



CELEBRATE MESSIAH

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THE Temple AND THE JEWISH HIGH HOLY DAYS

Shalom dear friends in the Messiah,

It is hard to believe that Spring is already here! For so many of us this means basking in the warmer days and marveling at God's glorious creation in the blossoming of beautiful trees and stunning flowers.

For our Jewish community it means getting ready for the High Holy Days that are coming up in the month of October: 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!

As a mission dedicated to bringing the Gospel to Jewish people we find that these festivals are wonderful object lessons, providing amazing redemptive analogies all pointing to Yeshua as our Messiah and Redeemer.

During the month of October all of our missionaries, both locally and overseas, will be very busy taking every opportunity to share Yeshua with our Jewish people through running special festival services, evangelistic meetings, follow up and personal witness.

Your Mission to the Jewish people has been running a very successful “first time ever” evangelistic campaign to Jewish people in Australia on social media. We have been offering the *Isaiah 53 Explained* book free of charge through an advertising campaign on Facebook with amazing results. After just two weeks of the campaign we have already received 1,448 requests for the book; 70 of these people are Jewish, and 66 of them are

Christians who have requested the book for their Jewish friends. For us in Jewish evangelism, these statistics are truly amazing. This means that dozens of Jewish people will have a clear explanation of the Gospel through that chapter that brought me to faith in the Messiah—Isaiah 53. We also have the opportunity to follow up on these people after they've had a chance to read the book. We are excited!

Please would you consider partnering with us in this evangelistic campaign? Every book we send out costs us \$10 including postage and handling. Perhaps you may like to sponsor 10, 20 or 50 *Isaiah 53 Explained* books to be sent out. Your help in bringing the Gospel to our Jewish people, and others, would be greatly appreciated.

We certainly do rely on the support of our believing friends to keep this ministry to the Jewish people accomplishing what God has called us to do; “*Bringing the Message to the Original Messengers.*”

We also have a few different tools that you can order to help you better understand the High Holidays from a messianic Jewish perspective. 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 fulfils these festivals. Please see the back page of this newsletter or visit www.celebratemessiah.com.au to order these and other great resources. I know that you will enjoy these opportunities to better understand your Jewish heritage in the Messiah.

Thank you so much for your prayers and support of Celebrate Messiah! I hope you enjoy reading this very informative newsletter about the Temple in light of the coming Jewish holidays.

Your brother in the Messiah,

Lawrence Hirsch
Executive Director of
Celebrate Messiah Australia



Executive Director of
Celebrate Messiah Australia

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 recognisable 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 overemphasise 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 I am grateful to Arnold Fruchtenbaum 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 or 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 realise 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 frontrow seats for both Israel and all humanity's glorious future.

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



By Dr Mitch Glaser

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 expounded 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 centres 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 differ based on where these experts place the Holy of Holies,

The illustration on page one 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.

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

NEWS BRIEFS

COUPLE CLAIM OUR CAPITAL FOR YESHUA



Celebrate Messiah has a new support-raise missionary, Robert Miles, working in Canberra. Robert is a Messianic Pastor registered with the International Alliance

of Messianic Congregations and Synagogues (IAMCS). He was sent out from Baruch HaShem Messianic Congregation in San Antonio, Texas where he had been an elder and *Chaverim* (homegroup) leader. Robert is happily married to Eleanor for almost 15 years, and they have four beautiful children. Eleanor, who holds a BA in Biblical Literature, taught Hebrew at Baruch HaShem. The family moved to Australia in 2013 and Robert and Eleanor established Hineh Yeshua Congregation. In early 2015, they made a 'friendly takeover' of local messianic group Olive Tree Ministries, led faithfully for many years by Irwin and Jill Ross. Hineh Yeshua holds *Erev Shabbat* (Friday night) services, Davidic dance group, ladies prayer, weekly bible study, men's study and prayer as well as events for the High Holidays and festivals. Apart from the Word of God, and his family, Robert's other passions are his motorcycle and aviation. Robert is continuing his career as an aerospace mechanical engineer.

CHILDREN TURN TO FACE GOD

Israel outreach worker Maxim ran a 12-day camp in Poland for a group of children from Israel, Russia, and Germany. There were 44 children aged 11 to 16 and volunteers from Israel, Ukraine, the USA, Russia and Poland. "All of us were passionate about passing onto the kids what we know about the Lord, especially in the time of their lives when they want to understand who they are and what they are supposed to do." Maxim said by the end of the camp almost all the children decide to give up the values of the 21st Century world and decided to dedicate their lives to Jesus and the values of God.

RUSHING TO MESSIAH IN THE FAR EAST

Our Russian speaking ministry leader Rita has returned from another inspired mission trip to the Far East. She conducted two Messianic *Simchas* (Family Camps) with the theme "Walking in the Light" (1 John 1:7). Eighty five people attended in Birobidzhan and about 87

people in Artyom, and on top of that a total of around 60 children. The children's program taught about Yeshua in the Feasts and the Fruits of the Spirit. The dear brothers and sisters in the Lord had an amazing time of worship, dancing and listening to the sermons. Rita preached nine sermons relying on God's inspired Word. "Altogether we had about nine people who were *mikveh'd* (baptised) in Yeshua's name. We witnessed an amazing outpouring of the Holy Spirit and many people had an encounter with the Lord," Rita triumphantly reported.

RABBI ON THE ROAD TO SALVATION

Was it luck? coincidence? No, it was definitely God that gave a local Orthodox Jewish rabbi two encounters of the Gospel in one day. One of our Messianic Persian brothers picked up the rabbi in his Uber taxi and took him to a local synagogue in Caulfield. On the way, Matthew told him about how Yeshua, the messiah for both Jew and Gentile, had saved his life. Later that day, Jewish believer Mark went to visit the same rabbi to do a study with him on a Jewish commentary. When Mark shared that he believed Yeshua was the Messiah, and that he attended the Beit HaMashiach Messianic Congregation, the rabbi was astonished. "You know, I just had a guy earlier today who is also from your community, and he talked to me about Jesus." While Rabbi Gilli dismissed Jesus as Messiah, for now, we can't help but be excited that God has His hand on him.

TRUST CHAPTER WILL CHANGE JOEL'S LIFE

In a timely meeting, outreach worker Barry placed a copy of *Isaiah 53 Explained* into the hands of Jewish businessman Joel*. This came about through the pastor of a local church attending a Passover banquet with his wife. After the banquet they purchased a book and wrote a personal message inside the first page. The book was returned to Barry with a name and business address. It so happened that the business was just around the corner from where he lived. "On meeting Joel, we pretty much straight away got into a debate as to how one perceives things," Barry said. "He graciously accepted the book and was very moved that his friends would think of and remember him." Please pray that Joel will read the book and come to in to a personal relationship with Yeshua, our Jewish Messiah.

* name has been changed

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*Then will the lame leap like a deer, and the mute tongue shout for joy.
Water will gush forth in the wilderness and streams in the desert.*

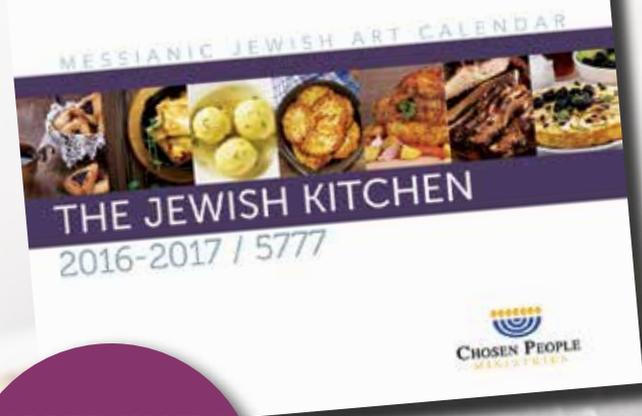
– Isaiah 35:6, NIV

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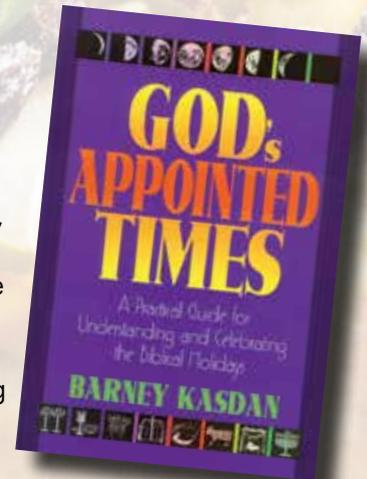
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