

Notes: December 12, 2015

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Messiah and The Temple

During this time of Hanukkah we eat foods cooked with oil to remind us of the “miracle of the oil”.

We light candles to remind us of the 8 days of that miracle.

In the past we have read the account of the Maccabees and the rededication of the Temple.

I have talked about Messiah as being the Light of the World.

Today I want to talk, not about the rededication of the Temple but rather the Temple as a sign.

The Temple as a sign where the prophecy regarding Messiah would happen.

There are three prophecies that relate to Messiah and involve the Second Temple.

What does this mean?

That will be something you will hopefully be able to answer by the time I am done.

**1. Haggai 2:6 – 9 (glory of the second temple greater than the first)**

**Hag 2:5** "This is in keeping with the word that I promised in a covenant with you when you came out of Egypt, and my Spirit remains with you, so don't be afraid!"

**Hag 2:6** For this is what Adonai-Tzva'ot says: "It won't be long before one more time I will shake the heavens and the earth, the sea and the dry land;

**Hag 2:7** and I will shake all the nations, so that the treasures of all the nations will flow in; and I will fill this house with glory," says Adonai-Tzva'ot.

**Hag 2:8** "The silver is mine, and the gold is mine," says Adonai-Tzva'ot.

**Hag 2:9** "The glory of this new house will surpass that of the old," says Adonai-Tzva'ot, "and in this place I will grant shalom," says Adonai-Tzva'ot.' "

In what way was the glory of the second house greater than the glory of the first house?

Rabbi's – last longer, looks nicer

Dedication of first Temple – Solomon

**2Ch 5:11** When the cohanim came out of the Holy Place (for all the cohanim who were present had consecrated themselves; they didn't keep to their divisions;

**2Ch 5:12** also the L'vi'im who were the singers, all of them — Asaf, Heman, Y'dutun and their sons and relatives — dressed in fine linen, with cymbals, lutes and lyres, stood on the east side of the altar; and with them 120 cohanim sounding trumpets),

**2Ch 5:13** then, when the trumpeters and singers were playing in concord, to be heard harmoniously praising and thanking Adonai, and they lifted their voices together with the trumpets, cymbals and other musical instruments to praise Adonai: "for he is good, for his grace continues forever" — then, the house, the house of Adonai, was filled with a cloud;

**2Ch 5:14** so that because of the cloud, the cohanim could not stand up to perform their service; for the glory of Adonai filled the house of God.

Exodus 40 – The Glory filled the Tabernacle.

**Exo 40:33** Finally, he erected the courtyard around the tabernacle and the altar and set up the screen for the entrance to the courtyard.

**Exo 40:34** Then the cloud covered the tent of meeting, and the glory of Adonai filled the tabernacle.

**Exo 40:35** Moshe was unable to enter the tent of meeting, because the cloud remained on it, and the glory of Adonai filled the tabernacle.

Greater Glory in the Second Temple

Missing from the second Temple:

Where was this glory at the dedication of the Second Temple? It was nowhere to be seen! In fact, the rabbis noted that there were at least five important items missing from the Second Temple that were present in the First Temple: the ark with the mercy seat and cherubim; the (divine) fire (see immediately above, 2 Chron. 7: 1); the Shekhinah; the Holy Spirit; and the Urim and Thummim (b. Yoma 21b).

How was this passage fulfilled?

## **2. Malachi 3:1 – 5 (divine visit)**

**Mal 3:1** "Look! I am sending my messenger to clear the way before me; and the Lord, whom you seek, will suddenly come to his temple. Yes, the messenger of the covenant, in whom you take such delight — look! Here he comes," says Adonai-Tzva'ot.

**Mal 3:2** But who can endure the day when he comes? Who can stand when he appears? For he will be like a refiner's fire, like the soapmaker's lye.

**Mal 3:3** He will sit, testing and purifying the silver; he will purify the sons of Levi, refining them like gold and silver, so that they can bring offerings to Adonai uprightly.

**Mal 3:4** Then the offering of Y'hudah and Yerushalayim will be pleasing to Adonai, as it was in the days of old, as in years gone by.

**Mal 3:5** "Then I will approach you for judgment; and I will be quick to witness against sorcerers, adulterers and perjurers; against those who take advantage of wage-earners, widows and orphans; against those who rob the foreigner of his rights and don't fear me," says Adonai-Tzva'ot.

The Lord to come to His Temple  
A priestly book written to priestly Levites

We see from this passage that the Lord (in Hebrew, ha'adon, is always used with reference to God in the Hebrew Bible when it has the definite article), preceded by his messenger, would visit the Second Temple, purifying some of his people and bringing judgment on others. That is to say, there would be a divine visitation of great import that would occur in the days of the Second Temple. How are these verses to be understood?

Must have happened during the time of the Second Temple

Ha Adon, references King Messiah

Did this happen, Messiah came. If it didn't happen, then God's Word has failed.

A word first to Malachi's generation

Tense is imminent

Context of dealing with sin.

After reviewing the prophecy we just read from Haggai 2, we can now put two big pieces of the puzzle together: The glory of the Second Temple would be greater than the glory of the First Temple because the Lord himself— in the person of the Messiah— would visit the Second Temple! And in this place he would grant peace because the Messiah, called “the Prince of Peace,” would come there in person and open the way for peace and reconciliation between God and man.

### **3. Daniel 9:24 – 27 (before destruction, sin expiated)**

Rebuilding of Jerusalem – during the second temple, no disagreement and wind up in the days of Herod.

**Dan 9:24** "Seventy weeks have been decreed for your people and for your holy city for putting an end to the transgression, for making an end of sin, for forgiving iniquity, for bringing in everlasting justice, for setting the seal on vision and prophet, and for anointing the Especially Holy Place.

Sin had to be dealt with in the second temple at this time, before the second temple was destroyed prophetic vision ratified.

sin must be atoned for  
regardless of how you divide the weeks – transgression dealt with before the temple destroyed

I shared this with you last week...

Rabbinic view – Messiah was supposed to come, but didn't because of our sins, we missed the opportunity.  
None of the traditions indicate He has or would make atonement, but that he is waiting to be revealed.

Not thinking of Him coming for atonement.

Everything happened, not conditional, and is true, but because of our sins, we missed Him.

First Temple never had:

### **Healings:**

**Joh 9:1** As Yeshua passed along, he saw a man blind from birth.

**Joh 9:2** His talmidim asked him, "Rabbi, who sinned – this man or his parents – to cause him to be born blind?"

**Joh 9:3** Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him.

**Joh 9:4** As long as it is day, we must keep doing the work of the One who sent me; the night is coming, when no one can work.

**Joh 9:5** While I am in the world, I am the light of the world."

**Joh 9:6** Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes,

**Joh 9:7** and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent.") So he went and washed and came away seeing.

**Joh 9:8** His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?"

**Joh 9:9** Some said, "Yes, he's the one"; while others said, "No, but he looks like him." However, he himself said, "I'm the one."

**Joh 9:10** "How were your eyes opened?" they asked him.

**Joh 9:11** He answered, "The man called Yeshua made mud, put it on my eyes, and told me, 'Go to Shiloach and wash!' So I went; and as soon as I had washed, I could see."

The Pool of Siloam (Hebrew: בריכת השילוח, Breikhat Hashiloah) is a rock-cut pool on the southern slope of the City of David, the original site of **Jerusalem**, located outside the walls of the Old City to the southeast. The pool was fed by the waters of the Gihon Spring, carried there by two aqueducts.

I am of the belief that the Temple site is not where the Temple actually stood. I am of the belief, based on additional research that the Temple site was in the City of David, where the pool of Siloam was. So, Yeshua, in this occasion was in the Temple area healing a man born blind in a place where it is said that healing would occur.

### **Prince of Peace: (Malachi 3:1 - 5)**

**Isa 9:6 (9:5)** For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo`etz El Gibbor Avi-`Ad Sar-Shalom [*Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace*],

**Isa 9:7 (9:6)** in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of Adonai-Tzva'ot will accomplish this.

**Joh 14:27** "What I am leaving with you is shalom — I am giving you my shalom. I don't give the way the world gives. Don't let yourselves be upset or frightened.

**Heb 7:13** The one about whom these things are said belongs to another tribe, from which no one has ever served at the altar;

**Heb 7:14** for everyone knows that our Lord arose out of Y'hudah, and that Moshe said nothing about this tribe when he spoke about cohanim.

**Heb 7:15** It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises,

**Heb 7:16** one who became a cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life.

**Heb 7:17** For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek."

This divine visit based on Malachi 3 also includes an interaction with the Levites whereby it says...

**Mal 3:3** He will sit, testing and purifying the silver; he will purify the sons of Levi, refining them like gold and silver, so that they can bring offerings to Adonai uprightly.

We see this interaction involving Yeshua and the Pharisees and Torah teachers. Yeshua is constantly challenging them regarding their position and authority. Whether it is Matthew 12, 23, Mark 7, I firmly believe Yeshua's position is to refine, to purify, to bring them back to Adonai.

### **Final atonement being made: (Daniel 9:24)**

**Heb 9:11** But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

**Heb 9:12** he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

**Heb 9:13** For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

**Heb 9:14** then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

All happened during the time of the second Temple.

We have read the promises that had to happen during the Second Temple in relation to Messiah.

In order for anyone to be considered Messiah, these prophecies had to happen during the second Temple. If they did not, then any claim, made by anyone after its destruction could not be THE MESSIAH.

We have seen the fulfillment of these promises as documented by the New Covenant writings.

If Yeshua is not the Messiah, then there is no Messiah.

Our people are expecting a Messiah to come, we are expecting Him to return.