

The Chosen People



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WHERE DID THE GLORY GO?

INSIDE: The Glory of the Lord and the Temple • Where Was the Temple Located? • The Superior Priesthood of Yeshua: Hebrews 4

Shalom dear friends in the Messiah,

It is hard to believe that September is here! For so many of us this means the beginning of school, church activities, and the return of our very active lives after hopefully a restful summer.

The Jewish community, of course, is in the midst of planning services for the Jewish High Holidays: The New Year (*Rosh Hashanah*), the Day of Atonement (*Yom Kippur*) and the Feast of Tabernacles (*Sukkot*). These three great festivals all fall within the seventh month of the Jewish calendar, which usually corresponds with the fall months on the Western calendar. This year, the Jewish holidays fall on the Western calendar as follows:

New Year:

Sunday, Oct. 2nd – Tuesday, Oct. 4th

The Day of Atonement:

Tuesday, Oct. 11th – Wednesday, Oct. 12th

The Feast of Tabernacles:

Sunday, Oct. 16th – Sunday, Oct. 23rd

In general, even the most secular Jewish people will celebrate Rosh Hashanah (literally—the *head of the year*), but even more Jewish people will celebrate The Day of Atonement, which is considered the holiest day of the Jewish calendar. Probably fewer Jewish people will celebrate the Feast of

Tabernacles, although after the seriousness of the first two, the Feast of Tabernacles is a lot of fun and known as a time of great rejoicing!

We have a few different tools that you can order to help you better understand the holidays. The first is our brand-new **Messianic Jewish Art Calendar**, which focuses on the variety of foods linked to the holidays—with recipes included!

Secondly, we have a number of excellent books that describe the Jewish holidays and point to the ways in which Jesus the Messiah fulfills these festivals. My wife and I wrote a book called *The Fall Feasts of Israel* and we also offer a book on all seven of the great festivals found in Leviticus chapter 23 written by Dr. Daniel Fuchs, a former president of Chosen People Ministries. Please see the back page of this newsletter or visit www.chosenpeople.com/store to order these and other great resources.

I know that you will enjoy these opportunities to better understand your Jewish heritage in the Messiah!

The Temple

The theme for this newsletter is the Temple, and I asked our good friend Dr. Randall Price, author of more books than can be named, to give us some fresh information about the most current archaeological research regarding the Temple in Jerusalem. I know that you will thoroughly enjoy Dr. Price's article. There is quite a bit of interest in the rebuilding of the Temple and Dr. Price takes a very sober view of

these events which I am sure will enrich your personal Bible study. Be sure to visit Dr. Price's website and order some of his fascinating books (worldofthebible.org)—don't miss them!

I am also very grateful for the ongoing work and writing of Dr. Arnold Fruchtenbaum. Arnold is one of my mentors and he came to faith through Chosen People Ministries many years ago under the ministry of Miss Ruth Wardell. Arnold was discipled by missionaries from Chosen People Ministries and then years later began his own ministry called Ariel, a wonderful teaching ministry, and I hope that you will become more familiar with this great work. Arnold was a regular attendee at the camping programs of Chosen People Ministries (called the American Board of Missions to the Jews at that time). I believe this experience gave Arnold a great heart for Bible teaching and for the value of camping as a mentoring tool.

When I was a very young believer, I met Arnold and his wife Mary Anne and actually attended the first ever Camp Shoshana in the Adirondack Mountains in 1974. I was already a Bible college graduate and was on my way to seminary at the Talbot School of Theology (part of Biola University), but will never forget the foundational teaching I received during many weeks of intensive study at Camp Shoshana.

During one of those Bible studies, Arnold shared from the Book of Ezekiel about the meaning of the term *Shekinah glory*. Over the years, I've continued to study this great biblical concept and wanted to share with you a few quick thoughts about the relationship between



WHERE DID THE *Glory* GO?

the glory of God and the Temple— especially in light of the coming Jewish holidays.

The Temple and the Jewish People

The Temple was the heart and soul of the biblical Jewish faith. Over the last 2,000 years, since the destruction of Herod's temple, the Jewish people have reformulated the Jewish religion in light of our inability to sacrifice and shed blood for the atonement of sins (Leviticus 17:11). Jewish people have always known that the only place where sacrifices could be made was at the Temple and therefore, after the destruction of the Temple, all sacrifices for sins ceased.

Today Jewish people offer "sacrificial replacements" including prayers, good deeds and contrition of soul as our personal sacrifices to the Lord in hopes of His granting forgiveness. There are many well-known stories of great rabbis who went to their deathbeds wondering whether or not their sins were forgiven. This is the problem, of course, when there is no recognizable means or moment when one knows that their sins are forgiven. Jewish people live with ambiguity, not knowing if our good works and repentance are enough for God to forgive us of our sins.

The Glory of God and the Temple

I believe that we sometimes overemphasize the animal sacrifices in the ancient Temple and forget that the most important part of Temple worship was the glory of God present and hovering above the mercy seat where the once-a-year Yom Kippur offering was made. Without the glory of God, the Temple would have simply been a very elaborate, but empty building.

After King Solomon completed the building of the first Temple, the glory of God filled this one-of-a-kind worship facility enabling the Israelites to worship through sacrifice, song and ceremony.

When the priests withdrew from the Holy Place, the cloud filled the temple of the Lord. And the priests could not perform their service because of the cloud, for the glory of the Lord filled his temple (1 Kings 8:10-11).

Unfortunately, the children of Israel quickly reverted to disobedience and ultimately the glory of God would depart from the Temple, leaving the building an empty shell. The glory of God left the Temple, according to Ezekiel chapters 8–11 in three stages.¹ Again, I am grateful to Arnold and other great scholars like Charles Feinberg, who also wrote a superb commentary on the Book of Ezekiel, who point this out so clearly.

Eventually the glory of God left by way of the Eastern Gate of the Temple! This passage must be viewed in light of Ezekiel 43:1-2, where the prophet envisions the future Kingdom Temple again becoming filled with the glory of God and that the returning glory of God would come through the Eastern Gate. The glory of God will return the same way it left!

Then the man brought me to the gate facing east, and I saw the glory of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory (Ezekiel 43:1-2).

Jesus and the Glory of God

Perhaps the simplest lesson to learn from the departure of God's glory is that the Lord cannot dwell in a house tainted by disobedience and sin. Ezekiel describes a litany of sins (Ezekiel 8:5-18) committed by the Jewish people as the basis for the Glory's departure from the Temple. God could not remain in the Temple nor among the Jewish people while His chosen people were so persistently engaged in sin. The Lord, from the Garden of Eden onward, often judged sinful humanity through the departure of His presence or by banning sinful man from entering His presence.

Of course, the good news is that God did not leave Israel and the

Nations without a full manifestation of His glory. The writers of the New Testament describe Jesus as the fullness of the glory of God...in the flesh!

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth (John 1:14).

And He is the radiance of His glory and the exact representation of His nature... (Hebrews 1:3).

I believe that His coming in the flesh gives us the assurance that one day He will return and that this Glory will not only fill the future Temple, but the whole earth! As John writes,

And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever (Revelation 22:5).

I realize that there are many good Bible interpreters who suggest that the coming of Jesus and His identifying Himself with the Temple in John 2:19-21 makes the future Temple unnecessary and therefore the future Temple mentioned by Ezekiel should not be viewed as literal. However, I see no reason not to accept both. Certainly, Jesus is the quintessential home of God's glory as He is the fullness of God in the flesh, but that does not mean that a future temple could not also be filled with the glory of God. I suppose this remains to be seen! And hallelujah, those of us who know the One who came as our atonement secures us front-row seats for both Israel and all humanity's glorious future!

Enjoy the newsletter and thanks for your prayers and faithful support!

Your brother,


Mitch



Dr. Mitch Glaser
President

¹ The Stages of God's Glory Leaving the Temple:
Stage 1-Ezekiel 8: 3-4; Stage 2-Ezekiel 9: 3 and 10:4;
Stage 3-Ezekiel 10:18-19; Stage 4-Ezekiel 11:22-23

Almost on a daily basis the Israeli news reports incidents of violence on the Temple Mount. Islamic groups such as the “Women in Black” monitor the site to confront Jewish visitors with shouts of “Allah is the greatest!” This tension has grown from the “Temple denial” doctrine that says a Jewish Temple never existed in Jerusalem and that the Jews have no right to the Temple Mount. This point of view that is espoused almost universally throughout the Arab world is of recent origin: it was developed within the political echelon of the Palestinian Authority in connection with the first Intifada in 1987. Although, it had its roots in the Islamic reaction to Israel’s return to control over the Temple Mount in the 1967 Six Day War.


Adding to the problem is an ignorance of facts among both Jews and non-Jews who accept that a Jewish Temple once existed, but believe that the Jews abandoned the site after its destruction and forgot the original location. For this reason, they think the Jewish people developed other worship centers on the Mount of Olives or at the Western Wall.

To the contrary, the Jewish people have maintained an unbroken, 2,000-year-long connection with the Temple Mount. F.M. Loewenberg, Professor Emeritus at Bar-Ilan University, has stated, “The facts do not support either of these claims. The destruction of the Second Temple in the year 70 C.E. did not spell the end of Jewish activities on the Temple Mount. For many centuries, Jews continued their attachment to the site by maintaining a physical presence on the mountain. And when they were prevented from doing so, they prayed three times a

day for the speedy renewal of the sacrificial service in a restored temple.” In his *Middle East Quarterly* journal article, “Did Jews Abandon the Temple Mount,” he traces the Jewish connection to the Temple Mount through time, revealing that not only was a Jewish presence maintained at the site, but from time to time, as foreign rulers permitted access, the Jewish communities in Israel, joined by others from the Diaspora, attempted to rebuild the Temple on its site or to establish regular services there.

In doing so, they understood the location of the Temple was a site providentially preserved by Roman and Muslim rulers in Jerusalem. Both the Roman and Muslim rulers built structures on the site with the intention of superseding the Jewish Temple. Roman Christian rulers during the Byzantine period identified the site and covered it with refuse in order to demonstrate their belief in the divine rejection of the Jews. While most of the ancient city of Jerusalem is today covered by modern buildings, the open 35-acre platform on Mount Moriah remains, surrounded by its original Herodian walls.

These facts completely dispel popular theories that the Temple was located anywhere but on the modern Temple Mount. However, while the location of the Temple Mount is indisputable, the exact location of the Temple on the Temple Mount has long been debated. Three main locations have been put forth by archaeologists and scholars: the northern view, the southern view, and the central view. All of these locations are near to one another on the present Temple Mount, but they



The illustration on the cover is an original painting by Christina Kidd and owned by Dr. Randall Price. The scene is the view of the Temple Mount from the Jewish Quarter (site of the Last Supper/Passover Seder) on the eve of Passover 30 A.D.

The painting on this page is by David Roberts looking at Jerusalem in the mid-1800s.

differ based on where these experts place the Holy of Holies, the sacred room at the rear of the Temple that housed the Ark of the Covenant. The northern view places this site at a small Muslim cupola known as the “Dome of the Tablets” situated 330 feet from the Dome of the Rock. Here, the leading proponent of this view, the late Dr. Asher Kaufmann, argued the Temple stood at an angle facing the Eastern Gate (presumably the modern Golden Gate). He believed that this placement was directly opposite the site on the Mount of Olives where the Red Heifer ceremony had taken place. Opponents of this view contend that a placement of the Temple in this area is impossible because during the time of the First Temple and the first phase of the Second Temple the Betzaida Valley cut through this area. According to the historian Strabo, this valley was later filled in by Pompey during his conquest of Jerusalem in 63 B.C. Building in this location would have required structural supports to prevent the Temple from falling into the deep ravine. However, no historical sources mention any such supports.

The southern view places the Holy of Holies at the site of the present Al-Kas fountain where Muslims ritually wash before entering the Al-Aqsa Mosque for prayers. This site was championed by Tel Aviv architect Tuvia Sagiv who argued that the Islamic Dome of the Rock and earlier structures revealed by an infrared survey were in fact remains of a pagan high place. This included the Western Wall (Kotel) which he said was related to the pagan structures above. However, archaeological

work at the Western Wall has now shown that it was not built by Herod the Great, but by his successors, and therefore could not have existed in a previous pagan period. In addition, construction work by the Islamic Waqf in 2006 near the Dome of the Rock revealed the remains of a wall with 8th century B.C. pottery (some pieces related to the oil industry). From this it has been deduced that this wall may have been part of the House of Oil located in the Women’s Court in the First Temple. If this is so, it argues for the building of the Temple in the central rather than the southern location.

The majority of Israeli and foreign archaeologists agree that the central location (the site of the Dome of the Rock) is the best location for the ancient Temples. Dr. Leen Ritmeyer, who served as an archaeological architect during the excavations at the foot of the Temple Mount from 1968–1977, defended this location in his doctoral dissertation for Manchester University as well as in his book *The Quest* (Carta, Jerusalem). Support for this view also comes from the large number of cisterns situated beneath this area and from the archaeological work conducted at the southwestern and southern walls of the Temple Mount.

In the final analysis, the evidence from both history and archaeology is conclusive for the Jewish Temples having existed on the Temple Mount. For this reason, the Temple Mount will remain contested and violence will continue to escalate until God’s prophetic plan for this place comes to its future fulfillment.

Where was the Temple Located?

Searching for the Sacred Site
by Dr. Randall Price

SEE THE BIBLE THROUGH JEWISH EYES

BY DR. RICH FREEMAN, D.M.



Dr. Rich Freeman serves as the Vice President for Church Ministries and Conferences with Chosen People Ministries and lives in South Florida with his wife, Julia.

THE SUPERIOR PRIESTHOOD OF YESHUA: PART 1 / HEBREWS 4:14-16

Having looked at the concept of rest in chapters 3 and 4, the writer of Hebrews transitions to the superiority of the priesthood of Yeshua in chapter 5. But as a means of introduction, he ends the fourth chapter of Hebrews with a subject familiar to the Jewish believers he is writing to: *Yom Kippur*, the Day of Atonement.

To the Jewish people at the time of the temple, *Yom Kippur* was the one day of the year when they were made right with God—all the sins of Israel were atoned for through a series of very intricate and specific sacrifices performed by the High Priest. It was only on *Yom Kippur* that the High Priest was allowed to enter the Holy of Holies beyond the veil and come into the very presence of God.

The veil was not a delicate piece of material, the way we would envision a bridal veil. Rather, the word “veil” in Hebrew means a screen or divider or a separator that hides. The veil was a barrier to make sure that man could not carelessly enter into God’s presence, and therefore ultimately die. Even as the High Priest entered the Holy of Holies on the Day of Atonement, he had to make meticulous preparations. He had to wash himself, perform special sacrifices for himself, put on special clothing, bring burning incense to let the smoke cover his eyes from a direct

view of God, and bring blood with him to make atonement for sins. Tradition even tells us that he had bells sewn on the hem of his robe so that he could be heard ministering in the Holy of Holies.

So the presence of God remained hidden from man behind a thick curtain throughout the history of Israel, except on the Day of Atonement, *Yom Kippur*. However, Yeshua’s sacrificial death on the cross changed all that. When He died, the veil in the temple was torn in half, from the top to the bottom. Only God could have carried out such an incredible feat because the veil was too high for human hands to have reached it, and too thick to have torn it. The measurements of the veil were 60 feet in height, 30 feet in width and four inches thick, according to Josephus. According to Jewish tradition, the veil was as thick as a man’s hand.

As the veil was torn, the Holy of Holies was exposed. Symbolically, God’s presence was now accessible to all. Imagine the shock on the faces of the priests ministering in the temple that day as they realized that something truly inexplicable had happened. I’m sure they thought it was something horrible. Instead, it is indeed good news to us as believers, because we know that Jesus’ death has atoned for our sins and made us right before God. The torn veil illustrates for us that because of what

Jesus has done we can come to God boldly and with confidence.

Therefore, in light of these truths, that “we have a high priest who has passed through the heavens,” and that “we have a high priest who sympathizes with our weaknesses and has been tempted in all things as we are, yet without sin,” we are exhorted to do two things:

1. *Let us hold fast our confession.*

These Jewish believers were struggling with trials and the temptation to go back to the Judaism of their day. The writer of Hebrews is saying, in light of who Jesus is, hang on and hold fast to our confession, our profession of faith in Him.

2. *Let us come boldly to His throne of Grace.*

Unlike the observances of the Day of Atonement before Jesus’ death on the cross, we are not separated from God by a large foreboding curtain that only the High Priest can pass through one day of the year. Instead, all believers are encouraged to come confidently to His throne of Grace and find grace and mercy to help in time of need. Regardless of your situation, Jesus is always going to be there for you, each and every day.

ARCHAEOLOGY, ISRAEL AND THE GOSPEL

Recently, staff member Raleigh M. was in Israel visiting the Temple Mount Sifting Project. Visitors are allowed to help with the dig and it is always a fantastic experience. Raleigh was able to witness to the archeologist who was helping them sift through finds at the dig site. The woman was very open with many questions about the New Testament and wanted hard evidence on why Raleigh, a Jew, believed that Yeshua is the Messiah. He was able to point her to several passages in Isaiah and Daniel.

The conversation intrigued her and, although she was skeptical, promised she would study the passages they discussed, namely Isaiah 52-53 and Daniel 9. Additionally, this archeologist was able to hear about just how Jewish the New Testament is, having been written by Jewish believers in Yeshua. Please pray for this archeologist in Jerusalem as she seeks the truth!

FAITH DECISIONS AT CAMP KESHER

Fifty-five campers and twenty-four staff converged in Hartfield, Virginia for Camp Keshar 2016. Keshar means “connection” and that is exactly what happened. The campers and staff connected with each other, but most important, they connected with the Lord. The theme for the week was the Book of Nehemiah where we explored Nehemiah’s heart for the Lord, his heart for prayer, his heart for the Jewish people, his Godly character, his ability to overcome adversity and keep his priorities in check, his submission to leadership, and his own abilities as a leader. One of the camp directors spoke at the last session and summed up the Book of Nehemiah. Afterwards, he directed the message to his personal relationship

with God. Using Romans Road, Isaiah 53, John 3:16-17, 1 Corinthians 15 and 2 Corinthians 5:21 he explained the Gospel in clear terms and as a result five campers committed their lives to the Lord for the first time, and several recommitted their lives to Him. These campers made an eternal keshar—connection—that will last for eternity. May the Lord’s name be praised!

TRAINING THE NEXT GENERATION OF MISSIONARIES TO THE JEWISH PEOPLE

This summer was filled with accomplishments for our Charles L. Feinberg Center students (in Brooklyn, NY). Not only did several complete another year of training, but they also were involved in front-line ministry with Jewish people. One student in particular has truly enjoyed Jewish History this term. He wrote recently,

“This has been one of the best courses I’ve ever had since I first enrolled in the Feinberg program in 2013. Learning the detailed history of the plight of the Jewish people will make me a much more empathetic communicator as I share the Gospel with them.”

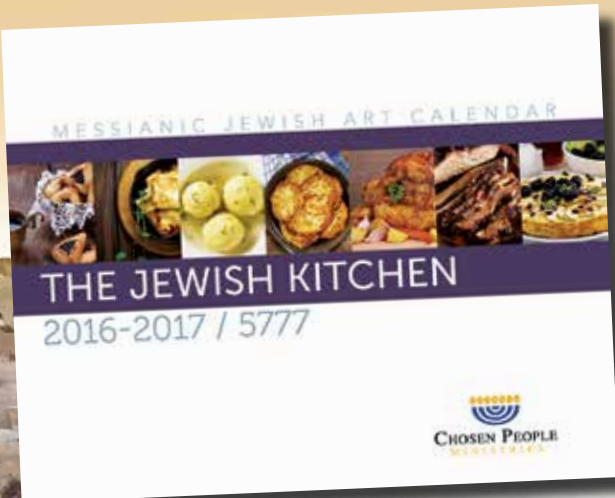
Our goal is not just academic knowledge but better communication skills. Hardly a week goes by without our students having serious conversations with Jewish people who need to know their Messiah. The same student is enrolled in a course at the local Jewish Community Center. He has developed a friendship with a young Jewish man who is asking questions. Please pray for our students as they tackle a new year of training, and pray for the people who they encounter in their fieldwork and regular lives! To learn more about the Master of Divinity program offered at the Feinberg Center, please visit www.feinbergcenter.com.

**name has been changed*

MINISTRY IN ACTION

Our Jerusalem Messianic Center was bustling with events this summer. Staff member, David Sedaca, was in Israel and was so impressed to see the flurry of ministry activities there. He said, “There was a Bible study led by our missionary Eugene, who told us that an 89-year-old Holocaust survivor had just become a believer! There was a team of volunteers, two from Ukraine and one from Germany, who were preparing everything needed for taking children to a one-week camp in Poland. In another room, our missionary Maxim was working with a different group of volunteers preparing boxes of basic necessities to give to Holocaust survivors who live alone in southern Israel. As secretary of our mission in Israel, I regularly read the reports of the various ministries that we are carrying out. It is one thing to receive the reports and another thing to actually see our ministry in action.”





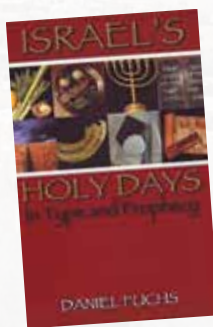
Announcing our newest 15-month Messianic Jewish Art Calendar! This year's theme of "The Jewish Kitchen" will fire the imagination and the taste buds! The monthly recipes were created by Mitch Forman, Vice President of U.S. Ministries for Chosen People Ministries. This calendar will help you mark the passage of the months and as you experiment with the recipes, you too will "taste and see that the Lord is good."

Our calendars make great gifts, so don't forget to order extras!
Messianic Jewish Art Calendar • 5005 • \$13.95us

MESSIANIC RESOURCES

This book by Mitch and Zhava Glaser will help you understand three of Israel's most significant festivals: Rosh Hashanah, Yom Kippur and Sukkot. A complete examination of each feast looks at its biblical institution, its celebration in the time of Messiah, and its observance today.

The Fall Feasts of Israel • 3042 • \$14.95us



A Jewish believer in Jesus, Daniel Fuchs, examines the seven annual sacred feasts of Israel presented in Leviticus 23—their history, their present celebration in the synagogue and home, and their prophetic fulfillment. This passage is more than just a list of holy days; it is actually an outline of God's calendar from eternity to eternity.

Israel's Holy Days 3013 • \$8.95us

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