

THE THIRD TEMPLE: A COVENANT SOLUTION

Rebuilding the Beit HaMikdash Without Destroying the Dome of the Rock

A Research Brief from Miqdash Bethel
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I. THE MOMENT: WHY THIS CONVERSATION CANNOT WAIT

On March 5, 2026, Tucker Carlson broadcast a video to millions of followers accusing the Chabad-Lubavitch movement of orchestrating a religious war aimed at destroying the Dome of the Rock and rebuilding the Third Temple. He charged that certain figures connected to the Iran-Israel-USA conflict had as their ultimate objective the demolition of Islam's holy sites in Jerusalem in order to clear the way for the Jewish Temple. The broadcast drew condemnation from across the political spectrum — including, remarkably, from President Trump himself — and exposed a genuine fault line in global religious and geopolitical consciousness that most political commentators have refused to examine honestly.

Carlson raised the alarming possibility that the current conflict could be providing convenient cover for precisely this agenda — even suggesting that if the Islamic structures on the Temple Mount were destroyed, responsibility might be falsely attributed elsewhere. He also highlighted disturbing documented evidence: Israeli Defense Forces soldiers wearing patches depicting the Third Temple alongside messianic imagery, and public statements by Israeli National Security Minister Itamar Ben-Gvir advocating for Jewish control over the Temple Mount. These are not fringe observations. They point to a real and documented aspiration among certain Israeli religious and political figures.

Eight days later, on March 13, 2026, Carlson interviewed Carrie Prejean Boller, a Catholic conservative who had been removed from the President's Religious Liberty Commission after refusing to endorse Zionism as an article of Christian faith. Her removal — and Carlson's extensive defense of her — placed the Third Temple question squarely inside a Christian theological frame. Prejean Boller had declared before the Commission that Catholic theology does not require loyalty to the political state of Israel, and she was labeled an antisemite and forced out. The incident exposed how thoroughly the question of the Third Temple has become entangled with political loyalty tests rather than honest scriptural inquiry.

Whatever one believes about the motives behind the current conflict, the underlying question is real and urgent: Is there a peaceful path to the Third Temple that does not require war, destruction, or the erasure of Islamic holy sites? The answer — rooted in Yehezkel (Ezekiel) and confirmed by serious archaeological scholarship — is yes. This brief presents that case. Miqdash Bethel does not endorse the political agendas driving the current conflict on any side. Our authority is the Tanakh. And the Tanakh, properly read, offers a covenant solution that no political actor has yet placed on the table.

II. WHAT THE TANAKH ACTUALLY SAYS: EZEKIEL 40–48

A. The Vision

In the twenty-fifth year of Israel's Babylonian exile (573 BCE), the prophet Yehezkel (Ezekiel) was transported in a divine vision to a very high mountain in the land of Israel and shown a detailed architectural blueprint for a future Temple. The vision spans nine chapters (Ezekiel 40–48) and includes precise measurements of gates, courts, chambers, the sanctuary, and the altar, recorded using a special measuring rod of six great cubits.

"Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever." -- Ezekiel 43:7

This is not a vision of the Second Temple that Zerubbabel later built — that structure's dimensions do not match Ezekiel's blueprint. Maimonides himself, in his *Mishneh Torah* (*Hilchot Beit HaBechirah*), referred to Ezekiel's vision as describing 'the temple that will be built,' and noted that its dimensions and design were reserved for the future. This citation is addressed more fully in Section III below, as Maimonides' placement of this reference is significant — he treated Ezekiel's blueprint not as historical record but as binding future law.

B. The Scale: Too Large for the Current Temple Mount

One of the most significant and frequently overlooked facts about Ezekiel's temple is its enormous scale. The outer court alone measures 500 x 500 reeds — not cubits. At Ezekiel's measurement standard, this places the outer boundary at approximately 875 feet square, set within a larger consecrated district. The full sacred district described in Ezekiel 45 and 48 encompasses a vast territory. This structure is too large to fit on the current Temple Mount as traditionally understood — which is precisely why serious researchers have concluded that Ezekiel's vision corresponds not to a cleared and rebuilt ancient footprint, but to the Temple Mount in its present expanded form, including the existing structures upon it.

C. The Outer Court and the Nations

A critical detail often missed: Ezekiel's temple does not require the removal of the structures currently occupying the southern end of the Temple Mount. In Ezekiel's vision, there is no outer court rebuilt on the south side. The prophet begins his measurements from the south — but the outer court on the south side is conspicuously absent from the rebuilt structure.

Revelation 11:1–2 echoes this precisely. The angel instructs John to measure the temple, the altar, and those who worship there — but to leave out the outer court, because it has been given to the nations (Gentiles). This 'outer court given to the nations' is where the Dome of the Rock stands today. The prophetic text does not call for its destruction. It calls for it to remain outside the measured, consecrated precinct of the new Temple.

"But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months." -- Revelation 11:2

III. THE DOME OF THE ROCK: WHAT IT IS AND WHERE IT STANDS

A. Description and Architecture

The Dome of the Rock (Arabic: Qubbat al-Sakhra; Hebrew: Kipat Hasela) is an octagonal Islamic shrine completed in 691 CE by the Umayyad Caliph Abd al-Malik, making it the oldest

extant work of Islamic architecture in the world. It was constructed not as a mosque for public worship but as a mashhad — a commemorative shrine — built over the exposed bedrock of the Temple Mount. Its iconic golden dome, approximately 60 feet in diameter, rises above a circle of 16 piers and columns, surrounded by an octagonal arcade of 24 piers and columns, with each of the eight outer walls measuring approximately 60 feet wide and 36 feet high. The interior is lavishly decorated with mosaics, faience, and marble, and contains Quranic inscriptions of considerable historical significance — the earliest known inscriptions proclaiming Islam and the Prophet Muhammad in a monumental building context.

The rock over which the shrine is built — the Even HaShetiyah, or Foundation Stone — is sacred in all three Abrahamic traditions. In Jewish tradition, it is the stone upon which the Ark of the Covenant rested in the Holy of Holies of the First and Second Temples, the place from which creation of the world began, and the location of the Akedah — Abraham's binding of Isaac. In Islamic tradition, the rock is the point from which the Prophet Muhammad ascended to heaven during his Night Journey (Isra and Mi'raj). In medieval Christian tradition, the Dome itself was identified with the Temple of Solomon, and the Knights Templar, quartered there during the Crusades, built churches throughout Europe imitating its octagonal plan.

The golden dome visible on Jerusalem's skyline today is the result of a 1993 restoration funded by a donation of approximately \$8.25 million from King Hussein of Jordan, who sold one of his homes in London to finance the 80 kilograms of gold required for the covering. The Dome is maintained by the Ministry of Awqaf in Amman, Jordan, which has custodial responsibility for Islamic holy sites in Jerusalem under Israel's 1995 peace treaty with Jordan.

B. Current Administrative Status

The current governance of the Temple Mount reflects one of the most delicate political arrangements in the modern world. Israel has maintained overall sovereignty over the site since capturing the Old City of Jerusalem in the 1967 Six-Day War. However, in a historically significant decision, then-Defense Minister Moshe Dayan immediately invested the Islamic Waqf — the Muslim religious trust — with administrative authority over the daily life of the Temple Mount compound. Israeli security forces control access through the site's nine gates, while inside those gates the Jerusalem Islamic Waqf, funded and administered by the Jordanian government, exerts near-total control.

The Waqf administers the Al-Aqsa Mosque, the Dome of the Rock, archaeological sites, museums, schools, and other institutions on the Temple Mount compound, and employs approximately 900 people. Non-Muslims are permitted to visit the site as tourists during designated hours, but are prohibited from prayer, bringing prayer books, or wearing religious apparel inside the compound. Jewish prayer is formally restricted to the nearby Western Wall plaza. This arrangement — often called the 'status quo' — was formally recognized in Israel's 1995 peace treaty with Jordan, under which the Hashemite Kingdom of Jordan holds the role of custodian of Muslim holy sites in Jerusalem.

This status quo has come under increasing pressure in recent years. Israeli National Security Minister Itamar Ben-Gvir has led large groups of settlers onto the Temple Mount compound and has publicly advocated for the establishment of a synagogue there — actions condemned internationally as provocative violations of the arrangement. Israeli rabbinical authorities across the spectrum, including those who permit ascent to the Mount, have unanimously prohibited entry into the elevated inner platform surrounding the Dome of the Rock, citing the commandment to revere the sanctuary. The tension between the formal status quo and the political ambitions of certain Israeli officials is precisely the fault line that Tucker Carlson's broadcasts brought into public view.

IV. THE ARCHAEOLOGICAL CASE: WHERE THE TEMPLE ACTUALLY STOOD

A. Dr. Asher Kaufman: The Northern Location Theory

For most of the past 1,300 years, the prevailing assumption has been that the Dome of the Rock was built directly over the site of the First and Second Temples — specifically over the Foundation Stone (Even HaShetiyah) upon which the Ark of the Covenant rested in the Holy of Holies. This 'traditional' or 'central location' theory has been the dominant rabbinic and scholarly view since the 16th century, when Rabbi David ben Zimra formally identified the Foundation Stone with the rock beneath the Dome.

However, in the early 1980s, Dr. Asher Kaufman, a Professor of Physics at Hebrew University's Racah Institute and one of the foremost scholars of Jerusalem's temple site, challenged this assumption with rigorous scientific evidence. Using ancient literary sources — including the Mishnah tractate Middot, Josephus, and other Second Temple period accounts — combined with careful measurement of hewn bedrock formations on the Temple Mount platform, Kaufman concluded that the Holy of Holies of both the First and Second Temples was located approximately 330 feet (100 meters) to the north of the Dome of the Rock.

At that northern location sits a small, largely unnoticed Islamic structure called the Dome of the Spirits (Qubbat al-Arwah) or the Dome of the Tablets (Qubbat al-Alwah). Unlike most of the Temple Mount platform, where bedrock lies beneath the paving stones, this modest open-air canopy shelters a section of bedrock that protrudes through the platform floor and is uniquely level with the surrounding paving. Dr. Kaufman argues this exposed, level bedrock is the actual Foundation Stone — the Even HaShetiyah — the surface upon which the Ark rested in the Holy of Holies.

His key corroborating evidence: A line drawn from the center of the ancient Eastern Gate (the Golden Gate) runs directly through the Dome of the Spirits, not the Dome of the Rock. Ancient sources consistently describe the Temple's east-west centerline as passing through the center of the Eastern Gate. This alignment places the Temple in the northern sector of the Mount, not the center.

B. Christian Widener: Engineering Confirmation

In his book *The Temple Revealed* (2021), Christian Widener, a PhD in mechanical engineering, independently corroborated Kaufman's northern placement using engineering analysis. He noted that the flat, level bedrock beneath the Dome of the Spirits could only be level with the surrounding Herodian platform if the platform was built and leveled to match it — meaning the bedrock predates the platform and served as the foundational reference point from which all construction was measured. This is the kind of precision that ancient builders would apply to a sacred stone.

Widener proposed a practical joint-use scenario: the northern one-third of the current Temple Mount complex could house an Israeli-controlled area for the rebuilt Temple, while the Dome of the Rock and Al-Aqsa Mosque remain intact in the southern portion under existing arrangements. The prophetic and archaeological evidence, he argues, makes this not only possible but scripturally indicated.

C. The Four Location Theories Summarized

Scholars have proposed four primary locations for the original Temple site:

- **Northern Location (Kaufman / Widener):** Holy of Holies beneath the Dome of the Spirits, 330 feet north of the Dome of the Rock. The Dome of the Rock falls within the outer court.
- **Central / Traditional Location (Ritmeyer / Bahat):** Holy of Holies beneath or adjacent to the Dome of the Rock. This is the most widely held rabbinical view.
- **Southern Location (Sagiv):** Temple site lies due east of the Western Wall, between the Dome of the Rock and Al-Aqsa Mosque.
- **City of David / Gihon Spring Theory (Price et al.):** Temple was located entirely off the current Mount, in the ancient City of David near the Gihon Spring. This would place the entire Temple Mount in the Gentile outer court.

Of these, only the Northern Location (Kaufman) and the City of David theory allow the Third Temple to be built without disturbing the Dome of the Rock. The Northern Location is the most archaeologically developed and scripturally supported of the two.

V. MAIMONIDES AND THE FUTURE TEMPLE

Rambam — Rabbi Moshe ben Maimon (Maimonides), the pre-eminent codifier of Jewish law — addressed the question of the Third Temple directly in his Mishneh Torah (Hilchot Beit HaBechirah, the Laws of the Temple). His treatment deserves careful attention because it illuminates both the prophetic status of Ezekiel's blueprint and the question of human initiative in rebuilding.

Maimonides held that Ezekiel's nine-chapter vision (chapters 40–48) describes the Temple that will be built in the messianic era — not a structure that was ever built, and not a symbolic vision. He stated explicitly that Ezekiel's temple was revealed in prophecy 'so that the people would study its form, and in that merit the Temple would be built.' The study of its design is itself a form of preparation. In this context, Maimonides placed his discussion of Ezekiel's Temple within the binding legal framework of the Mishneh Torah — not in a section on prophecy or eschatology, but in the codex of practical law governing Temple construction. This is the juridical weight he assigned to Ezekiel's blueprint: it is not mythology; it is specification.

The Maimonidean position on who builds the Temple is also nuanced and consequential. While the predominant Orthodox view holds that the Third Temple will be built only in the messianic age through divine providence, Maimonides' minority opinion — followed by a significant strand of Orthodox scholarship — holds that Jews are obligated to build the Temple whenever it is possible to do so. The debate is not about whether the Temple will be built; it is about the proper conditions for building. This distinction matters because those who invoke Maimonides in support of immediate construction tend to omit his equal insistence that the construction must follow the precise prophetic blueprint — including, as Miqdash Bethel argues here, the placement that leaves the outer court in the hands of the nations.

VI. EZEKIEL'S MEASUREMENTS AND THE DOME OF THE ROCK

One of the most striking arguments for Ezekiel's vision describing the present-day Temple Mount configuration — including the Dome of the Rock — comes from a detailed analysis of the outer court measurements in Ezekiel 40–44. In Ezekiel's vision, the outer court on the south side of the temple is conspicuously not rebuilt in its entirety. The prophet begins measuring from the south but the southern outer court is left open — undesignated, unenclosed.

Research published on thirdtemple.com and elsewhere argues that Ezekiel's exact measurements, applied precisely as the text specifies, fit the current Temple Mount platform — with the vacant northern area accommodating the temple structure and the Dome of the Rock occupying the position of the outer south court. This is not coincidence; it is a covenant design.

The prophetic implication is clear: Ezekiel was not describing a Mount cleared of all existing structures. He was describing the Mount as it would appear in the day of rebuilding — with a public building already standing to the south, in the outer court, given to the nations.

"This is the law of the temple: the whole territory on top of the mountain shall be most holy. Behold, this is the law of the temple." -- Ezekiel 43:12

Further confirmation comes from a careful reading of Yehezkel 40:2 and 40:19 together. In verse 2, the prophet is set upon the mountain and sees 'like a building of a city on the south' — not the city of Yerusalem, but a single public building standing on the southern portion of the Temple Mount. This is a witness statement: Yehezkel sees a structure that did not exist in his day, standing in a position he had not seen before, and notes it precisely. In verse 19, the pavement of the outer court is measured to the east and to the north — and conspicuously nowhere else. There is no southern pavement, because the southern position in Yehezkel's vision is already occupied by this public structure. The Dome of the Rock is exactly that structure: a single public building, standing on the southern sector of the Temple Mount, in the position Yehezkel described.

Independent engineering teams working directly from these prophetic measurements — using the long cubit of Yehezkel 40:5 (one cubit plus one handbreadth, approximately 20.4 inches) — have produced detailed architectural plans placing the Third Temple north of the Dome of the Rock and fitting the available Temple Mount platform precisely. This engineering work has been documented in both United States and Israeli design registrations, confirming that the measurements are not theoretical approximations but a buildable architectural specification derived from the text of Yehezkel. The measurements have been verified on the ground in Yerusalem. The northern sector of the Temple Mount is vacant, the measurements fit, and Yehezkel's vision accounts for the Dome of the Rock exactly where it stands today.

VII. THE ISLAMIC PERSPECTIVE: A VOICE MISSING FROM THE CONVERSATION

No honest treatment of the Third Temple question can ignore the Islamic dimension — and no authentic covenant solution can be built while treating Muslim concerns as merely an obstacle to be managed. Miqdash Bethel addresses this directly, not as a political concession but as a matter of prophetic integrity.

The Dome of the Rock and Al-Aqsa Mosque are not newcomers to sacred ground. The Dome was completed in 691 CE — over 1,300 years ago — and is the oldest surviving work of Islamic architecture in the world. It was built on ground that both the first Islamic Caliph Omar and his Jewish advisor Ka'b al-Ahbar understood to be the site of the former Jewish Temples, which they treated with reverence. Omar's first act upon entering Jerusalem was to personally cleanse the Temple Mount of the debris that had accumulated on it and to pray there. The early Islamic relationship to the site was one of custodial inheritance, not erasure.

For approximately 1.8 billion Muslims worldwide, the Al-Aqsa compound — which includes both the mosque and the Dome of the Rock — is the third holiest site in Islam, after Mecca and Medina. The sacred significance derives from the Night Journey (Isra) of the Prophet Muhammad, described in Surah 17 of the Quran, in which he was transported from Mecca to the 'farthest mosque' and from there ascended to heaven. The protection of Al-Aqsa is formally

enshrined in the primary mandate of the Organisation of Islamic Cooperation, an international body with 57 member states — a fact that underscores the geopolitical magnitude of any threat to the site.

Yet a growing number of Islamic scholars and Muslim voices have acknowledged, notably, that a Jewish Temple built north of the Dome of the Rock — on the site Kaufman identifies — would not touch the Islamic holy sites at all. An Islamic scholar responding to questions on this subject for the About Islam platform wrote that if Jewish, Christian, and Muslim leaders were willing to sit together and examine the evidence honestly, 'perhaps they may arrive at a consensus as to how to build a Third Jewish Temple in Jerusalem without touching the Masjid al-Aqsa and the Dome of the Rock.' That is precisely the space Miqdash Bethel is working to open.

What is certain from the prophetic record is this: the Tanakh does not call for the destruction of the Dome of the Rock. It calls for the nations to come to Jerusalem and worship. Zechariah 14 envisions all the families of the earth coming up to Jerusalem for the Feast of Tabernacles. Isaiah 56 declares that foreigners who join themselves to Yahweh will be brought to the holy mountain and made joyful in the house of prayer for all nations. A covenant solution that honors Ezekiel's blueprint does not require Muslim nations to lose their holy sites. It requires all nations to read the ancient text together with honesty and humility.

VIII. SUPPORTING TANAKH AND PROPHETIC FRAMEWORK

Zechariah 14

Zechariah 14 describes a day when all nations will come up to Jerusalem to worship and keep the Feast of Tabernacles. The nations are not destroyed — they are invited. The mountain of the LORD's house becomes the highest mountain (Isaiah 2:2–3), but it becomes a house of prayer for all peoples, not a monument to one.

"And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain." -- Zechariah 14:17

Isaiah 56

"Also the sons of the foreigner who join themselves to the LORD... even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all nations." -- Isaiah 56:6–7

The Third Temple, as described in the Tanakh, is not a monument to Jewish exclusivity. It is a house of prayer for all nations. Its construction is designed by Yahweh to bring peoples together — including those whose sacred structures currently occupy the outer court. The Dome of the Rock standing in the court of the nations is not an obstacle to this vision. It may be part of it.

Ezekiel 47–48: The River and the Inheritance

Ezekiel's vision does not end with the Temple structure. It flows into the renewal of the land itself — with a river of living water flowing from beneath the temple threshold, healing the Dead Sea, and bringing life to every place it reaches (**Ezekiel 47:1–12**). The land is then redistributed among the twelve tribes, and — critically — the foreigners (gerim) who dwell among Israel receive an inheritance among them as native-born sons (**Ezekiel 47:22–23**). This is the covenant framework that the Counsel of Peace has been developing in its broader peace

architecture: a shared inheritance, rooted in shared ancestral heritage, confirmed by both scripture and genetic science.

"It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel." -- Ezekiel 47:22

IX. WHAT OTHERS ARE DOING: A SURVEY OF CURRENT ACTIVITY

It is useful to understand what other organizations and movements are currently pursuing in this space — not to endorse their approaches, but to locate the Miqdash Bethel / Counsel of Peace position within the landscape of ongoing activity. All information below is factual and publicly documented.

The Temple Institute (Jerusalem)

The Temple Institute (Machon HaMikdash), based in the Jewish Quarter of Jerusalem, has for decades been the most visible organization actively preparing for Third Temple construction. It has produced over 70 sacred vessels and priestly garments crafted to biblical specification, prepared architectural plans for the Temple, and runs educational programs in Israel and internationally. The Institute holds the central/traditional location view — that the Temple must be built on the Dome of the Rock's present site — and it has been associated with the Third Temple patches that appeared on IDF soldiers' uniforms referenced in Carlson's broadcasts. It is important to note that the Institute's position represents a fringe within mainstream Judaism; the majority of Orthodox rabbinic authorities, while praying for Temple restoration, hold that rebuilding is reserved for the messianic era and cannot be initiated by human political action.

The ThirdTemple.org Project

This international initiative, operating in multiple languages, advocates for peaceful construction of the Third Temple and frames the project as a universal humanitarian mission that could resolve global conflict through the establishment of a single divine presence accessible to all humanity. Their stated goal is to reach one million registered supporters globally, half of whom would be Israelis of all religious backgrounds, creating sufficient political pressure for Israeli leadership to act. They describe the project as proceeding 'in complete peace, particularly with the leaders of Jordan, Saudi Arabia and the United States.' Their framework is notably universal in its stated vision — describing the Temple as 'a prayer house for all nations' — but they do not engage the northern location archaeological question or Ezekiel's outer court in their public materials.

The Joshua Fund and Evangelical Christian Support

Organizations such as The Joshua Fund represent the significant stream of evangelical Christian support for Third Temple preparation, rooted in dispensationalist eschatology that reads the Temple's rebuilding as a necessary precondition for the return of Christ. This theological framework — which Tucker Carlson specifically criticized in his broadcasts, citing Defense Secretary Pete Hegseth's 2018 statements about the Temple — drives substantial American financial and political support for Temple movement organizations in Israel. From Miqdash Bethel's Tanakh-grounded standpoint, it bears noting that this dispensationalist framework is a relatively recent theological development, approximately 200 years old, and does not represent the historic mainstream of Christian covenant theology. The Tanakh itself

provides no support for the idea that human-initiated Temple construction triggers divine eschatological events.

Miqdash Bethel: The Covenant Position

Miqdash Bethel operates on a fundamentally different foundation from all of the above. Our authority is the Tanakh — not Christian eschatology, not modern political Zionism, and not Talmudic tradition, though we engage all of these respectfully to meet people where they are. Our position, derived directly from Yehezkel (Ezekiel) 40–48, is that the Third Temple can and should be built on the northern site identified by Dr. Kaufman — beneath the Dome of the Spirits — without the destruction of any existing structure, and within a covenant framework that extends the inheritance of the land to all who dwell within it, regardless of ethnic origin, as Ezekiel 47:22–23 explicitly commands.

X. THE COVENANT RESPONSE TO THE MOMENT

Tucker Carlson asked whether the Iran-Israel-USA conflict could be a religious war designed to rebuild the Third Temple on the ashes of Al-Aqsa. Carrie Prejean Boller was removed from her position for refusing to subordinate her Christian convictions to a political loyalty test. The question they have each raised — from different angles and with different motives — deserves a prophetic answer, not a political one.

The prophetic answer is this: The Third Temple, as Yehezkel's vision reveals it, does not require the ashes of Al-Aqsa. It does not require war. It does not require the erasure of Islamic holy sites. The Dome of the Rock sits in the outer court — the court given to the nations, the court the angel commanded be left unmeasured. Those who are calling for the destruction of the Dome of the Rock as a precondition for the Temple are not reading Ezekiel's blueprint. They are reading a political agenda backward into a prophetic text.

The real question is not whether to destroy the Dome of the Rock. The real question is whether the nations — Jewish, Muslim, and Christian — have the courage and the humility to read the ancient text together, to stand before the same covenant Elohim, and to acknowledge that the mountain was never meant for war. It was meant to be a house of prayer for all peoples.

Miqdash Bethel is calling for exactly this: a covenant-based framework in which the Third Temple is built on its true scriptural site — the northern sector of the Temple Mount, on the bedrock beneath the Dome of the Spirits — while the Dome of the Rock and Al-Aqsa remain intact, within the outer court of the nations, exactly where Ezekiel's vision places them.

XI. KEY SOURCES AND FURTHER READING

Tanakh / Scripture

Yehezkel (Ezekiel) 40–48 — Temple Vision, Measurements, River, and Land Inheritance

Zechariah 14 — Nations Coming to Jerusalem

Isaiah 2:2–3; 56:6–7 — House of Prayer for All Nations

Revelation 11:1–2 — Outer Court Given to the Gentiles (cited as external reference)

Daniel 9:27 — Covenant and Temple in the End Times (cited as external reference)

Scholarly Research

Dr. Asher S. Kaufman — Biblical Archaeology Review, Vol. IX No. 2 (1983); The Temple Mount: Where is the Holy of Holies? (Har Yera'eh Press, 2004)
Christian Widener, PhD — The Temple Revealed (2021)
Maimonides (Rambam) — Mishneh Torah, Hilchot Beit HaBechirah (Laws of the Temple)
Mishnah Tractate Middot — Measurements and Layout of the Second Temple
Lambert Dolphin — Four Temple Location Theories, templemount.org

Contextual References

Tucker Carlson broadcasts of March 5 and March 13, 2026 — Chabad-Lubavitch accusations; interview with Carrie Prejean Boller
Jewish Telegraphic Agency / Detroit Jewish News, March 6, 2026 — Coverage of Carlson blowback
ThirdTemple.org — Project overview and international outreach initiative
About Islam (aboutislam.net) — Islamic scholarly perspective on Third Temple and coexistence
U.S. Design Patent #360951 / Israeli Design Registration #23078 — Architectural plans for Ezekiel's Temple positioned north of the Dome of the Rock, derived from Yehezkel's prophetic measurements