (4) Then the people of the land weakened the hands of the people of Judah, and troubled them in building, ... (23) Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. (24) Then ceased the work of the House of **Elah** which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia. [**521 BCE.**]

\*These were the two whole tribes that were the closest in proximity of Jerusalem as well as they were the only whole tribes left after the ten other tribes were taken captive in 721 BCE. Therefore, the people who had lived around them from 721 BCE until the people living in Judah were taken captive to Babylon were their enemies.

Through Haggai the prophet in 521 BCE, **Yahweh** scolds the people for not working on His Temple and the building of the House (second Temple) of **Yahweh** began again.

Ezra 5 (1) Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the **Elah** of Israel, *even* unto them. (2) Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the House of **Elah** which *is* at Jerusalem: and with them *were* the prophets of **Elah** helping them.

Haggai 2 (1) In the seventh *month*, in the one and twentieth *day* of the month, came the Word of **Yahweh** by the prophet Haggai, saying, (2) Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, (3) Who *is* left among you that saw **this House** in her first glory? And how do ye see it now? Is *it* not in your eyes in comparison of it as nothing?

(In verse three above, we see why that in Ezra 3:12-13 those who has seen the first Temple were weeping.)

Throughout the second chapter of Haggai, **Yahweh** made several promises.

Haggai 2 (6) For thus saith **Yahweh** of hosts; Yet once, it *is* a little while, and **I** will shake the heavens, and the earth, and the sea, and the dry *land*; (7) And **I** will shake all nations, and **the desire** [*delight*] **of all nations shall come**: and **I will fill this House** [*the second Temple*] **with glory**, saith **Yahweh** of hosts. (8) The silver *is* Mine, and the gold *is* Mine, saith **Yahweh** of Hosts. (9) **The glory of this latter House shall be greater than of the former**, saith **Yahweh** of hosts: and **in this place will I give peace**, saith **Yahweh** of hosts.

Concerning the glory in verses seven through nine, **Yahweh** was plainly promising tangible wealth coming to the Temple (verse eight strengthens that point well). In 458 BCE, a substantial amount of wealth did come to the second Temple through the efforts of Ezra and Arataxes the King of Persia.

Ezra 7 (11) Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of **Yahweh**, and of His statutes **to Israel**. (12) Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the **Elah** of Heaven, perfect *peace*, and at such a time. (13) I make a decree, that **all they of the people of Israel**, and **of his priests and Levites**, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. (14) Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy **Elah** which *is* in thine hand; (15) And to carry the silver and gold, which the king and his counsellors have freely offered unto the **Elah of Israel**, whose habitation *is* in Jerusalem, (16) And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the House [*the second Temple*] of their **Elah** which *is* in Jerusalem: (17) That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the House of your **Elah** which *is* in Jerusalem. (18) And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your **Elah**. (19) The vessels also that are given thee for the service of the House of thy **Elah**, **those** deliver thou before the **Elah** of Jerusalem. (20) And whatsoever more shall be needful for the House of thy **Elah**, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house. (21) And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the **Elah** of Heaven, shall require of you, it be done speedily, (22) Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*....

In Haggai 2:6-9, the **glory** of tangible wealth was not the most important **glory** that was prophesied to come to "This House" (the second Temple, not a third or a fourth one). **Yahweh** was speaking of the glory of the coming of the **Messiah** to the second Temple! The **desire** or **delight** of all nations referred to the coming of the **Messiah**! However, the second Temple was torn down in 17 BCE by Herod the king. He even took away the old foundations, replaced them with larger ones, and then constructed the beautiful Temple to which **Yahshua** the **Messiah**, the real glory of **Yahweh**, came. Proof that the second Temple was not standing when **Yahshua** came is found in The Antiquities of the Jews (Book 15, chapter 11, section 2 & 3)

"1. And now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of God, and make it larger in compass, and to raise it to a most magnificent altitude, as esteeming it to be the most glorious of all his actions, as it really was, to bring it to perfection; and that this would be sufficient for an everlasting memorial of him;

"2. And this was the speech which Herod made to them; but still this speech affrighted many of the people, as being unexpected by them; and because it seemed incredible, it did not encourage them, but put a damp upon them, for they were afraid that he would pull down the whole edifice, and not be able to bring his intentions to perfection for its rebuilding; and this danger appeared to them to be very great, and the vastness of the undertaking to be such as could hardly be accomplished. But while they were in this disposition, the king encouraged them, and told them he would not pull down their temple till all things were gotten ready for building it up entirely again. And as he promised them this beforehand, so he did not break his word with them, but got ready a thousand wagons, that were to bring stones for the building, and chose out ten thousand of the most skillful workmen, and bought a thousand sacerdotal garments for as many of the priests, and had some of them taught the arts of stone-cutters, and others of carpenters, and then began to build; but this not till every thing was well prepared for the work.

"3. So **Herod took away the old foundations, and laid others, and erected the temple upon them**, being in length a hundred cubits, and in height twenty additional cubits, which [twenty], upon the sinking of their foundations fell down; and this part it was that we resolved to raise again in the days of Nero. Now the temple was built of stones that were white and strong, and each of their length was twenty-five cubits, their height was eight, and their breadth about twelve; and the whole structure, as also the structure of the royal cloister, was on each side much lower, but the middle was much higher, till they were visible to those that dwelt in the country for a great many furlongs, but chiefly to such as lived over against them, and those that approached to them...."

Why did those prophecies of Haggai 2:6-9 concerning the second Temple seem to fail? (Think about it.)

In Haggai 2:10-19, **Yahweh** scolds **Israel** for their uncleanness from the day that the second Temple foundation was laid in 535 BCE until 521 BCE. He also lets them know the reason why He had withdrawn His blessings from them. (It was because of their disobedience which is uncleanness. This was the same reason why **Yahweh** allowed their enemies to stop them from building on the Temple in 529 BCE.) However, in the last verse **Yahweh** did promise to bless them from that day forward.

Haggai 2 (10) In the four and twentieth day of the ninth *month*, in the second year of Darius, came the Word of **Yahweh** by Haggai the prophet, saying, (11) Thus saith **Yahweh** of Hosts; Ask now the priests *concerning* the law, saying, (12) If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. (13) Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. (14) Then answered Haggai, and said, So *is* this people, and so *is* this nation before **Me**, saith **Yahweh**; and so *is* every work of their hands; and that which they offer there *is* unclean. (15) And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of **Yahweh**: (16) Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty. (17) I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to **Me**, saith **Yahweh**. (18) Consider now from this day and upward, from the four and twentieth day of the ninth *month*, even from the day that the foundation of **Yahweh's** temple was laid [535 BCE], consider *it*. (19) Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: [However, from this day [521 BCE] will I bless you.

Did that prophecy fail? What does history record actually happened in **Israel** during the time of the second Temple period? For starters, after the eight year delay the second Temple was finished in 516 BCE.

Ezra (14) And the elders of the Jews builded [*the second Temple*], and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo [521 BCE to 494 BCE]. And they builded, and finished *it*, according to the commandment of the **Elah of Israel**, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. (15) And this House was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king [516 BCE].

In 458 BCE, **Yahweh** sent Ezra to **Israel** to teach them His statutes and judgments. (Please notice that the prophesied regathering of **Israel** still continued after beginning with Cyrus' historical edict in 539 BCE.)

Ezra 7 (1) Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, ... (6) This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which **Yahweh Elohim of Israel** had given: and the king granted him all his request, according to the hand of **Yahweh** his **Elohim** upon him. (7) And there went up *some* of the **Children of Israel**, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. (8) And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. (9) For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his **Elohim** upon him. (10) For Ezra had prepared his heart to seek the Law of **Yahweh**, and to do *it*, and to teach **in Israel** statutes and judgments. (11) Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of **Yahweh**, and of His statutes **to Israel**. (12) Artaxerxes, **king of kings**, unto Ezra the priest, a scribe of the law of the **Elah** of Heaven, perfect *peace*, and at such a time. (13) I make a decree, that all they of the **People of Israel**, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee...

When Ezra and those with him came to Israel, did they find that **Yahweh**, His spirit, and His blessings still with **Israel**? Apparently not.

Ezra 9 (1) Now when these things were done, the princes came to me, saying, The **People of Israel**, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even of* the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. (2) For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass. ... (5) And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto **Yahweh** my **Elohim**, (6) And said, O my **Elohim**, I am ashamed and blush to lift up my face to thee, my **Elohim**: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. (7) Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. (8) And now for a little space grace hath been *showed* from **Yahweh** our **Elohim**, to leave us a remnant to escape, and to give us a nail in his holy place, that our **Elohim** may lighten our eyes, and give us a little reviving in our bondage. (9) For we *were* bondmen; yet our **Elohim** hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the House of our **Elohim**, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. (10) And now, O our **Elohim**, what shall we say after this? For we have forsaken **Thy Commandments**...

Thirteen years later in 445 BCE, Nehemiah heard of the pitiful condition that existed in Jerusalem.

Nehemiah 1 (1) The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, (2) That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews [*Note: All inhabitants of the land of Judah and the territories won from the remnants of the Northern Ten Tribes by Judah were called "Jews."*] that had escaped, which were left of the captivity, and concerning Jerusalem. (3) And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

He made this prayer to **Yahweh** on behalf of **Israel**. (Once again, notice that Nehemiah is admitting that **Yahweh** had already started regathering the **Redeemed of Israel**!)

Nehemiah 1 (4) And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the **Elohim** of heaven, (5) And said, I beseech thee, O **Yahweh Elohim** of heaven, the great and terrible **El**, that keepeth covenant and mercy for them that love him and observe **His Commandments**: (6) Let thine ear now be attentive, and thine eyes open, that **Thou** mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the **Children of Israel** thy servants, and confess the sins of the **Children of Israel**, which we have sinned against thee: both I and my father's house have sinned. (7) We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which **Thou** commandedst thy servant Moses. (8) Remember, I beseech thee, the word that **Thou** commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations: (9) But if ye turn unto Me, and keep My Commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them*

unto the place that I have chosen to set My name there. (10) Now these *are thy servants and thy people, whom Thou hast REDEEMED* by thy great power, and by thy strong hand. (11) O my **Sovereign**. I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear **Thy name**: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

After receiving permission from the king, Nehemiah went to Jerusalem to rebuild it with much tribulation. He finished rebuilding the wall in 444 BCE. After he finish it, he got the people together to see who they were by genealogy.

Nehemiah 7 (I) Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed ... (5) And my **Elohim** put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, (6) These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; (7) Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the **people of Israel** *was this* ... (73) So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and **all Israel**, dwelt in their **[own]** cities; and when the seventh month came, the **Children of Israel** *were* in their **[own]** cities.

Now, let us get back to where we left off in the second chapter of Haggai.

In verses 20-23, **Yahweh** also added some more prophecy. He said that He would shake the heavens and the earth; overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen etc. He said that He would use Zerubbabel the governor of Judah as a signet.

Haggai 2 (20) And again **The Word of Yahweh** came unto Haggai in the four and twentieth *day* of the month, saying, (21) Speak to Zerubbabel, governor of Judah, saying, **I** will shake the heavens and the earth; (22) And **I** will overthrow the throne of kingdoms, and **I** will destroy the strength of the kingdoms of the heathen; and **I** will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. (23) In that day, saith **Yahweh** of hosts, will **I** take thee, O **Zerubbabel**, **My** servant, the son of Shealtiel, saith **Yahweh**, and will make thee as a **signet**: for **I** have chosen thee, saith **Yahweh** of hosts.

Let us go to Zechariah 4:6-9 for some insight on what is meant by the last verse above.

Zechariah 4:6-9 (6) Then he answered and spake unto me **[Zechariah]**, saying, This *is* the Word of **Yahweh** unto **Zerubbabel**, saying, Not by **[human]** might, nor by **[human]** power, but by **My** spirit, saith **Yahweh** of hosts. (7) Who *art* thou, O great mountain? Before **Zerubbabel** *thou shalt become* a plain: and he shall bring forth the Headstone *thereof with* shoutings, *crying*, Grace, grace unto it. (8) Moreover the Word of **Yahweh** came unto me, saying, (9) The hands of **Zerubbabel** have laid the foundation of **this House**; his hands shall also finish it; and thou shalt know that **Yahweh** of hosts hath sent me unto you.

The above is saying that **the second Temple** which **Zerubbabel** started and finished was not brought about by human spirit or human power but by **Yahweh's** Spirit. This was the **signet** or **sign** of **Yahweh** that the Temple of **Yahweh** (i.e. the Assembly of Believers) which **Yahshua**, the ultimate **Branch**, would start and finish would not be brought about by human spirit or human power but by **Yahweh's** Spirit. **HalleluYah!!!**

Now, let us take another look at some of those prophecies of Haggai 2. He prophesied:

# 1 that **Yahweh and His spirit would be with them**.

How much of those years were **Yahweh and His spirit with them**?

# 2 that **He would fill this** (the second Temple) **House with glory**.

Was that Temple filled with the **glory** of the **Messiah's** presence? (Remember that Herod tore the second Temple down and he built the one to which the glory of **Yahshua Messiah** actually came.)

# 3 that **the glory of the second Temple would be greater than the first**.

Was the **glory** of the second Temple greater than the first Temple (Solomon's Temple)? It appears from both history and the scriptures that the answer is negative.

# 4 that **in that place** (the second Temple) **He would give peace.**

How much **peace** was there in the second Temple until it was torn down?

# 5 that **the desire [delight] of all nations shall come to it:**

Did **the desire of all nations** (**Yahshua** the **Messiah**) come while the second Temple was still standing? (Again, Herod tore that Temple down and he built the one to which **Yahshua** came.)

# 6 that **He would bless them [the House of Israel] from that day (521 BCE) forth.**

Did **Yahweh** bless them from that day forward? It appears that the answer is negative.

The above promises were not completely fulfilled in Israel during the time of the second Temple. Does that mean that **Yahweh** was talking about the period of **another House or Temple? Absolutely not!** He was talking about the period of the second Temple that He called "**this House!**" You might then wonder how to explain why those promises were not fulfilled during the time of the second Temple. It is very easy to explain. **Yahweh made those promises conditional** just like the Temple and its sacrificial services prophesied in Ezekiel! Many people don't know or have overlooked that simple fact. Look at Haggai 2:4-5 again.

Haggai 2 (4) Yet now be strong, O Zerubbabel, saith **Yahweh**; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith **Yahweh**, and work: for **I am with you**, saith **Yahweh** of Hosts: (5) *According to the word that I covenanted with you when ye came out of Egypt, so My spirit remaineth among you: fear ye not.*

**Yahweh** was saying that He was with them under the same conditions that He was with them when He brought them out of Egypt and His Spirit would be with them. Those conditions were:

Exodus 19 (3) And Moses went up unto **Elohim**, and **Yahweh** called unto him out of the mountain, saying, Thus shalt thou say to the **House of Jacob [Israel]**, and tell the **Children of Israel**; (4) Ye have seen what **I** did unto the Egyptians, and **how I** bare you on eagles' wings, and brought you unto **Myself**. (5) Now therefore, "**IF**" **ye will obey My voice** indeed, and **keep My Covenant**, then **ye** shall be a Peculiar Treasure unto **Me** above all people: for all the earth *is Mine*: (6) And **ye** shall be unto **Me** a Kingdom of Priests, and an Holy Nation. These *are* the words which thou shalt speak unto the **Children of Israel**.

Does one need a second applicable witness on what is conditional? Okay. Here it is, again:

Jeremiah 18 (7) *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; (8) If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. (9) And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; (10) If it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them.*

Since those conditional promises that were not fulfilled in Israel during the time of the second Temple, are they forever forfeited? **Absolutely not!**

Romans 11 (1) I say then, Hath **Yahweh** cast away **His** people? **Yahweh** forbid. For I also am an Israelite, of the seed of Abraham [*II Chron. 20:7; Psa. 105:6*], of the tribe of Benjamin. (2) **Yahweh** hath not cast away **His** people which **He** foreknew [*I Sam. 12:22; Psa. 94:14*]. Wot ye not what the scripture saith of Elias [*EliYAH*]? How he maketh intercession to **Yahweh** against Israel, saying, (3) **Yahweh**, they have killed **Thy** prophets, and digged down **THINE** altars; and I am left alone, and they seek my life. (4) But what saith the answer of **Yahweh** unto him? **I** have reserved to **MYSELF** seven thousand men, who have not bowed the knee to *the image of Baal* [*I Kings 19:10-18*]. (5) Even so then **at this present time also there is a remnant according to the Election of grace**. (6) And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

(7) What then? Israel hath not obtained that which he seeketh for; but the **Election** [*the chosen from Israel with the grafted in Gentiles*] hath obtained it, and the rest were blinded.

Those promises are being fulfilled in the **Elect** (the Assembly of Believers which is composed of the **Redeemed of Israel with the Gentiles grafted in with them**). The **Elect**, the **Assembly**, is the **Temple of Yahweh to whom Yahshua will come again** to complete those prophecies.

I Corinthians 3 (16) Know ye not that ye [*the Assembly of Believers*] is the Temple of **Yahweh**, and *that the Spirit of Yahweh* dwelleth in you? (17) If any man defile the Temple of **Yahweh**, him shall **Yahweh** destroy; for the Temple of **Yahweh** is holy, which *temple* ye are.

Again, those promises are being fulfilled in the Assembly by **Yahweh** being with them under the same conditions in Haggai 2:4-5 as defined in Exodus 19:3-6 above (i.e. keep His Covenant). The fulfillment of those promises are confirmed in I Peter 2:1-9.

I Peter 2 (1) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, (2) As newborn babes, desire the sincere milk of the word, that *ye* may grow thereby: (3) If so be *ye* have tasted that the **Sovereign** is gracious. (4) To **Whom** coming, *as unto* a **Living Stone**, disallowed indeed of men, but chosen of **Yahweh**, and precious, (5) *Ye* also, as **Lively Stones**, are built up a **Spiritual House**, a **Holy Priesthood**, to offer up spiritual sacrifices, acceptable to **Yahweh** by **Yahshua Messiah**. (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a **Chief Corner Stone**, Elect, precious: and **he** that believeth on **Him** shall not be confounded [*Isa. 28:16*]. (7) Unto **you** therefore which believe **He** is precious: but unto them which be disobedient, the **Stone** which the builders disallowed, the same is made the **Head of the Corner** [*Psa. 118:22*], (8) And a **Stone** of stumbling, and a **Rock** of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. (9) But *ye are a Chosen Generation* [*Deu. 7:6, 10:15; Isa. 43:20*], a **Royal Priesthood** [*Exo. 19:6; Isa. 61:6*], a **Holy Nation** [*Exo. 19:6*], a **Peculiar [unique] People** [*Exo. 19:5*]; that *ye* should show forth the praises of **Him WHO** hath called *you* [*Isa. 43:21*] out of darkness into **His** marvellous light:

This may come as a huge surprise to many, but the waters (mentioned in Ezekiel 47) coming out from under the threshold of the Temple Eastward (Judah's position around the Temple) was a prophecy of the Spirit of **Yahweh** going forth from Jerusalem beginning on the Day of Pentecost! This event was the beginning or forerunner of Zechariah 14:8; magnified to fill the whole Earth into total fulfilment in the New Jerusalem that comes down out of Heaven.

Zechariah 14 (8) And it shall be in that day, that **Living Waters** shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. (9) And **Yahweh** shall be **King** over all the earth: in that day shall there be one **Yahweh**, and His name one.

Also, remember the following relevant scriptures.

Acts 1 (8) But *ye* [*the Apostles*] shall receive power, after that the Holy Spirit is come upon you : and *ye* shall be witnesses unto **Me** both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the Earth.

John 7 (37) In the last day, that great day of the feast, **Yahshua** stood and cried, saying, If any man thirst, let him come unto **Me**, and drink. (38) **He** that believeth on **Me**, as the scripture hath said, out of his belly shall flow **rivers of Living Waters**. (39) (But this spake **He** of the **Spirit**, which they that believe on **Him** should receive: for the Holy Spirit was not yet given; because that **Yahshua** was not yet glorified.)

When the promises listed above are completely fulfilled in the New Jerusalem coming down from Heaven, there will still be no need for an earthly Temple then either.

Revelation 21 (1) And I saw a new Heaven and a new earth [*Isa. 65:17; 66:22*]: for the first Heaven and the first earth were passed away; and there was no more sea. (2) And I John saw the holy city, new Jerusalem, coming down from **Yahweh** out of Heaven, prepared as a bride adorned for her husband. (3) And I heard a great voice out of Heaven saying, Behold, the tabernacle of **Yahweh** is with men, and **He** will dwell with them, and they shall be **His** people, and **Yahweh Himself** shall be with them, *and be* their **Elohim** [*Lev. 26:11-12; II Chron. 6:18; Isa. 7:14, 8:8, 10; Jer. 31:33; Ezek. 37:27*]. (4) And **Yahweh** shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (5) And **He** that sat upon the throne said,

Behold, I make all things new. ... (22) And I saw no Temple therein: for **Yahweh Elohim Almighty** and the **Lamb** are the Temple of it. (23) And the city had no need of the sun, neither of the moon, to shine in it: for the glory of **Yahweh** did lighten it, and the **Lamb** is the light thereof. (24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. (25) And the gates of it shall not be shut at all by day: for there shall be no night there. (26) And they shall bring the glory and honour of the nations into it. (27) And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the **Lamb's** book of life.

**Conclusion:** Brethren, when the last chapters of Ezekiel are read with the same principles of conditional promises and prophecies as has been shown in the book of Haggai concerning the time of the second Temple, it becomes clear that Ezekiel prophesied of the second Temple period and **NOT** of a so-called millennial one.

It appears that **Yahweh** was so disappointed with Israel that He didn't bless them with the complete building of the second Temple to the glory that He had desired for them. **In fact He was so disappointed in them that He let the Temple that they had built and profaned by their uncleanness be destroyed and He used the evil King Herod to build another Temple to which His **glory, Yahshua the Messiah**, came.**

I believe that **Yahweh** can, has, does and will continue to fulfill all His good promises for the continued regathering of His **People Israel** along with the grafted in Gentiles without another earthly Temple. I say that because I have not found the holy Scriptures to even as much as hint that **Yahweh's** Holy Temple, the Assembly which He has been building/re-building for these last two millennia, will be replaced by an earthly Temple during the so-called Millennial Reign.

*[Revised and/or edited in 2026 by T.A.H.]*

## What is "owlam" or "forever"?

When we hear the words everlasting, for ever, and perpetual we automatically think of never ending, but that is not the only meaning of the Hebrew "**"owlam**" from which they were translated.

**Strong's # 5769. 'owlam, olawm';** or 'olam, olawm'; from H5956; prop. **concealed**, i.e. the vanishing point; gen. time out of mind (past or fut.), i.e. (practically) eternity; freq. adv. (espec. with prep. pref.) always:--always (-s), ancient (time), any more, continuance, eternal, (for, [n-]) ever (-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Comp. H5331, H5703.

**Strong's # 5956. 'alam, aw-lam';** a prim. root; **to veil from sight**, i.e. **conceal** (lit. or fig.):-- X any ways, blind, dissembler, hide (self), secret (thing).

Meanings of everlasting, forever, and perpetual from the American Heritage Dictionary.

**ev·er·last·ing** (uv"er-l<sup>2</sup>s"t<sup>1</sup>ng) *adj.* **1.** Lasting forever; eternal. **2.a. Continuing indefinitely or for a long period of time.** **b.** Persisting too long; tedious: *everlasting complaints*. --ev·er·last·ing *n.* **1.** Everlasting. God. Used with *the*. **2.** Eternal duration; eternity. **3.** Any of various plants, such as the straw flower or one of the genus *Anaphalis*, that retain form and color long after they are dry. --ev"er·last"ing·ly *adv.* --ev"er·last"ing·ness *n*

**per·pet·u·al** (p...r-puch">...l) *adj.* **1.** Lasting for eternity. **2. Continuing or lasting for an indefinitely long time.** **3.** Instituted to be in effect or have tenure for an unlimited duration: *a treaty of perpetual friendship*. **4.** Continuing without interruption. See Synonyms at continual. **5.** Flowering throughout the growing season. [Middle English *perpetuel*, from Old French, from Latin *perpetu<sup>3</sup>lis*, from *perpetuus*, continuous: *per-*, per- + *petere*, to go toward; see *pet-* below.] --per·pet"u·al·ly *adv.*

**for·ev·er** (fôr-uv"er, f...r-) *adv.* **1.** For everlasting time; eternally: *No one can live forever*. **2.** At all times; incessantly: *was forever complaining about the job*. --for·ev·er *n.* **A seemingly very long time:** *It has taken forever to resolve these problems.*

It should be most obvious that many times everlasting, forever, and perpetual should have been translated as a **long, indefinite, unlimited, undisclosed, hidden** or a **concealed** period of **time**. It is certainly **Yahweh's** prerogative to make

any of these long, indefinite, unlimited, undisclosed, or concealed period of time to extend without end. For us to naturally assume that they are without end is incorrect.

If one understands that **all** everlasting covenants, statutes that are "**for ever**," and statutes that are "**perpetual**" mean that they are **never ending**, then one would have to believe that the Levitical priesthood with all their **everlasting** covenants, statutes that are "**for ever**," and its statutes that are "**perpetual**" will **never end**. Examine these next four sets of scriptures. Surely one can not believe that they will be in effect **without end**. (**Without end would be throughout eternity!**)

Lev. 6 (14) And this *is* the law of the meat offering: the sons of Aaron shall offer it before **Yahweh**, before the altar. (15) And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto **Yahweh**. (16) And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. (17) It shall not be baken with leaven. **I** have given it *unto them for* their portion of **My** offerings made by fire; *it is* most holy, as *is* the sin offering, and as the trespass offering. (18) All the males among the children of Aaron shall eat of it. *It shall be a statute for ever* [# 5769] in your generations concerning the offerings of **Yahweh** made by fire: every one that toucheth them shall be holy.

Lev. 6 (20) This *is* the offering of Aaron and of his sons, which they shall offer unto **Yahweh** in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering **perpetual**, half of it in the morning, and half thereof at night. (21) In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto **Yahweh**. (22) And the priest of his sons that is anointed in his stead shall offer it: *it is* a **statute for ever** [# 5769] unto **Yahweh**; it shall be wholly burnt.

Lev. 16 (34) And this shall be an everlasting [# 5769] statute unto you, to make an atonement for the Children of Israel for all their sins once a year. And he did as **Yahweh** commanded Moses. [*Will atonement be made once a year without end throughout all eternity? Why?*]

Lev. 24 (1) And **Yahweh** spake unto Moses, saying, (2) Command the Children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn **continually**. (3) Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before **Yahweh** continually: *it shall be a statute for ever* [# 5769] in your generations. (4) He shall order the lamps upon the pure candlestick before **Yahweh** continually. (5) And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. (6) And thou shalt set them in two rows, six on a row, upon the pure table before **Yahweh**. (7) And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto **Yahweh**. (8) Every **Sabbath** he shall set it in order before **Yahweh** **continually**, *being taken* from the Children of Israel by an **everlasting** [# 5769] covenant. (9) And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for *it is* most holy unto him of the offerings of **Yahweh** made by fire by a **perpetual** [# 5769] statute.

According to the following scriptures, these things have been taken care of once and for all.

Hebrews 9 (1) Then verily the **First Covenant** had also ordinances of divine service, and a worldly sanctuary. ... (6) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of **Yahweh**. (7) But into the second *went* the high priest alone once every year, not without blood, which **He** offered for himself, and *for* the errors of the people: (8) The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing: (9) Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that **could not make him that did the service perfect, as pertaining to the conscience**; (10) *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. (11) But **Messiah** being come a **High Priest** of good things to come, by a **greater and more perfect tabernacle, not made with hands**, that is to say, not of this building; (12) Neither by the blood of goats and calves, but by **His Own blood He entered in once into the Holy Place, having obtained eternal redemption for us**. (13) For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14) How much more shall the blood of **Messiah**, Who through the eternal Spirit offered **Himself** without spot to **Yahweh**, purge your conscience from dead works to serve the **Living Elohim**?

Hebrews 10 (5) Wherefore when **He** cometh into the world, **He** saith, Sacrifice and offering **Thou** wouldest not, but a body hast **Thou** prepared **Me**: (6) In burnt offerings and *sacrifices* for sin **Thou** hast had no pleasure. (7) Then said **I**,

Lo, I come (in the volume of the book it is written of **Me**,) to do **Thy** will, O **Elohim**. [*Psalm 40:6-8*] (8) Above when He said, Sacrifice and offering and burnt offerings and *offering* for sin **Thou** wouldest not, neither hadst pleasure *therein*; which are offered by the law; (9) Then said **He**, Lo, I come to do **Thy** will, O **Elohim**. [*Psalm 40:6-8*] **He** taketh away the first, that **He** may establish the second. (10) By the which will we are sanctified through the offering of the body of **Yahshua Messiah** once *for all*.

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