

Book of Hebrews Part 29: Building the Third Temple (6/29/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=bz9HI0XDJII> or <https://rumble.com/embed/vbcj6j/?pub=b523j>.

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

We are currently in the eighth chapter of our epistle to the Hebrews and we're going to be hovering over this chapter for several weeks because what the writer has brought is critical and so vital. It's radical and life-changing. It's so important for you to understand this is something that merits special attention. We're going to spend some time digging into what we call Berit Hadashah, or the New Covenant. If you are deficient in understanding this, it is going to affect you at every facet of your life. It will affect how you read scripture, how you understand scripture, and how you look at the narrative and current events. As we start to see things unfold, it will affect how you view them. It'll affect your eschatology.

We need to spend some time looking at this new covenant and understand it at a whole new level. It's what I call the fundamental structure of the Covenant.



This is the genetic code of relationship. It is how God has designed for Him to come into relationship with us. It must possess these components whether we're under an Old Covenant or New Covenant. There must be a priest and there must be a mediator. There is a law because the law is His character, and recognizing that law is recognizing His Holiness. Embracing the law is embracing His Holiness and His character. It's the concept of when Yeshua says, "If you love me you will keep my commandments." (Ref. John 14:15)

This is a marital Covenant between a husband and a wife. We started going through this

genetic code, this fundamental structure, the priesthood, the mediator, the law and this one, the temple.

Last week we talked about how the temple, under the Old Covenant, was a physical structure built by man, in Yerushalayim, and all the people of God would come from all parts of Israel and all parts of the

world and they would go up and sacrifice, give their offerings, pray, and worship. They went to draw near to God, to be in His presence.

Under the New Covenant, Yerushalayim comes to us. It is profoundly mind-blowing that the dwelling presence of God, of what the Jewish people call the Shekhinah would reside in us; He indwells in us. Paul says, you are now the temple of God. Who has ever heard of such a thing? This statement is unprecedented, and you won't find it in the Tanakh.

When we get into the New Covenant, prophets often referred to others as the Mikdash. This was being said to Jewish people and even, as mind-boggling as this may sound, said to Gentiles who had nothing to do with Israel. They are Pagan heathens, who are totally separate from Israel, yet they are being called the Mikdash. This is an awesome thing we're going to start peeling back.

When you talk about the temple under the New Covenant, you must address the Third Temple because this is the narrative today. The entire world is watching what the Jewish people are striving to do, what they are pushing forward to do, and they are so close they can taste it. Everything's ready. They are just waiting on a few things to fall into place before they can begin the construction of the building. This is where we are today.

What do you do with this? How are we supposed to understand this considering what we've been talking about in reference to this New Covenant and about us being called the temple of God today? Is this a good thing? Is it a bad thing? Is this prophecy? Is this fulfilling prophecy? Is it not fulfilling prophecy? Is it necessary? Or, is it not necessary? Taking into consideration the New Covenant, these are legitimate and relevant questions.

How do we understand this? The answer is: understand the New Covenant and you will have the answers to these questions. This is why we are going to dig deeper and keep in mind, we are going to peel back layer, after layer, after layer until we get to the place we need to be.

The first thing I want to bring to the table today is something I mentioned last week, but it's foundational so we're going to look at it again.

Regarding building the Temple, the articles and the videos we are seeing, who is pushing this? Who is promoting this? Who has spearheaded this effort? Is it the Messianic Jews, or is it the Orthodox Jews? It makes a difference. It is the Orthodox Jews who are pushing and spearheading this, not the Messianic Jews. Why does that matter?

Well, you should already know because last week we looked at 2 Corinthians 3 and we read Paul said, "As his own people start studying the Tanakh, and as they get into the Torah there is a veil or lack of understanding". There are things they do not comprehend, as they are not being revealed.

Do you think that little tidbit might be significant? Absolutely! As their eschatology is being designed by how they understand we're told there's a veil, a blindness and Messianic Jews are not picking up on this.

Now, let me share this article with you that came across my desk last year.



In an op-ed published on Charisma News, Ron Cantor, a Messianic Jewish spokesman actively involved in attempts to convert Jews in Israel, accused the nascent Sanhedrin of preparing the way for the Third Jewish Temple. According to Cantor's assessment it will be a temple to the Antichrist.

-Breaking News Israel, By Adam Eliyahu Berkowitz October 2, 2018 . 5:40 pm

I've talked to many Messianic Jews and I want you to understand, by and large, many of the ones I have spoken to are absolutely in this camp. In other words, the Orthodox are elated and passionate about building this and the Messianic Jews are freaking out and concerned. They are on totally different pages. Do you think this is significant?

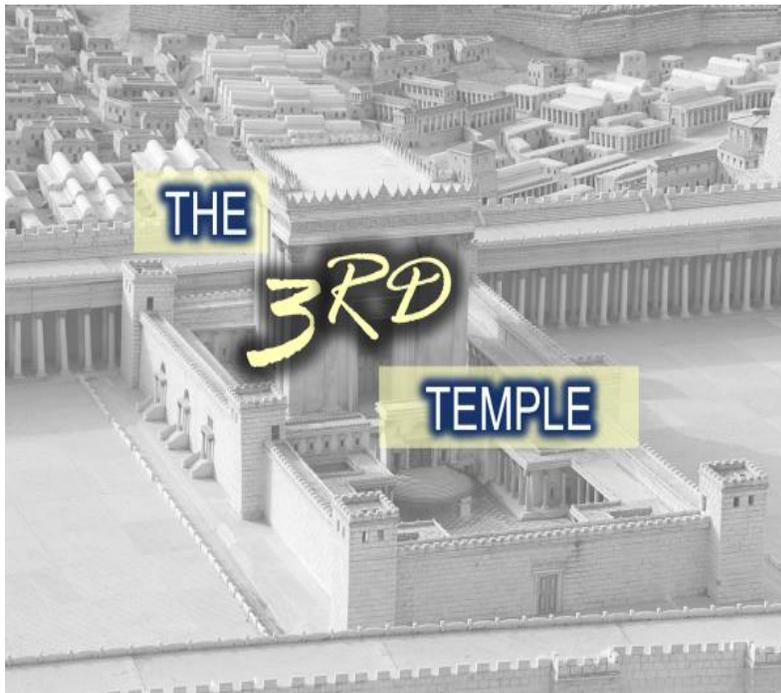
In the scheme of things, does this mean anything to you? If you knew nothing else about this topic of the Third Temple, this should rock your world. Absolutely! First and foremost.

It's interesting as you go to Matthew 15 where we read about Yeshua having a little kerfuffle with the Pharisees, and He tells them, "Hypocrites, well did Isaiah prophesy of you. As people honor Me with their mouth and their lips but their heart is far from Me. In vain they worship Me, teaching as doctrines the commandments of men." His disciples' approach, Master "did You not understand You've offended the leaders?" Yeshua responded, "Let them alone. They are the blind leading the blind and if both are blind they will both go off the ditch."

This amazes me. This in no way should be fueling or sparking any animosity toward the Orthodox. It should break your heart to get them saved. You should be burdened. If in fact Yeshua is living in you, you should have a burden and a fire to see the Orthodox saved, and not just the Orthodox, but also the secular Jews. There should be something burning within all the Jewish people. That is the Holy Spirit!

We need a reality check here; are you following the blind, as well as their understanding, and their eschatology, or have you had the veil lifted?

The second point I want to bring to the table regarding The Third Temple is, do you understand this?



Just look at the name. Look at what everyone's calling it. It doesn't matter what side you fall on or whether you think this is a good thing. It doesn't matter whether you're for it or against it. Everyone identifies what is coming in the future, and what the Jews are anticipated to build. This is The Third Temple. Notice it is not being called the first temple, or the second temple. We are calling it The Third Temple.

Is that significant? Absolutely. This is huge and the title itself reveals the nature of The Third Temple. As you begin to break into scripture and look at your Bibles there are patterns all throughout scripture. They play repeatedly; they are communicating ideas to us.

So, when we start talking about The Third Temple, it is significant because the number three has significance all throughout scripture. Go back to Exodus 3, and what do you read? God comes to Moses and He tells Moses "Go back to the children of Israel. You are going to deliver them," Moses is freaked out and asks, "Who do I say sent me? God replies, "I AM Who I AM." Then God explains to Moses to convey the title that He is the God of Abraham, Isaac and Jacob. God doesn't just say Abraham or Isaac; He says Abraham, Isaac and Jacob. It is three. Is that significant? Yes.

In Deuteronomy 19, we are told all things are established on the testimony of two or three. Yeshua says when you pray or when you get together, whether there are two or three gathered in My name, there I am in the midst of them. I mean, we're just starting to see a pattern emerge. Then of course you have this:



The Godhead, the God of the universe, the omnipotent, omniscient, and omnipresent One is fully understood on the testimony of three. This is very significant. This is how you understand the Eternal God; the God who gives life. There's a revelation here regarding the three.

We're going to get deeper on this by going to Deuteronomy 23:7-8—⁷ **You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were an alien in his land.** ⁸ **The children of the third generation**

born to them may enter the assembly of the LORD. (emphasis added). This is an incredible thing, and we want to pick up on this because a pattern is absolutely emerging.

Let me take it a step further Deuteronomy 14:28—at the end of every [what?] **third year** [not the second, not the fifth, the third. What would happen?] **you shall bring out the tithe of your produce of that year and store it up within your gates** (emphasis added). It was at the third year everybody rejoiced! The stranger, the widow, the orphan and the Levite altogether partaking of what God had given them: total freedom, total liberty, total unity and total joy. (emphasis added). The third.

Then you have Esther 5, I didn't put it up here, but this one is powerful. Her people are going to be slaughtered. Haman has hatched a wicked, evil, and diabolical plot to kill the Jewish people. Esther is prodded by Mordecai to go see the King. The problem with seeing the King is, it is illegal. Anyone who presents themselves to the King is to be killed. Esther puts on her royal apparel and she goes in, and I'm not making this up, go home and read it. It actually says she went into the inner court, the innermost sanctum of the King's chambers where his throne was, where he resided. You can parallel this to the Kodesh Ha'Kodashim, the Holy of Holies. Esther goes into the inner court. When does she do that? On the third day! She does that on the third day, and do you know what is said in that passage? That was the day she was given favor. She found favor in the eyes of the King. The third day is very significant.

You can go to I Samuel. You have Samuel who is dedicated, right? Remember, his mother prayed to God, "If you give me a son I'll dedicate him." Samuel gets brought to the temple to do his thing. In the night it is the first time Samuel hears the voice of the Lord, "Samuel, Samuel." He gets up and goes running to Eli and says, "Here I am." Eli says, "I didn't call you, I'm asleep. Go back to bed." The Lord calls out to Samuel a second time, and again Eli sent him back to bed. It wasn't until the third time that Eli recognized it was the LORD. Through that third time there was revelation, it was the LORD.

Then of course we have probably the ultimate example: Matthew 17:22-23—²² **Now while they were staying in Galilee Yeshua said to them "The Son of Man is about to be betrayed into the hands of men and they will kill Him and [what] the third day He will be raised up"** ²³ **And they were exceedingly sorrowful** (emphasis added). I mean, if we start talking about the third day, this is significant.

The fact Yeshua rose on the third day, is the epitome of life connecting with God. It is where sin and death are destroyed and there is freedom and liberty. This is eternal. This is a reality as we look at this, the third.

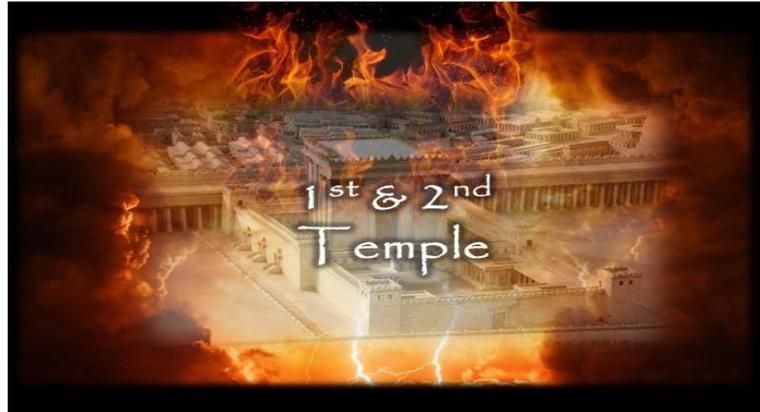
One more example I want to give is found in 2 Kings, and as you open up the book, right away you are confronted with the King of Israel. This is important. The King of Israel is Ahaziah, son of Ahab. He is wicked! Ahab was one of the wickedest men who ever lived throughout the history of the Kings of Israel. Ahaziah, his son, was not much different.

So Ahaziah fell through the lattice and got injured. Ahaziah is worried about dying, so he grabs his messengers and he says, "I want you to go petition God, but not the God of Israel but the god of Ekron." (*who is a demon god*). Go consult him and ask him if I will be spared." Along the way the LORD speaks to Eliyahu, or Elijah, and tells Elijah to overtake the messengers, and the LORD put a word in his mouth to communicate to them. Elijah overtakes them, and he actually says "Is there no God in Israel that you should consult the god of Ekron? Because you've done this thing you are a dead man." The messengers bring this message back to the Ahaziah immediately. Ahaziah knows the message is from Elijah.

Ahaziah sends a company to go meet Elijah and they say, "Man of God, the king has said 'Come down'" and to the company, which is made up of fifty men, Elijah literally says, "If I'm a man of God, let fire come out of heaven," and it literally destroyed the company.

It gets even better. Ahaziah sends another company of fifty men. The second company was met with the same destruction as the first. The third company that comes is far wiser than the first two, and he humbled himself before Elijah and begs for his life, and nothing happens to him. In fact, Elijah comes down to them, and they are joined together. They live. When you look at this story, you can't help but recognize the reality of this:

Do you know how the first and second temples were destroyed? With fire! In 586 BC the temples fell at the hands of Babylon. In 70 AD the second temple fell again. Not only the first temple, but the second temple fell again by fire. Doesn't this blow your mind? You cannot make this stuff up! There is a pattern emerging regarding The Third.



There is a pattern; the title itself tells us something about its nature. I want to break into some Jewish thought, and I really want you to understand why some Jews believe and why other Jews do not. I want you to understand why there is division amongst Jewish people. I started to break into this a little last week, and we are going to take it further this week.

There are two schools of thought, or in fact, there are two sages. If you're going to talk about The Third Temple, know this: two sages are going to be brought to the table, and the first is Maimonides. Maimonides is a medieval Rabbi. He is one of the most respected Torah Scholars who ever lived. The Orthodox Jewish people hang on his words. They revere him and his writings.

It is Maimonides who said, **“It’s incumbent upon every generation to build the temple.”** This is where you get the temple movement today, The Temple Institute, which consists of Rabbi Yehuda Glick, Rabbi Chain Richmond, and other absolutely amazing men. You need to understand their thought process stems from Maimonides. They will take you to the Torah to provide proof. This makes sense because Exodus 25:8 says—**veasu li mikdash veshakhanti betokham**, which means—**and have them make me a sanctuary that I might dwell among them**. They will quote this verse to you as well as other passages that come right out of the textbook of Maimonides. In fact, Maimonides wrote a letter called The Letter of Yemen, and if you have spare time, it would be an interesting read.

Jesus of Nazareth is mentioned in this work, and not to go down a rabbit trail, but He is certainly not mentioned favorably. With his vehement anger and hatred towards Yeshua, Maimonides wishes that His bones would be crushed to dust. I wasn't planning on talking about this, but you should not take away that all the Orthodox are horrible people. If you go back to the medieval period, it is very polemical between Judaism and Christianity, and most of you could appreciate this today. The Christianity that was being taught during this period was perverse. They hated the Jewish people. They were forcing conversions. There is a large amount of ugliness in the history of Christianity, and one of the things Maimonides states in this letter to Yemen is how this Jesus of Nazareth came and did away with the law.

Maimonides didn't understand the Jesus he knew was totally a corrupted version. You must be very careful. I mention this because if you go read the letter you need to have some discernment there. The point I was trying to make about this letter is Maimonides is very concerned about what the Messiah is and what He is not.

One of the passages he quotes is amazing, and it's used today. It is Malachi 3. It's incumbent upon us we need to build the temple. I want to take you to Malachi 3:1 – **“Behold. I send My messenger and he will prepare the way before Me. And the Lord, whom you seek, [will what?] will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming,” Says the LORD of hosts** (emphasis added). Understand this passage is utilized to show us clearly if the Messiah has come suddenly to His Temple, well, that means it had to be built or at the very least the argument is, as you know, they began it and the Messiah finished it.

Now as I bring this to the table. Do you see the veil? Do you see the veil that has come over the eyes of the Jewish people? They're going to this prophecy, and they would utilize this as a resource to justify or to support absolutely going forward to build the temple?

For those of you who have had the veil removed, to the Jew first and then also to the Gentile, and you have a relationship with Yeshua, your eyes have been opened. You know Yeshua has fulfilled this. He did it in His first coming. He came to His Temple, and exactly as Haggai prophesied the second temple would bear greater glory than the first. This made no sense to anybody who saw the second temple because it didn't compare physically in beauty or in splendor to that of the first temple, yet Haggai prophesied the glory is going to be greater.

This makes you think of Psalms 68:35—**You are more awesome than Your holy places**. It's referring to the Lord. He comes, He is more glorious. Therefore, the second temple saw this greater glory, but if you do not have the veil lifted, you cannot see this. Do you see what happens when a veil is down? It sends you in directions you should not go. You come to conclusions you should not come to.

I want to take this even a step further. If I take you to Hilchot Melachim, a work of Maimonides. In this work, look at what he says—**Hilchot Melachim 11:4 - If a king will arise from the House of David who diligently contemplates the Torah and observes its mitzvot (meaning Commandments) as prescribed by the Written Law and the Oral Law as David, his ancestor, [and] will compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of God, we may, with assurance, consider him Maschiach. If he succeeds in the above, oh and builds the temple in its place, and gathers the dispersed of this trial. He's definitely the Maschiach** (emphasis added). That's amazing, because on one side he's saying He [Messiah] isn't coming; therefore, we need to build the temple. If you flip to the other side of the coin, we'll know the Messiah because He'll build the temple.

You see these contradictions. This is what happens with Orthodox Rabbinical Judaism. It is filled with contradictions when compared to the Tanakh, the Hebrew Bible, because they're dealing with limited eyesight. They don't have clarity, and so it creates all sorts of issues.

It is even more interesting when they try to rectify these obvious contradictions. For example, and listen to me carefully, in Sanhedrin 97 there is, to the Orthodox, a stark contradiction in the Tanakh among the prophets. See Zachariah says the King, the Maschiach is to come—**lowly and riding on a donkey** (Zechariah 9:9), but Daniel has a totally different view. Daniel 7 says He will come in the clouds of

heaven. The Orthodox, to reconcile, say if we merit His coming, He will come in the clouds of heaven, if we don't, He will come lowly riding on a donkey.

I mentioned this to you because the way they rectify the contradictions is the same as we see from Maimonides. They said, "Here's the deal. There appears to be a contradiction that the Messiah is to build it [the Temple]. But no. We are supposed to build it. If we go ahead and build it it's because we did not merit His coming, but if the Messiah builds it, we merited His coming."

You have to get creative when you're dealing with limited eyesight. You have to be imaginative. You must have an imagination to make everything fit so it makes sense. The moment you lift that veil, in the Messiah Yeshua, the Holy Spirit indwells you, and it provides perfect clarity. That's what we need. We need perfect clarity. Amen?

Let me bring the second school of thought up, and it's a man by the name of Shlomo Yitzchaki, commonly called Rashi, who is a preeminent Jewish scholar. He is one of the most influential sages in all of Judaism. He is, and listen to me carefully, the undisputed heavyweight of Judaism. He's called the father of all commentators. In fact, Nachmanides who is also a revered Jewish Sage, said, "The right of the firstborn is Rashi's."

He paid him the highest honor he could pay him because of how revered and influential he was. In fact, there's a little Jewish saying, "One does not study Torah, but Torah with Rashi." In other words, they are inseparable. If you are an Orthodox Jew and you study the Torah, you are going to be there studying with Rashi.

I share this with you so you can understand how elevated he is. Listen to me carefully, Rashi does not believe what Maimonides believes. Do you know what Rashi believed? Rashi believed God would build the temple, and it would descend complete from Heaven. It sounds absolutely nuts until you read the book of Revelation where John saw the exact same thing. He looked up, and he sees the New Jerusalem literally descending out of Heaven on its way to Earth.

What Rashi saw is what John the Revelator saw, which is an amazing thing. Make no mistake, there is a serious divide. Even the Orthodox are not completely unanimous on what to think regarding the Third Temple. One can only understand it when the veil is removed, when you understand the New Covenant through the lens of Yeshua.

I want to take you to the Torah, because I want to show you how Rashi came to this conclusion. How did he possibly think this Third Temple is going to descend out of heaven and come to Earth? However, before I show you this, I want to give you some background. Exodus 15 is where the Jewish people of Israel had been set free, and they broke into song. "I will sing unto the Lord for He has triumphed gloriously; the horse and the Rider thrown into the sea." We even call this the song of Moses. Do you know that this entire song is prophetic? It's prophecy. It's a song of deliverance filled with prophecy. Well, this is what it says in Exodus 15:17—**You will bring them in and plant them In the mountain of Your inheritance, In the place, O Lord, which You have made for Your own dwelling, the sanctuary, Oh LORD, which Your hands have established** (emphasis added)

Now you want to look at this; Rashi read this in the Torah and recognized this goes way beyond anything Israel has experienced before. As Israel was brought into the land and built a physical Temple, Rashi

recognized it went way beyond that. How do we know it went way beyond? He would be doing the making, it would be His hands personally that would fashion it.

This is how he saw it, and let me be clear, I absolutely agree with Rashi. I agree with his take regarding his interpretation of this passage. That's exactly what it means especially considering the New Testament, the New Covenant and Yeshua. This is not the only passage like this, there are many.

So, to begin to peel back some layers here, let's look into this. In Amos 9:11— **On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old** (emphasis added)

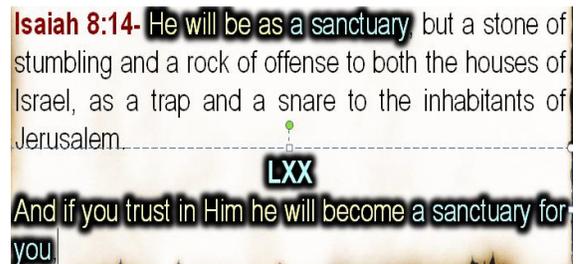
Now here's what you're going to see with each passage we are going to go through; guess what's going to happen? Layers are going to start coming off, and we are going to get a greater understanding of what this Third Temple really is, and what it looks like.

The first thing I want to draw your attention to is: God builds the temple. When you read this passage it is very clear He is the one building. There is something else about this passage which is vital for understanding the Third Temple; it is Messianic.

Just to prove this, even the Jewish thought it is Messianic, we look at something from Sanhedrin 97b— Rabbi Nahman said Rabbi Isaac, “have you heard when the son of the fallen one will come?” he said to him, “who is the son of the fallen one?” he said to him, “**It is the Messiah.**” “Do you call the Messiah the son of fallen one? He said to him, “Yes, for it is written, ‘On that day I will raise up the tabernacle of David, the fallen one’ (Amos 9:11)” (emphasis added) Even they were looking at Amos 9:11 in recognizing that this is all about the Mashiach.

How does that affect your understanding of the temple? If you read it in that context, now you are recognizing Yeshua is the temple. He Himself is the temple. This is not the only Prophet who comes to this conclusion. If we go to Isaiah 8:14 where it is talking about the Meshiach— **He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem** (emphasis added). He is the Mikdash, the temple.

I'm going to put the Septuagint up here because the Septuagint version is kind of amazing. The Septuagint LXX says—**if you will trust in Him, He will be a sanctuary for you.** How mind-blowing is that? Certainly, Yeshua is not going to be a temple or a sanctuary for any nonbeliever or for those who have a veil. He is only a Mikdash, the temple, for those who put their trust in Him.



Now you think about this, because they were learning something about the Temple here. Take what the Prophets are saying and compare to the New Testament in Revelation 21:10— **And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God.** So the Lord shows John the new Yerushalayim that's descending just like Rashi had stated; it's descending out of heaven. He's looking for something. He's looking for something in Yerushalayim, something specific, and he doesn't see it. What is it? It's the temple. Look at this

statement in Revelations 21:22—**But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.**

This is absolutely mind-blowing when it comes to understanding the nature, the reality and the character, of the Third Temple. Yeshua is the Temple. He and His father are One, Echad. Talk about having your understanding opened. This is an incredible thought which begins once you open one passage.

Isn't it funny how you open up one mystery of one passage and it unlocks all of these other doors; it reveals particular things. For example, in John 2:18, Yeshua is in the Temple; He has just tossed the money changers out, and they think He's a mad man and He has lost his mind. **So the Jews answered and said to Him, "What sign do You show to us, since You do these things?" Yeshua answered and said to them, "Destroy this temple, and in three days I will raise it up"** (emphasis added).

Don't you find it peculiar the verbiage He chooses to use regarding His own body? It is the Mikdash. It's the Temple. That is an amazing thing.

There's something else amazing here too, and it helps us understand this reality; Who is going to build the temple? What does Yeshua say here? **I will raise it up.** Who raises it up? Yeshua will raise it up. The prophets agree because we read in Zechariah 6:12—¹²**Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD** (emphasis added). The Mashiach, the Zemach. He is to build the Temple. There is no debate here. He is the one.

In case you missed it, in very next line of this passage in Zechariah it says—¹³**Yes, He will build the Temple of the LORD, He shall bear the glory, And shall sit and rule on His throne: So He shall be a priest on His throne, And the counsel of peace shall be between them both.** In other words, the council of peace between both offices. We already covered this between kingship and priesthood. They have come together under the Messiah Yeshua, and He is the one attributed for building the Temple.

Let's take it a step further and go to 2 Samuel where I will show you just how it begins to unlock new passages. In 2 Samuel 7:12, we find the LORD speaking with David—¹²**"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name** (emphasis added).

Now we always read this and obviously David's Son Shelomoh, Solomon, was the one to build the Temple because the LORD would not allow David to build Him a house, or temple because he shed too much blood. You can find an example in 1 Chronicles 22; he was in too many wars, so the LORD is not going to allow David to do it. We read this very literally and practically as we know this has happened. I'm going to tell you, just like what Rashi saw in Exodus 15, this passage goes way beyond Solomon. This is dual prophesy.

Do you know what it says right after this? This is what it says, 2 Samuel 7:13—**"He shall build a house for My name, and I will establish the throne of his kingdom forever** (emphasis added). The word forever is Oh-LAHM, eternity. His throne will be established forever. This goes way beyond Solomon, his throne wasn't an establishment, but Yeshua's is.

This is all about the Maschiach, I should have put up more of the passage to show you the Lord specifically, in possessive sense, says, ¹⁴...“**he shall be My son.**” He is the one building the Temple. It's just like Isaiah the prophet says the increase of His government will have no end as it is eternal, forever. This goes way beyond Solomon. This is how prophecy and Scripture work, and in most cases the Rabbis have picked up on this. They know there's something deeper, something meaningful, and something prophetic. The Ma'eseh Avot Si'man Le'banim, right? This is what this is.

When we talk about the Third Temple and we look at this reality. The First and Second Temples were built by man. The Third Temple will be built by Yeshua. The First and Second Temples were Earthly built, the Third Temple will be Heavenly built. The First and Second Temples are temporary while the Third Temple will be eternal. These are the realities to the Third Temple.



Some of you might be saying, “Well, Daniel, with all due respect, it sounds like you're contradicting yourself. You may have forgotten, but you actually began today's message saying we were the temple, and now you're trying to tell us Yeshua is the temple.” To that I say, “Yes. Exactly. Now you get it.”

Let's look at this in Colossians as this all comes together like a puzzle. Colossians 1:24—I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church (emphasis added). It is interesting; His body is the church.

In Ephesians 1:22, we read this—And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all (emphasis added).

Going on to Ephesians 2:19-20—¹⁹Now therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, ²⁰having been built on the foundation of the apostles and prophets, Jesus Christ (Yeshua HaMaschiach) Himself being the chief cornerstone.

In Ephesians 2:21-22, we read this—in whom the whole building, being fitted together, [what does it do?] grows into a holy temple in the Lord, [in Yeshua, it grows into this Temple] ²² in whom you also are being built together for a dwelling place of God in the Spirit (emphasis added). Yes. Yeshua is the temple. Yes. We are the temple. Now you start to understand that He is the head, He is the Cornerstone. He is the head of the body of the temple. He is the cornerstone; the very foundation and He is building His Temple. He is the one who is building it.

Look at Psalm 147:2— The LORD builds up Jerusalem; He gathers together the outcasts of Israel (emphasis added). When we look at this—building up Yerushalayim—you could say—building up Zion. This is what's happening by gathering the outcasts of Israel. This is very important to recognize.

I want to add John 14:20—“At that day you will know that I am in My Father, and you in Me, and I in you.” Yeshua comes on the scene to bring revelation. This is deep and profound. Now think about what He just said— I am in the Father, and you in Me, and I in you. There is an echadness, if I may coin the phrase, which the world has never experienced.

There's this unity. There's this unprecedented oneness. Yeshua is drawing from the prophets, which He had already spoken through the Holy Spirit. Looking at Zechariah 14:9—**And the Lord shall be King over all the earth. In that day it shall be-- "The Lord is one," and His name one** (emphasis added). So it's bayom hahu yihyeh adonai echad ushmo echad. We say this every Sabbath—and it shall be in that day. **"The Lord is one," echad, and His name one.** There's a special revelation, a crescendo, coming in reference to how all this really works.

I want to close today with the following. This is an actual Jewish traditional account of what happened when the second temple was destroyed. This is read from the Destruction of the 2nd Temple – BT Erchin 11b- **"The day the Temple was destroyed was the ninth of Av. It was the conclusion of the Sabbath, and the end of the seven year cycle. It was during the time of the (priestly shift) of Yehoyiriv."** **"The priests and Levites stood on the platform and continued to sing. . . and did not cease until the enemy entered and subdued them."**

Think about this. The Romans are coming, they are wreaking havoc on the temple. They are totally destroying it and as a last stance, the priests are out there singing. Then the testimony goes on and says— **"When the high priest saw [this is the Kohen Gadol; this is important] that the Holy Temple was in flames, he climbed up to the roof of the sanctuary together with groups of the young priest. They held the keys to the Temple in their hands and spoke before the Holy One, Blessed be He: "Master of the Universe! It appears that we were not worthy of being trusted officers for You - take back the keys to Your house!" and with that, they threw the keys upwards. The image of a hand appeared in the heavens and took them. . .**

Amazing story, but mind-blowing when you read this story in Matthew 16:15-18—(Yeshua) **He said to them, "But who do you say that I am"** ¹⁶ **Simon Peter answered and said, "You are the Christ, the Son of the living God."** ¹⁷ **Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you [it never will, the veil will not help you], but My Father who is in heaven.** ¹⁸ **And I also say to you that you are Peter, and on this rock [What will he do?] I will build My church; [His Temple; He will build it], and the gates of Hades shall not prevail against it** (emphasis added).

This gets better; Matthew 16:19—**and I will give you the Keys of the Kingdom of Heaven** (emphasis added). Who got the keys? With the fall of the second temple, where did those keys go? The Lord didn't keep them. Yeshua gave them to His Apostles, the very twelve men who changed the world. The men who turned the world upside down with the gospel that brought freedom, hope and life. Their focus moved from horizontal to completely vertical. There was a radical change, which is something the Jewish people had never experienced. The narrative changed. This is critical to know.

As we continue in the coming weeks, we are going to get deeper into this. We're going to start peeling back layer after layer, and you're going to start seeing this; therefore, you do not want to miss our next message because it's going to literally pertain to these questions: "What do I think regarding the Third Temple and the fact that they're pushing to rebuild the Third Temple? How does that fit into prophecy?"