

Winter 2015 / Volume 1 / Number 17

אריאל



ARIEL
MINISTRIES

THE SECOND TEMPLE



**The Science
Behind the Stones**

**Inside Look
at Life in Israel**

*Testimony
Eugene Boronow*



ARIEL'S SCHOOL OF MESSIANIC JEWISH STUDIES

מכון אריאל ללימודי יהדות משיחית

COME STUDY THE SCRIPTURES WITH US! ARIEL EDUCATIONAL RETREATS (AER)

**ASMJS is now offering two-week, short-term module classes.
Some of the upcoming classes include the following:**

Eschatology (45 hours)

A detailed study of prophetic truths from both testaments in chronological sequence will include the church age, the rapture of the church, the great tribulation, the second coming of the Messiah, the 75 interval, the messianic kingdom, the post-kingdom events, the eternal order, etc.

Israelology (35 hours)

A systematized study of all that the Bible teaches about Israel theologically, past, present, and future. It is an important study in theology that is missing in most systematic theologies.

Major and Minor Jewish Holy Days

(20 hours)

Within Mosaic Law seven annual holy seasons are given to the Jewish people, all found in Leviticus 23. Yeshua and the Apostles grew up with these Holy Days and they play a major part in the Gospel narratives, often framing the ministry of Yeshua. Such an understanding is crucial for New Testament studies. We will study these Holy Days and the non-Mosaic (minor) Jewish Holy Days, and discuss how they continue to be important for the messianic community, even as they firmly embrace grace.

The Triunity of God (25 hours)

One of the major disagreements between Rabbinic Judaism and Christianity is the question of the nature of God. The rabbis maintain that God is an absolute singular, while many Bible teachers point out that the way God is described in many passages in the Jewish Bible leads to understanding Him as a plurality, as three persons, yet one God.



PROVIDING THE MISSING LINK IN BIBLICAL EDUCATION:

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table of content



14 cover story

Dr. Roger Liebi explores the various reliable sources behind the existence of the Second Temple.

04 feature

Dr. Randall Price gives an inside look at the archaeological findings in the Book of Genesis.

12 eye on israel

Sasha and Lilian Granovsky celebrate 25 years in Israel and share their insight on the Holy Land.

23 testimony

A Camp Shoshanah veteran tells his beautiful story of how he came to know Yeshua.



Purpose Statement

Ariel Ministries exists in order to evangelize Jewish people and to disciple Jewish and Gentile believers through intensive Bible teaching from a Jewish perspective.

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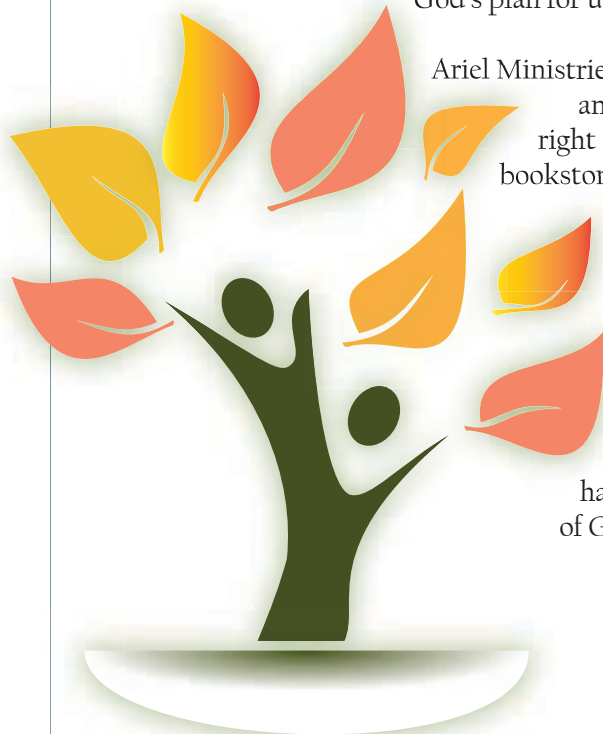
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Hope for the Future

But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him" – 1 Corinthians 2:9

There's something about a new year that brings about hope and even excitement as we anticipate what the future could bring. There are so many possibilities! It's a new and fresh start for everyone. We set goals, and we make resolutions ... but most importantly, we hope for God to prepare us for whatever is to come.

The year 2015 was a pivotal one for Ariel Ministries. We opened the doors to our long-awaited School of Messianic Jewish Studies in upstate New York. We erected new buildings at the Shoshanah campus, and by the grace of God we enrolled a few students along the way. But 2015 was also a year of devastating events. From the destructive earthquakes in Nepal, to the gruesome terrorist attacks in Paris, we grieved and watched the world crumble as innocent lives were taken without warning. In times of turmoil, we must remember that God is in control of what may seem like very chaotic times. And although we have experienced disastrous moments in history, we can be certain of one thing, and that is the promises of our Messiah Yeshua, that one day, very soon, He will return and take us to our forever-home in Heaven. So as we prepare for 2016, let us continue to hope for the future - one that is filled with joy everlasting with our Savior. Let us pray for one another and share the Good News of Messiah Yeshua. And finally, let us continue to study the Word from a Jewish perspective, so that we can fully understand God's plan for us and for Israel.



Ariel Ministries offers a wide range of books, DVD's, and study materials that are accessible right at your fingertips. Please visit our bookstore online at www.ariel.org to see what we have to offer. We are blessed to feature the writings of some very influential theologians in this edition of Ariel Magazine. From Swiss author and speaker Dr. Roger Liebi to renowned archaeologist Dr. Randall Price, these pages are filled with interesting stories and hard-hitting facts that reflect the meat of God's word.

Happy Reading,

Emily Glisson
Emily Glisson



Ariel Branches & Representatives

ARIEL BRANCHES



Ariel Australia Chris & Lisa Savage

Website: www.ariel.org.au
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Chris & Lisa Savage represent Ariel Ministries in Australia. Based in Victoria, we currently teach the Scriptures from the Jewish perspective to weekly classes. Bi-monthly one day seminars start in July with national teaching engagements commencing in the second half of 2015.



Ariel Canada Jacques Isaac and Sharon Gabizon

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Jacques and Sharon Gabizon represent Ariel Ministries in Canada. Their projects include door-to-door evangelism of Jewish homes in Montreal and translating Ariel's manuscripts into French. Ariel Canada established a messianic congregation in Montreal called Beth Ariel.



Ariel India Bakul N. Christian

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Bakul Christian represents Ariel Ministries in India and resides with his wife and daughter in Ahmedabad. After a chance meeting with a former New Zealand representative, Bakul became interested in the Jewish perspective of God's Word. Today, Bakul daily seeks the Lord's direction concerning his outreach ministry in India.



Ariel Israel Sasha G. & Lilian G.

Email: sashag@ariel.org

Sasha and Lilian G. represent Ariel Ministries in Israel. The husband and wife team have been representing Ariel Ministries in Israel since October 2009. They are responsible for coordinating the translating the Come & See Discipleship Program into Hebrew and Russian.



Ariel China

For safety issues, we must protect the identity of this branch. Please keep them in your prayers.



Ariel Germany

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Thanks to Manfred Künstler and his wife, Hanna, Ariel Ministries has had a presence in Germany, Austria, and Switzerland since 1985. In 2002, the work was passed on to Georg Hagedorn who, eight years later, turned it into a full branch. Today, this branch is led by a team of brothers and sisters.



Ariel Hungary Ivan & Rita Nagy

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Ivan and Rita Nagy represent Ariel Ministries in Hungary. The husband and wife team have developed a Come & See website in Hungarian. They also host several home Bible study groups, teaching from Ariel's materials. Their goal is to make teachings available to Jewish people, believers, and to the Hungarian people.



Ariel New Zealand Johan Jansen van Vuuren

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The Ariel New Zealand board of Johan van Vuuren, Jason Santiago, and John Cavanagh was appointed in July this year and is working at establishing the New Zealand branch in Auckland as well as organising Arnold's tour through New Zealand in 2015.



Jeffrey Gutterman Ariel Dallas/Fort Worth, Texas

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Jeffrey Gutterman represents Ariel Ministries in the Dallas/Fort Worth Texas area. He is an accomplished Bible teacher and speaker, as well as a writer. He has spoken at Conservative Theological Society Conferences and Scofield Prophecies Studies Conferences, as well as many churches and Bible Study groups. Previously, Jeffrey has served as a Field Representative for Ariel Ministries. He has also taught summer courses at The Program of Messianic Jewish Studies at Camp Shoshanah, and co-authored the Biography of "Ruth with the Truth Wardell: Missionary to the Jewish People."

ARIEL REPRESENTATIVES



Michael & Hannah Gabizon (Beefilton)

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Michael and Hannah Gabizon are missionaries representing Ariel Ministries in Canada. The young couple has actively been involved in teaching and discipling people through God's Word. Their goal is to identify other young people within their sphere of influence who may be interested in becoming involved with Ariel.



Chris & Tina Eisbrenner (New York)

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Chris and Tina Eisbrenner are missionaries representing Ariel Ministries in Upstate NY and the New England area. Chris serves as academic dean and professor at Ariel's School of Messianic Jewish Studies (ASMJS), and Tina is office manager of ASMJS and helps at Camp Shoshanah in the summers. Chris is also a field representative for Ariel Ministries, ministering in churches across the US, teaching the Bible from a Jewish historical and cultural perspective.



John Metzger (Pennsylvania)

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John Metzger is a missionary who represents Ariel Ministries in Pennsylvania. He is a teacher and speaker who actively travels throughout the central and eastern part of the U.S., speaking at various churches and conferences. John is also the author of *Discovering the Mystery of the Unity of God* published by Ariel Ministries.



Gary & Missy Demers (New York)

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Gary and his wife Missy are the managers and camp facilitators of the Shoshanah campus in upstate New York. Every summer they help host Ariel's Program of Messianic Jewish Studies. For more information about this program, please visit www.ariel.org.



The Stones and the Scriptures

Archaeological Witness to the Book of Genesis

By Dr. Randall Price

The biblical book of Genesis is literally the "book of beginnings." Taken from the book's famous first words, "In the beginning ...," the reader immediately understands that the origin and early history of mankind is its subject. However, since the secular origin theory, as found in Darwin's *Origin of Species*, entered the mainstream through public education, the accounts of creation and a flood in the book of Genesis have taken a back seat to the so-called "hard sciences."





Stripped of their historicity and treated as only "religious myths," these "stories" are said to reflect man's primitive misunderstanding of natural forces. According to this theory, by attributing such forces to supernatural beings, man was able to explain the unexplainable and also exercise some control in a seeming uncontrollable world through the act of sacrifice. Thus, alternately hiding from the gods' wrath and appeasing the gods became the stuff of great stories. Yet, we must ask why it is that creation and flood accounts are found in the history of almost every ancient culture?

One suggestion has been that a "seminal story" like that of a worldwide flood developed from a mythical matrix created by the attempt to explain some local disaster. However, such an explanation cannot account for the exceptional parallels that exist between accounts scattered the world over.

It is much more plausible that these universal accounts were the result of a commonly remembered history, a history punctuated by the two pivotal events that created and re-created original human societies: the creation and the flood.

The plausibility increases when the "hard science" of the stones (archaeology) is considered as a witness to the biblical text. In this case, the archaeological witnesses are ancient cuneiform tablets discovered in Ashurbanipal's library at Nineveh, capital of the Assyrian empire, in the 1800's. Three of the most ancient of these, the Atrahasis Epic, Enuma Elish, and the Gilgamesh Epic contain pagan accounts that parallel those in the book of Genesis. Let us first consider each of these discoveries and then their contribution to the historicity of the Genesis account.



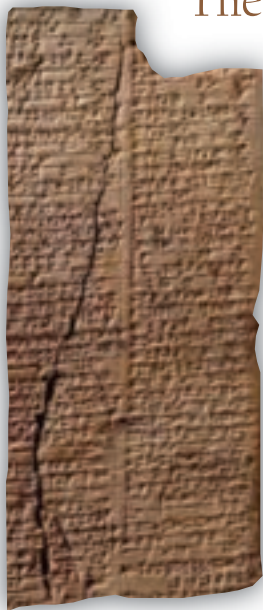
The first tablet to consider, the Atrahasis Epic, also known as The Babylonian Genesis, is dated to the 17th century B.C. and contains some 1,200 lines of text. Although presented from the theological perspective of the Babylonians, it records an epic story similar in details

to the biblical accounts of the creation and the flood. In the Babylonian tale, the gods rule the heavens and earth, just as in the biblical statement: In the beginning God created the heavens and the earth (Genesis 1:1). The gods made man from the clay of the earth mixed with blood much like the biblical account of man made from the dust of the ground (Genesis 2:7, 3:19) and the later statement by Moses (who wrote Genesis) that "the life of the flesh is in the blood" (Leviticus 17:11). According to this Babylonian account, man was created to take over the lesser gods' chores of tending the land, as in the biblical story where man is assigned to the Garden of Eden to "tend it and keep it" (Genesis 2:15). When men multiply on the earth and become too noisy, a flood is sent (after a series of plagues) to destroy mankind, much like the biblical account where mankind corrupted the earth and filled it with violence, resulting in judgment (Genesis 6:11-13).

In the Babylonian story, one man, Atrahasis (which gave the tablet its present name), is given advance warning of the flood and told to build a boat, in a manner similar to the biblical Noah (Genesis 6:14). He builds a boat and loads it with food and animals and birds, just as in the Bible (Genesis 6:14-22). Through these means, Atrahasis is saved while the rest of the world



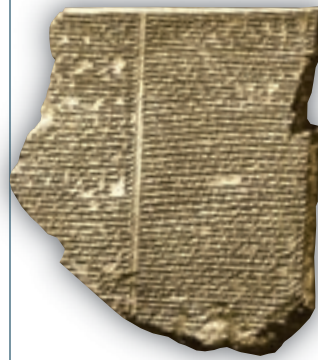
perishes, like Noah and his family who board the ark while "everything that is on the earth perishes" (Genesis 6:17-18, 23). Much of the Babylonian text is destroyed at this point so there is no record of the landing of Atrahasis' boat. Nevertheless, as in the conclusion of the biblical account, the story ends with Atrahasis offering a sacrifice to the gods and the chief god accepting mankind's existence (compare Genesis 8:20-22).



The second text, known as the *Enuma Elish*, presents a Mesopotamian version of the creation. Actually, seven tablets have been joined together to comprise an epic tale, but only one section records the creation account. Here, we are told that the universe, in its component parts, began with the principal gods (who represent forces of nature) and was completed by Marduk,

who became the head of the Babylonian pantheon (assembly of gods). Like in the Genesis account, the watery chaos is separated into heaven and earth (compare Genesis 1:1-2, 6-10), light pre-exists the creation of sun, moon, and stars (as in Genesis 1:3-5, 14-18), and the number seven figures prominently (compare Genesis 2:2-3). However, beyond this the story is controlled by pagan concepts: the gods procreate other gods whom they seek to destroy because of their loud parties. The mother of these gods, Tiamat, creates monsters to eat them up, but the strongest of them—Marduk—cuts her in half. It is from her two halves that the heavens and earth are formed. Mankind is created from the blood of the captured leader of the rebel gods (a sort of devil

among the gods) in order to work as slaves for the lazy lower gods and feed the Babylonian pantheon. This mythological character leaves little in common with the early chapters of Genesis, where God creates man in His own image, gives him the world to enjoy, cares for him, and seeks fellowship with him. Nevertheless, there are enough similar elements and unusual parallel concepts (such as light being created before the sun, moon, and stars) to indicate that the *Enuma Elish* shared in the knowledge of biblical cosmogony (creation).



The third tablet, a Mesopotamian epic called the *Gilgamesh Epic*, is perhaps the best known and preserves numerous parallels to the biblical flood. It was named after its principal character, King Gilgamesh, who is

supposed to have ruled the Mesopotamian city of Uruk around 2600 B.C. and who, in this story, is searching for immortality. The entire account is recorded on twelve tablets, but the flood story appears in tablet eleven. In the story, Utnapishtim, a man who had gained immortality and, like the biblical Noah, had also passed safely through the waters of the flood, tells Gilgamesh about the event. In his account of the flood, he says the creator god (Ea) favored him by warning him of the flood and commanding him to build a boat (compare Genesis 6:2, 13-17). On this boat, he brought his family, his treasures, and all living creatures, as with Noah (see Genesis 6:18-22; 7:1-16), and escaped a heaven-sent storm that destroyed the rest of mankind (compare Genesis 7:17-23). By his reckoning, the storm ended on the seventh day, and the dry land emerged on the twelfth day, similar in terminology to the Bible's 40 days of flooding with dry land on the 50th day (Genesis



7:17, 24). In the Gilgamesh Epic, the boat came to rest on Mount Nisir in Kurdistan, similar to the biblical story that has the boat land on Mount Ararat in Turkey (Genesis 8:4). Utnapishtim then sent out a dove, a swallow, and finally a raven, much like Noah who sent out a raven and then a dove (Genesis 8:7-11). Finally, in the Mesopotamian account, when the raven did not return, Utnapishtim left the boat and offered a sacrifice to the gods. Noah did the same when the dove failed to return and then sacrificed to God (Genesis 8:12-21).

These pagan accounts, when first published in Europe in the late 1800's, caused quite a sensation, rivaling the just-published theory of Charles Darwin. Bible believers found in them evidence that the biblical stories were in fact true, while critics claimed they diminished the Bible's claim to uniqueness, thus proving the Bible had been copied from ancient mythology. Both of these saints and skeptics were correct in recognizing that the issue raised by the discovery of these tablets was that of source; that is, from where did their stories come? Scholars have offered three different answers to this question:

- (1) They were originally Mesopotamian tales, which were borrowed and adapted by the Israelites to fit their conception of God.
- (2) They were originally Israelite accounts that were borrowed and adapted for the Mesopotamian religion and culture.
- (3) Both the Mesopotamian and Israelite (biblical) accounts came from a common ancient source.

Concerning the first answer, as far as we know, the biblical accounts were not written down until Moses in the 15th century B.C. Therefore, it seems unlikely that the "older" (17th-19th century B.C.) Mesopotamian stories were derived from the Israelites. Concerning the second answer, it is

probable that Moses used sources in compiling his accounts in Genesis. The account in Genesis 14 of Abraham's battle with Babylonian and Mesopotamian figures in order to rescue his family members bears indications that he had older sources at his disposal. Could this imply that there was a literary dependence on pagan mythological texts in compiling the biblical accounts? The plain answer is no. While the use of extra-biblical sources does not conflict with the doctrine of biblical inspiration (since there are numerous instances of noncanonical works cited in both the Old and New Testaments, see Joshua 10:13; 1 Samuel 24:13; 2 Samuel 1:18; Luke 4:23; Acts 17:28; Titus 1:12; Jude 14), the possession and occasional use of such texts by the biblical writers does not require that there was a literary dependence. The biblical writers continually stress that their primary source was divine revelation, and even if secondary sources may have been used in some cases, it does not appear that they were in this case.

The many significant differences and omissions between the accounts make it unlikely that either the Mesopotamian or biblical authors borrowed from the other. However, could there have been tradition dependence? That is, could the biblical accounts simply be variations of Mesopotamian myths? Again, this is unlikely. One reason for this is that the biblical account is monotheistic (one God) and its characters ethically moral. By contrast, the pagan accounts are polytheistic (many gods) and their characters ethically capricious. This contrast is evident, for example, in the way the two texts treat the account of the post-flood world. In the biblical text, God accepts Noah's sacrifice and promises to never again destroy the earth by a flood (Genesis 8:20-22). In the Atrahasis Epic, the gods discover to their chagrin that they have wiped out their only source for food (men's sacrifices) and so, because they are hungry, decide to put up with mankind (who alone can feed them). Another reason is that important details in the accounts



differ (such as the sizes of the boat, the duration of the flood, the sending out of the birds, etc.).

A. R. Millard, discoverer of the Atrahasis Epic, stated concerning the question of alleged borrowing: "All who suspect or suggest borrowing by the Hebrews are compelled to admit largescale revision, alteration, and reinterpretation in a fashion that cannot be substantiated for any other composition from the ancient Near East or in any other Hebrew writing ... Granted that the Flood took place, knowledge of it must have survived to form the available accounts; while the Babylonians could only conceive of the event in their own polytheistic language, the Hebrews, or their ancestors, understood the action of God in it. Who can say it was not so?"¹

Therefore, it seems more likely that both the Mesopotamian and Israelite accounts reflect a commonly preserved knowledge of events that occurred in earth's pre-flood history.

The variations in these stories were passed down by each separate culture that developed after the division of nations in the post-flood ancient Near East (see Genesis 10-11). Those nations that departed from the teaching of the one true God as Creator and Judge at the flood re-interpreted the history they had learned in light of the deities they

had come to worship. In this way, they preserved the essential historicity of the events while re-casting the religious elements according to their own perspective. Archaeology



has made available evidence of a common knowledge of the essentials of the Genesis story. Now it is up to us to decide if the myths held in modern science concerning these events do not reflect their own departure from the original design. ❏

¹A. R. Millard, "A New Babylonian 'Genesis' Story," Tyndale Bulletin 18 (1967): 17-18.

branch updates



India



I am excited to report that God is doing great things in India! But as always, your prayers for our branch are always appreciated. We can see God's hand in so many areas of our ministry. May we continue to serve and grow in Him, as He reaches the people of India through Ariel's teaching and ministry efforts.

God has opened the door to Christian Missionary and Alliance Church – a place where my teaching has been well received. At the moment, I am teaching the eight covenants of the Bible and the Book of Revelation. I'm also blessed to have the opportunity to teach these studies in a slum area of India. In my own church, I have just completed studies on the marriage of the Lamb and the Judgment Seat of Messiah.

Dr. Robin continues to teach *The Life of Messiah* in his church. Please keep him in your prayers as well. It is my hope and prayer that the Lord will continue to open doors for me, as I teach the Bible from a Jewish frame of reference. This has undoubtedly been an eye-opener for the people of India. We are forever grateful to Arnold and the many studies he has provided us.

I am happy to report that the translation of *Footsteps of the Messiah* is still going strong, although we are still in prayer over the funding for this translation. Should you want to help us with this effort, please send your donations to Ariel Ministries for Ariel India. You can do this online at ariel.org by selecting the Ariel India Branch on the drop-down menu in the "Giving" tab, or you can contact the Home Office and make your donation over the phone. We, at Ariel India, appreciate your continued prayers and support.

Germany



Without a doubt, 2015 was one of the most remarkable years in recent German history. In response to a refugee crisis of near biblical proportions, Germany's chancellor Angela Merkel made a political decision that went contrary to the usual caution with which she governs her country. She declared that Germany's doors are open to at least one million Syrian refugees. Since then, roughly 800,000 people have flooded into the nation. Amid this refugee crisis, another rather remarkable immigration number stays unnoticed—the number of Israelis who have applied for a German passport in recent months. These are the grandchildren of German Jews who barely survived the Holocaust and were forced out of their country by the Nazi regime. In the capital of Germany, Berlin, there are now 11,000 Israelis who hold dual citizenship and have decided to live in the country that tried to annihilate their ancestors rather than in Israel. This seems especially weird if one considers the fact that, in Germany, they are not only surrounded by an ever-increasing number of Muslims from Syria, Iraq, and Afghanistan, but also by a native population that has not yet decided how to handle the changes that were forced upon them. While the left demands more and more liberalization and the abandonment of Germany's Christian roots, there are also those elements of the far right that take advantage of the uneasiness that has befallen some of their fellow citizens. The Neo-Nazi movement is growing fast, and often it is hard to discern who is just a concerned citizen and who has already stepped into the radical field of fascism.



branch updates

This is the climate into which Arnold traveled on his latest trip to Germany in November, and it should not come as a surprise that Ariel Germany was asked to organize his teachings in such a way that the audience would receive biblical answers to this radically changing environment. However, Arnold did not change his plans and taught on topics such as “Yeshua’s Teaching in Contrast to Pharisaic Judaism” and “Prophecy and the Jew.” His teaching tour led him from the region around Cologne to southern Germany and Switzerland. He was the main speaker at a conference called “Messianic Perspectives,” which, for the past 10 years, has been organized by a messianic Jew who became a believer through Arnold’s longtime friend Dan Rigney. It is worth reminding ourselves that in this time of unrest and change, absolute and unshakable truth is available to us. Arnold’s decision to stay faithful to his mission to teach the Scriptures from a messianic Jewish perspective was comforting in a time when sensationalism seems to rule the pulpit and the media. The people who are brought to our doorsteps—be they Jewish Israelis with a German passport, Syrian Muslims, or the frightened neighbor next door—need answers that are more reliable than fleeting newspaper exegesis. Once they realize that God’s truth is forever unchanging, they might be willing to listen to the message of salvation through Yeshua our Messiah. With this in mind, we at Ariel Germany await new adventures in the year of our Lord, 2016.

Canada



In 1996, Ariel Canada was incorporated, and under this ministry’s name Beth Ariel Congregation founded her auspices. Not long after

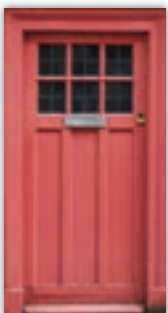
the congregation was birthed, some members of Beth Ariel had it on their hearts to begin a street ministry, a door-to-door outreach to the Jewish people of Montreal. With a Jewish population of close to 100,000 and with the communities demographically knitted so closely together, it was not difficult to identify where to go as long as we always knew to

walk behind the prayer support of warriors who backed up the team and of course the Lord who led the way into many conversations.

We have given out more than 1,800 Bible sets (Old and New Testament) to Jewish homes. We are greatly indebted to the Society for the Publication of Hebrew Scriptures, who has provided these free Bibles for distribution to Jewish non-believers. In order to receive the prayer support and share the joy of our sowing and reaping, we send out regular e-mail reports called “Knock and Talk.” The following are a few excerpts of reports from December 2014 to October 2015.



Knock and Talk



The Truth Shall Set You Free

Danielle and Hughes (two other team members) met an Israeli in his 50’s. He invited them into his house because it was very cold outside. They introduced him to the Scriptures, exchanged a few salutations in Hebrew, and then he thanked them and asked, “Should I give you a donation?” They, of course, refused

and said, “Gifts are free.” He warmly took the set and thanked us again.



Many Are Called But Few Are Chosen

A woman in her late 40’s greeted them, and they offered her the Scriptures. She kept on saying, “Why my home? Why my home?” So they explained to her that they offer the Scriptures to all Jewish homes in the neighborhood. But when she saw the New Testament, she said, “Ha! That’s the catch!” They showed her the bookmark and told her that the Tanach contains all the messianic prophecies, so she could see how those prophecies

are fulfilled in the New Testament. Believe it or not, she took a Bible set! Is it not great?



Bookmarked for Life

It began snowing, and the wind picked up as soon as we headed out for our sortie. At one door, a 65-year-old man greeted us. He was amazed that the Scriptures were offered for free and said, "With such a nice free gift like that, you should pass by every night!" Later on, a woman in her 70's seemed pleased to receive her Hebrew-French set. We then met a man in his 40's, wearing a kippah. When he saw the New Testament, he said, "No, I don't do that." Catherine (one of our team members) told him, "It is not to do, as in religion, but to open our hearts to God", and so she also gave him a bookmark containing messianic prophecies. The man took the bookmark and, while closing the door, gave it to his young kids saying, "This is a bookmark." Can you imagine if we meet these kids in the air one day? Who knows, it happened to us and it will happen to others because God is good. Since we don't know who will be the next to be saved, we don't want to take any chances, so we knock on all doors.



It's Never Too Late

A man in his early 90's said he went to the synagogue many times in his life, but eventually stopped any religious affiliations. Initially he refused the set of Bibles we offered, but Danielle told him that it has nothing to do with religion. Our intention was merely to bless him. The man changed his mind and gladly took a Bible set.



Join Us!

Some cities are especially known for their streets. Take Paris and her Champs Elysée. Then there is Russian Hill in San Francisco, crazily crooked with eight 180-degree sharp turns, all on a hill, no less! The Beatles immortalized Abbey Road in London. Then there are all the glamorous stars who have their names embossed on Hollywood's Walk of Fame which made that Los Angeles street an important tourist draw. But our group of evangelists take to the lesser known streets, hoping to draw people out from their spiritual slumber and beckon them onto the golden streets, walked on by those believers who will shine as stars and who will be able to see their names engraved in the Lamb's Book of Life. These streets are made famous because of their architect and builder who is God.

If you would like to join us on the streets at the doors of Jewish homes, you can by praying! Our team plans their outreach on Monday nights. Please pray for their effectiveness in reaching Jewish people with the truth. If you would like to receive by email our report "Knock and Talk," simply drop us a line at info@arielcanada.com, and we will make sure you get to read these great reports!



Practice Makes Perfect, but God Makes Us Perfect

A woman met Catherine and Marc at the door in her 60's who told them she already had the Tanach in Hebrew. When Catherine pronounced the word "Tanach," the woman gently corrected her pronunciation. Catherine responded by saying that she often tries to practice her Hebrew. The lady was empathetic, and though she refused the Hebrew Old Testament, she agreed to the offer of receiving a New Testament. What a blessing!



The Free and True Light

Another man in his 50's, who had a big Hanukkah display in his window opened the door, gladly received the Scriptures, and asked if he had to give a donation. Of course, they told him that this was a free gift.

Later on, they met a man at his door who, when seeing the set of Scriptures, said, "These must be very expensive!" Danielle told him it is not only the nice cover or the book that is precious, but the Word of God in the book. Hughes told him this was a book to be read, and the man said, "Yeah...cover to cover, right?" Then he looked at us and said, "Ok. I'll give it a try!" He was also given the bookmark on messianic prophecies.



Sweet dreams

Later on, a woman in her mid 60's, already dressed in pajamas for her night's sleep, took a Bible set. Though she at first hesitated, Danielle spoke softly with her, and she then warmly received the set and thanked them. Soft words can melt hard hearts.



Celestial or Canine Protection

At another door, they introduced the Scriptures to a man with dog in hand (how could we ever compare the protection of a dog with the kind of security the Word of God provides? He told them he did not want the Tanach because he already had one. Then they showed him the New Testament and asked, "What about this one?" He did not say, "No, I don't want it," but rather said, "No, I don't have it." Amazingly, he took the New Testament! He also told them that he was very impressed that they were doing this in such cold weather. 🐾



Celebrating 25 Years in Israel

By Ariel Israel

This year, on November 19, we celebrated 25 years since we emigrated from the former USSR to Israel. Taking into consideration our age, 48, we have lived here for more than half of our lives!

What can we share with you? What is so special about Israel? What kind of life do we live here? Why is it unique? Why, in spite of all the challenges, hardships and difficulties, will we not change it to anything else?

Israel is like a patchwork quilt that is made up of many details. You cannot understand it by looking at a single shred, but you need to see everything as a whole. So what is it that makes this country so special?

This country is full of contradictions. Every advantage has the potential to turn into a disadvantage because of the excess, intemperance, and the Middle-eastern temperament. For example, the most attractive in our country is the people. They are very open, warm in relationships, emotional, and sensitive. But all that is in them can be too much. Openness turns into obsession, warmth into the fire, and emotionality into hysteria.

A week or two after you leave Israel, you get terribly bored, homesick, and everything around you seems colorless, plain, superficial, and tasteless. You want to return to those shrill and restless people. You missed their straightforwardness; they are sly and rude, but so sincere! And here you are, at the airport, standing in line at the registration. You are so overwhelmed, so in a hurry to go back to “your kind of people”... and suddenly, from behind, someone boldly breaks the queue, while blaming you for your slowness, complaining to all about everything, yet seeking for your sympathy and consent. Here, you suddenly realize that you are back home, even though you haven’t even taken off yet. You happily and sincerely start complaining, screaming, arguing, and realizing that you can’t live without this country ... these people. You no longer can!

For many years, we did not have a car. For 12 years, we traveled by public transportation. In the former USSR, a glass wall from the passengers separated the bus driver. No contact. Faceless and



isolated. In Israel, the bus drivers welcome the passengers as though they were the hosts and the passengers were his guests. If you go the same route every morning, the people at the bus stop, and the bus driver, know you by name. They know the name of your children. They know when your children are sick, and it is their right and even obligation to tell you what to do with your kids. One big family!

And so it is everywhere ... on the bus, in the shop where you make weekly purchases, in a multi-apartment building, and at the bank. It is everywhere.

When our oldest son, Jonathan, was diagnosed with leukemia, and we "moved" to the hospital for a very long nine-month period, we were often called by the chief of the bank and his employees, not to remind us about our negative account balance, but to inquire about the health of Jonathan. Israelis live this way. They are one big family! They feel it is their business to ask you why you are not yet pregnant, and when you finally are, they will be encouragingly interested in your well being until the actual labor. They will ask and remember what was the weight and height of your baby. They will watch your child grow up (certainly meeting him with candy and joyfully leaving the work and computer behind to heartily greet him whenever they see him).

People you do not even know will stop you in the street and tell you how bad you are as a mother if you dressed your child too warm or too cool, or if you did not give him something to drink, or if you did not put their

hat on, or if you forgot the sunscreen, or if you overfed or underfed your child, and the list goes on and on.

Criticizing is a hobby of our people! It is our favorite activity to criticize everyone, everywhere we go ... when we go through passport control at the airports, or whenever we have to wait for something, or at a local restaurant regarding the food and service. The complaints are always loud enough for everyone to hear, to agree or disagree, and then to respond. Complaining is as natural as breathing. And in the end, we like to ask each other, and ourselves "So, what will happen now?" And in response, we always seem to answer with a confident smile. "All will be well!" And what is so funny is that we all believe it will really be well! Sincerely! Everything will be fine! Can't be otherwise! 🇮🇱





cover story

LORD, I have loved the
habitation of your house,
Yes, the dwelling place
of your glory.





Discovering the Reliable Sources of Knowledge Regarding the Second Temple

By Roger Liebi

3D Temple Design by Virtual Image Presentations Josh Gonzales 2015



cover story

The Second Temple in Jerusalem must have been awe-inspiring. Made of stones weighing up to 600 tons with walls overlaid with gold, its grandeur and beauty must have impressed not only the Jewish population, but also the many Gentiles in the Land. Its religious significance for both Judaism and Christianity is evident, but what is it we really know about the Temple? Since its destruction in A.D. 70, the relative meager sources of information might have been tainted by religious or political bias. In his article, Roger Liebi unveils those sources that are reliable and that allow us to draw solid conclusions about a building that plays a key role in Yeshua's life and the New Testament.¹

3D Temple Design by Virtual Image Presentations Josh Gonzales 2015



The second temple was destroyed in AD 70. What can we know today about the Jewish sanctuary at the time of Jesus? How can we regain the background to the many New Testament references to the building of God's dwelling place in Jerusalem? In principle, we have two possibilities:

- Written sources
- Archaeological excavations
- Architectural investigations

I. Written Sources

Talmud: Gemara and Mishnah

A particularly important source of information for our current knowledge about the second temple is

provided by the extensive and barely manageable rabbinical literature. Of especial importance in this context is the Talmud and in that particularly the Mishnah. The Talmud (= teaching) was fixed in its written form from the 2nd to the 5th/6th centuries AD. It also contains material that goes back to pre-Christian times.

This work falls into two divisions:

- The Mishnah (= repetition [of the Law])
- The Gemara (= completion).

The Mishnah is a collection of 4187 rules of dogma, which were collected and written down by the Rabbi Yehuda Ha-Nasi in the 2nd century AD. The Gemara is a collection of later rabbinical discussions about the Mishnah.



Two Different Versions

The Talmud exists in two different versions:

- The Babylonian Talmud (BT)
- The Jerusalem Talmud (JT).

These two redactions both contain the same Mishnah. They differ only in the Gemara. The BT is much more important than the JT. It is the most significant theological work of post-biblical Judaism. The Mishnah is the oldest comprehensive systematic-theological exposition of the Jewish Law available to us. In it Yehuda Ha-Nasi processed various, very ancient sources and traditions which go back to before the Christian era. So where does the preference for the Babylonian Talmud come from? Great waves of refugees of more than a million Jews in total came to Babylon as a result of the two Jewish revolts against the Romans in AD 70 and AD 135. So in the following centuries most of the great teachers of Israel were not found in the land of Israel but in Babylon. This resulted in the area of modern southern Iraq becoming the center of rabbinical learning. The general consensus is that the Gemara in the BT was written down between the 3rd and 6th centuries AD, while the compilation of the Gemara in the JT is thought to have occurred in the period of the 3rd to 5th centuries.

The Mishnah Tractate 'Middoth'

In the Talmud rabbis are quoted who had seen the second temple with their own eyes and were very familiar with its furnishings, measurements and rituals. Especially important for our subject is the Mishnah Tractate 'Middoth' (= 'measurements') which is also one of the oldest parts of the Mishnah. The Tractate Middoth can be traced back to Rabbi Eli'ezer ben Ya'akov, who was familiar with the temple firsthand in the final years before its destruction.

After the destruction of the second temple in AD 70, thought in Judaism turned immediately to its rebuilding. To preserve the knowledge as to how the third temple ought to be built, the exact measurements and construction of the second temple were committed to writing. The Tractate Middoth had the dignified distinction of being effectively the

blueprint for the next temple. History took a completely different course to the one that the Jewish people had hoped for. Almost 2000 years elapsed and the sanctuary was never rebuilt. Today, there is still no third temple. Still, the Tractate Middoth did not have just a future-oriented significance. With its valuable information it helps us to go back to the past, in order to bring the world of the second temple to life once again in our thoughts.

Mebertinora, Ben Maimon, and Qahathi

There are, furthermore, various important commentaries on the Tractate Middoth, which provide a significant compilation of rabbinical knowledge about the second temple. At this point we should mention the following works in particular:

- The Peirushl to the Middoth by Ovadja Mebertinora (died 1510)
- The Peirush Mishnayoth² to the Middoth by Moshe ben Maimon³ (1138-1204)
- The work Hilkhoth Beith Ha-Bechirah by Moshe ben Maimon
- The Middoth commentary by Pinchas Qahathi, a 20th-century rabbi.

The Work Hilkhoth Beith Habechirah by Moshe Ben Maimon

The third handbook listed above, entitled Hilkhoth Beith Ha-Bechirah, comprises a particularly important halachic work about the second temple. It is a treasury of rabbinical knowledge about the temple. There are various explanatory commentaries on this book of doctrine. In Judaism ben Maimon counts as one of the greatest rabbinical authorities of all time. On account of his powerful influence on Jewish theology he has been named the "second Moses."

Halacha and Haggada

Jewish theology is divided into two fields, which have to be clearly and principally differentiated:

- Halacha (Hebr. halakhah) and
- Haggada (Hebr. haggadah/'aggadah)

... Rabbinical traditions, which deal with the temple, its measurements, and its sacred rituals, belong to the



field of Halacha. It is important to note this. It follows that in each case information regarding the temple was most carefully recorded. Speculation and fantasy about this subject were unwelcome. Transmitting temple traditions was always done with a view to using them in the building of an accurate third temple, which would be acceptable to Jews throughout the world. The presentation of the temple and its service in the field of the Halacha provides a very important argument that not only those traditions which go back directly to eyewitnesses of the first century AD (e.g. BT Middoth, etc.), but also those which are available to us only in documents from later centuries, may generally be considered as very reliable.

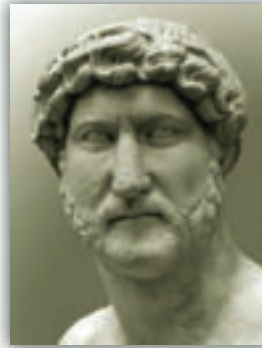
II. Archaeological Findings

Confirmation Through Temple Archaeology

It is as a result of modern archaeological research since 1967 that the stated dimensions in the Talmud Tractate Middoth, for example, could be shown to be extremely precise. The same applies, by way of example, for the measurements (given in cubits) from the 15th century, which are only found in the rabbinical tome thosphoth yom tov and which are able to supplement perfectly the 2nd century traditions. The important Judaist Jacob Neusner points out that we should not suppose that all rabbinical thought of the time was incorporated into the formulation of the Mishnah. It was more likely that much information from early Judaism was handed down in other ways and would in many cases only be committed to writing at a later time. This insight is important in order to understand that later rabbinical texts which tell us about the construction and rituals of the second temple are also trustworthy and should be taken seriously.

Inaccuracy: the Obstacle to the Third Temple

The importance, which rabbinical Judaism placed on the precise details of the temple, can be gleaned from the following example: In the early 2nd century AD the Emperor Hadrian gave the Jews permission to rebuild the sanctuary. While the preparations were



getting underway the Samaritans warned the emperor that this endeavor would end in a renewed rebellion against Rome. Hadrian asked them what, in their opinion, he should do, since he had already passed the decree. The Samaritans, who knew Judaism and its laws well, advised the emperor to issue a decree in which he would command that the temple's location be moved or that the new temple be erected with different measurements.

Hadrian issued such a command and it had the desired effect. The restrictions he had set in place were incompatible with the Halacha and this inevitably led to the Jews themselves abandoning the project. They assembled in Beith-Rimmon Valley in order to weep and lament over their fate.

The Rabbinical Style of Teaching and Learning

Rabbis in early Judaism expected their pupils to learn their teachings with great accuracy. It was not unusual for someone to learn the teacher's explanations off by heart, even down to the very wording. This observation provides an additional argument for the precise nature of oral rabbinical tradition over the course of time until such time as it was written down.



The Writings of Flavius Josephus

Flavius Josephus lived from AD 37-c.100. He was descended from a distinguished Aaronite family. After studying the Holy Scriptures exhaustively he served as a priest in the temple at Jerusalem. In AD 70 he was an eyewitness to the destruction of the Jewish sanctuary by the onslaught of the Roman legions. In both his works "The Jewish War" (written c. AD 75-79) and "Antiquities of the Jews" (AD 93-94) he provides us with invaluable information about the second temple and its worship.⁴



Modern Rabbinical Studies about the Temple

As has already been shown, we now live in a time when it has become possible to return to the second temple period. With this in mind, it is remarkable that the period in which we live coincides with an eagerness amongst the Jews to get on with building the third temple. Since its destruction in AD 70 the Jewish people plead daily for the rebuilding of the temple.⁵ Since 1967 this most ancient and profound yearning for Zion and the LORD's House has entered a completely new phase. Through the conquest of East Jerusalem during the Six Day War, the temple area came once more, after almost 1900 years, under Jewish sovereignty. The yearning for a temple has reached a new intensity of desire amongst more and more Jews both in Israel and throughout the world. Many have awoken to a fresh interest in the temple's former worship and rituals. Furthermore, in recent years, quite a number of temple movements have formed which are working towards rebuilding the third temple on a number of levels. These developments in the recent past have led to much rabbinical material which freshly reappraises the subject of the temple – and this after being neglected on the whole for centuries.⁶ The results of this research are proving to be exceedingly fruitful and valuable for us in the investigation of the second temple in connection with the NT.



Christian Talmud Studies and the NT

After the criminal neglect of the study of rabbinical writings by the Roman Church during the Middle Ages, John Lightfoot (1602-1675), a great reformed Bible commentator and specialist in rabbinical literature wrote a significant standard work from a Christian perspective in which he employed the study of the Talmud and the Midrashim⁷ as background information for a better understanding of the NT. Even today, it is worth making frequent use of these four volumes. Incidentally, Lightfoot was one of the leading men behind the drafting of the Westminster Confession, the last great Reformation statement of faith of 1647. After Lightfoot, other learned people also collected material from rabbinical literature in

order to use it for interpreting the NT, for example, Ch. Schöttgen (died 1751), J.J. Wettstein (died 1754) and Franz Delitzsch (died 1890). A standard work, which strikingly surpassed all the earlier endeavours was written in the early 20th century by H.L. Strack and P. Billerbeck in five monumental volumes. This life's work is a real treasure trove for everyone who wishes to examine the NT in light of its Jewish background.



The Contribution of Alfred Edersheim

In 1874 the Jewish scholar Alfred Edersheim (1825-1889) published a standard work on the second temple which is as significant today as it was then: "The Temple, Its Ministry and Services as they were at the Time of Jesus Christ"

(London). He grew up in Vienna and, in England, came to the deep conviction that Jesus of Nazareth is the promised Messiah of the OT. He had extensive knowledge of the rabbinical writings and of the Septuagint.⁸ During the last year of his life he was studying the Septuagint at Oxford University. He used his immense knowledge productively in the interpretation of the NT. It is in this context that his monumental 828-page work on the Gospels should be mentioned in which he sheds light on the first four books of the NT using the background of rabbinical literature. Edersheim gives us, in great detail, an overall view of the temple service in the first century AD. We must be clear, however, that the archaeological knowledge we have today concerning Jerusalem and the second temple was not available in Edersheim's day; nor the thoroughly Jewish reappraisal of rabbinical literature from the time after the Six Day War up to the present day. It is precisely this progress that should be used, worked out and developed in this present book to understand some parts of the NT. Edersheim's intention was not to address every possible NT passage in connection with this theme. In contrast to Edersheim, however, the basic intention behind the present study is to pursue every New Testament reference to the second temple specifically and comprehensively in every way possible and to systematically present and explain them with the help of the new background knowledge available.

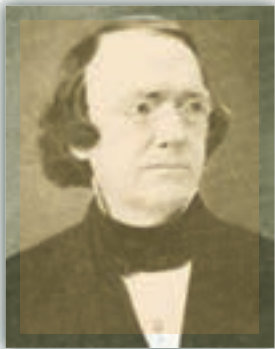


Literature about the Tabernacle

Since the 19th century there have appeared a great number of profound studies about the symbolism of the tabernacle and its worship. As some aspects of this movable sanctuary (e.g. sacrifice, priestly and Levitical service, temple equipment such as the altar, laver, seven-branched lampstand, table of shewbread, altar of incense, ark of the covenant, etc.) overlap with the topic of the second temple, I will intentionally provide only brief summaries, where detailed explanations in other works can be referenced, in order to dedicate myself in detail to those aspects which have remained “unchartered territory” until now.

Modern Archaeology on the Temple Mount

Modern archaeology on the temple mount began in the 19th century, at a time when Jerusalem was an unappreciated and completely derelict city in the Turks' Ottoman Empire.



Edward Robinson

While visiting Palestine in 1830 Edward Robinson was able to identify the massive projection on the wall near to the southwest corner of the temple precinct as the remains of an arch spanning the street, which, 2000 years ago, ran along the foot of the

Western Wall. It is on account of this that this remnant of the second temple is still referred to as “Robinson’s Arch”. It presents a highly spectacular relic from the time of the second temple. Protruding from the Western Wall, it once spanned a distance of almost 13m. The width of the arch was 15.2m. The stones which made up the arch together weighed more than 1000 tons. It was the greatest archway of its time.

Charles Wilson

The first highpoint in investigating the temple mount came with the Englishman Charles Wilson. In view of the miserable conditions in the city of Jerusalem, the Ottomans felt forced to install a new supply for drinking water.⁹ The “Royal Engineers” were assigned to carry out this task. Wilson came to Jerusalem in 1864 as the representative of this enterprise in order to

obtain a precise picture of the system of water pipes as it was then. That’s how the impossible, under normal circumstances, became possible: Wilson, as a non-Muslim, was permitted to investigate numerous subterranean walkways and cavities in the temple mount. He made detailed drawings and measurements from his investigations, which remain of inestimable worth to this day. The access that he – and then Warren somewhat later – were granted at that time was never again given to a single archaeologist during the whole of the 20th century. The arch, emerging a few metres north of the Wailing Wall, was named after Wilson because he discovered it in the course of his work. In its structure this arch represents the last vault of a gigantic aqueduct, which brought water to the temple mount from the seven springs of El-Arrub, south of Bethlehem. The whole of the conduit system from El-Arrub up to the temple mount covered an impressive 68km, although the distance as the crow flies is only 20km. Water was pumped carefully over this distance from 820m above sea level to 750m below sea level. This corresponds to an unbelievably low gradient of just 1 percent. How the engineers of the day were able to accomplish this is still one of the greatest mysteries of the second temple. At the same time, in that area of the city of Jerusalem, this aqueduct also served as a bridge, accessible by foot, for those wishing to visit the second temple. It was used in particular by those people regarded as being of a higher class in society. There was a monumental door above Wilson’s Arch, which led directly into the Court of the Gentiles.



Charles Warren

Wilson’s work was carried on by his successor Charles Warren who had come to Jerusalem in 1867. We also owe important discoveries to him as a result of the special permission granted him by the Ottomans. Amongst other things he was able to locate an entrance in the west, which was very important during the temple period. This entrance, named after him, reminds us of his important work. This is “Warren’s Gate” which can be seen in the so-called “Western Wall Tunnel” today. However, due to reasons involving the peace process, the Begin government covered it in concrete some years ago.



J.T. Barclay

In 1848 the English architect J.T. Barclay discovered “Barclay’s Gate” (named after him) at the south end of the Wailing Wall. This gate once led up to the temple platform via an L-shaped stairway. The collapse of this entrance can be partially seen today on the

far right-hand side of the women’s section, it is striking that in an age of modern archaeology all four western entrances to the Second Temple have been named after 19th century British researchers.¹⁰

C. Clermont-Ganneau

After these English-speaking researchers, and bearing in mind that there were several other 19th and 20th century scholars who were engaged in the investigation of Jerusalem and its temple but who are not referred to here, one Frenchman, at least, must be mentioned: C. Clermont-Ganneau. In 1871 he discovered an inscription in Greek, which prohibited non-Jews, under pain of death, from entering the temple precinct on the other side of the dividing wall of partition. We shall discuss this discovery later. Since this find occurred in Jerusalem at the time of Turkish rule, the original inscription is in Istanbul today. In the City Museum of Jerusalem (David’s Tower) there is a good copy to be seen.

The Western Wall Tunnel

With the Six Day War in 1967 research on the second temple entered a new revolutionary phase. Through this battle for existence the Jewish people came, once again, to possess the temple mount after almost 2000 years. The city of Jerusalem, which had been divided by a wall, could be reunited (cf. Ps 122.3). Thus, under Israeli sovereignty in the years 1968-1982, it became possible for the Western Wall Tunnel, mentioned above, to be dug in the extension of the Wailing Wall to the north (along the former supporting wall of the temple) right under the houses. The research connected with this brought some most interesting things to light. Since 1985 this work has been taken up and carried on under the leadership of Dan Bahat representing the Israel Antiquities Authority.

Excavations on the Ophel

Parallel to the tunnel digging mentioned above, the Israel Exploration Society carried out archaeological excavations at first under the leadership of Benjamin Mazar and later under Mair Ben-Dov during the years 1968-1978 on the Ophel¹¹ above the city of David and in the area of the southwest corner of the outer supporting wall of the second temple. Ronny Reich carried out further investigations from 1995 onwards. It was because of all these efforts that our understanding of the former temple could be increased.



Leen Ritmeyer’s Discoveries

The architect and archaeologist Leen Ritmeyer collaborated on the excavations from 1973-1976 under Benjamin Mazar. Altogether Ritmeyer worked for over 20 years at and on the temple mount. He was

able to locate exactly the Square 500 Cubits, the actual holy area of the former temple. This was also the subject of his doctoral dissertation, which was accepted by the University of Manchester in 1992. His discoveries would later find broad acceptance by the




archaeological world. In the spring and summer of 1994 Ritmeyer finally succeeded in determining the whereabouts of the Ark of the Covenant and the Holy of Holies on the rock in the so-called Omar Mosque. This location coincided with a very important tradition within Jewish orthodoxy. Ritmeyer’s

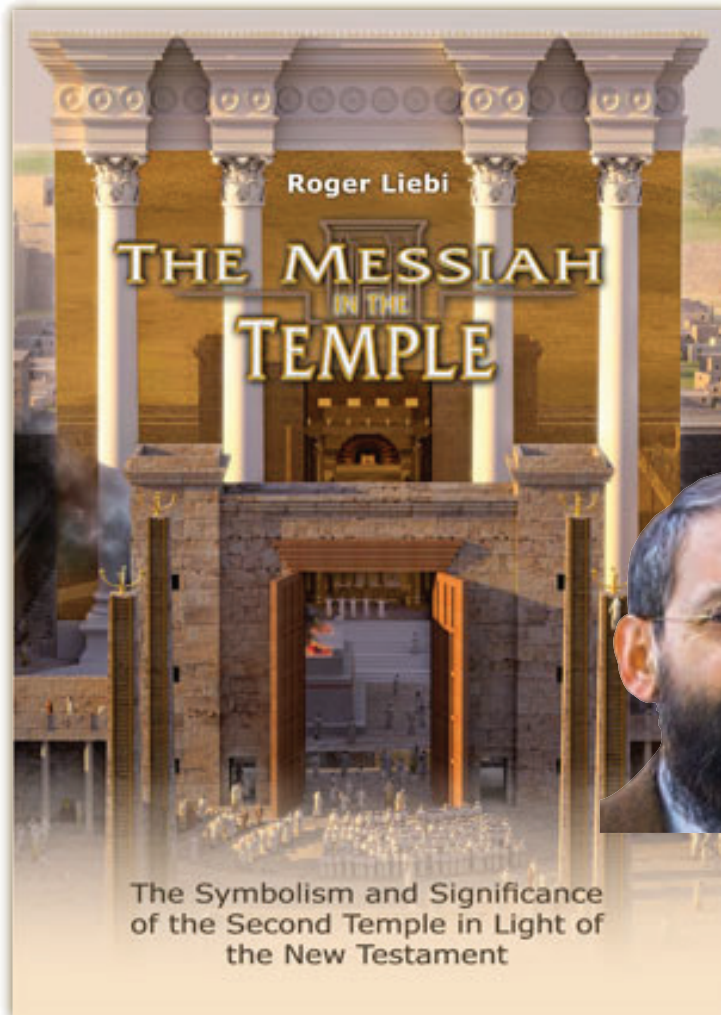
new insights finally enabled the whole of the second temple’s blueprint, together with its courtyards, side buildings, porticoes, etc., to be worked out with great precision and to be located on today’s temple precinct, thanks to, among other things, the exact dimensions in the Talmud Tractate Middoth. His results are clear to such an extent that all the details come together beautifully like a jigsaw puzzle and harmonize with each other. Cross-sections through the temple mount from east to west and from north to south, taking into consideration the known elevation of the rising rock, agree exactly with the levels of the various temple courts just as they appear in the precisely written



cover story

Tractate Middoth. In addition, the exact match between the located temple buildings with the subterranean structures of the temple mount investigated by Warren and Wilson has been verified. On the sound basis of the results of the latest research, models of the second temple could be built¹², which are significantly more accurate than all the ones previously attempted. In the present publication these models, except Alec Garrard's model, are of great use as master illustrations.

In closing this brief sketch of the history of modern archaeology of the temple mount, it can be claimed emphatically that not since the destruction of Jerusalem in AD 70 has there been such a good starting point to study the second temple in light of the New Testament as there is today, at the beginning of the 3rd millennium AD. 



1 This article is based on Dr. Roger Liebi's book, *The Messiah in the Temple* (Düsseldorf: CMV, 2012), available through our online store at ariel.org. The text has been edited to better fit the format of this magazine.

2 = interpretation of the Mishnah.

3 Also known as Moses Maimonides or Rambam (the consonants RMBM stand for the acronym: Rabbi Moshe Ben Maimon).

4 cf. especially: JOSEPHUS: *Antiquities of the Jews* XV, 11ff.; JOSEPHUS: *The Jewish War* V, 5ff.

5 cf. the words referring to this in the Eighteen Benedictions (= Hebr. 'amidah or sh'moneh 'esreh). Edition (Hebr./Germ.) in: SIDDUR SCHMA KOLENU, pp. 57-66.

6 For an introduction to this topic cf. the following publication from the temple Institute in Jerusalem (with numerous four-colour pictures of reproductions of the temple furnishings): ARIEL/RICHMAN: *The Odyssey of the third temple*. In the following frequent references are made to further modern rabbinical literature on the temple.

7 = standard medieval Rabbinical Bible commentary.

8 = the oldest translation of the OT in Ancient Greek. It was carried out in the 3rd century BC in Alexandria (Egypt).

9 Jerusalem was part of the Turkish Empire from 1516-1917.

10 The four western entrances to the temple precinct are all mentioned in the writings of Josephus. Unfortunately, their names then are not mentioned (JOSEPHUS: *Ant.* XV, 11.5).

11 i.e. on the southern slope of the temple mount.

12 The firm Ritmeyer Archaeological Design (RAD) have designed three different models. Two of these encompass the whole of the temple precinct (scale: 1:2000 and 1:275). A third model comprises a detailed reproduction of the actual temple building (scale: 1:75). The model by Alec Garrard, Fressingfield, Suffolk, England (scale: 1:100) represents many details of Ritmeyer's research. A number of details do not match current research, since contact between Garrard and Ritmeyer only first arose when construction of the model was already advanced. The Foundation "The Messiah in the Temple" created on the basis of Ritmeyer's work a computer model of the temple, which has a stunning realism. The world-renowned model by M. Avi-Jonah on the site of the Holy Land Hotel in Jerusalem (cf. HOLYLAND CORP.: *HOLYLAND CORP.: Illustrierter Führer zum Modell des Alten Jerusalem zur Zeit des zweiten Tempels in dem Grundstück des Holyland Hotels*), is indeed extraordinarily good in itself, yet at present it is no longer at the cutting edge of Biblical archaeology. It was designed with the scale: 1:50.



About a year ago, World War II veteran Eugene Boronow sent his testimony to our Director of Publications, Christiane Jurik. Many of our readers will remember Gene, as he is lovingly called, from their time at Camp Shoshanah, which he attended a total of 25 times! Today, this 94-year old messianic believer is still going strong, teaching Dr. Fruchtenbaum's material at a congregation in New York. Because of his faithful walk with the Lord, he has become an inspiration to many.

December 2014

My Dear Christiane,

Although you're a couple of generations younger than I, I'm pleased to consider you an "old" friend. It was many years ago, at Ariel Ministries' Camp Shoshanah that I got to know you and Wayne separately, well before you two ever met and decided to marry. When you asked for my testimony in order to publish it, my immediate reaction was, "No way!" For more than nine decades, I've been a confirmed introvert who treasures privacy and shuns publicity.



testimony

This concept required finding a polite way to convey my negative reply. I value your friendship and didn't want to jeopardize it. After some thought, however, I began to feel that my story might indeed be helpful to some Jewish person who is searching, and also to some born-again believer who might be too shy or too reticent to witness to strangers. (I find myself in this latter category.) So somewhat reluctantly, I considered cooperating. Since I grew up in a Christian home, my story really begins with—and deals with—the unique way in which God guided each of my Jewish parents to Christianity and shaped their lives. When I consulted my three siblings and my adopted Filipino family, I was out-voted. They were unanimous in their enthusiasm to have our story published. So here it is, warts and all.

A good starting point is the Great Blizzard of '88. That's 1888. It was an historic four-day

record-breaking onslaught for which New York and New England had been caught without any advance warning and were therefore unprepared and helpless. Meaningful weather forecasts simply didn't exist. The *Farmer's Almanac* was no help. And of course, radio and

television were still unknown. By the last day, March 14th, snowdrifts up to 50 feet had caused many houses to be completely buried. At the end, many people had been trapped in their homes, some without warmth or sufficient food, for as long as seven days.

When the newspapers started publishing again, they somehow neglected to report the fact that New York City's worst blizzard of all times had just heralded in the otherwise inauspicious arrival of my maternal grandparents. Embarking from an ocean liner from Europe were two steerage



Oceanliner Circa 1888 NY

passengers: Jacob Lunden, a 17-year old penniless orthodox Jewish fugitive from Poland, and his brand-new bride Yetta, an orthodox Jewish girl who had been born in Germany.

In Poland, young Jacob had been scheduled for immediate conscription into the Russian Army, a stint which no Jewish recruit could reasonably expect to survive. Accordingly, the local orthodox Jewish community stepped in and quickly took appropriate action. In order to give him a proper start in life, they married him off to a nice Jewish girl, took up a collection sufficient to pay for their one-way trip to America, gave him the address of a relative (the Rubin family) who lived in Brooklyn, staged a simple farewell party, and with their very best wishes sent them off to the promised land where the streets were paved with gold.

Young Jacob was reported to have been an excellent scholar in the local *shul* and was fluent in Yiddish, Hebrew, Polish, Russian, and German. However, he knew little or no English and was unable to communicate with the personnel at U. S. Customs. When asked for his last name, Jacob could only manage a blank stare. At that point, the impatient clerk was reported to have muttered, "Another blanket-blank Yid," and wasted no time in solving the problem. He simply wrote down "Jacob Shapiro"

in the appropriate space and ordered them to "move on!" And so, after this brusque and rather hostile introduction to the land of freedom, this penniless young fugitive from the Russian military,



Ellis Island

together with his brand new bride, meekly accepted their new name, and as Mr. and Mrs. Jacob Shapiro, they bravely set out just in time to face the raging blizzard and seek their fortune in the New World.



Jacob was willing to work hard and put in long hours. He was thrifty, lived modestly, and raised a family. He lived to be 83 years old and became rather wealthy. Throughout his lifetime, he remained an orthodox Jew who fervently worshipped God; but he had known life in a ghetto, had suffered persecution at the hands of Christians, and viewed Jesus as the mortal enemy of the Jewish people. Unfortunately, his attitude never changed, which will become significant as the story progresses.

In the course of time, after their arrival in the United States, Jacob and Yetta settled down and had three children: Samuel, Rose, and Sarah, in that order. Then, during the birth of the fourth child, a boy, neither Yetta nor the infant survived. Both little girls were then placed in an orphan asylum until they were old enough to take care of themselves during the daytime when Jacob was working. Samuel and Rose grew up as normal, healthy children, but Sarah's heart valves leaked badly, and she was very frail. The slightest physical exertion was beyond her ability. This condition was reportedly due to having had rheumatic fever as a child.

When Sarah was in her late teens, she came under the care of Dr. Carlton Campbell. The doctor realized that medical science had no cure available at that time and that Sarah could not be expected to live much longer. He was filled with compassion for this nice, lovable Jewish girl whom he was unable to help. However, he was a born-again believer. So he took the initiative and patiently presented the gospel to her: that Jesus was the Messiah who died in our place, for all of our sins, including Sarah's. Sarah believed and readily accepted Jesus as her personal saviour. In contemplating this scenario, there are aspects that I still don't understand. Since Sarah grew up being thoroughly sheltered within a strictly orthodox Jewish community, why hadn't she been sent to some local orthodox Jewish cardiologist? Clearly, God was at work, leading her to this Gentile doctor and inspiring him to dare to witness to his young Jewish patient. And although Dr. Carlton was unable to prolong her physical life, he was responsible for her attaining everlasting life in the hereafter.

To be sure, when Sarah reached home and started sharing what had happened, all hell broke loose. Jacob felt that she had deserted Judaism, betrayed her people, and joined the enemy. But since Sarah was so fragile and didn't have a strong voice, the family soon got used to the fact that she read the Bible by herself and that she quietly believed that Jesus was the long-awaited Messiah. However, Sarah started witnessing to her older sister, Rose. They were very close, but it wasn't easy to convince Rose. In fact, it took a couple of years, but finally she, too, accepted Jesus as her saviour.

That was the last straw. Jacob was a tolerant man, but this was too much. The focus of his life was his relationships within the orthodox Jewish community. He was always part of the *minyán* that met and prayed every morning. He faithfully followed the Torah and had earned the respect of all the members of the synagogue. How could he possibly justify the heretical Christian beliefs of both his daughters? Jacob pleaded with them to abandon their newfound faith, but to no avail. He was torn between two difficult alternatives. He could follow orthodox protocol and thereby maintain his dignity and status among his religious peers, or he could defy them and stand by his daughters in spite of their obsession with Jesus. By allowing the status quo to continue, he would become a subject of ridicule in his beloved orthodox community. He was forced to make a choice. So ultimately he made the dreadful decision: he ordered both daughters out of his home and conducted funeral services for them. And that's what took place. Rose and Sarah found themselves out in the cold and all alone. Although it's been a hundred years since that happened, the split in the family never healed. Jacob later made several visits and got to see his grandchildren on a few occasions, but the Christian branch continued to be shunned.

After having been forced out of their home, Rose found an inexpensive place to live, got a job, and took care of Sarah. They attended the New York Gospel Mission to the Jews, located on Avenue B in the lower East side of New York City, which Dr.



testimony



First Baptist Church NY



Dr. Isaac
Massey
Haldeman

Bernard Angel had founded and which his daughter, Ruth Angel, later continued to operate. They also attended the First Baptist Church in New York City, at 79 Street and Broadway, where the pastor was Dr.

Isaac Massey Haldeman. Then they met Hans Boronow, a young Jewish immigrant from Germany who had also gotten saved recently. In the early 1900s, it was quite rare to encounter any Jewish person who believed in Jesus. So all three of them bonded together rather quickly.

Hans Boronow was born in Breslau, Germany. His family background was quite impressive. They were wealthy and prominent, both professionally and socially. His father's ancestors were mostly successful industrialists and businessmen and had genealogical records that went back to 1740. His mother's family, the Karfunkels, had synagogue records that went back to 1586; they included eight successive generations of rabbis, as well as several medical doctors. Among the rabbis, one was a chief rabbi of Silesia. Among the doctors, one was the personal physician to Frederick the Great. The Boronow family was blessed but also burdened by this prominent background, realizing that as Jews, they must be unusually circumspect in all their affairs, lest the family lose their preferential status. For example, Hans' cousin, Marianne Karfunkel, was the only Jewish student who was permitted to enter the University of Breslau in that particular year. Her parents had achieved that with great difficulty. Young Hans was a free spirit, and his many escapades not only embarrassed the family, but also soon threatened to jeopardize their

well-being. So his father, Eugen Boronow, adopted the classical European solution to such problems and sent him off to a relative in America.

In 1912, at age 17, Hans appeared at the home of his uncle Salomon Boronow, who lived in an elegant house on Prospect Avenue in the Bronx. Within the first few days, however, when Salomon expressed a firm opinion on some topic long since forgotten, Hans had the temerity to stand up to his uncle and talk back to him. Salomon immediately threw him out, on the spot. Years later, Salomon's daughter Leah, who as a young girl had witnessed this brief confrontation, explained to me that nobody—but nobody—ever dared to talk back to her father, let alone this fresh young whippersnapper just off the boat from Germany. So Hans found himself out on the street, alone and without money. He drifted along for some time until a kindly Christian shared the gospel with him. Hans accepted Jesus as his personal saviour. That changed his life dramatically and permanently. He soon became a fervent evangelist and later a lay preacher. Although his immediate family back in Germany was solidly Jewish, they were reasonably tolerant about his adopting a different religion and had no apparent problem with Christianity. I suspect that they must have been pleased to hear that he had settled down and had become respectable, no matter what religion he chose to embrace. Also, of prime importance: he was alive. His three brothers had all served in the German Army during World War I, and the younger two had been killed. Hans started attending the Angel House and the First Baptist Church in New York City, where, as indicated above, he met Rose and Sarah.

Unfortunately, shortly after they met, Sarah's health got progressively worse. One day the young people from the church scheduled a summer outing at the beach (Coney Island, I believe), and Sarah accompanied them. But the exposure was too much for her, and she died within a few days. Eventually, Hans and Rose started going together as a couple, then got engaged, and finally got married, in October 1920. They had five children, of whom I



Hans and Rose

was the firstborn. I was named after my dad's father, Eugen Boronow. Early in their marriage, my parents moved out to the suburbs and started searching out church denominations that were scripturally

sound. They ended up favoring Plymouth Brethren assemblies and Baptist churches, both of which I attended as a boy. I count myself very fortunate to have been brought up in a Christian home. If my parents had not been saved, and if I had been brought up following Judaism, I don't think I ever would have recognized Jesus as the Messiah, let alone have accepted Him as my personal saviour who died for my sins. As it was, I was saved as a young teenager, but later I drifted away for many years. Finally, in 1976, after being convicted for a very long time, I made the decision to return to God and devote the rest of my life to following Him to the best of my ability.

As a grown man, I was blessed by the outstanding teaching of Kenneth Barber, Sam Nadler, and Arnold Fruchtenbaum. Kenneth Barber concentrated on detailed verse-by-verse Bible study, Sam Nadler made me aware of the biblical connotations of my Jewish heritage, and Arnold Fruchtenbaum provided a fresh look at the entire Bible when studied from a Jewish perspective. My parents had subscribed to the erroneous but common belief that once a Jewish person believes in Jesus as his Messiah, he becomes a Christian and is no longer Jewish. I also grew up believing that. But these teachers showed me that since I had four Jewish grandparents, I am clearly Jewish. That was



From left to right:
Frederick, Walter, Jeanette, Eugene Boronow

my heritage at birth and will remain unchanged for my entire lifetime, no matter what religion I may adopt or what doctrine I may choose to believe. For many years now, I've been attending Beth Yeshua, a very small Messianic congregation in Plainview, New York. We study the Bible from a Jewish perspective, but recognize that the law that was given to Moses no longer prevails. It's obsolete. The doctrine that we follow is not to straddle the Scriptures by retaining some law and adopting some grace. We are blessed in that we are now entirely in the dispensation of grace, and if that makes us appear to be more like a Baptist church than a synagogue, so be it.

My dear Christiane, after you read my initial draft, you asked me for more personal information about myself. So here it is. First, I'm clearly a very slow learner. I spent 25 consecutive summers as a student attending Bible study classes at Ariel's Camp Shoshanah, which I believe set a record. I've now survived prostate cancer and colon cancer. The latter metastasized and spread to my liver, at which point two doctors quite independently of each other gave me three months to live. That was 19 years ago. As a result, I have a personal familiarity with major surgeries, radiation, and lots of chemotherapy. I also appreciate the fervent prayers on my behalf. In the course of time, two Christian families and I adopted each other. The first is the Milton family in Montreal, Canada, whom I met 25 years ago at Ariel's Camp Shoshanah. The second is



testimony

the Espiritu family, originally from the Philippines, whom I met six years ago at the Beth Yeshua Messianic Congregation in Plainview, New York. After graduating from high school in 1937, I started working full time, and all of my higher education was obtained by attending night classes. I've been an apprentice electrician, a journeyman electrician, an electrical engineer, a tenured professor, and a dean of undergraduate studies at the City College of New York in charge of some 4,000 engineering students. During World War II, I spent three years in the U. S. Army, in North Africa and the Middle

these descendants have now lost sight of their Jewish heritage. However, since all of them were brought up in Christian homes and almost all are now born-again believers, I can begin to appreciate the tremendous impact that resulted from two seemingly insignificant events. One was Dr. Campbell's taking the time and making the effort to witness to his young Jewish patient, my Aunt Sarah. The other was when some Christian, who was also a Gentile but whose name is known only to God, shared the gospel with my father Hans. I'm moved to tears when I think of the opportunities that I've squandered, when I too should have shared the gospel with friends who have since moved away or who have died.

In conclusion, my dear Christiane, despite my initial reluctance, I finally agreed to write this personal testimony for you for one principal reason: So that all who read this can recognize the importance of lovingly sharing the gospel with everyone that they possibly can. The multiplying effect is miraculous. And I would feel doubly blessed if they would make a special effort to witness to their Jewish friends and neighbors. I thank you, and may God bless you. 🙏

Sincerely yours,

Gene Boronow
Eugene L. Boronow



From left to right: Top row: Arthur, Walter
Bottom row: Frederick, Jeanette, Eugene

East, but saw no combat. I spent many years as a scoutmaster in the Boy Scout organization and served on the Board of Directors of the Jamaica Estates Civic Association. At 94 years old, I'm quite healthy, stay active, am completely independent, have a full life, and give thanks to God for each additional day that He gives me. My close friends from my generation are all gone, but I'm left with younger friends and many memories that I can now put in perspective and that I truly cherish.

My parents died some time ago. They have 66 descendants at present, and the family continues to grow. About 46 years ago, I became the patriarch of this extended family. Sadly, I note that most of



Camp Shoshanah



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