

“The spirit that now worketh in the children of disobedience”.
(Ephesians 2:2)

Children Of Disobedience

We hope you have had the time to read or review " The Coming Temple" which we posted last week. If not, you can click on the link to view it. Below are some additional quotes from Ernest L. Martin's book "The Temples that Jerusalem forgot.", that serve to reinforce our belief that the former Jewish Temples were not located above the rock on which the Muslim "Dome of the Rock" presently stands but instead above the Gihon Spring approximately six hundred feet south of the south wall of the Haram Al-Sharif.

“There is NOT a single reference either in the Holy Scriptures or any secular source that a natural outcropping of rock located on the highest point of a ridge (or hill) was ever associated with the positioning of the Temples. This also applies to the sites of both the Holy of Holies and the Altar of Burnt Offering. This is a most important fact that we must now consider and be cognizant of its importance.

Where David prayed and raised up an altar that became the site of Solomon’s Temple was once a threshing-floor. The word in Hebrew denotes a type of a floor (that is, a level area where grain could be threshed). All threshing-floors are level areas, just like a floor, usually on a terrace between the strata of rocks on the upper slopes of hills. No farmer would think to make a threshing-floor on the peaked tip of a natural outcropping of rock with rough indentations where grain would fall and have to be scooped out by hand. One can search the Bible throughout and never find that the Temples were built over the natural rock outcropping like the “Rock” under the Dome of the Rock.

Every Jewish person in the world was fully aware a generation before the time of Maimonides (1134-1205) that the holy site of their former Temples was over the Gihon Spring in southeastern Jerusalem. But, a generation after the time of Maimonides there was NOT a Jew in the world who remembered this historical fact. Indeed, it was Maimonides himself who got the whole of the Jewish nation to turn their eyes from the true site of the Temples over the Gihon Spring, and make them focus on the fake site of the Dome of the Rock that they all recognize today.” [1]

Maimonides

“The man Maimonides was one of the finest human beings (judged by human standards) that has ever lived on earth. He simply loved human beings, no matter if they were Jewish, Arabic, European, Asiatic, African, or what. And though he considered those people in the far north and the far south (near the equator) as being sub-human (these were his exact words), he would render help and service to them as though they were his equal and brother.

In a word, if one had to single out a noble person within all of history who put the welfare of the human race as paramount (no matter who they were or what religious or social beliefs they had if those beliefs were based on the concept of kindness to all on earth), Maimonides would be a candidate for those in top position.

In real practical and philosophical belief, Maimonides by his own admission and practice was a thorough-going Hellenist who insisted that the Jewish nation give up the simple and plain teachings of Moses on several important Old Testament doctrines and to adopt in their place the "Greek philosophical way" (notably the concepts of Aristotle). The word "Hellenist" came to mean anyone who adopted the pagan teachings of the Greeks and Romans. Maimonides was a Hellenist.

Let me give an example of what I mean. In all places of the Holy Scriptures (and also among the Jewish Sages of the Talmudic period) God is defined in anthropomorphic

terms. That is, He is consistently described as being like humans in appearance. In the first chapter of Genesis, we find that human beings are made in the likeness and image of God. And this teaching dominates all pages of the Holy Scriptures. The New Testament advocates the same thing. God is reckoned to look in body-form just like Jesus Christ (expressly so – Hebrews 1:3) and Christ Jesus is even described in his glorified condition at the present to be an anthropos (a man) (see I Timothy 2:4-6). When man observes this image of Deity, the Scriptures show that God looks like all humans. This is the scriptural teaching. Indeed, the design of the Holy Temple at Jerusalem showed the anthropomorphic appearance of God.

Maimonides, however, found this belief to be very distasteful and unsatisfactory to him. It was not the manner in which many of the philosophers of his time (twelfth and early thirteenth centuries) viewed the Creator. In order to alter this long held belief by early Jewish teachers (including all the writers of the Holy Scriptures), Maimonides dogmatically stated in his "Third Principle of the Jewish Faith" the statement that "God has no body." There was uproar among Jewish scholars at the time over his assertion (among other foreign doctrines that Maimonides taught), but within 200 years almost all scholars within Judaism accepted this teaching of Maimonides. What Maimonides did was to allegorize every statement in the Scriptures or written by the Talmudic Sages that suggested that God had body parts like a human. The symbolism of the Temple, however, gave Maimonides some major criticisms of his personal belief that God did not have a body like humans (or, that God had any body at all).

It was the actions of Maimonides over his dislike of the Temple features (because it promoted anthropomorphic descriptions of God) that helped in making the Jewish people forget even where their former Temples were located in Jerusalem. The

Mosaic and biblical Temple design and rules and regulations of the Temple were totally anthropomorphic in their outward appearance and this was an anathema to Maimonides in his heart of hearts. As a matter of fact, in his own ideal Temple that he recorded in his book "Guide for the Perplexed", Maimonides had Aristotle and his teachings positioned solidly within the Holy of Holies (along with Moses, whom he taught believed like Aristotle), while the ordinary Jewish people with their Rabbis still teaching Moses and the Holy Scriptures in the biblical sense were left out of his Holy of Holies. Maimonides even called the eminent Rabbis who believed that God had a body as the Tanak (the Old Testament) taught along with the Talmud, as nothing more than ignoramuses.

The truth is Maimonides' book "Guide for the Perplexed" is pure heresy to all the principles of the early Jewish faith of those who lived during Temple times and in the period of the Talmuds as well as those who wrote the teachings of the Holy Scriptures. Quite a number of Jewish scholars who have studied it admit this is a true appraisal. The "Guide" is an attempt to make Hellenism (in its philosophic sense) the official doctrine of Judaism. But the teaching is heathen to the core. What Antiochus Epiphanes and the emperor Hadrian tried to do with their armed forces to coerce the Jewish people to accept the normal teachings of Hellenism (that is, force them to accept Hellenism alongside their Judaism as the proper ecumenical philosophical and religious standard), Maimonides who retained his status as a Jew accomplished in his time (and for 200 years afterward) what Antiochus and Hadrian set out to do...Maimonides did his work of destroying the true teachings of the Tanak (the Holy Scriptures) as a Jew who openly taught "orthodoxy" to the Jewish masses and did this without firing a shot of antagonism against his people. He attempted (and in all accounts he succeeded) to turn Judaism into Hellenism. He was clever.

In a word, Maimonides was a great philanthropist and servant to all human beings who

needed his help in their time of need, but he died as perplexed as he was throughout his life over the fact that the common people (whom he called ignoramuses) were willing to live and die for their God, that to him did not exist.” [2]

If you are still not convinced that the Temples were not over the rock where the Dome of the Rock now stands we might suggest you obtain a copy of “The Temples that Jerusalem forgot.” which is available at askelm.com. This 476 page book with 704 references approaches the subject from every imaginable angle possible. Although we do not agree with every single aspect of the book, concerning the Temple he has certainly done his research.

To put it in the most simple terms, the Temples had to be built where there was running water for the animal sacrifices. The Gihon Spring is the only running water within five miles of Jerusalem.

If it is so simple why is so difficult for leaders of the Jewish faith to understand this? This is what we hope to answer in this paper.

The Haram esh-Sharif where the Dome of the Rock and the Al-Aqsa Mosque stand was the Roman Praetorium, Fort Antonia.

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Rabbinic Judaism

From Wikipedia, the free encyclopedia

Rabbinic Judaism or Rabbinism (Hebrew: "Yahadut Rabanit" - יהדות רבנית) has been the mainstream form of Judaism since the 6th century CE, after the codification of the Babylonian Talmud. Growing out of Pharisaic Judaism, Rabbinic Judaism became the predominant stream within the Jewish diaspora between the 2nd and 6th centuries, with the redaction of the oral law and the Talmud as the authoritative interpretation of Jewish scripture and to encourage the practice of Judaism in the absence of Temple sacrifice and other practices no longer possible. Rabbinic Judaism is based on the belief that at Mount Sinai, Moses received directly from God the Torah (Pentateuch) as well as additional oral explanation of the revelation, the "oral law," that was transmitted by Moses to the people in oral form.

Mainstream Rabbinic Judaism contrasts with Karaite Judaism (Hebrew: קראית), which does not recognize the oral law as a divine authority nor the Rabbinic procedures used to interpret Jewish scripture. Although there are now profound differences among Jewish denominations of Rabbinic Judaism with respect to the binding force of halakha and the willingness to challenge preceding interpretations, all identify themselves as coming from the tradition of the oral law and the Rabbinic method of analysis. It is this which distinguishes them as Rabbinic Jews, in comparison to Karaite Judaism.

Historically, the division of Jews in many Western countries into denominations, which in the United States in particular took the form of three large groups known as Orthodox, Conservative and Reform, can be traced to Jewish reaction to the Haskalah (Jewish Enlightenment) and its aftermath, and to a certain extent the philosophies of these movements were shaped in reaction to one another. Several smaller movements have emerged in the years since. In more recent years, all of these movements have been shaped by the challenge of assimilation.

As of 2001, Orthodox Jews and Jews affiliated with an Orthodox synagogue, accounted for approximately 50% of Anglo Jewry (150,000), 25% of Israeli Jewry (1,500,000) and 13% of American Jewry (529,000).[4] (Among those affiliated to a synagogue body, Orthodox Jews represent 70% of British Jewry[5] and 27% of American Jewry).

Background

In keeping with the commandments of the Torah, Judaism had centered tightly on religious practice and sacrifices at the Temple in Jerusalem. However, after the

destruction of the Temple, Jews were deprived of a central place of worship and religious activity and were unable to fulfill the Temple-related practices mandated in the Tanakh, and were scattered around the world.

Written and oral law

The feature that distinguishes Rabbinic Judaism is the belief in the Oral Law or Oral Torah. The authority for that position has been the tradition taught by the Rabbis that the oral law was transmitted to Moses at Mount Sinai at the same time as the Written Law and that the Oral Law has been transmitted from generation to generation since. The Talmud is said to be a codification of the Oral Law, and is thereby just as binding as the Torah itself. To demonstrate this position some point to the Exodus 18 and Numbers 11 of the Bible are cited to show that Moses appointed elders to govern with him and to judge disputes, imparting to them details and guidance of how to interpret the revelations from God while carrying out their duties. Additionally, all the laws in the Written Torah are recorded only as part of a narrative describing God telling these law to Moses and commanding him to transmit them orally to the Jewish nation. None of the laws in the Written Law are presented as instructions to the reader.

Development of Rabbinic Judaism

As the Rabbis were required to face a new reality—mainly Judaism without a Temple (to serve as the center of teaching and study) and Judea without autonomy—there was a flurry of legal discourse and the old system of oral scholarship could not be maintained. It is during this period that Rabbinic discourse began to be recorded in writing. The theory that the destruction of the Temple and subsequent upheaval led to the committing of Oral Law into writing was first explained in the Epistle of Sherira Gaon and often repeated. The oral law was subsequently codified in the Mishnah and Gemara, and is interpreted in Rabbinic literature detailing subsequent rabbinic decisions and writings. Rabbinic Jewish literature is predicated on the belief that the Torah cannot be properly understood without recourse to the Oral Law. Indeed, it states that many commandments and stipulations contained in the Torah would be difficult, if not impossible, to keep without the Oral Law to define them — for example, the prohibition to do any "creative work" ("melakha") on the Sabbath, which is given no definition in the Torah, and only given practical meaning by the definition of what constitutes 'Melacha' provided by the Oral Law and passed down orally through the ages. Numerous examples exist of this general prohibitive language in the Torah (such as, "don't steal", without defining what is considered theft, or ownership and property laws), requiring — according to Rabbinic thought — a subsequent crystallization and definition through the Oral Law. Thus Rabbinic Judaism claims that almost all directives, both positive and negative, in the Torah are non-specific in nature and would therefore require the existence of either an Oral Law tradition to explain them, or some other method of defining their detail. [citation needed] Much Rabbinic Jewish literature concerns specifying what behavior is sanctioned by the law; this body of interpretations is called halakha (the way). [3]

The Pharisees and the Rabbanites

Do Not Equate Karaism with Zionism

by Abraham Collier 01/09/08:

It is of necessity to remind you that the Pharisees, who are the ancestors of the Rabbanites, were the enemies of all Judaism during the Second Temple Era. Once this is understood, you will see how Rabbanite Judaism is the true plague that maladies the Jews.

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The Pharisee and Sadducee Controversy

When one studies the Second Temple Era, they are usually overwhelmed by the contradictions, obscurities, and blatant bias that many historians, philosophers, clergymen and rabbis had towards the Jews at that time. Josephus, he is probably the best source for knowledge of this period, states: "...while some men who were not concerned in the affairs themselves have gotten together vain and contradictory stories by hearsay, and have written them down after a sophistical manner; and while those that were there present have given false accounts of things, and this either out of a humor of flattery to the Romans, or of hatred towards the Jews..." (Josephus War. Preface 1 Ch Line 2) People should take established legend and tradition with a grain of salt. For whosoever is the victor writes the history of the victim! Contrary to popular opinion, the Pharisee sect was the main enemy of Judaism in the Second Temple era. The Sadducees comprised of the majority of all Jews. Additionally, there was a tiny Hellenistic Sadducee sect that controlled the priesthood and conspired with the Pharisees. The Pharisees and Hellenistic Sadducees also collaborated with the Roman Empire in order to obtain religious and political power over the Jews in Palestine at the time. Regarding the Pharisees, the historian Josephus, himself a Pharisee, stated, 'What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers (not by Yahweh, but by men), which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers.' (Josephus Ant. 13 Ch. 10 Par. 6)

The Pharisee sympathizer Queen Alexandra (76-67 b.c.e) was recorded to have done the following: "So she (Alexandra) made Hyrcanus high priest, because he was the elder, but much more because he cared not to meddle with politics, and permitted the Pharisees to do every thing; to whom also she ordered the multitude to be obedient. She also restored again those practices which the Pharisees had introduced, according to the traditions of their forefathers, and which her father-in-law, Hyrcanos, had abrogated. So she had indeed the name of the regent, but the Pharisees had the authority; for it was they who restored such as had been banished, and set such as were prisoners at liberty, and, to say all at once, they differed in nothing from lords." (Josephus Ant. 13 Ch. 16 Par. 2)

At the time of the Idumean/Arab/Hellenistic puppet king Herod, Josephus writes how the king favoured the Pharisees because they supported his Roman sanctioned ruler ship: "And since Herod had now the government of all Judea put into his hands, he promoted such of the private men in the city as had been of his party, but never left off avenging and punishing every day those that had chosen to be of the party of his enemies. But Pollio the Pharisee, and Sameas, a disciple of his, were honored by him above all the rest; for when Jerusalem was besieged, they advised the citizens to receive Herod, for which advice they were well requited." (Josephus Ant. 15 Ch. 1 Par. 1) "So Aristobulus's party (Sadducees) was worsted, and retired into the temple, and cut off the communication between the temple and the city, by breaking down the bridge that joined them together, and prepared to make an opposition to the utmost (to the death!); but as the others (the Pharisees) had received the Romans into the city, and had delivered up the palace to him (Pompey)- he then disposed all things that were round about them so as might favor their attacks, as having Hyrcanus's (Sadducean Pharisee sympathizers) party very ready to afford them both counsel and assistance."

The Roman transfer of Jewish control to the Pharisees now Rabbanites was finalized after the final Jewish revolt by Bar Kokhba in 135 b.c.e. In doing so, the Rabbanites had

full control of the writing (or re-writing if you will) of the crucial political and religious history of Palestine during Roman occupation. The Pharisees were free to reinterpret the history and facts about the Sadducees, Romans, Zealots, and Revolutionaries according to their own theology and political biases in retrospect and place them in the Talmud and commentaries. Having established seminaries and academies, training of a new generation of Pharisee rabbis, the canonization and writing down of the traditions of the fathers (Talmud), and the dictatorial imposing of their once tiny sect upon the rest of Judaism, the Pharisees now Rabbanites secured their longtime lust to control every aspect of Jewish life

The results of a Pharisaic control of Judaism effectively produced "establishment Judaism" which we now call Orthodox Judaism. And to 99% of the world, this expression of Judaism, with its traditions and Talmud is what most consider to be Judaism. Thus "mainstream" or "true" Judaism for nearly 2000 years was, in the eyes of the majority, Orthodox Rabbanite Judaism.

Throughout history the Rabbanites knew that disclosure of their part in Jewish betrayal and Hellenic/Roman collaboration would leave their reputation and authority waning. Also, any attempt at a Messianic uprising would prove dangerous not just to the Jewish population, but to the rule of the Rabbanites themselves. And therefore one of the most powerful and long lasting implications of Pharisaic/Rabbanite control of Judaism was its ability to downplay and reject most forms of messianic/nationalistic hopes on part of the Jewish population.

To prevent any type of nationalism that could threaten Pharisee control, most messianic concepts were turned into a strange type of mysticism. Pharisee/Rabbanite methods of interpretation, called PaRDeS, advocated that mystical interpretations of Scripture were the text's most definite interpretation. To make things worse, many Rabbanites with mystical leaning claimed that their mystical texts even predated the Torah and were written by Adam or Abraham!

To prevent any hope of reestablishing an independent Jewish state, most energies for Messianic hope were transferred to the pursuit of mystical practices. Once these mystical pursuits became more the norm, a new aspect of Rabbanite Judaism emerged- that of the Qabbalah- or Rabbanite Jewish mystical tradition. The inclusion of certain Zoroastrian doctrines and concepts into the Talmud (such as astrology and angelic hierarchies) also allowed the influx of non-Jewish magical systems into the Qabbalah. The publication of allegedly "ancient" mystical texts such as Sefer Yetsirah and the Zohar occurred in the Medieval period as well as the erection of Qabbalistic schools in Europe and Palestine. Since the Medieval times, many non-Jewish occult schools emerged whose foundations were in the Qabbalah.

Maintenance of ignorance toward the Torah: To keep the Jewish mind busy and allied to Rabbanite thought, the Rabbanite establishment placed an enormous emphasis on studying Torah. In almost all cases when the Rabbanites say "Torah", they mean the Talmud and other commentaries. Constant study of Rabbanite thought and belief amongst the Jewish population assures the rabbis that all Jews will conform to Talmudic practice. When the Karaite sect emerged in the 8th century and maintained that the Jews should only practice and follow the Tanakh alone, the Rabbanites lashed out in violent protest. Luckily, the Islamic authorities allowed the Karaites to maintain a autonomy of their own without Rabbanite oppression.

Deuteronomy Chapter 4

1 And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the

land which YHWH, the God of your fathers, giveth you. 2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of YHWH your God which I command you.

Deuteronomy Chapter 13

1 All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

Proverbs Chapter 30

5 Every word of God is tried; He is a shield unto them that take refuge in Him.

6 Add thou not unto His words, lest He reprove thee, and thou be found a liar.

The fact that there was no additional oral law given to Moses is quite clear. These are all before the Rabbanites but they choose not to see it. They still insist that the "written" Torah is incomplete without its oral accompaniment. Rabbanite dominance over all of Judaism allowed them to place the existence of the Talmud in the mouth of Moses in retrospect. The insistence of this lie combined with the influence to punish those who do not believe it creates a forced conformity that Rabbanite Jews are very proud of. "This conformity", they say, "is proof that we have the true Judaism." They like to point out that the Karaites are unorganized and that is why they remain in such small numbers today. Since when was conformity a criteria for righteousness? Or unyielding obedience to the words of Man equivalent to holiness? It is for this adherence to silly traditions which add to the Torah that the Conservative and Reform movements were established. But even these liberal Rabbanite groups have failed in that the result of their actions have caused their followers to reject the real Torah while retaining the customs of the Talmud. While they can't see it, its clear to us that the liberal movements take equally away from the Torah as the Orthodox have added to it. Strong allegiance to the Talmud of the rabbis have caused many Jews just to give up and become secular, self-hating Jews. These secularists have become the Jews' worst enemies. They have established the twisted ideas of Marxism and Zionism. They have participated in the murder of Jews around the world.

Refusal to use the Name of YHWH: The foolish precepts of the Rabbanites have prevented Jews from using the Name of God- YHWH. No matter what the Rabbanites say, Jews are to use God's name- it is a commandment. Though most Jews claim the name is forgotten, to the contrary, information on pronouncing the name is readily available. I pronounce the name Yahweh. The calling on the name YHWH is an important part of prophecy for those who call on the Name of YHWH will be saved.

Exodus Chapter 3

14 And God said unto Moses: 'I AM THAT I AM'; and He said: 'Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.'

15 And God said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: YHWH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them:

YHWH, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

And the name, YHWH, was commonly spoken by those in the Tanakh

Deuteronomy Chapter 31

25 that Moses commanded the Levites, that bore the ark of the covenant of YHWH, saying: 26 'Take this book of the law, and put it by the side of the ark of the covenant of YHWH your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against YHWH; and how much more after my death?

Second Samuel Chapter 12

13 And David said unto Nathan: 'I have sinned against YHWH.' And Nathan said unto David: 'YHWH also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast greatly blasphemed the enemies of YHWH, the child also that is born unto thee shall surely die.'

Nehemia Chapter 9

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said: 'Stand up and bless YHWH your God from everlasting to everlasting; and let them say: Blessed be Thy glorious Name, that is exalted above all blessing and praise.

Concerning why the name YHWH is not written, Rabbinical Jews point to the following verses as reason to protect YHWH's name from being erased; however, these verses describe an action of YHWH's. He blots out someone's name from heaven not someone blotting out YHWH's name. This effort to prevent YHWH's name from being blotted out has resulted in blotting out YHWH's name from almost everywhere including most interpretations of the Tanakh!

Deuteronomy Chapter 9

13 Furthermore YHWH spoke unto me, saying: 'I have seen this people, and, behold, it is a stiffnecked people;

14 let Me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.'

Deuteronomy Chapter 29

19 YHWH will not be willing to pardon him, but then the anger of YHWH and His jealousy shall be kindled against that man, and all the curse that is written in this book shall lie upon him, and YHWH shall blot out his name from under heaven;

20 and YHWH shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

Jeremiah Chapter 23

25 I have heard what the prophets have said, that prophesy lies in My name, saying: 'I have dreamed, I have dreamed.'

26 How long shall this be? Is it in the heart of the prophets that prophesy lies, and the prophets of the deceit of their own heart?

27 That think to cause My people to forget My name by their dreams which they tell every man to his neighbour, as their fathers forgot My name for Baal.

The Conclusion

My opinion is that Rabbanite Judaism is the true plague. You may think this is harsh but you need to consider the bigger picture. I feel that Rabbanite Judaism is the cause of the Jews' hardships. Shabbatai Tsvi, the liberal Rabbanite movements, Zionism and Marxism are all the result of the sins of Rabbanite Judaism.

The Talmud states that the messiah will follow the Oral Law of the rabbis. The Talmud also states that Rabbanite authority is so powerful that even God must acquiesce to it. Additionally, the Talmud states that if any prophet were to arise (and the Talmud gives Elijah as an example) and contradict Rabbanite law, that prophet will die. I say that the Rabbanites do not want the Messiah to come. They do not want the Redemption to happen. Why? How could I say such a thing? Because of history. History shows that the Pharisees rejected Jewish independence and nationalism. History shows that the Pharisees wanted to establish their traditions at the cost of Jewish blood. History shows that the Pharisees wanted to maintain control at the cost of Jewish blood. History shows that the Rabbanites twisted Scripture and Jewish minds with their traditions.

If the Messiah were to come today and say "There is no oral law. There is only the Torah of Moses." The rabbis would agree that they have to kill the messiah. If Elijah returned today and stated, "Return to the Torah of Moses alone." The rabbis would have to kill Elijah. The rabbis have created a self-defeating cycle of hopelessness. They have enacted laws to prevent any type of true reformation in their religion. They have put so many fences around the Torah that they don't know what the Torah looks like any more or how to acquire it. Rabbanite Judaism is a self-perpetuating monster that cannot heal itself or deal with its own history. It is incapable of true reform. It is impervious to the Messiah. It is impervious to YHWH. It is impervious to the Prophets. For there to arise Elijah, the Prophets, and a Messiah would mean that the Rabbanite authority would have to relinquish all of their power and traditions. I know for a fact that they are not ready to do that. And because they maintain the power hungry lust of their ancestors the Pharisees, they will do all they can to maintain that power. [4]

It would seem that the same "spirit" that was behind Pharisee-ism is the same "spirit" guiding Rabbinical Judaism.

Karaite Views on the Mishnah (Oral Torah-Talmud)

Karaites do not accept the existence of an Oral Law because:

The Mishnah quotes many conflicting opinions.

The Mishnah does not go on to say in which opinion the truth lies. Rather, the Mishnah sometimes agrees with neither one nor the other, contradicting both.

They argue that the truth of the oral law given to Moses could only be in one opinion, not many opinions.

They question why the Mishnah does not solely speak in the name of Moses.

The Oral Law is not explicitly mentioned in the Tanakh.

When God told Moses to come up to Mount Sinai to receive the Torah He said, "Come up to me into the mountain, and be there: and I will give you tablets of stone, and a law, and commandments that I have written"; (Ex 24:12). The text states the commands are written, and no mention is made of an Oral Law.

The Tanakh reports that the written Torah was both lost and completely forgotten for over 50 years and only rediscovered by the Temple priests (2Ki 22:8; 2Chr 34:15). It is inconceivable that an Oral Law could have been remembered when even the written Law was forgotten.

The words of the Mishnah and Talmud are clearly the words of people living in the 2nd–5th centuries CE, in contrast to the Torah, which is held to be a direct revelation by God through Moses.

The Torah states, "You shall not add to the word that I am commanding you, nor take away from it, that you may keep the commandments of YHWH, your God, which I command you." (Deut 4:2) They argue that this excludes the possibility of later interpretation, when that interpretation is viewed as divinely ordained.

Joshua 8:34–35 states:

וְאַחֲרֵי־כֵן, קָרָא אֶת־כָּל־דְּבַר־תּוֹרַת־יְהוָה, וְהַבְּרָכָה, וְהַקְּלָלָה.
—כִּכְלֵה־כִתוּב, בְּסֹפֶר־הַתּוֹרָה־לְאֹהֲלֵי־דָבָר, מִכָּל־אֲשֶׁר־
צִוְּהָ מֹשֶׁה—אֲשֶׁר לְאֹקְרָא יְהוֹשֻׁעַ, נִגְדָּד כָּל־קְהַל־יִשְׂרָאֵל
וְהַנְּשִׂימוֹתָּ, וְהַגֵּר, הַלֵּלְךָ בְּקִרְבָּם.

After that, he [Joshua] read all the words of the Torah, the Blessing and the Curse, according to all that is written in the Torah scroll. There was not a word of all that Moses had commanded that Joshua failed to read in the presence of the entire assembly of Israel, and the women, and the little ones, and the strangers that walked among them.

Since Joshua read from the Torah every word Moses had written, this implies that Moses had not been given an Oral Law, since Joshua could not have read an Oral Law from the written Torah. Secondly, there could not have been additional commandments outside of the written Torah, since all the commandments that existed could be read from the Torah scroll.

In addition to this, Joshua 1:8 states: This book of the law is not to depart out of your mouth, but you are to meditate on it day and night, so that you may observe to do according to all that is written in it.

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The above material should help us in our understanding of the Pharisees and modern Rabbinic Judaism. We need to keep in mind that all of Jesus' early converts, thousands of them, were Jewish.

Luke 2

“And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple,

but served God with fastings and prayers night and day.

And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Incidentally the name Y E S H U A in the Old Testament actually means salvation

The word "Christ" actually appears six times in the Septagint version of the Old Testament.

"The Lord will weaken his adversary; the Lord is holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgment and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ." Kings 1 2:10(1 Samuel in the KJV)

"And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever." 1 Kings 2:34 (1 Samuel in the KJV)

"The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ;" Psalm 2:2

"Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty." Psalm 20:6

"And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted." Daniel 9:25

"For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name." Amos 4:12

Jesus quoted the Old Testament approximately forty-five times in the Gospels. If you look up Jesus' quotes in the Old Testament you will see that they do not fit exactly the quotes from the Old Testament. But if you look up Jesus' quotes in the Septuagint version of the Old Testament you will see they are almost spot on. There is of course a reason for this.

Between the sixth century AD and the year 1000 there was a subset of Jews known as the Masoretes. They took it upon themselves to retranslate the Septuagint from the Koine Greek back into Hebrew. In doing so they left out words like 'Christ' amongst other changes as well.

Another point, if you look at the original Hebrew called Paleo Hebrew found with the Dead Sea Scrolls which were found at Qumran along the Salt (Dead) Sea you will see there is virtually no resemblance to modern Hebrew. Paleo Hebrew was a pictographic language which some say was derived from ancient Aramaic.

ENGLISH	Y	N	A	Y	SH	H
BIBLICAL HEBREW	י	נ	א	י	ש	ה
PALEO HEBREW	𐤅	𐤍	𐤀	𐤅	𐤑	𐤇
MEANING	hand/make	seed	power, authority	hand/make/worship	eat	look, see

← Hebrew reads right to left.

The reason Jesus' quotes do not match that well in the King James Version of the Bible and almost every English translation is because they were translated from the Masoretic version of the Old Testament.

John 7

“Then said some of them of Jerusalem, Is not this he, whom they (the Pharisees) seek to kill?

But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Others said, This is the Christ. But some said, Shall Christ come out of Galilee?”

John 11

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

John 8

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Abraham is our father. We be not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

To whom was Jesus talking.... the scribes and Pharisees. Just after they finished proclaiming how righteous they were He tells them they are of their father the devil. Then they wanted to stone Him to death. He was not talking to the entire Jewish nation of whom all the early Christians were Jews, He was talking to those whom claimed to be the most righteous, the scribes and Pharisees. Even one of the greatest Pharisees of that time who actually persecuted the early Church, Saul, eventually received Jesus as the Christ and became the Apostle Paul.

Jesus was not talking to Simeon and Anna and those Jews that knew He was the Christ and believed on Him.

Worth noting here is the saying that most people who are used by the devil do not realize they are being used by the devil.

Mark 7:13

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. See also Matthew 23 for further understandings of Jesus' feeling on the scribes and Pharisees.

Matthew 27

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he

done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.”

“Rabbinic Judaism or Rabbinism has been the mainstream form of Judaism since the 6th century CE, after the codification of the Babylonian Talmud. Growing out of Pharisaic Judaism, Rabbinic Judaism became the predominant stream within the Jewish diaspora between the 2nd and 6th centuries. [6]

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The Antichrist and the Temple

Vision: "He [the Antichrist] even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down" (Daniel 8:11).

“Interpretation: The Prince of the host (and the Prince of princes in verse 25) is either God or Jesus. 2 Thessalonians 2:4 confirms this where it says that the Antichrist "exalts himself above all that is called God or that is worshiped."

"By him [the Antichrist] the daily sacrifice was taken away." "Daily sacrifice" refers to ritual animal sacrifices carried out in the Jewish Temple in Jerusalem, a practice that has been suspended since the second Temple was destroyed by the Romans in 70 AD. It appears, however, that some time between now and the Great Tribulation, the Jews will finally be able to rebuild their Temple and reinstitute animal sacrifices on its altar. But in the middle of the Antichrist's seven-year reign, when he exalts himself above all religions, he will bring an end to this practice (Daniel 9:27; 11:31; Matthew 24:15,21). Then, in that holy place, the Temple area, the world government will erect some kind of "living" (possibly computer-controlled) image of the Antichrist. This is the "abomination of desolation" that both Daniel and Jesus spoke of (Daniel 11:31; 12:11; Matthew 24:15). The Antichrist will then demand that the whole world worship his image or be killed (Revelation 13:14-18).

"The place of His sanctuary was cast down." It doesn't seem that the Antichrist is going to destroy the Temple, but rather occupy it himself, because we are told in 2 Thessalonians 2:4 that he "sits as God in the temple of God, showing himself that he is God." So "cast down" apparently means that the Temple will no longer be sacred; it will be desecrated or "polluted" (Daniel 11:31) by the abominable Image of the Beast. Verse 31: “Forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.”

This is a key verse because, together with Daniel 9:27, it tells us that three and a half years after confirming the seven-year covenant, the Antichrist will break it when he forcibly enters the Jewish Temple (soon to be rebuilt on Mount Moriah, Jerusalem), “takes away the daily sacrifice,” and places there something called the “abomination of desolation” (also referred to in Revelation, chapter 13, as the “image of the Beast”). And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days.

The Antichrist reign and his persecution of God's Children begins with the placing of the abomination of desolation and continues for exactly 1,260 days, 42 months, 3-1/2 times (years), or 1/2 week (Rev.12:6; 13:5; Dan.7:25; 9:27)

MAT.24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) We have learned from the book of Daniel and the book of Revelation and many other places

in the Bible, that the abomination of desolation is going to be an image, an idol of the antichrist. The antichrist tries to force the world to worship the idol, and in so doing, worship him. Jesus says here that "when ye see", when you see this idol, this image standing in the holy place, Mount Moriah, Jerusalem, when you see the antichrist image, raised up and standing there, then "whoso readeth, let him understand", you had better understand.

This image or idol of the beast was called by Daniel the "abomination of desolation," which would be set up in a temple which is yet to be built by the Jews in Jerusalem. It could very possibly be a super computer, possibly using the Internet with its center in Jerusalem.

It says that the false prophet "causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads" (13:6) Compiled from Joseph Candel's material endtimeinfo.com. [7]

What Satan wants is for the antichrist to rule the world from the soon to be rebuilt Temple in Jerusalem and to be worshipped as God.

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Jesus' Trial

We know that Jesus' trial took place before Pilate. But where did this trial take place?

From our previous material we know that the Haram Al-Sharif had nothing to do with either Solomon's or Herod's Temple but was in fact Fort Antonia also known as the Roman Praetorium.

"Pontius Pilates was the fifth prefect of the Roman province of Judaea from AD 26–36.

He served under Emperor Tiberius, and is best known from the biblical account of the trial and crucifixion of Jesus." [8]

Judaea was a Roman province ruled by Pontius Pilate from the Roman Fort Antonia.

It would only make sense that Jesus' trial took place inside Fort Antonia.

In a sixth century work written by the Piacenza Pilgrim he said:

"We also prayed at the Praetorium, where the Lord's case was heard: what is there now is the basilica of Saint Sophis, which is in front of the Temple of Solomon below the street which runs down to the spring of Siloam outside of Solomon's porch. In this basilica is the seat where Pilate sat to hear the Lord's case, and there is also the oblong stone which used to be in the center of the Praetorium. The accused person whose case was being heard was made to mount this stone so that everyone could hear and see him. The Lord mounted when he was heard by Pilate and his footprints are still on it.

The central symbolism associated with the spot for Christians was their belief that Jesus' footprints were embossed in the "Rock" that later came to be underneath the Dome of the Rock. Christians and even Muslims accepted those footprints as authentic until the time of the Crusades. Saladin's court recorder said the "Rock" underneath the Dome of the Rock contained Jesus' footprints. See Brill's First Encyclopaedia of Islam, article "Saladin." This was the very "pavement" where Jesus stood when condemned by Pilate before his crucifixion. This made the site of the "Rock" at first an important Christian holy place, not a Jewish or Muslim one. [9]

The question of the footprints is academic. If this is in fact true the trial of Jesus took place on the "Rock" under the "Dome of the Rock" this could help explain our initial question, of why do the Jewish people have such a difficult time accepting where the original Temples stood.

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Points to consider

What we are going to do is to propose a theory. In considering these points...

1. The original Temples were not over the Dome of the Rock but several hundred feet south. The evidence is overwhelming and should be self evident. It just does not make sense that it is not

accepted.

2. The modern Rabbinic Judaism that exists today is similar if not the same as Pharisee-ism.
3. Satan wants his antichrist to be worshiped as God and to rule the world from the coming rebuilt Jewish Temple.
4. Jesus was tried and sentenced to death on the rock in Fort Antonia which today is under the Dome of the Rock.

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Conclusion

Again we have to look at and remember this is a spiritual not physical warfare, although it is often manifested in the physical.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12

Is it possible that Satan in his extreme insanity and rebellion against God wants to have the antichrist rule as God over the very place he had Jesus condemned to death as a final insult. And does he intend to have the same people Rabbinical Judaism/Pharisee-ism have that Temple built over that “Rock”? Whether or not this will happen remains to be seen, but with this in mind, it now makes sense.

Sources

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