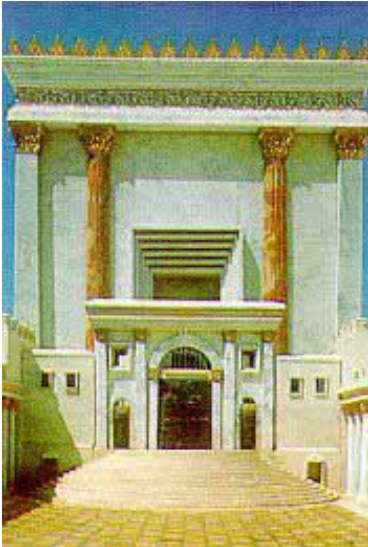


The Messiah משיח



'The glory of this latter temple shall be greater than the former,' says the Lord of hosts.

12. Objections to Haggai and Zechariah

Background to Haggai and Zechariah

In 586 B.C. the armies of Babylon, under Nebuchadnezzar destroyed the city of Jerusalem and the Temple built by Solomon, on the land purchased by King David, Mt. Moriah. The Temple, the very house of God on earth, destroyed by a pagan army was a sign to His people of His displeasure with their sin.

19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them,
20 "then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples.
2 Chronicles 7:19-20

The Temple was completed by Solomon in approximately 960 B.C., when it was completed the *Shekinah*, the presence of God occupied the Temple and sanctified it.

10 And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord,
11 so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of the Lord. I Kings 8:10-11

This was a very significant event, God's very presence entered His Holy Temple, the *Jewish Encyclopedia* sheds light on this understanding of *Shekinah*.

In the Targumim.¹

The majestic presence or manifestation of God which has descended to "dwell" among men. Like Memra (= "word"; "logos") and "Yeḳara" (*i.e.*, "Kabod" = "glory"), the term was used by the Rabbis in place of "God" where the anthropomorphic expressions of the Bible were no longer regarded as proper (see Anthropomorphism). The word itself is taken from such passages as speak of God dwelling either in the Tabernacle or among the people of Israel (see Ex. xxv. 8, xxix. 45-46; Num. v. 3, xxxv. 34; I Kings vi. 13; Ezek. xl. 9; Zech. ii. 14 [A. V. 10]). Occasionally the name of God is spoken of as descending (Deut. xii. 11; xiv. 23; xvi. 6, 11; xxvi. 2; Neh. i. 9). It is especially said that God dwells in Jerusalem (Zech. viii. 3; Ps. cxxxv. 21; I Chron. xxiii. 25), on Mount Zion (Isa. viii. 18; Joel iv. [A. V. iii.] 17, 21; Ps. xv. 1, lxxiv. 2), and in the Temple itself (Ezek. xl. 7).

Nature of the Shekinah.

Maimonides ("Moreh," i. 28 [Munk's translation, "Guide des Egarés," i. 58, 73, 88, 286, 288; iii. 43, 93]; Maybaum, *l.c.* pp. 5, 34) regarded the Shekinah, like the Memra, the Yeḳara, and the Logos, as a distinct entity, and as a light created to be an intermediary between God and the world; while Nahmanides (Maybaum, *l.c.*), on the other hand, considered it the essence of God as manifested in a distinct form.

The importance of the Temple and its relationship with the nation of Israel cannot be understated. Prior to the Temple, God's presence dwelt in the Tabernacle, So Israel's history stretching back to the Exodus revolves around the *Arc of the Covenant* and *the Temple*, which housed the Arc.

From the Time of Solomon, to the destruction of the Second Temple in A.D. 70, Israel's history can be divided into Temple Periods. The First Temple Period, lasted from approximately 960 B.C. to 586 B.C., the Second Temple from 516 B.C. to A.D. 70.

¹ <http://www.jewishencyclopedia.com> Shekinah article.

Zechariah, Haggai and Malachi were the prophets of the Second Temple period. They wrote to encourage Israel and Judah, after they were allowed to return to the land. Central to both Haggai and Zechariah was the Temple and its reconstruction.

The Second Temple construction was started about 536 B.C., but because of political intrigue on the part of those opposed to Jewish presence and a Temple in Jerusalem, construction was stalled. The Lord sent both Haggai and Zechariah to encourage Israel to start Temple construction.

The Second Temple was less glorious in its physical appearance than Solomon's Temple, at its completion those who remembered the First Temple, regarded the second as inferior.

3 "Who is left among you who saw this temple in its former glory? And how do you see it now? In comparison with it, is this not in your eyes as nothing? Haggai 2:3

The Second Temple lacked the *Shekinah*, it also lack the *Arc of the Covenant*, but the Second Temple was promised to have a greater glory than the first. How and when did the Second Temple have greater glory than the first? The Second Temple was destroyed in A.D. 70?

6 "For thus says the Lord of hosts: 'Once more (it is a little while) I will shake heaven and earth, the sea and dry land; 7 'and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the Lord of hosts. 8 'The silver is Mine, and the gold is Mine,' says the Lord of hosts. 9 'The glory of this latter temple shall be greater than the former.' says the Lord of hosts. 'And in this place I will give peace,' says the Lord of hosts." Haggai 2:6-9

How could the 2nd Temple be more glorious than the 1st Temple?

The Messiah, who is God incarnated as man was at the Second Temple, when Jesus Christ, entered His Temple, as opposed the First Temple, which had limited access to the *Shikinah*, here God's presence in the Messiah entered and became the sacrifice of the 2nd Temple.

Objection 1: *The reference to "the glory" of the Second Temple is referring to the splendor of the Second Temple, which surpassed the First Temple in the days of Herod!*

The Jewish Encyclopedia quoting the Talmud lists what the Second Temple lacked.

According to the Babylonian Talmud (Yoma 22b), the Second Temple lacked five things which had been in Solomon's Temple, namely, the Ark, the sacred fire, the Shekinah, the Holy Spirit, and the Urim and Thummim.²

To compare the physical attributes of a building with God's glory diminishes the value of God's presence. We read in 2nd Chronicles 7, how the LORD's *Presence* of Israel, consumed the sacrifice offered by Solomon. Nothing like this happened in the 2nd Temple, yet we read the glory 2nd Temple would surpass the 1st Temple.

II Chronicles 7

1 When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple.

2 And the priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's house. 3 When all the children of Israel saw how the fire came down, and the glory of the Lord on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the Lord, saying: "For He is good, For His mercy endures forever."

For this to happen, it would have had to occur by A.D. 70, when the Romans under Titus destroyed the 2nd Temple. Malachi also prophesies a significant event in the 2nd Temple. So when did the glory of the 2nd Temple, exceed the 1st?

1 "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, 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. 2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire And like launderer's soap. **Malachi 3:1-2**

² <http://www.jewishencyclopedia.com> Second Temple Article

Both Malachi and Haggai wrote from the 2nd Temple period, which means their words needed to be fulfilled prior to A.D. 70 when the Temple was destroyed. Here Malachi tells us, the Lord (יְהוָה 'adown), the *Messenger of the Covenant* will come to *His Temple*.

Haggai tells us about the glory of the 2nd Temple, results in peace, "*And in this place I will give peace,*" (Haggai 2:9). The glory pictured is not physical, but celestial glory, which needed to be completed by A.D. 70.



The destruction of the Second Temple in A.D. 70, was celebrated by the Romans on the Arch of Titus

Regarding the 1st and 2nd Temple, we must ask these questions.

- God offered peace in the 2nd Temple, how was peace achieved?
- When did the *Messenger of the Covenant* visit His Temple?
- When did He appear, because we are told he would?
- When did the glory of the 2nd Temple exceed the glory of the 1st?

All these questions can only be answered in the person of *Yeshua the Messiah*, the *Shekinah* presence of God, who entered the 2nd Temple, and was sacrificed for our peace, giving His life as a sacrifice for sin.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. Isaiah 53:5

Yeshua talking about himself and the Temple declared his superiority to the Temple. If Yeshua, was not the Son of God, if he was not the Messiah he would be a blasphemer.

6 "Yet I say to you that in this place there is One greater than the temple.

7 "But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless.

8 "For the Son of Man is Lord even of the Sabbath." Matthew 12:6-8

Jesus, (Yeshua) told exactly what the scriptures (Haggai and Malachi) tell us would happen, before the end of the 2nd Temple, a greater glory would come to the Second Temple. Yeshua fulfilled that greater glory, bringing peace to humanity through his death.

Objection 2: Zechariah 12:10 does not involve Jesus!

In Zechariah 12, we see the first and second coming of Messiah. We might ask who is speaking in the chapter. Following the text we clearly see, God is speaking through out the chapter about future events to take place in Israel. This is confirmed in the Jewish interpretation, which pictures this verse taking place during the period of Gog and Magog before Messiah son of David.

We see God is the one pierced, in verse 10. Now the question is how can God be pierced? Why are the families mourning Him?

The families are weeping for this person, he is compared to the a "First Born" and an "Only Son". Why? This verse demonstrates Israel final realization the Yeshua ha Messiah is the "True" Messiah of Israel, who was rejected by the nation at His first coming. The nation finally understand, and confesses their sin of rejection. Fulfilling the Law of Moses requirement in Leviticus.

40 'But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,
41 and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt
42 then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land. **Leviticus 26:40-42**

Here we see the nation in mourning, because of their sin in the death of Messiah. King Messiah restores the nation, because of their sincere confession, as promised in the Torah (Laws of Moses). Israel is exalted above the nations, with Jesus reigning as King Messiah in Jerusalem over a restored nation of Israel. (Zechariah 14:16-17).

Zechariah 12

- 1 The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:
- 2 "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem.
- 3 "And it shall happen **in that day** that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.
- 4 "In that day," says the Lord, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness.
- 5 "And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.'
- 6 "In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place-Jerusalem.
- 7 "The Lord will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah.
- 8 "In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among

them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them.

- 9 "It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.
- 10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.
- 11 "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.
- 12 "And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;
- 13 "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves;
- 14 "all the families that remain, every family by itself, and their wives by themselves.

Messiah ben Joseph.

Finally, there must be mentioned a Messianic figure peculiar to the rabbinical apocalyptic literature—that of Messiah ben Joseph. The earliest mention of him is in Suk. 52a, b, where three statements occur in regard to him, for the first of which R. Dosa (c. 250) is given as authority. In the last of these statements only his name is mentioned, but the first two speak of the fate which he is to meet, namely, to fall in battle (as if alluding to a well-known tradition). Details about him are not found until much later, but he has an established place in the apocalypses of later centuries and in the midrash literature—in Saadia's description of the future ("Emunot we-De'ot," ch. viii.) and in that of Hai Gaon ("Ṭa'am Zeḳenim," p. 59). According to these, Messiah b. Joseph will appear prior to the coming of Messiah b. David; he will gather the children of Israel around him, march to Jerusalem, and there, after overcoming the hostile powers, reestablish the Temple-worship and set up his own dominion. Thereupon [Armilus](#), according to one group of sources, or [Gog and Magog](#), according to the other, will appear with their hosts before Jerusalem, wage war against Messiah b. Joseph, and slay him. His corpse, according to one group, will lie unburied in the streets of Jerusalem; according to the other, it will be hidden by the angels with the bodies of the Patriarchs, until Messiah b. David comes and resurrects him (comp. Jew. Encyc. i. 682, 684 [§§ 8 and 13]; comp. also Midr. Wayosha' and Agadat ha-Mashiaḥ in Jellinek, "B. H." i. 55 *et seq.*, iii. 141 *et seq.*).

When and how this Messiah-conception originated is a question that has not yet been answered satisfactorily. It is not possible to consider Messiah b. Joseph the Messiah of the Ten Tribes. He is nowhere represented as such; though twice it is mentioned that a part of the Ten Tribes will be found among those who will gather about his standard. There is a possibility, however, as has been repeatedly maintained, that there is some connection between the Alexander saga and the Messiah b. Joseph tradition, for, in the Midrash, on the strength of Deut. xxxiii. 17, a pair of horns, with which he will "strike in all directions," is the emblem of Messiah b. Joseph (comp. Pirke R. El. xix.; Gen. R. lxxv.; Num. R. xiv.; *et al.*), just as in the apocalyptic Alexander tradition in the Koran (referred to above) the latter is called "The Double-Horned" ("Dhu al-Ḳarnain"). [See also Eschatology; Jesus; Judaism.](#)