The Problem with the Third Temple

Introduction

This article examines the problems with the idea of building a third temple in Jerusalem. It looks at the political and geographical issues, as well as the scriptural issues that arise from the idea of a third temple. It also considers the implications of such a move and the consequences for the Church. The article concludes with a warning against going down the path of the gainsaying of Korah.

The Problem with the Third Temple

Political and geographical issues aside, there is a major problem scripturally speaking with a third temple in Jerusalem. The scriptural, i.e. Biblical problem will be the focus of this post. But before I get into it let's just take a quick look at the other issues.

Some religious and nationalist groups in Israel, particularly among the Orthodox Jewish community and certain political factions, advocate for the construction of a third temple on the Temple Mount in Jerusalem. They view it as a fulfillment of biblical prophecies and a reassertion of Jewish sovereignty over the historical and religious site.

However, there are also secular and moderate voices in Israel who believe that the issue of building a third temple is sensitive and potentially explosive. They emphasize the need to maintain the status quo on the Temple Mount, which is also home to the Al-Aqsa Mosque, one of the holiest sites in Islam. Any attempt to alter the status quo could lead to tensions and conflict with Palestinians and other Muslim-majority nations.

Israeli government policy has historically been cautious about directly engaging in the construction of a third temple. Governments have generally sought to maintain the status quo and avoid provocative actions that could escalate tensions with the Muslim community and neighboring countries.

Eventually, Israel will abandon the idea that the area which is now called the Temple Mount is the ancient location of the original temple. Everyone with any sense now knows the Temple Mount and the Wailing Wall are part of the Roman Fort that housed the garrison stationed there. The location of the City of David, the Gihon Spring, the threshing floor of Araunah the Jebusite, and more point to a location to the southeast of the Temple Mount as the actual original location of the Temple.

This should clear the way politically for the construction of a third Temple.

Personally, I believe the location of the Ark of the Covenant is already known to the Government of Israel.

That being said, those are not the issues that a follower of Yahusha HaMashaich should be concerned about.

The real issue at hand for any true believer in Jesus Christ, Yahusha HaMashaich,

is that a third Temple is a denial of our Faith. A third Temple is an anathema to God! Anathema means it is loathed, detested, and abhorred with a strong aversion, and an intense disapproval. Am I making myself clear?

No true believer in the atoning death and resurrection of Jesus, Yahusha HaMashaich, the only begotten Son of God, could possibly want to see a third Temple constructed in Jerusalem.

The first problem with a third Temple is there is no one to work in it. The law of Moses is very clear about who can offer sacrifices, who can offer incense, and who can enter into the Holy of Holies. It is also very clear what happens if some take it upon themselves to circumvent the ordinances and substitute unauthorized individuals to perform those tasks.

If the state of Israel is to reinstitute the Aaronic priesthood, then Jesus, Yahusha HaMashaich, cannot be the High Priest. Someone else from the tribe of Levi and also a direct descendent of Aaron must replace Jesus as the High Priest. For me, that is totally, completely, and absolutely unacceptable.

Let's pause here and look at the scriptures relating to what I have written so far.

The Aaronic Priesthood

Exo 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me **in the priest's office**, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Exo 29:44 And I will sanctify the tabernacle of the congregation and the altar: **I will sanctify also both Aaron and his sons, to minister to me in the priest's**

office.

Exo 28:43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: ***it shall be*** **a statute for ever unto him and his seed after him.**

Only Aaron and his sons could serve as priests in the Tabernacle of the Congregation and later in the first and second temples. It is a statute forever unto Aaron and unto his seed, his descendants, after him.

There are specific ordinances that explicitly explain the priesthood, their duties, their attire, their cleansing rituals, etc. You can find these in Exodus chapters 28 and 29, and also in Leviticus chapters 8 and 9.

In Leviticus chapter 10 you will find the account of the death of Nadab and Abihu, Aaron's sons, when they did not follow the ordinances correctly. Here are those scriptures…

Lev 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before Yahuah, which he commanded them not.

Lev 10:2 And there went out fire from Yahuah, and devoured them, and they died before the Yahuah.

Lev 10:3 Then Moses said unto Aaron, This is it that Yahuah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace

You can see that immediate death will result if the ordinances are not followed

correctly. We will now see what happens if the people of Israel presumptuously take it upon themselves to act outside the ordinances.

Korah's Rebellion

In the Book of Numbers, chapter 16 we read about the rebellion of Korah against the rule of Moses and the Aaronic Priesthood. I am going to include the entire chapter because I want you to read it and carefully consider what happened here.

Korah was representing a group of Israelites that wanted to act apart from the ordinances of Yahuah. They wanted to take it upon themselves to make the rules and make the decisions because they believed all Israelites were holy and therefore equal in the sight of Yahuah.

Their actions resulted in the immediate judgment of Yahuah. If not for the intercession of Moses and Aaron the entire nation of Israel would have died in the resulting judgment. The Church, the Elect, are the Israel of God so I want you to think about this carefully.

Num 16:1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

Num 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Num 16:3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and Yahuah is among them: wherefore then lift ye up yourselves above the congregation of the Yahuah?

Num 16:4 And when Moses heard it, he fell upon his face:

Num 16:5 And he spake unto Korah and unto all his company, saying, ***Even to morrow Yahuah will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.***

Num 16:6 This do; Take you censers, Korah, and all his company;

Num 16:7 And put fire therein, and put incense in them before Yahuah to morrow: and it shall be that the man whom Yahuah doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

Num 16:8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Num 16:9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of Yahuah, and to stand before the congregation to minister unto them?

Num 16:10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: ***and seek ye the priesthood also?***

Num 16:11 For which cause both thou and all thy company are gathered together against Yahuah: and what is Aaron, that ye murmur against him?

Num 16:12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

Num 16:13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

Num 16:14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

Num 16:15 And Moses was very wroth, and said unto Yahuah, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Num 16:16 And Moses said unto Korah, Be thou and all thy company before Yahuah, thou, and they, and Aaron, to morrow:

Num 16:17 And take every man his censer, and put incense in them, and bring ye before Yahuah every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

Num 16:18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

Num 16:19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of Yahuah appeared unto all the congregation.

Num 16:20 And Yahuah spake unto Moses and unto Aaron, saying,

Num 16:21 Separate yourselves from among this congregation, that I may consume them in a moment.

Num 16:22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Num 16:23 And Yahuah spake unto Moses, saying,

Num 16:24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

Num 16:25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

Num 16:26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

Num 16:27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

Num 16:28 And Moses said, Hereby ye shall know that Yahuah hath sent me to do all these works; ***for I have not done them of mine own mind.***

Num 16:29 If these men die the common death of all men, or if they be visited after the visitation of all men; then Yahuah hath not sent me.

Num 16:30 But if Yahuah make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked Yahuah.

Num 16:31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

Num 16:32 And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

Num 16:33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Num 16:34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

Num 16:35 And there came out a fire from Yahuah, and consumed the two hundred and fifty men that offered incense.

Num 16:36 And the LORD spake unto Moses, saying,

Num 16:37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

Num 16:38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before Yahuah, therefore they are hallowed: and they shall be a sign unto the children of Israel.

Num 16:39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

Num 16:40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before Yahuah; that he be not as Korah, and as his company: as Yahuah said to him by the hand of Moses.

Num 16:41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of Yahuah.

Num 16:42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of Yahuah appeared.

Num 16:43 And Moses and Aaron came before the tabernacle of the congregation.

Num 16:44 And Yahuah spake unto Moses, saying,

Num 16:45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

Num 16:46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from Yahuah; the plague is begun.

Num 16:47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

Num 16:48 And he stood between the dead and the living, and the plague was stayed.

Num 16:49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

Num 16:50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

There is much to say about the rebellion of Korah but I want to focus on one point for the purpose of this post. If any of you who are the elect of God, believers in Yahuah HaMashaich, and you are looking forward to Israel's building of a third temple and reinstituting the Aaronic Priesthood and the Levitical priesthood,

please repent.

Num 16:5 And he spake unto Korah and unto all his company, saying, ***Even to morrow Yahuah will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.***

Yahuah HaMashaich, Jesus Christ, is our High Priest. He is the One whom Yahuah has chosen.

Num 16:26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, ***lest ye be consumed in all their sins.***

A third temple in Jerusalem is nothing less than **a denial of our Faith.**

The Melchizedekian Priesthood

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

Heb 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

Heb 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Heb 5:6 As he saith also in another place, ***Thou art a priest for ever after the order of Melchisedec.***

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 ***Called of God an high priest after the order of Melchisedec.***

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Heb 7:12 For ***the priesthood being changed,*** *there is made of necessity* ***a change also of the law.***

Heb 7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

Heb 7:14 For it is evident that ***our Lord sprang out of Juda;*** *of which tribe Moses spake nothing concerning priesthood.*

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Heb 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

Heb 7:18 ***For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.***

Heb 7:19 *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

Heb 7:20 *And inasmuch as not without an oath he was made priest:*

Heb 7:21 *(For those priests were made without an oath; but this with an oath by him that said unto him, Yahuah sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)*

Heb 7:22 *By so much was Jesus made a surety of a better testament.*

Heb 7:23 *And they truly were many priests, because they were not suffered to continue by reason of death:*

Heb 7:24 *But this man, because he continueth ever, hath an unchangeable priesthood.*

Heb 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

Heb 7:26 *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

Heb 7:27 *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

Heb 7:28 *For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*

Of the Melchizedekian priesthood, **there are no ordinances.**

It is clear that Jesus Christ, Yahusha HaMashaich, is our High Priest forever after

the order of Melchizedek. Without ordinances concerning the work of the temple, there can be no one working in the temple.

Any presumption of establishing a Melchizedekian priesthood in the manner of the Aaronic priesthood will gain the same result as Korah. Men have no authority to make such choices.

Consequently, the first problem with the third temple is there will be no one to work in it.

And that is just for starters. Do you really want to dig deeper into the problems of a third temple? I hope not.

A third temple is an outright denial of Jesus as Messiah. It is a rejection of the new covenant. I say “new” covenant not “renewed” covenant because there has been a change in the law. The Aaronic priesthood has been disannulled. It has been done away with.

The Church is the Israel of God. The Church should tread very carefully on this issue. I do not see any modern-day Moses or Aaron here on Earth to intercede on her behalf should she go the way of the gainsaying of Korah. It is a serious issue.

The Church should be vocal in her dissent of Israel building a third temple in Jerusalem.