

A Secret of the Third Temple

By Rabbi Edward L. Nydle /B'nai Avraham

Ezek. 41:12 -13 *And the building that was before the separate place at the side toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. And he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;*

Psalms 39:6 (39:7) *Surely man(ish/Hebrew¹) walketh as a mere semblance/shadow/image (Hebrew-TZeLeM)*

Psalms 121:5 *YHWH is your keeper; YHWH is your shade (TZeL)² on your right hand.*

Gen 1:27 *And Elohim created (alef-tav -et/the) man (Ha'ADaM) in His own image (B'TzaLMO) [designated mold-Rashi³], in the image (B' TZeLeM) of Elohim created He him [with Elohim's form-Rashi⁴]; male and female created He them.⁵*

The prophet Yechezqel mentions three numbers when speaking of the dimensions of the Third Temple; one hundred, ninety, and seventy in **Yechezqel chapter 41**. Each of these numbers is connected with the *Sefirot*⁶ (lights) of the Tree of Life. In the Tree of Life diagram there are one hundred lights or *Sefirot* (10x10=100). The lights of *Keter* (Crown) are concealed which leaves

¹ Ish signifies a man who has mastered his evil inclination. Adam is cognate to adameh le'Elyon, "I will match the Most High" (Yeshayahu 14:14), represents man as she was meant to be, the perfect man who clings to Elohim and the Torah.

² A shadow imitates everything you do. YHWH imitates every motion you make.

³ Rashi says that man was made with a stamp, like coin is formed from a die which in French is called a "coin". Iyov (Job) 38:14 says "The stamped form [of man] shall change like clay."

⁴ The Creator instilled in the man the qualities of reflecting like a mirror the qualities of the Creator in an actual form.

⁵ Notice in this account there is no mention of a soul as in the second account (Genesis 2:7). It is in the second account that Adam receives the "nishmat chayim". Nishmat is from the same root word as neshamah or the higher soul. After receiving the nishmat chayim, Adam became a living soul (nefesh). The nefesh or animal soul is the life force that gives animation or lives to the body. The nefesh is called the animal soul because even the animals have a nefesh. The body dies when the nefesh or life force leaves the creature or body it has inhabited.

The first account describes what happened in the world of Atzilut; it was the concept of man in the thoughts of the Creator, thus creating the original energy or metaphysical possibility that would be formed in the lower worlds of Beriah and Yetzirah and become the energetic matrix of the body and its souls that would later (after the fall) appear in the manifest reality of the world of Asiyah, yet created and originating in the image and likeness of Elohim. The second Genesis account is the actual manifestation of the Elohim imaged human being in the physical world.

⁶ The word Sefirot (singular Sefirah) comes from the Hebrew root "safar", which means "to count or to tell". It is the root for the Hebrew word "mispar", which means "to count or number". The Sefirot are the forces of division, form, and definition given to all things created. They are the blueprint or skeletal structure underlying Elohim's manifestation of His energy in creation.

ninety lights. The lower lights of the lower seven *Sefirot*, the lights which the world is actually conducted are seventy ($10 \times 7 = 70$). We can uncover a great mystery concerning man and the Third Temple by these dimensions and figures.

This is the secret in the verse in **Tehillim**: “*Man walks about as a shadow.*” The ninety lights correspond to the *Tzdai* (צַדַּי) [=90]; the seventy corresponds to the *Lamed* (ל) [=30] and the *Mem* (מ) [=40] [$40+30=70$], while at the point of *Keter* there are one hundred [100]. The Third Temple is the image (*TzeLeM*) of man with the crown of creation. Thus, man once again is like *ADaM* in the perfect image of Elohim, as he was originally created.

The name *ADaM*, man, reflects the essential nature of the first man. The word is cognate to *ADoM* (red), the least-broken ray of the spectrum of the pure ray of light; which means that *ADaM* is the nearest revelation of Elohim on the earth. *ADaM* is also related to the Hebrew word *DoMeH*, likeness. Man is the only being in creation whose purpose is to be the likeness of Elohim, but can actualize this likeness through exercising his free will. He becomes the representative and alter ego of Elohim in creation.

- **ISam. 10:6** *And the spirit of YHWH will come powerfully on you, and you shall prophesy with them, and shall be turned into another man.*

According to “**The Dictionary of the Torah**”, the word *TzeLeM* (צִלְמֶם) is rich in the hidden meanings of the Hebrew letters that compose the word.

- **TzeLeM**-“*Likeness: Capable of transforming the orders of life through waters; capable of freedom/being winged to direct/order the waters/inhabitation states; to be designated as a mirror of the original; in the pattern of; lit., to be at liberty /free/according to the Orders of Spirit/reflections of the Faces of YHWH; to be made in the image of Elohim/to be capable of transformations not limited to one dimension of being; a designated order of abundance; the liberated order of abundant life; when man pursues the instruction of the Spirit and overcomes evil, he is in the image of Elohim, mirroring the liberty of the Law.*”
- **Rom 8:21** *that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Elohim.*

- **Col 3:17** *And YHWH is that Spirit; and where the Spirit of YHWH is, there is liberty*
- **2Cor 3:18** *But we all, with our face having been unveiled, having beheld the glory of the Master as in a mirror, are being changed into the same image from glory to glory, even as by the Spirit of the Master.*
- **James 1:22-24** *But become doers of the Word, and not hearers only, deceiving your own selves. For if anyone is a hearer of the Word and not a doer, he is like a man studying his natural face in a mirror. For he studied himself and went his way, and immediately he forgot what he was like.*
- **James 1:25** *But whoever looks into the perfect Law of liberty and continues in it, he is not a forgetful hearer, but a doer of the work. This one shall be blessed in his doing.*
- **1John 3:2** *Beloved, now we are the children of Elohim, and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is.*
- **John 10:10** *The thief comes only to steal, slaughter, and destroy. I have come that they may have life, and have it abundantly.*
- **Luke 3:38** *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of Elohim.*

The *gematria* of the word *TzeLeM* (**צלם**) is 160. We find an interesting lesson in this number. It is the same *gematria*⁷ of the phrase “your face” *PaNiYKa* (160) in **Genesis (Bereshith) 4:6** describing the falling of the face of *Kayin* (Cain) after he slew *Hevel* (Abel) his brother. *Kayin* also has the *gematria* of 160. The image of Elohim is manifest in the human face. The two eyes are shaped like two *yuds* (**י**), and the nose is shaped like the letter *vav* (**ו**). The numerical value of *yud* is 10 and the *vav* is equal to 6. Thus we have 10+10+6=26 the equivalent of the Name YHWH (**יהוה**) in the two eyes and the nose on the human face. The Divine Name is imprinted upon the face of every person on earth.

⁷ Hebrew letters have a numerical value assigned to each letter.

The Hebrew word for face is *PaNIM*, a term related to *PeNIM*, which means “the interior or the inside”. The face reflects the thoughts within the person. The face is the mirror image of the inner thoughts and feelings. *PaNIM* means a face that reveals the truth within the person. *Kayin* (160) had marred the image (160) of Elohim reflected in the human face by his sin against his brother. He no longer reflected the mirror image of Elohim. If a person strays from the Truth, he mars the Divine image that is imprinted on his face. When a person is guilty of a transgression, his Divine image becomes blemished since the forces of evil affect his facial features. We could say that the second of the Ten Words (*Exodus/Shemot 20:3*), that states “Do not have any other *elohim* before Me” could read, “Do not transgress, since thereby you disfigure My image which is imprinted on your face. Do not displace My image with other *elohim*.” Conversely, we can say that when someone acts righteously or according to the Torah then the image of Elohim can be seen on his face. We read in *Devarim 28:10*:

- *Deut. 28:10* And all the peoples of the earth shall see that the name of YHWH is called upon thee; and they shall be afraid of thee.

Another interesting word play in the Hebrew is found in the birth of *Kayin* and the birth of *Sheth* (Seth). When *Kayin* was born, *Chawah* said she had received a man (*ISH*) from YHWH. When *Shet* (Seth) was born, he was born in the image (*TzeLeM*) of ADaM (the perfect man).

- *Genesis 4:1-2* And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have gotten a man with the help of YHWH.' And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground (*Adamah*).
- *Genesis 5:3* And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

Adam was made up of the complete *Sefirot* [10x10=100] and was far more beyond what we experience today as a human being. The original *Gan Eden* existed on a much higher plane or a more spiritual dimension than we inhabit today. The celestial Garden was closer in proximity (closeness is equal to similarity in Scripture) to the Eternal One; thus Adam and *Chawah* experienced no sense of separation between themselves and the Creator, and no perception of duality. They existed in a state of total Unity (*Echad*) until their transgression. Adam is a symbol of the unified working whole and a living embodiment and reflection (microcosm) of the universal creation (macrocosm) and the Creator. All the worlds will be unified as One.

- **Zech 14:9** *And YHWH⁸ shall be King over all the earth; in that day shall YHWH be One, and His name one.*
- **1Cor. 13:12** *Now we see only a blurred reflection in a mirror, but then we will see face to face. Now what I know is incomplete, but then I will know fully, even as I have been fully known.*

A man who attains the consciousness of *Atzilut* is in union with the Divine Consciousness of that which is Above and Below, to the East, West, North, and South. His awareness is as full as possible for a human being while still incarnate in a body. In such a state he is complete, whole, perfect, a fully realized man.

Between heaven and earth stretches *ADaM*. With a Kingdom and Crown established in every World the perfection of All is realized and resolved into the One of His own likeness. In this Unity He is *EHYEH ASHER EHYEH*.

The Third Temple becomes a metaphor or symbol for perfected unified Creator, creation, and mankind.

⁸ Each letter of the tetragramaton (YHWH) represents one of the four worlds. The rabbis refer to the *olamot* (worlds), wherein *Asiyah*, *Yetzirah*, and *Beriah* are describes as *Behemiah* (the soul of the worlds), while the world of *Atzilut* is called *ADAM*, the outer expression of *behemah*. The *olamot* refer to the supernal universes of existence. Do not look at these worlds as “out there” far removed from our world. They actually occur in the same space that we experience as our world. The difference is that the worlds vibrate at a higher frequency that exists beyond the sensory perception of man. Our sensory perception, due to its finite limitations, can only experience one world-the world of *Asiyah* (action). The vibrations of *Asiyah* are slow enough to cause physical manifestation of dense physical matter. Just as all colors and light exist within the light spectrum, there are only certain ones we can perceive with our eyes yet there are vibrations of energy that can only be observed through special instruments.

