

Eschatology and the Temple Mount Movements

**How eschatological ideas are used to justify
Jewish claim on the Temple Mount**

July 26th 2013

Laurien Bus

Student number: 1794876

First supervisor: Prof. dr. Mladen Popović

Second supervisor: Prof. dr. Kocku von Stuckrad

Preface

In the summer of 2011, my friends and I wanted to pay a visit to the Temple Mount and the Muslims shrines located on the Mount. Because we heard it could be difficult for non-Muslims to enter the Mount, we put on traditional Islamic clothing, assuming that this would be sufficient. Entering the Mount was not really a problem; the Israeli policemen looked at us and let us pass. However, the entrance of the Dome of Rock turned out to be the real border. The security guard who watched the entrance did not want to let us in because he did not believe us to be Muslims. After a long discussion in Arabic with the only Palestinian girl in our company, he took us to a small building of the *waqf* where a man was waiting for us behind a desk. Our Palestinian friend succeeded in convincing the *waqf* supervisor that we really were Muslims, and after another long discussion, of which we did not understand a word, we finally got permission to enter the Muslim shrines.

This experience encouraged my interest in this small, but highly contested area in Jerusalem. Why was it so difficult to enter the Mount and why is it such an important place for three different religions? One and a half year later, I decided to write my thesis about the Temple Mount. I choose a subject that fits my specialization and interest; the Jewish religion and (contemporary) Israel. I really enjoyed reading and writing about these subjects and the result of my work is this Master thesis. I want to thank my supervisor Mladen Popović for the plenitude of advice and ideas he gave me. I would also like to thank my friend Gert Salentijn for the brainstorm sessions and his analytic skills which brought my thesis to a higher level.

As Gershom Gorenberg wrote to emphasize the nature of this conflict and its ambiguity:

‘By calling it the Temple Mount, I am already standing in one political corner. Muslims call it al-Haram ash-Sharif, which includes the Dome of the Rock and al-Masjid al-Aqsa, or "the furthest mosque." People ask me if there is a neutral term for the Temple Mount. The answer is no. There is no neutral term or neutral story.’¹

¹ <http://www.meforum.org/10/the-struggle-for-the-temple-mountain>, Gershom Gorenberg, *The struggle for the Temple Mount*, May 2 2001.

Table of Contents

Preface	1
1 Introduction	4
1.1 Ancient history	5
1.2 Modern history	6
1.3 Methods and Research Question	8
2 Jewish movements in Israel and the Temple Mount: Origin, development and aims	10
2.1 What is the Temple Institute and what do they want with the Mount?	10
2.2 What is the Temple Mount and Eretz Yisrael Faithful Movement and what do they want with the Mount?	14
2.3 Relationship between the Movements	17
2.4 Other Temple Mount Movements	17
2.5 Conclusion	18
3 Plans and visions of the discussed movements: Relation to eschatological ideas	20
3.1 What are the main concepts in Jewish eschatology? Passive and active eschatology Messianism Rebuilding the Temple The Day of the Lord and the revival of the death Redemption Conclusion	20
3.2 Are the ideas and visions of the movements influenced by eschatological ideas, and if so, how?	26
3.2.1 The Temple Institute	26
3.2.2 The Temple Mount Faithful	27
3.2.3 Conclusion	28
4 Which sources do the movements use and how do they use them?	30
4.1 The Book of Ezekiel	30
4.2 How do the discussed movements use their sources?	32
4.2.1 The Temple Institute Maimonides	32
4.2.2 The Temple Mount Faithful	38

5 What kind of effects do the actions and beliefs of the movements have on Israeli society?	47
5.1 Which sources are used for claiming Jewish rights on the Temple Mount?	48
5.2 How are the movements portrayed in the Israeli media and what is the public opinion about the movements?	50
5.3 How can the attitude of the Palestinians towards the Movements be described?	54
5.4 Conclusion	55
6 Conclusion	57
Literature	59

1 Introduction

The city of Jerusalem has a long history of occupations by numerous civilizations. According to Eric. H. Cline, the city has been ‘destroyed completely at least twice, besieged twenty-three times, attacked an additional fifty-two times, and captured and recaptured forty-four times.’² It has been under among others Assyrian, Babylonian, Persian, Hellenistic, Roman, Byzantine, Ottoman, British and Jordanian rule. Since 1830, the majority of the city’s population has been Jewish and as for the national aspect - according to Israeli law- united Jerusalem is the capital of the State of Israel since 1980³, but the Palestinians want to make the Eastern part of the city their capital.

One of the most important – and also most disputed – sites in this city is the Temple Mount, the hill on which the first and second Temples were built and destroyed. Gershom Gorenberg calls the Mount in his book *The End of Days* ‘the most contested piece of real estate on earth’.⁴ Nowadays two Muslim shrines - the Al-Aqsa mosque and the Dome of the Rock - are built on the Mount where the Temples used to be.

Already since the destruction of the first Temple and also after the destruction of the second one, the hope arose that a new Temple would be built so that the Jews could worship their God again. This hope even grew out to a widespread believe that the rebuilding of the Temple will be combined with the coming of the messiah and the redemption of the world.

Although the Temple Mount is currently located on Israeli ground and could therefore be believed to be under Israeli law, an Islamic authority (*waqf*) is in charge of the Temple Mount area. The Israeli police force, however, provides security and the Israeli authorities uphold any decision made by the *waqf* with regard to access of the Mount in an attempt to keep peace in this area. Even though freedom of access for all religions is part of the Israeli law,⁵ the Israeli government decided to prohibit non-Muslims to pray on the Mount in order to avoid the disturbance of public order through an Arab (violent) reaction to the Jews. Visits by Jews and tourists are permitted at fixed times and restricted to hours that do not interfere with prayer by

² Eric. H. Cline, *Jerusalem besieged: From ancient Canaan to modern Israel* (Michigan 2004), 2.

³ Most UN members don’t accept this and therefore most embassies are stated in Tel Aviv.

⁴ Gershom Gorenberg, *The end of days: Fundamentalism and the struggle for the Temple Mount* (Oxford 2000).

⁵<http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/protection%20of%20holy%20places%20law.aspx>, Ministry of foreign affairs, *Protection of Holy places law*.

Muslims. Also, Arabs can enter the Mount through different gates, but any other person can only enter the place through the Mugrabi Gate. Sometimes, the Israeli authorities decide to close the Mount completely for Jewish visitors for a few days because they are afraid of riots.⁶ As a result, especially the Jews are generally greatly unsatisfied with the current situation. A lot of them think it is unfair that they are not allowed to pray on the Mount and once in a while demonstrations take place or Jews try to sneak into the area to pray.⁷ Even more so, there are Jewish movements – referred to as the Temple Mount movements – that want to see the glory of the Temple restored, even though this would in some cases mean the demolition of the Muslim shrines.

To understand the difficulties considering Temple Mount policy and resulting conflicts better, it is imperative to have some basic understanding of its history. Most important in this respect are some major events in the ancient history of Jerusalem - especially concerning the Temple Mount - between 1000 B.C.E and 70 C.E., when the foundation was laid for the believe in a Third Temple and the modern history, from 1967 until now.

1.1 Ancient history

Jerusalem was a vassal to Egypt when King David captured the city around 1000 B.C.E. The city became the capital of the Kingdom of Israel. Around 960 B.C.E, David's son Solomon build a sanctuary on what we now know as the Temple Mount, a hill that David - according to 1 Chronicles 21-22 - bought from the Jebusites, who lived there at that time. This building is now known as the First Temple or the Temple of Solomon.

The next crucial event in Jerusalem history was when this First Temple was destroyed. After Solomon had died, Jerusalem became the capital of the Kingdom of Judah. In 586 B.C.E., the Babylonians attacked Jerusalem after a revolt by the Judeans.

When Solomon died, the Kingdom was divided into a Northern and a Southern Kingdom, and Jerusalem became the capital city of the southern Kingdom of Judah. Even though a lot of

⁶ <http://www.israelnationalnews.com/News/News.aspx/136492#.UbCJNNJSjC0>, Hana Levia Julian, 'Temple Mount Closed Due to Arab Riots'.

⁷ http://www.nytimes.com/2012/10/06/world/middleeast/new-clashes-at-site-in-jerusalem-holy-to-both-muslims-and-jews.html?_r=1&, Jodi Rudoren, 'New clashes at site in Jerusalem holy to both Muslims and Jews.'

meaningful events happened in the meantime, the next crucial event that is of interest for this research happened in the year 586 B.C.E. In that year, the Babylonians attacked Jerusalem after a revolt by the Judeans, then deported a big part of the population as exiles to Babylon and destroyed the city along with the Temple. This was a major event in Jewish history, which can even be seen as the beginning of the Jewish religion. When the Persians took control over Babylon in 538 B.C.E., King Cyrus let the Judeans return to Jerusalem and allowed them to rebuild the Temple: the Second Temple, which was inaugurated in 515 B.C.E.

Around 18 B.C.E, when the Romans ruled over Jerusalem, Herod decided to let this Temple expand and called it Herod's Temple. However, in 70 C.E. the Romans attacked Jerusalem after a revolt by the Jews and the Temple was destroyed once again, an event that is still commemorated in Jewish religion around the world. Since that time, there was never again a Jewish Temple on the Temple Mount. It is however believed by most religious Jews, that the presence of God still dwells there and therefore - according to halacha⁸ - it is forbidden to enter the Mount. However, especially over the past two decades, the attitude towards this prohibition changed and even Rabbis are now encouraging the idea of visiting the Temple Mount.⁹

In the 637 C.E. Jerusalem was captured by the Muslims during the Muslim conquest of Syria. Caliph Umar eventually ordered to build the Dome of Rock on the Temple Mount between 689-691 C.E., because in Islamic tradition it is believed that at the place where the Dome is built, Muhammad ascended to heaven. In the early 1960's when the Jordanians ruled over East-Jerusalem, the Dome was given the golden color it is famous for. The Al Aqsa mosque was built by Caliph Umar as well, but later expanded, destroyed and rebuilt several times. The two shrines are of great importance within Islam and are together usually designated as the third holiest site in Islam.

1.2 Modern history

On June 7 1967, during the Six-Day War, the Israeli army captured East-Jerusalem and made an end to the Jordanian reign over this part of the city, which had begun in 1948. This meant that

⁸ Jewish religious law.

⁹ Summary of this changing attitude: Eliav Taub and Aviad Yehile Hollander, The place of religious aspirations for sovereignty over the Temple Mount in religious-Zionist rulings in Marshall J. Breger a.o. *Sacred Space in Israel and Palestine. Religion and politics* (New York 2012).

the Israeli's now - for the first time in over 2000 years - also had control over the Temple Mount, where they were not allowed during the Jordanian reign. Like we already read above, the Israeli government decided to leave the *waqf* in control of the Mount.

Since Israel took control over the Mount, there has been constant struggle over the sovereignty of the Temple Mount. In the 1980s, Israeli authorities uncovered a Jewish extremist plot to destroy the Dome of the Rock. In October 1990 a riot started, because the Palestinians thought that the Jewish organization the Temple Mount Faithful wanted to lay the cornerstone for the Third Temple.¹⁰ Whether this rumor was true or not is still not clear, but the effects were dramatic. Some Palestinians started to riot and in the clash with the police that followed, around 20 Palestinians¹¹ were killed and a lot of people, Jews and Palestinians, were injured.¹² In 1996 some Israeli archeologists started excavations beneath the Temple Mount and the Palestinians started to riot because they claimed the Israeli's would damage the place. In September 2000, another clash between the Palestinians and the Israeli authorities emerged. After a visit of Ariel Sharon – who was opposition leader at that time - some Palestinians started to riot. They saw this visit as a provocative gesture and the demonstrations that followed soon grew out in violence between the Palestinians and the Israeli police. This event is often seen as a main reason for the Second Intifada. It never got entirely peaceful on the Mount. Every once in a while, riots break out due to friction between the Israeli's and the Palestinians.¹³

This brings us back to the present date, where this major dispute is visible in everyday life. It is nearly impossible to draw any conclusions on this subject without going to the core of the conflict and properly addressing the key players and their motives. The struggle for the Temple Mount is often seen as part of the Israeli-Palestinian conflict, but this can also be approached in a different way. Obviously, the Palestinian society wants to keep the current situation with the

¹⁰ Motti Inbari, *Jewish fundamentalism and the Temple Mount: Who will build the Third Temple?* (New York 2009), 85.

¹¹ The exact number is not clear. The numbers that are named vary from 17- 23.

¹² <http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/jerusalem-%20legal%20and%20political%20background.aspx>, Ruth Lapidot, JERUSALEM: The Legal and Political Background.

¹³ Jodi Rudoren, 'New Clashes at Site in Jerusalem Holy to Both Muslims and Jews' in *The New York Times* (October 5 2012).

Temple Mount and the Israeli government supports them in that they created and continued the policy of Muslim rule over this area. Reasons to do so are most likely to keep Israeli-Muslim relations from degrading even further, where the fear of war is reasonable, should they decide to heed the demands of Israeli traditionalists. Even though the *waqf* is in charge of the Mount, the Israeli's have the authority to make final decisions regarding the situation on the Mount. Therefore they decide that the Jews cannot pray on the Mount and they are the ones who finally decide that a Third Temple will not be built. From this we can deduct that it is actually the Israeli government and not the Palestinian society who are the determining group in maintaining Temple Mount policy as it is and thus who are the greatest opponents of the Temple Mount movements – the second key player in this conflict.

Like already mentioned above, in Jewish religion, it is believed that in the future, the Temple will be rebuilt. The believe in the building of this 'Third Temple' is closely linked to eschatological ideas. Eschatology can be described as a concept concerning events that will happen in the end of days. A widespread believe is that at the end of days, the Temple will be rebuilt and that this will lead to the redemption for the Jewish people and the rest of the world. The matter and way in which this will happen exactly is subject to discussion. Some think the Temple will exist in heaven, others think it will be a real Temple on Earth. Some say the Temple will be rebuilt by divine intervention, others think that the Jews have to build it themselves. This last idea led to the emergence of different movements that are aiming to build the Temple themselves, and are the subject of this research.

1.3 Research question and methods

As the conflict over the Temple Mount is still going on, it is interesting to discuss the motives behind the Temple Mount movements in more detail. They preach eschatology to justify their cause, but thus far, no critical assessment of these movements has been reported. In this work, we take a close look on motivations of the Temple Mount movements and how the movements use eschatological motives to justify their claim on the Temple Mount. In this we compare the use of these eschatological ideas to the commonly accepted eschatological views, which will be elaborated on in the third chapter. Two important groups – the Temple Institute and the Temple Mount Faithful - are considered in depth. A number of other movements will be briefly reviewed to put the former ones in context. In order to perform this research, we will try to answer the

following question: In which manner do the Temple Mount movements use eschatological ideas to justify their claim on the Temple Mount? We will try to answer this question by taking a critical look at the origin and development of the Temple Mount movements (chapter 2); the way they preach eschatology (chapter 3); the literary texts and other sources used to justify their cause (chapter 4) and the effect their actions and beliefs have had on society and the underlining motives this implies (chapter 5).

Our major sources are the websites of the discussed movements, which serve as a guide through the ideas, views and aims of the movements. By comparing them to eschatological concepts, conclusions can be drawn. Other important sources are newspapers and news websites, which are analyzed in order to give an overview of the different opinions about the movements.

From this research, it will become obvious that – although the different movements share one nominator (i.e. Temple Mount Movements) – their actual motives and the effect this has on society are quite different.

2 Jewish movements in Israel and the Temple Mount: Origin, development and aims

Throughout the years, many organizations and movements in Israel that struggled over the Temple Mount arose and disappeared from the scene. These groups focused on the Temple Mount for different reasons. Some of these movements had as main purpose to remove the Muslims from the Mount; others wanted the Jews to have power over the Mount, or to work on the rebuilding of the Third Temple. Some had religious, others political reasons.¹⁴ This chapter will discuss the movements that struggled over the Temple Mount. There are two movements which seem the most important ones, because they exerted the most influence and both existed for a long time: the Temple Institute and the Temple Mount and Eretz Yisrael Faithful Movement, better known as the Temple Mount Faithful. The Temple Mount Faithful movement is even the oldest non-governmental Jewish organization that deals with the issue of the Temple Mount and has been active for almost fifty years. In this chapter we will look at the emergences, acts and motives of these two movements. We will also take a look at the relationship between the movements and the Israeli authorities and between the movements themselves. Besides these two movements, some other movements will also receive attention, so we can situate the Temple Institute and the Temple Mount Faithful into a broader context.

2.1 What is the Temple Institute and what do they want with the Mount?

In 1984 The Temple Institute was founded by Rabbi Yisrael Ariel, at first, to be used as an academic research base. Yisrael Ariel was the youngest son of a Religious Zionist family and can be considered as extremely right winged; he negates the existence of the Israeli democracy. He was involved in the conquest of the Temple Mount in 1967 as a paratrooper of the IDF. Motti Inbari, who mainly deals with radical Ultra Orthodoxy in Israel and the U.S., sees this involvement as the event that led to his radicalization.¹⁵ Ariel was one of the militaries who first reached the Western Wall. Inbari thinks that this experience, which was very special because the

¹⁴ This distinction will be elaborated in the conclusion of this research.

¹⁵ Inbari, *Jewish fundamentalism*, 34.

Jews were not allowed in that area for a long time and did not have power over it for over 2000 years, aroused profound messianic fervor in him.¹⁶ Ariel himself claims that after Israel liberated the Temple Mount, he was waiting for the coming of the messiah, but after a few days, when the messiah still did not arrive, he realized that the assumption that the messiah will built the Temple is wrong. He realized that the messiah only can come when the Temple is already standing.¹⁷ This realization led eventually to the establishment of the Temple Institute.

The Temple Institute is registered as a non-profit organization and is recognized as an official institution by the Ministry of Education. The visitors of the Institute are students from state-religious schools and IDF soldiers, but according to Chaim Richman - International Director of the Institute - most of the visitors have been non-Jews, mainly evangelical Christians, who really hope for and believe in the rebuilding of the Temple.¹⁸ The aim of the Institute was at first to prepare the research, planning and organization for building the Third Temple.¹⁹ The Institute combines academic studies of the Temple and actual actions to promote the construction of the Third Temple. The first years of the existence of the Institute were devoted to organizational developments such as looking for financial support.²⁰ This worked out well in the beginning, because at that time they did not mention their goal to build the Third Temple. The establishment of the Third Temple is considered a taboo in religious Judaism, but because the Institute does not act on the Temple Mount itself, it even gets support from religious institutions.²¹ Officially the Institute is only involved with propagating knowledge about the history and practices of the Temple, but meanwhile, their website states that one of their aims is to let the Temple be rebuilt. The reason for this is that the Institute wants to observe all the 613 commandments in the Torah, but some two hundred of these commandments cannot be observed without the existence of the Temple.

After the organizational developments, which mainly took place between 1984 and 1987, the Institute first focused on recreating the ritual vessels of the Temple. They succeeded in restoring a lot of them, including the showbread table, the golden altar, the basin and the ephod of the High Priest. After the first few years, they also started to market commercial products, like

¹⁶ Inbari, *Jewish fundamentalism*, 34.

¹⁷ *Ibid.*, 36-37.

¹⁸ Tom Wawicki, 'Rebuilders of the last ark' in *Jerusalem report* (June 16, 1994).

¹⁹ Gershom Gorenberg, *The end of days: Fundamentalism and the struggle for the Temple Mount* (Oxford 2000) 175.

²⁰ Inbari, *Jewish fundamentalism*, 43.

²¹ *Ibid.*, 31.

posters and calendars, to reduce the Institute's debts. In 1992 the Temple Institute moved to a bigger building in the Old city of Jerusalem.²² They also intensified their educational activities and started to co-operate with state schools and even started to give lectures at schools. As stated above, not only Jews were interested in the Institute; also Christians showed some interest and Rabbi Chaim Richman was appointed to develop connections to these mostly evangelical Christians.²³ The movement grew larger and had many members, both secular and religious. The exact numbers of members they have cannot be found on the website, but they do claim that they have members living in sixty different countries. One becomes a member automatically when donating \$25.00 or more to the Temple Institute.²⁴ In 1994, the Institute began to engage in political activities, and tried to get exclusive Jewish ownership of the Temple Mount, but this did not yield any results. Therefore they quickly ceased these activities.

On the website of the Temple Institute²⁵, we can read that the organization was founded in 1987.²⁶ The Institute portrays itself as a nonprofit educational and religious organization. The major focus of the Institute is, according to the website, preparing for the rebuilding of the Third Temple. The Institute claims that it is dedicated to fulfill every aspect of the biblical commandment to build the Third Temple on Temple Mount in their time.

Besides this long-term objective, the Institute also describes some short-term goals. The most important one is to let people realize that the Temple should be rebuilt. They do this by means of education and by showing people the central role this Temple occupies in the spiritual life of mankind. They try to achieve this by research, seminars, publications, and conferences but also by the production of educational materials. These education materials are unfortunately not available on their website.

The Institute's main activity at this moment is to restore the sacred vessels for the services that will be held in the Temple. They claim they do this by making these vessels exactly as how they are described in the Bible. The Institute sees them as original vessels and not as replicas, and according to them they are ready for use during the services. They state this really explicit at their website, almost like they want to protect themselves against possible criticism:

²² Inbari, *Jewish fundamentalism*, 44.

²³ *Ibid.*, 43-45.

²⁴ http://www.templeinstitute.org/world_membership.htm#nogo.

²⁵ <http://www.templeinstitute.org/>. The languages the website is translated in are English, Hebrew, Spanish and Hungarian. An interesting choice, but I could not find an explanation for this choice.

²⁶ This date differs from the literature, because it was only in 1987 that the institute's actual activities began.

‘They are made according to the exact specifications of the Bible, and have been constructed from the original source materials, such as gold, copper, silver and wood. These are authentic, accurate vessels, not merely replicas or models’. There are however no indications to be found of people or organizations who criticized the claim that these vessels are original. Another activity the Institute works on these days is to raise a red heifer. The offering of the red heifer is essential to maintaining worship in the Temple.

While at this moment the Institute does picture itself as an organization that wants to rebuild the Third Temple, they make clear that they do not want to do this by force or through violence. They say they are not a political organization and do not deal with the Temple Mount issue, even though they do think that the Temple belongs at the place where the Muslim shrines are now.

Besides the activities described in this section, and even though the main aim is to build the Third Temple, another of the Institute’s activities is fighting for the right for Jews to pray on the Temple Mount.

It is interesting to take a look at the relationship between the Temple Institute and the Israeli authorities. Do they support or counter the Institute? This will give us information about the place of the Institute in the Israeli society, which will also be elaborated on in chapter five. Even though the struggle for the Temple Mount is one between the Temple Mount movements and the Israeli government rather than between the movements and the Palestinians, we can say that the Temple Institute developed a good relationship with the Israeli government. The Institute is recognized as an official institution by the Israeli Ministry of Education and according to the Jerusalem Report, they receive approximately \$ 100,000 a year from the Education Ministry, for research. They also get funds from the ministry of Tourism and the Ministry of Religious Affairs. In 1997, a commercial company was established in cooperation with the Ministry of Tourism to bring foreign tourists to the Institute.²⁷ Furthermore, a few Orthodox women perform their national service there, instead of serving in the army. In 1999, the Religious Affairs Ministry funded a conference on the Temple.²⁸ On occasion they even can count on support from

²⁷ Inbari, *fundamentalism*, 45.

²⁸ Andye Freidman, ‘Brief Encounter: Yizhar Be’er, Temple Mount Jeremiad’ in *Jerusalem Report* (February 12 2001).

the Chief Rabbinate of Israel.²⁹ These examples show us that the Temple Institute actually gets much support from the Israeli government.

2.2 What is the Temple Mount and Eretz Yisrael Faithful Movement and what do they want with the Mount?

Gershon Salomon, Zionist lecturer and researcher in Middle Eastern studies³⁰, founded the Temple Mount and Eretz Yisrael Faithful Movement (Temple Mount Faithful). Salomon was born in a family of Rabbis that settled in Jerusalem because of messianic motives. Like Yisrael Ariel, he participated in the 1967 war, which can be a reason for his radical views with regard to the Temple Mount, for the same reasons that apply to Yisrael Ariel. He got injured during the war and claims to have experienced a divine revelation at that moment. He states he is an agent of God and that he needs to spread the message of the reconstruction of the Temple.³¹ Salomon is famous for demanding that the Muslim presence should be removed from the Temple Mount and that this place should be the spiritual and political center of Israel.³²

The Temple Mount Faithful is the oldest of the groups who fight for Jewish power over the Temple Mount. It was founded at the end of the 1960's, right after the Six-Day War. It was the first group to demand the removal of the mosques from the Mount, but in the early stages of the group's existence, they did not see rebuilding the new Temple as a main goal.

One of the main activities of the movement is organizing demonstrations, usually during Jewish holidays. They always try to act legally and never do anything without permission of the state or the police.³³ However, in the media we can regularly hear that members of the Temple Mount Faithful got arrested for infiltrating the Mount. Inbari states that the media tend to group all the Temple Mount groups under the name "Temple Mount Faithful", because they find it difficult to distinguish between the different groups.³⁴ I did not find any evidence for this, but if it is true, it can be an explanation for the negative publicity the Temple Mount Faithful often receives.

²⁹ Inbari, *fundamentalism*, 31.

³⁰ He is however not connected to a university.

³¹ Inbari, *Jewish fundamentalism*, 81.

³² Gorenberg, *The end of days*, 139.

³³ *Ibid.*, 170.

³⁴ Inbari, *Jewish fundamentalism*, 97.

Throughout the years, more disagreements emerged in the group and many people left. This was due to the fact that both secular and religious Jews were members of the movement. Their different backgrounds and resulting motives caused different views: Salomon saw the Temple as a Zionist and national symbol, but to religious members, the Mount was important for religious reasons.³⁵ This led to struggles within the group; most of the religious members left to found and join other groups, with similar purposes and the influence of the Temple Mount Faithful decreased around 1987. Around that time Salomon decided that it was a good idea to focus more on the Christian fundamentalist sector. In this sector, a lot of people were interested in the idea of building the Third Temple. This change of focus however required some adjustments in the ideology of the movement; Salomon had to change his movement into a more messianic and religious one.³⁶ The main focus of the movement changed from removing Islamic structures from the Mount to rebuilding the Temple. This means that the movement changed from a political organization towards a more religiously focused movement with eschatological ideas. The content and background of these ideas will be elaborated on in the next chapter.

On their website, the Temple Mount Faithful movement describes some long-term and short-term objectives.³⁷ The first long-term objective is liberating the Temple Mount from Arab (Islamic) occupation. Removing the Dome of the Rock and the Al Aqsa mosque are part of this first objective, because - according to the movement - it is a sign of Islamic conquest and domination. They suggest that these shrines can be removed and rebuilt in Mecca. Some other objectives are rebuilding the Temple and making biblical Jerusalem the real and undivided capital of the state of Israel. They also support the settlements in Jerusalem, Judea, Samaria and the Golan Heights; in their eyes they are holy because God commanded the people of Israel to settle the land completely. The Temple Mount Faithful believes that the redemption will proceed according to God's plan. This plan consists of four steps: the foundation of the modern state of Israel and the victories in the wars; the gathering of the people of Israel from all over the world to the Promised Land; the liberation and consecration of the Temple Mount and the building of the Third Temple. This all will lead to the final step: the coming of the messiah.

³⁵ Inbari, *Jewish fundamentalism*, 85.

³⁶ *Ibid.*, 89.

³⁷ <http://www.templemountfaithful.org/obj.htm>.

The movement states that Israel is the elect nation of God and chosen by him as a vessel through which redemption will be accomplished. They claim that the Land of Israel was given to the people of Israel, and to no other nation. This means that Israel is not permitted to give any of this land to any group and that it is the responsibility of every Jewish person to return to Israel and participate in the redemption process. They do however state implicitly on their website that redemption of Israel will finally lead to redemption for the whole world.

Just as the Temple Institute, the Temple Mount Faithful tries to get permission for Jews to pray on the Temple Mount. They try to achieve this goal by demonstrations and lawsuits and they often get arrested trying to pray and smuggle flags on the Temple Mount. Their relationship with the Israeli authorities is however a bit less positive in comparison to the Temple Institute. The Temple Mount Faithful often struggles with the authorities, especially with the Israeli police and also with the court. In different newspaper articles we can read that the Temple Mount Faithful tries to get access to the Temple Mount and permission to pray, but these attempts always fail because the police do not allow it.³⁸ Most likely we can explain the fact that the Temple Institute seems to have better ties with the authorities than the Temple Mount Faithful because the Temple Institute always tries to act within the boundaries of the law. As we read above, their actions are always peaceful and quiet. The Temple Mount Faithful also tries to act according to the law, but still their actions often lead to a lot of commotion and even violence. For example, the Institute does not act on the Mount itself, but the Temple Mount Faithful often tries to infiltrate the Mount, which is against the Israeli law. Inbari also states that Salomon does listen to the police, but wages a public campaign against the government, which is probably also a reason for the disturbed relationship between his movement and the Israeli government.³⁹ We can read an example in a newsletter written by Gershon Solomon where he states that ‘this holiest site of G-d (the Temple Mount) has become like a volcano since the Six Day War in 1967 when the leadership of Israel made a terribly sinful mistake and gave this most holy site to the Arab Islamic enemy to continue their foreign pagan worship. They also forbid access to this site to the Israelis. There is no doubt that until the Israeli government does what G-d expects of them - to liberate the Temple Mount, to remove the two buildings of pagan worship and to rebuild

³⁸ For example: Kamoun Ben-Shimon, ‘Mounting Tensions’, Isabel Kershner, ‘The House of Huseini’ in *Jerusalem Report* (August 27, 2001).

³⁹ Inbari, *fundamentalism*, 84.

the Temple on the same location as the First and Second Temples - there will never be peace in Israel and in the world.’⁴⁰

2.3 Relationship between the movements

With respect to the relationship between the movements themselves, the most interesting aspect is that the movements try to make it very clear that they are not associated with each other. On the website of the Temple Mount Faithful, the following sentence is written at the bottom of their homepage: “The Temple Mount and Land of Israel Faithful Movement is not associated or affiliated with the Temple Institute”. This shows us that they want to make clear that the movement is an independent movement and should not be confused with the Temple Institute. The Temple Institute is also really eager to make clear that they have nothing to do with the Temple Mount Faithful. In an interview with the Jerusalem report, Chaim Richman states that the Temple Institute is in no way confrontational, like the Temple Mount Faithful group. ‘We do not support aggression.’⁴¹ This hostile attitude towards each other probably mainly originates from the Temple Institute. As Inbari wrote; ‘the Temple Mount Faithful could be viewed in some way as the misfit of the Temple Mount Movements. When some of the other movements - among them the Temple Institute - started to work together in 2000, the Temple Mount Faithful was left out.’⁴²

2.4 Other Temple Mount Movements

In this section some other movements that struggle over the Temple Mount will be discussed to put the two movements that are discussed in this chapter in context. The movements all have similar purposes, but their strategies to achieve these vary greatly. The most aggressive organization is probably the Jewish Underground movement. This movement existed from 1970 until 1984. Their main goals were committing revenge attacks on Arabs and blowing up the mosques on the Temple Mount to prepare the site for rebuilding the Third Temple.⁴³ However in

⁴⁰ <http://www.templemountfaithful.org/s5757.htm>.

⁴¹ Tom Sawicki, ‘Rebuilders of the last Ark’ in *Jerusalem Report* (June 16,1994).

⁴² Inbari, *fundamentalism*, 89.

⁴³ Inbari, *Jewish fundamentalism*, 39.

1984 the movement got uncovered and the members were convicted for acts of terrorism. One of their leaders was Yehuda Etzion, who realized only after getting out of prison, that violent action on the Temple Mount was inappropriate without the support of the general Jewish public. With these new ideas, he founded the Chai Vekayam Movement for Redemption in 1989. This movement's the main goal was to make Jewish prayer on the Temple Mount legal. Their main activity consisted of trying to enter the Temple Mount for prayer. They did this without permission of the police or the state and many members got arrested during these actions.⁴⁴

A more religious, ultra-orthodox, movement was founded in 1987 by two members that left the Temple Mount Faithful movement because they thought that it was not religious enough: The Movement for the Establishment of the Temple. Like the name indicates, this movement's main aim is to rebuild the Third Temple, but most of their actions are about challenging the idea that Jews are not allowed to pray on the Temple Mount. They tried, just like the Chai Vekayam movement, to enter the Temple Mount and pray there. But in contrast to the Chai Vekayam movement, they did this in silence and without getting into publicity.⁴⁵ The Movement for the Establishment of the Temple rejected violence in any form and can thus be seen as a peaceful and quiet movement.⁴⁶

2.4 Conclusion

The Temple Institute and The Temple Mount Faithful can be seen as the two most influential of the Temple Mount movements. They are the biggest, most-famous and most active. Even though they have similar goals, they are, and were especially in their early years, considerably different. The Temple Institute started as a religious non-Zionist movement. Their first aim was, as they claimed themselves, educating people about the history and practices of the Temple. Throughout the years, they propagated themselves more as a movement that has as a main purpose to prepare the establishment of the Third Temple, and finally, rebuilding the Temple in order to observe all 613 commandments from God which will finally lead to redemption.

The Temple Mount Faithful movement started as a mainly non-religious Zionist political movement that had as a main goal removing the Arabs and their shrines from the Temple Mount.

⁴⁴ Nadav Shragai, *Three Jews expelled from the Temple Mount for praying*, Ha'aretz September 1, 2003.

⁴⁵ Inbari, *Jewish fundamentalism*, 99.

⁴⁶ *Ibid.*, 52-53.

Because the movement lost in popularity, Salomon decided to start to proclaim that he and his movement wanted to rebuild the Third Temple. By changing his aims from the mainly political aim of removing the Arabs from the Mount to the religious aim to rebuild the Temple, he started to receive support from Christian fundamentalists, especially because the movement emphasized that they were trying to achieve redemption for the whole world and not just for Israel. We can most probably state that the main reason for the huge change in direction of the movement was to develop a connection with the Christian fundamentalists in order to get financial support to survive.

The two movements started as two completely different groups with different views, but converged in a certain way. They both started to focus on rebuilding the Temple in a later period. However, there are still many differences. The Temple Mount Faithful seems to be much more radical than the Temple Institute. For example the Temple Mount Faithful wants to remove the Muslim shrines, if it needs to with violence, whereas the Temple Institute tries to find a more peaceful solution for this problem. Also, the Temple Mount Faithful proves to be more provocative and is often the source of irregularities or disturbances on the Mount. Furthermore, the Temple Institute arose from purely religious motives and even though the Temple Mount Faithful also tries to portray itself as a religious movement, the motives originally were, and may still be, political. Another big difference is the image the movements have and the way they are portrayed in the media, which will be elaborated on in chapter five.

Some similarities that existed from the start are for example their right-wing political background and the fact that their founders, Yisrael Ariel and Gershon Salomon, were probably both radicalized in their ideas by fighting with the IDF in the Six-Day War. It is also striking that both movements challenge the generally accepted idea that the messiah should first come before the Temple will be rebuilt. Both these movements spread the idea that the order is the other way around; first the Temple should be rebuilt and then the messiah will arrive. In the conclusion of this paper, a comparison between the Temple Institute and the Temple Mount Faithful and the Temple Mount movements discussed in section 2.3 will be made.

In this chapter the establishment and the main views of the most important movements dealing with the Temple Mount have been discussed. The next chapter will elaborate on the eschatological side of their ideas and on eschatology in Judaism in general.

3 Plans and visions of the discussed movements: Relation to eschatological ideas

This chapter will elaborate on the influence of Jewish eschatology on the movements discussed in this research. The movements portray themselves as movements with religious, eschatological motives. In this chapter we will compare the generally accepted eschatology with the eschatological ideas of the discussed movements to see whether there are discrepancies between the two. To fully understand these discrepancies, first of all the concept of eschatology needs to be explained. What is eschatology? How did it arise and develop? What are the main concepts? These questions will be answered in the first section of this chapter. The second section will deal with the question to which extent the Temple Mount movements are influenced and modified by these ideas and until what extent they propagate these ideas.

3.1 What are the main concepts in Jewish eschatology?

The term eschatology is modern, the concept is much older. The manifestation of eschatological ideas in the monotheistic religions has a diverse and complex history that ultimately dates back to ancient Judaism. In this section we focus on the origin and early development of eschatological notions in ancient Judaism. In general, the term ‘eschatology’ refers to ‘the doctrine of last things’. This can be conceived in a broad way, but in Judaism it designates the end of days. The idea of eschatology in Judaism deals mostly with the final destiny of the Jewish people and the world in general.

In the Hebrew Bible there is no word for the concept of eschatology, but there is a term that refers to the end of days and has an eschatological connotation. The meaning of the term eschatology changed over time. It started to be used in a broad sense. In this broad sense, the term referred to a major change from one historical period to another.⁴⁷ Around the fourth century BCE, the term got a more strict meaning: the end of the world as men knew it. The prophet Amos, who was active in the eighth century B.C.E., was the first one to proclaim the end of time.⁴⁸ At first, the development of the idea of eschatology and the change of its meaning

⁴⁷ Louis F. Hartman a.o., ‘Eschatology’ in Macmillan Reference USA, *Encyclopedia Judaica*, (Detroit 2007).

⁴⁸ John. J. Collins, “From Prophecy to Apocalypticism. The expectation of the end’ in *The Encyclopedia of Apocalypticism, Volume 1: The Origins of Apocalypticism in Judaism and Christianity*, (New York 2006), 129.

occurred inside the culture of the Israelites. Only later the Israelites started to borrow ideas from other cultures, for example from the Persians. The main principles of eschatology probably took shape before the Hasmonean period, which began in 140 BCE.⁴⁹ John J. Collins states that the term finds its origin in the description by the Hebrew prophets about the destruction of certain places. Due to the language they used, it looks like they were talking about a gigantic catastrophe and not about the destruction of just a single city.⁵⁰

To gain a better understanding of the concept of eschatology, it is important to get to know the most important concepts. These will be explained in this section, but first the difference between passive and active eschatology - a distinction made by Michael Satlow - will be explained.

Passive and active eschatology

Satlow states that within the rabbinical tradition the distinction between passive and active eschatology emerged. When the concept of eschatology is approached in a passive way, it means that all the responsibility is put in God's hands and humans should not interfere with this. If it is approached in an active way, which is the more popular view, it means that humans can help bring the end of days, or make it happen faster, for example by creating a completely just society and rebuilding the Third Temple. Satlow says that both sides have dangers: the passive idea devaluates human initiatives while the active idea can lead to violence, as we saw in the previous chapter.⁵¹ The active approach of eschatology seemed to get more followers by some political events that happened during the last century. The Six-Day War is a good example to support this claim. We already saw in the previous chapter that this event influenced to leaders of the discussed movements strongly and the war maybe even led to or provoked their beliefs about rebuilding the Temple. Some people saw the success of the Six-Day War as a sign that the people of Israel were coming closer to redemption and that it was in their own hands to let this redemption happen faster. They did this for example by building settlements in the occupied territories, but also by planning ideas to build the Third Temple.

⁴⁹ Joseph Klausner, *The messianic idea in Israel. From its beginning to the completion of the Mishnah* (London 1956) 418.

⁵⁰ Joseph Klausner, *The messianic idea in Israel*, 130.

⁵¹ Michael Satlow, *Creating Judaism: History, tradition, practice* (New York 2006) 162-163.

Messianism

Let us start this section about messianism with mentioning that there is no unanimous understanding about the messiah today. The messianic idea still exists in Judaism, but the doctrine has always been vague and only rarely popular among large numbers of Jews. Today the support for the messianic idea is confined to very little Jews, who can be mostly found within Zionism, even though the idea can be found in some traditions within the contemporary Jewish religion.⁵² However, we will still try to give an overview of the emergence and development of the concept of messianism.

The believe of the people of Israel that they were the chosen people and that God would give them their own land can be seen as leading to the development of eschatological ideas. The hope and expectation that the relationship between the God of Israel and his people would continue in the future, led to the form of eschatology that is found in the books of the Prophets. They believed that God sent his people saviors in difficult times, such as Moses, Joshua, and especially David, who was seen as the ideal anointed king. When the Davidic dynasty came to an end in 568 BCE, the prophet Ezekiel kept alive the expectation of the continuity of this dynasty. This created the basis for the concept of messianism. Another factor in the development of the notion of a messiah was probably the period of (political) crisis in Judah in the eighth century. During this period, the idea of a future King of Judah emerged.⁵³

In modern Judaism, the mainstream opinion is that when the end of time comes, the messiah, or the Son of Man, will appear. However, the concept is never developed with clarity and a lot of disagreement exists.⁵⁴ The literal definition of the term messiah is ‘the anointed one’, a person who has been anointed with oil. In the Hebrew Bible, the term was used for different persons like the King of Israel, the High priests of Israel, Cyrus of Persia, a future prince and the patriarchs. From this concept, the notion of a divinely appointed leader in the future developed over time. Even though the literal meaning of the term is quite narrow, Vanderkam argues that a broader understanding of the term can also be acceptable. He pleas for explaining the term as any

⁵² Nicholas De Lange, *An introduction to Judaism* (Cambridge 2000) 205.

⁵³ Hartman, *Eschatology*.

⁵⁴ Nicholas De Lange, *an introduction to Judaism*, 202.

leader of the end-time and messianism as a mode of thought centering about such a leader or in which he plays a significant role.⁵⁵

In the intertestamental literature, which is written after the completion of the latest book of the Hebrew Bible around 165 BCE and before the completion of the books of the New Testament, we can find information about eschatological ideas of the Jews in the last two centuries before, and the first century after the destruction of the Second Temple. The idea emerged that someone would come to announce the coming of the messiah. Some even believed that Moses himself would come back to do this, but the general believe is that the prophet Elijah will be the precursor for the messiah. In this time, the period preceding the coming of the messiah is described as one of terrible distress, such as famine and war. These ideas were probably derived from contemporary events, such as the dispersion and persecutions suffered by the Jews.

Like we stated already before, the views on the messiah differ within Judaism, and there were and are many different conceptions of this idea. Within the concept of eschatology, particularly in orthodox Judaism, the most common view on the messiah is that he will be a descendant of King David, continuing the Davidic line.⁵⁶ With his coming there will be a new ideal, independent, political existence for the Jewish people. This messiah is also believed to act as a model and focus for a united and better mankind. He will announce the redemption of Israel and the rest of the world, which will be followed by the achievement of an ideal world where true faith and real harmony would prevail.

Two widely occurring views about the messiah are the rationalist view and the miraculous view. The ideas of Moses Maimonides are a good example of the rationalist view. He believed that with the coming of the messiah, the world itself would not change, which means that nature will not change its laws. The society will become perfect, but this will be in a pure worldly way. Sometimes the messiah is even seen as a political leader. In the miraculous view, the messiah can

⁵⁵ James. C. Vanderkam, 'Messianism and Apocalypticism' in *The Encyclopedia of Apocalypticism* (New York 2006) vol 1, 196.

⁵⁶ Klausner, *The messianic idea in Israel*, 13.

achieve semi-divine heights. He will take the crown from the alien ruler by only his appearance and then redeem the Jews by miraculous means.⁵⁷

Rebuilding of the Temple

During the Babylonian exile and in the centuries that followed, important developments took place to the concept of eschatology. This period, and especially the destruction of Jerusalem in 587 BCE, formed a turning point in not only the political situation, but also the religious orientation of Israel. In this time, the idea of the rebuilding the Temple of Solomon became an important one. The Jews believed that at the end of time the Temple of Solomon would be rebuilt. The exact way in which this would occur is subject to different views. Some think that the idea of a rebuild Temple is figuratively and that it will happen in heaven and not exist on earth. Others think that the Temple will be rebuilt on earth. Here, the distinction between passive and active eschatology also plays an important role. If the end of days is approached in an active way, it means that people can build the Temple themselves. If it is approached in a passive way, it means that the Jews have to wait for God or the messiah to build the Temple.

The Day of the Lord and the revival of the death

During the bad political situation of the eight century BCE, the idea of the "day of the Lord" emerged and was proclaimed by the prophets of that time as a day of judgment. The origin of this term is not clear; the prophet Amos used it to designate the end of time. He wrote that the day of the Lord would be a dark time, and only after punishment and destruction God would give Israel victory over their enemies. To explain this, he used the metaphor of an eclipse of the sun. Later prophets interpreted this metaphor literally and wrote about cosmic disturbances that would actually happen on the Day of the Lord.⁵⁸ They developed the initial idea into one of a cosmic day of judgment.⁵⁹

The notion of a Day of Judgement is rarely mentioned in the Hebrew Bible, but it is present in contemporary Judaism. It is used by Rabbis to tell people to behave well, because at

⁵⁷ Haim Hillel Ben-Sasson a.o., 'Messianic movements' in Macmillan Reference USA, *Encyclopedia Judaica*, (Detroit 2007).

⁵⁸ Hartman, *Eschatology*.

⁵⁹ John. J. Collins, *From Prophecy to Apocalypticism: The expectation of the end* in The Encyclopedia of Apocalypticism (New York 2006) vol 1, 129.

the end of time perfect justice will be restored. In Rabbinic Judaism the common assumption is that this will happen by reviving the bodies of the people who died in the past, who will then be judged. This idea emerged in the second century B.C.E..

The Book of Daniel was written in the second century B.C.E. and is unique in that sense that it is the only book that gives a calculation about when the end of days will come.⁶⁰ In the first part of this century, Antiochus IV Epiphanes, king of the Seleucids, killed thousands of Jews because they revolted against him. The revolt started because the Jews were dissatisfied with their (religious) situation. They were for example forced to worship Zeus in their temple. The prosecution of the Jews cost the lives of many Jews. In combination with the idea that God would reward the good, this probably led to the believe in the eschatological resurrection of the dead. This idea was a solution for the shift from believe in collective responsibility and retribution to individual responsibility and retribution that occurred after the Babylonian exile and the destruction of Jerusalem. In this way, God can reward and punish each man according to his own deeds.⁶¹

What exactly happens to the judged bodies after this judgement is not clear. Judaism does not have a fully developed idea about for example heaven or hell, like Christianity has. The land of Israel is of great importance in this doctrine of the Day of Judgement. It is believed that the people who are buried there will get their souls restored. Because Israel is promised to the Jewish people by God, the Jews believe that God will keep his promise at the end of time, but that at this moment it is deferred. At the end of time, all Jews will be living in the Holy Land again.⁶² In general, the idea of a restorative eschatology is more general then the idea of an utopian one. It is believed that at the end of time, the whole world will acknowledge the God of Israel as the only God.

Redemption

In Judaism, redemption is seen as the end of the diaspora the Jews live in already since the Babylonian exile. They will all return to the land of Israel. Redemption in Judaism is almost

⁶⁰ Mladen Popovic, 'Verwachtingen van het einde der tijden in het vroege jodendom en de Dode Zeerollen' in *Nederlands Theologisch Tijdschrift* 65,4 (2011) 270.

⁶¹ Hartman, *Eschatology*.

⁶² Satlow, *Creating Judaism*, 160.

never about personal salvation. Performing the commandments does for example not lead to personal salvation. More important is redemption for the whole nation and the rest of the world.⁶³

Conclusion

In summary, the concept of eschatology arose early in the Israelite culture and developed itself, influenced by political events and changes in the religious orientation of the Israelites, and later the Jews. It can be described as a concept concerning events that will happen in the end of days. Even though the concept developed itself and changed much over the years, some basic elements can be extracted from it. The most important concepts within eschatology are the believe in a messiah, the Day of the Lord or the Day of Judgement and the resurrection of the death. The idea of rebuilding the Temple of Solomon also arose within the context of Jewish eschatology. The origin of each of these aspects can be explained by different events, mostly negative ones, that took place in the history of the Jewish people. This history knows a lot of crises and periods of distress which can be seen as a fertile context to develop eschatological ideas.

3.2 Are the ideas and visions of the movements influenced by eschatological ideas, and if so, how?

In the previous section we saw what the most important concepts in Jewish eschatology are. This section is dedicated to the question whether the ideas the Temple Mount movements uphold are compatible with the previously described concepts and if not, how they diverge and why. Because the two movements have different backgrounds and approaches, this section will be divided in two subsections. First we will look at the Temple Institute and then we will look at the Temple Mount Faithful movement.

3.2.1 The Temple Institute

On the website of the Temple Institute we can read the statement of principles of this movement, where they explain what their purposes and motives are. The members of the Temple Institute are aiming to observe all the 613 commandments mentioned in the Torah. The

⁶³ Satlow, *Creating Judaism*, 159.

problem they are facing is that 202 of these commandments can only be fulfilled if there is a Temple, so they need to rebuild it in order to fulfil this obligation.

The Institute clearly states that they do not think that these commandments solely have to be fulfilled in the future when the messiah will come. They have to observe them already now, because the Torah's commandments are forever. They refer to Moses Maimonides, who claimed that performing all the commandments is not dependent on the coming of the messiah and that as a Jew, you need to try to fulfil them at all times. They also challenge the idea that the building of the Temple is a supernatural act. As evidence for this idea they use the story of the exiles that returned from Babylon and rebuilt the Temple themselves.

Even though they think the rebuilding of the Temple does not depend on the coming of the messiah, they do show their believe in the coming of the messiah, they just do not think they need to wait for him to come before building the Temple.

We can see the views of Temple Institute as, like Inbari calls it, naturalistic messianism.⁶⁴ The Institute bases their ideas for a large part on the views of Moses Maimonides. His interpretation of the messiah is naturalistic, in the sense that he sees the messiah as a human king. He states that in the Messianic age, the Jews will get their independence back and will all return to Israel. In this age Israel will be ruled by a great king with a great reputation, but the world itself will not change and continue as it is right now. They do not think that by rebuilding the Temple, the world as it is known will end, but it will, in their eyes, eventually lead to the redemption of Israel and the rest of the world.

3.2.2 The Temple Mount Faithful

Similar to the Temple Institute, the Temple Mount Faithful describes the fulfilment of every detail of God's commandments as one of their purposes. This however is only one small point on their policy statement, and is not the main reason why they want to rebuild the Temple.

The Temple Mount Faithful sees the people and the state of Israel as the key to the redemption of the entire world. They refer to the Hebrew prophets who spoke two and one-half millennia ago that in the 'last days' God will gather His people from where he scattered them. Jews are already returning to Israel for the last hundred years, but they see the gathering not yet as completed. This means that they are in the second phase of the plan of God for the redemption

⁶⁴ Inbari, *Jewish fundamentalism*, 31.

of Israel. This plan of God consists of five phases, according to the Temple Mount Faithful. The first one was the foundation of the modern state of Israel and the victories that God gave to his people in the wars against the Arab states. The second one is the gathering of the people of Israel. They see the fulfilment of these first two phases as the biggest Godly event and miracle in the history of mankind. The third phase is the liberation and consecration of the Temple Mount. The fourth phase is the building of the Third Temple, which will lead to the fifth and final phase: the coming of the King of Israel: the messiah.

This explanation on their website shows that the Temple Mount Faithful movement sees the rebuilding of the Temple as part of God's plan for redemption of Israel. They are part of this plan and try to help complete the different phases which will eventually lead to the coming of the messiah. They are calling all the nations to support Israel to complete the process of redemption, because they believe that the redemption of the people of Israel is a condition for the redemption of the Earth. They see the people of Israel as a chosen people who have to become a light for all the nations. It is their task to let the name of God be revered by all nations and to propagate the biblical way of life throughout the world.

3.2.3 Conclusion

We saw above that the Temple Institute's main concern is to observe all the commandments mentioned in the Torah. This is their motive for rebuilding the Temple and this makes their motives and focus purely religious. They do mention the coming of the messiah in combination with rebuilding of the Temple, but do not see the coming of the messiah as a condition for building the Temple. They do state on their website that the rebuilding of the Temple will eventually lead to redemption, but their main goal is fulfilling the commandments. So even though they do mention some eschatological concepts, and despite the fact that the rebuilding of the Temple can be seen as a eschatological concept itself, - which means that eschatological ideas are an important motivation for the Temple Institute - they choose to stick to better defined (initial) goals and first focus on observing the commandments.

Even though the Temple Mount Faithful agrees with the Temple Institute that the fulfilment of God's commandments is of great importance, this is not the main reason for their activities. They see the rebuilding of the Temple as a step in the plan of God that will lead to the

redemption of the world. The building of the Temple is the second last phase in this plan of redemption, which will lead to the last phase: the coming of the messiah. Like the Temple Institute, they also believe that they do not have to wait for the messiah with the rebuilding of the Temple. It is the other way around: after the Temple is rebuilt, the messiah will arrive and redemption will come for the entire world. We can therefore conclude that the ideas and visions of the Temple Mount Faithful – at least as they proclaim it nowadays – are influenced and probably even completely based on eschatological ideas. Both movements greatly emphasise the returning of the Jewish people to Israel. This is an important feature from the concept of the day of Judgement. It is likely that this notion of the movements emanates from the concept of the day of Judgement, even though they do not explicitly state it like that.

If we want to place the movements in Satlow's theory, we can state that they both belong to the active form of eschatology. Satlow defines this active eschatology as a form where people can help bring the end of days. Especially for the Temple Mount Faithful, this is in line with their main goal; achieving redemption for the entire world.

After learning about the motives behind the ideas and activities of the movements, we will discuss the sources these two movements use to justify their actions and motives, and how they use them in the next chapter.

4 Which sources do the movements use and how do they use them?

In this chapter we will look at the sources the movements use for their ideas and claims and how they use these sources. Because there are several sources about the Third Temple in Jewish literature, one example will be used in this chapter. Probably the best-known and most obvious source about the Third Temple is the book of Ezekiel, to be precise, the last chapters of this book. After looking at how the movements use the book of Ezekiel, we will also look at their use of some other sources.

4.1 the Book of Ezekiel

In the Book of Ezekiel we can find the most extensive description of the Third Temple. The writer of this book is probably the prophet Ezekiel, who wrote the book in Babylonia during the Babylonian exile.⁶⁵ The book of Ezekiel is a prose book, with some poetic passages. One notable characteristic of the book is the particular kind of language it uses. Ezekiel uses a lot of dramatic images in the form of visions and parables and he writes in a very complex, even vague way. The way in which he describes his visions is also very spectacular. About Ezekiel's personality a lot of speculations have been made. An interesting one is Edwin C. Broome's theory. He looked at Ezekiel's visions from a psychoanalytic perspective and concluded that Ezekiel suffered from paranoid schizophrenia.⁶⁶

The book of Ezekiel starts with his calling, which occurs at the time he already lived in Babylon. He received his call in the year 593, so we know that he was part of the first group of exiles. Before the exile he was a priest in Jerusalem and after his call he started to work as a prophet. He was married but his wife died suddenly when the siege of Jerusalem began. He was probably active as a prophet in and around his house and he seems to have lived in social isolation.⁶⁷ There is no evidence that Ezekiel ever returned to his homeland, so he probably died in Babylon.

⁶⁵ 597-538 B.C.E.

⁶⁶ Broome, Edwin C. Ezekiel's Abnormal Personality." in *Journal of Biblical Literature* 65 (1946) 277-92.

⁶⁷ McKeaning, H, *Old Testament guides; Ezekiel* (Sheffield 1993), 23.

There is much disagreement about the origins and development of the book. Questions are when the book was written and by whom. Long time people assumed that the book was a unity, because there are a lot of indications for this assumption. For example it seems like the book is composed in a logical way and there are no interruptions in the continuity of the story. Also the book is written in a uniform style.⁶⁸

However there are also indications that the book was not written as a unity. Joachim Becker states that the book of Ezekiel is written after the described events and afterwards attributed to the prophet to give it more authority. David Halperin does not agree and says that if the book was written after the events, the story should be chronological right, but this is not the case. He argues that the major part of the book is indeed written by Ezekiel himself.⁶⁹ John J. Collins indicates that there are almost no statements about Ezekiel himself in the second half of the book. Furthermore, for example the vision of the New Jerusalem at the end of the book shows the problems the people who returned from the exile faced. Assuming that Ezekiel died in exile, this is an indication that the book is expanded by someone else.⁷⁰

Besides the question about the unity of the book, there is also a problem with determining the time when the book was written. If the dating in the book is right, it is written in the beginning of the sixth century BCE. At the end of the seventh century BCE however, king Josiah instituted major religious reforms. After these reforms idolatry was forbidden, but in for example chapter 8 of the book we can read that idolatry is still practiced in the Temple. If the book is written by Ezekiel, shortly after the reforms, it is problematic that Ezekiel writes about the problem of idolatry.

Charles Cuttler Torrey tries to solve this problem by stating the book is not written by the prophet, but in the time of Josiah's grandfather who did allow idolatry.⁷¹ James Smith tries to solve the problem of the idolatry by stating that Josiah's reforms were forgotten soon after he instituted them.⁷²

Yehzkel Kaufmann does not think that the problem lies in the authenticity of the text. To answer the question how it is possible that Ezekiel knew what happened in Jerusalem while he

⁶⁸ Moshe Greenberg, *Ezekiel* <http://catalogus.rug.nl/DB=1/SET=4/TTL=4/CLK?!KT=4&TRM=1-20> in the Anchor Bible ; vol. 22 (New York 1983) 19.

⁶⁹ David J. Halperin, *Seeking Ezekiel: Text and psychology* (Pennsylvania 1993) 41.

⁷⁰ John Collins, *A short introduction to the Hebrew Bible* (Edinburgh 2007) 185-186.

⁷¹ Moshe Greenberg, *Ezekiel*, 21.

⁷² David Halperin, *Seeking Ezekiel*, 42.

lived in Babylon, he states that the events described in Ezekiel's book are fantasy and never really happened. This theory seems to agree with the before mentioned theory by Broome about Ezekiel suffering from paranoid schizophrenia which made him see things that did not really happen.⁷³

The book contributed to the prophet Ezekiel can be divided into three parts. The first part, chapters 1-24, contains oracles against his own nation: Judah. The second part, chapter 25-32, consists of oracles against foreign nations and the last part, chapter 33-48, is about prophecies of hope and salvation. This division is not completely rigid, because for example in the first part we can also read some prophecies of restoration, but this is still the best way to characterize the sections. For our purpose, the third part is of most interest. In Ezekiel 40-48, the New Jerusalem is described. This vision shows a new temple, new rituals, and a new allocation of the land. The most important for our purpose are the chapters 40-42, where the Temple is described in detail. In these chapters, Ezekiel is brought to Jerusalem in a vision and is guided through the Temple by a man with stick which he uses to measure every detail, so it becomes clear what the Temple looks like.

4.2 How do the discussed movements use their sources?

In this section we will look at what sources the Temple Institute and the Temple Mount Faithful use and how they use them, to get a better understanding of their argumentation. This will provide some insight in the relation between eschatology and the ideas of the Temple Mount movements. We will first take a look at the use of the source described above - the book of Ezekiel - and then look at some other sources.

4.2.1 The Temple Institute

On their website the Temple Institute explains how they understand the vision of the future temple as described in chapters 40-42 of the book of Ezekiel. What follows is a text analysis in order to understand how the Temple Institute uses primary sources.

‘According to the great sages of Israel, it is a positive commandment for the people of Israel to rebuild the Holy Temple conforming to the dimensions, characteristics and attributes of the

⁷³ David Halperin, *Seeking Ezekiel*, 42.

Second Temple. Thus, although there were differences between the First and Second Temples, and vast differences between both of these and the vision of Ezekiel - it is the details of the Second Temple that are binding upon Israel for all time. This is why the majority of the Temple Institute's work and research, both in artistic representation as well as actual Temple restoration, centers on the aspects of the Second Temple.

These details and dimensions are clearly described in the Mishnah of Tractate Middot (literally, "attributes" or "measures") of the Babylonian Talmud. This tractate also includes the dimensions and layout of the Temple Mount, and discusses many matters applicable to both the Holy Temple and the Mount.

In his introduction to this tractate, the great sage Maimonides writes that its purpose is to preserve all the details of the Second Temple. This, he states, is "because when the time comes to rebuild, care should be taken to preserve these details and rebuild the Temple in the exact same manner... because it was built with Divine Inspiration. Thus the verse states, 'All this, said he, is put in writing by the hand of the L-rd who instructed me, all the works of this pattern' (II Chron. 28:19)."

"The structure of Solomon's temple is explained in the book of Kings," Maimonides states further. "When the Second Temple was originally constructed in the time of Ezra, it was built as a combination of the First Temple built by King Solomon, but including certain aspects of the things mentioned by Ezekiel, (in chapters 40-43, which were said with regard to the future Temple), as well. Herod razed the structure built by Ezra, and rebuilt it completely anew. Our sages stated: 'Whoever has never seen the building built by Herod, has never seen a beautiful building in his life'." Moreover, writes Maimonides, although the Temple that will be built in the future is written in the book of Ezekiel, it remains unexplained and unclear."

Many aspects of the Temple described by Ezekiel are difficult to comprehend, since that vision contains elements of prophetic insight which, in our generation, we do not have the spiritual or intellectual capacity to understand. For example, according to the prophecy of Ezekiel, the structure of the Third Temple will necessitate vast topographical changes in the environs of the Jerusalem. This Temple will differ drastically in size from its predecessors. According to Ezekiel's measurements, the new Temple will be so large that it will occupy the entire area of the

city of Jerusalem. Ezekiel's prophecy explains that both the Temple Mount and the Mount of Olives will be enlarged and expanded in the future.

Despite the uncertainties that we temporarily face in understanding the elements of Ezekiel's prophetic revelation, we can still appreciate the fact that this prophet's teaching was part of a larger, broader tradition that he received from the earlier prophets.

Thus, it should be noted when the Second Temple was erected, its builders incorporated a number of components that were based on Ezekiel's prophecy. Everything that they were able to understand from Ezekiel's words, they included in the structure of the Second Temple.

These details include, for example, the permanent closure of the southern gate (44:2); the chambers of the Women's Court ("the courts of the incense" - 46:21); and the width of the altar (3:1).

All of those details from Ezekiel's prophecy that were not explained in the Second Temple era, remain sealed until that time when "the earth shall be filled with the knowledge of G-d, as the waters that cover the sea" (Isaiah 11:9). In the future, we shall be enlightened with a higher level of spiritual awareness and consciousness, and at that time we will have the ability to perceive the deeper meaning of all those portions of Ezekiel's vision that had heretofore been inaccessible. Until that time, it is the Second Temple's attributes that must be upheld when rebuilding the Temple. Most importantly, Israel's Divine obligation to rebuild the Holy Temple remains a constant and unchanging factor in the nation's life, throughout every generation.⁷⁴

We can read here that the Temple Institute believes that the Third Temple should be rebuilt conforming the dimensions, characteristics and attributes of the Second Temple. For the description of this Temple, they use the Mishnah of Tractate Middot of the Babylonian Talmud. The Third Temple has to be built exactly the same way because they believe in the words of Maimonides that the second Temple was built with divine inspiration. They state that the second Temple was a combination of the First Temple as described in the book of King's and the Temple described in the vision of Ezekiel. The Temple Institute states on their website that the vision of Ezekiel is unclear and difficult to understand. This is due to the fact that the vision contains elements of prophetic insight for which - in this generation - people do not have the

⁷⁴ http://www.templeinstitute.org/future_temple.htm.

spiritual and intellectual capacity to understand. One of the problems the Temple Institute faces is the size of the Temple. According to Ezekiel's vision, the Temple will be so large that it will occupy the entire city of Jerusalem. They believe however, that Ezekiel's vision and teaching were part of a larger tradition that he received from the earlier prophets. According to the Temple Institute, even though much was unclear about the vision of Ezekiel, also between the first and second Temple period, the builders of the Second Temple incorporated everything that they were able to understand from Ezekiel's vision in the structure of the Temple. They state that everything that was not clear in the Second Temple period about the vision also will not become clear in our time. Only at the end of times, when the people will be enlightened with a higher level of spiritual awareness and consciousness, people will be able to understand the complete meaning of Ezekiel's vision. Until that time, they say, it is the Second Temple's attributes that must be used when rebuilding the Temple.

Maimonides

Besides Ezekiel, The Temple Institute uses a lot of the works of Moses Maimonides. The Institute, like many contemporary Jews, considers Maimonides an important source and authority regarding the Third Temple. They often quote him on their website, especially from his work *The Mishneh Torah*, which was the first attempt to systematically codify the entire body of Jewish law. The Temple Institute calls this work 'an invaluable source for our work at The Temple Institute, as it deals extensively with laws concerning the service at the Holy Temple, as well as the physical structure of the Holy Temple, and the specific dimensions and qualifications for the vessels used in the Holy Temple.'

In the *Mishneh Torah*, part 8: *Sefer Avodah* Maimonides tells us the following about rebuilding the Temple:

'It is a positive commandment to construct a House for God, prepared for sacrifices to be offered within. We [must] celebrate there three times a year, as [[Exodus 25:8](#)] states: "And you shall make Me a sanctuary."⁷⁵

⁷⁵ http://www.chabad.org/library/article_cdo/aid/1007190/jewish/Sefer-Avodah.htm, Maimonides, *Mishneh Torah*, part 8: *Sefer Avodah*.

In the Book of Commandments, or Sefer Hamitzvot, Maimonides lists all the commandments of the Torah and gives a short description for each. The twentieth positive commandment is building a temple. Maimonides writes the following about this commandment:

‘The 20th mitzvah is that we are commanded to build a Sanctuary to serve [G-d]. In it we offer sacrifices, burn the eternal flame, offer our prayers, and congregate for the festivals each year, as will be explained.

The source of this mitzvah is G-d's statement (exalted be He), "Make a Sanctuary for Me."

The Sifri says, "The Jewish people were commanded three mitzvos upon entering Israel: appointing for themselves a king, building themselves a Sanctuary and wiping out the descendants of Amalek." This wording ["three mitzvos"] shows clearly that building the Sanctuary is counted as a distinct mitzvah.

We have already explained that this general term ["Sanctuary"] includes many parts. The Menorah, the Table, the Altar, etc. are all parts of the Sanctuary; everything together is called by the name, "Sanctuary," even though the Torah gives a distinct command for each individual element.

The thought that G-d's statement regarding the Altar, "Make for Me an earthen Altar," constitutes a mitzvah separate from that regarding the Sanctuary may be considered. However, the explanation is as follows: The plain meaning of the verse refers to the era when it was permissible to bring sacrifices on a bamah, i.e. when we were allowed to construct an earthen altar and bring sacrifices upon it in any location.⁷ However, our Sages, may they rest in peace, explained that it is a commandment to build the altar attached to the ground, and that it cannot be moved around as it was in the desert. They explained this verse in the Mechilta of R. Yishmael: "When you enter Israel, make for Me an altar attached to the ground." If so, this does apply to all generations.

It — building an altar of stones — is considered an integral part of the Sanctuary. The Mechilta explains the verse "If you make for Me an earthen altar," as follows: "R. Yishmael says, 'Wherever the Torah uses the word im (if), it is not obligatory, with three exceptions. One exception is, "If (im) you make for Me an earthen altar," which is obligatory. How do we know it

is really obligatory? From the verse, "You shall build the altar of Hashem your G-d with whole stones." All the details pertaining to this mitzvah — i.e. building the Sanctuary, its shape, its divisions, building the Altar, and all its regulations — are explained in the tractate which deals with it specifically, tractate Middos. The shape of the Menorah, the Table, the Golden Table and their placement in the Sanctuary are explained in tractates Menachos and Yoma⁷⁶

On the website of the Temple Institute this text of Maimonides is explained as follows:

‘The Torah teaches that the positive commandment to build the Temple was given by G-d to the Jewish people at Mount Sinai, the day following Yom Kippur. It is counted as one of the 613 mitzvot, the commandments that Israel is perpetually obligated to fulfill.

In his classic work *The Book of the Commandments*, the great authority Maimonides explains the details of each one of the Torah's commandments. Here, he explains G-d's instructions to build the Temple as follows:

"The Creator commanded us to erect a chosen House for His service, where the sacrificial offerings will be brought for all time. And the processions and festive pilgrimages will be conducted there three times a year."

The verse states: "And they shall make for Me a sanctuary, and I will dwell amongst them" (Exodus 25:8). We have explained that this commandment is general and includes many details: the menorah, the table, the altar, etc. These are all intrinsic parts of the Temple and all of the detailed ordinances of this commandment including the construction and its design are all explained in the tractate that was compiled for this purpose, Tractate Middot.

There are three major points that Maimonides teaches us here:

The purpose of the commandment of building the Temple is in order to offer the sacrifices, and it is a perpetual commandment that is binding upon every successive generation.

The vessels of the Temple are an intrinsic part of the commandment and constitute a portion of the Temple structure, and all the units, separately and together, are considered as one precept.

⁷⁶ http://www.chabad.org/library/article_cdo/aid/961407/jewish/Positive-Commandment-20.htm.

The accepted design of the Holy Temple is that which is described in Tractate Middot of the Babylonian Talmud. These principals are universally accepted as legally binding by the great Torah scholars throughout the generations.’⁷⁷

By looking at these two examples of the sources the Institute uses and how they use them, we can see that the Institute uses generally accepted sources from the Jewish tradition and that they thoroughly try to understand these sources and explain them to the reader. This gives the reader the feeling that they sincerely try to fulfill God’s commandments and try to act in his will as good as possible.

4.2.2 The Temple Mount Faithful

We saw that the Temple Institute uses some sources, especially some parts from the Hebrew Bible and the works of Maimonides to underpin their theories. We will now look at the sources the Temple Mount Faithful uses, and start with Ezekiel. In contrast to the Temple Institute, the Temple Mount Faithful does not give an explanation of how they understand Ezekiel’s vision about the new Temple. They even do not use this vision at all and only use some verses in their argumentation. For example when they explain their vision of redemption and God’s plan, they use Ezekiel 39:28b⁷⁸ to explain why they are still in the second phase of the plan: ‘The regathering is not yet complete. Ezekiel prophesied that G-d would "leave none of them there any longer" [Yechezkiel (Ezekiel) 39:28b].’

Another example of their use of Ezekiel can be found in one of their newsletters. At the top of the letter Ezekiel 38:14-16 is written.⁷⁹ Why they put these verses there and what they think these verses mean is not explained.

The Temple Mount Faithful does not use a lot of sources at all. They state for example that they are ‘dedicated to the fulfillment of every detail of G-d's commandments as recorded in the Tenach’ and they want to ‘rebuild the Third Temple in accordance with the words of all the Hebrew prophets’. They refer to the Hebrew Bible and the prophets, but do not give specific passages or statements.

⁷⁷ http://www.templeinstitute.org/biblical_sources.htm, May 28 2013.

⁷⁸ Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind. (New International Version).

⁷⁹ <http://www.templemountfaithful.org/s5757.htm>.

We will provide some examples of their argumentation to show this difference between the two movements. The following is an article about the Temple Mount Faithful trying to convince the Israeli government to build the Third Temple as soon as possible:

‘The Holy Temple Mount in Jerusalem is again in the midst of critical events in Israel. The Temple Mount will continue to be like a "volcanic mountain" as long as the Israeli government is not removing the Arab-Islamic shrines from the Holy Temple Mount and allows them to continue to desecrate the Holy Mountain of the G-d of Israel.

G-d is expecting the government of Israel to immediately remove the enemy from the Temple Mount and to rebuild the Temple with no delay. The Arab-Islamic occupation of the Temple Mount and their presence upon the location of the Holy Temple, which is an abomination of the Name of G-d, is soon to be finished under the judgment of G-d.’

The first claim in this article is that God is expecting the government to immediately remove the Muslim sanctuaries from the Temple Mount. Afterwards they state that after removing the enemy from the Mount, the government should start rebuilding the Temple. This confirms our claim that the Temple Mount Faithful is maybe more interested in removing the Arabs from the Mount than in rebuilding the Temple. Furthermore they state this as clear facts, almost as if it is obvious and self-evident. However, they do not give any source for these statements.

Israel is now in the midst of the end-time, when the G-d of Israel is fulfilling literally each of the end-time prophecies word by word. It is a true privilege to be born during such a significant G-dly time. Hundreds of generations dreamed, desired and prayed to be born during such a great time. The prophets of Israel that prophesied about 'this time' thousands of years ago gave us all the details about G-d's end-time plan. Everyone should just open the Holy Book and recognize immediately that Israel today is a clear re-creation by G-d to be the focus of all the end-time events for the entire world. What G-d is doing with Israel during these exciting days is an opening and a condition for the redemption of all of humanity.

...

The most important and the climax of all of these exciting and godly end-time events is the rebuilding of the Temple of G-d on the Temple Mount (Mt. Moriah), the place that He chose

thousands of years ago to dwell among His people Israel and at this special time among all of His creation in Jerusalem. G-d called His people to build the Temple (Exodus 25:8) with no delay and as we see Israel is very close to making this call of G-d a reality in our lifetime. The G-d of Israel called the Temple Mount and Land of Israel Faithful Movement to be His vessel for the fulfillment of this most major cause ever.

In this special end-time Godly era when G-d is revealing to His people Israel and to the entire world that His prophetic Word is being fulfilled literally and so clearly, it is so strange and not comprehensible how there is confusion and mistaken ideas among some people regarding the rebuilding of the Temple of G-d and the coming of Mashiach Ben David. It is even worse when people share their mistaken ideas with others who live outside of Israel and advise them to make the same fallible mistakes. These mistaken ideas are standing against the Word of G-d and His commandments to Israel regarding the rebuilding of His Holy Temple. It is our duty to explain the correct godly principles of the building of the Temple of G-d especially during this critical time.

We already saw above that The Temple Mount Faithful believes that God has a plan that consists of four steps. In this article they also refer to this plan, but how they developed this idea and what sources they used for this is not mentioned. Why they think that Israel is now in the midst of the end-time is also not clear. They say that ‘the prophets of Israel that prophesied about ‘this time’ thousands of years ago gave us all the details about G-d’s end-time plan’. And that ‘everyone should just open the Holy Book and recognize immediately that Israel today is a clear re-creation by G-d to be the focus of all the end-time events for the entire world’. Where this information comes from, which prophets they refer to and where exactly in the Hebrew Bible we can find this, in their eyes obvious information, they do not tell us.

Another claim they make is that God wants his people to build the Temple with no delay. Here they refer to Exodus 25:8 where we can read the following: ‘Then have them make a sanctuary for me, and I will dwell among them’.⁸⁰ It is indeed said there that God wants his people to make a sanctuary in which he can dwell, but that this is supposed to happen with no delay is not written in this verse. Immediately after this claim, they state that ‘the G-d of Israel called the Temple Mount and Land of Israel Faithful Movement to be His vessel for the

⁸⁰ New International Version

fulfillment of this most major cause ever.' Why they see themselves as chosen by God to be the vessel in his divine plan and think that it is their task to explain the correct godly principles of the building of the Temple, is not clear.

Just recently we read an interview with the former executive-director of the Temple Institute, Yehuda Glick, that brought forth incorrect information and details regarding the building of the Third Temple that do not correspond with the commands of G-d. Such ideas are actually an abomination of both the Word of G-d and His Holy Hill.

(summary of the interview and the falsehoods mentioned in the interview)

Mr. Glick's ideas are also a result of misunderstanding the words of Isaiah who prophesied: "My house will be a house of prayer for all nations." (Isaiah 56:7) The meaning of these words is abundantly clear: "My house" says the G-d of Israel, will be a house of prayer for all nations and not any other foreign house. More than this, only "the sons of the strangers, that join themselves to the L-rd, to serve him, and to love the name of the L-rd, to be his servants, every one that keeps the Sabbath and does not profane it, and all that hold fast to my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted on my altar; for my house shall be called a house of prayer for all peoples." (Isaiah 56:6,7)

...

We must clarify another important point. According to Glick, the Temple will be built '... when the Messiah shows up ... it could well be tomorrow, but it might be another 100 years, or even 400 years.' However, none any of the Scriptures show that the Temple should be built only when the Mashiach comes. In the Torah G-d commands His people Israel: "Build me a temple and I will dwell among you" (Exodus 25:8) with no condition that it should be built after the coming of Mashiach Ben David. The first Temple was built without any condition to wait for the coming of the Mashiach. The second Temple was built after the destruction of the first Temple and the regathering of the Jews back to their land by G-d with no waiting for the coming of the Mashiach. In a similar time to our era when the people of Israel did not want to rebuild the Temple and perhaps were waiting for the coming of the Messiah, the prophet Haggai called the people of Israel to listen and obey the Word of G-d to immediately rebuild the Temple:

...

According to the prophets of Israel, three events should take place before the coming of Messiah Ben David:

First, is the regathering of the twelve tribes of Israel from the four corners of the world to the Promised Land.

The second event is the rebirth of Israel as a nation and again as the kingdom of G-d in the Land of Israel.

The third event is the rebuilding of the Temple on the Temple Mount in the same location as the first and second Temples.

The first two events have already come to pass in Israel during this exciting time of redemption. Now the third Temple should be immediately built, says the G-d of Israel, with no delay and then the Messiah will come.

The Temple Mount and Land of Israel Faithful Movement is faithful to the Word of G-d and His expectations from the people of Israel. We shall not rest until Israel removes the enemy from the Holy Temple Mount as the G-d of Israel expects her to do and the Temple is rebuilt in our lifetime. The third Temple should be built immediately by Israel to be a House of Prayer for the people of G-d, Israel, and for all the nations. Everyone, both in Israel and in the entire world, is called to stand with the Faithful Movement of G-d and to help her to build the Temple of G-d on Mount Moriah in Jerusalem and to prepare the people of Israel to again be a biblical nation fulfilling the mission in which the G-d of Israel anointed her to be: "a holy nation, a kingdom of priests and a light to the nations" Exodus 19:5,6).

In G-d we trust!!'⁸¹

The Temple Mount Faithful also states that they do not understand why there is confusion and why there are mistaken ideas among some people regarding the rebuilding of the Temple, while his prophetic word is fulfilled literally and so clearly. Apparently for them it is very clear that the Temple is supposed to be rebuilt now, but they do not provide a lot of arguments or this

⁸¹ http://www.templemountfaithful.org/News/build_the_temple_now_no_need_to%20wait_for_the-messiah.htm, May 28, 2013.

claim. They are not able to give evidence from for example Bible verses that the Temple should be rebuilt now. They do refer to some Bible verses, but none of them says anything about the time when the Temple should be rebuilt.

In explaining why they do not have to wait for the messiah to rebuild the Temple, they repeat Exodus 25:8 and state that nowhere in the Bible it is mentioned that it should be built after the coming of the messiah. They also refer to the building of the first two Temples and say that they were also built without any condition to wait for the coming of the messiah. Again, these arguments are unsatisfactory.

Another interesting point is that they use an interview with Yehuda Glick, who is the former executive-director of the Temple Institute. They completely publish this interview and point out everything he misunderstood according to them.

Another article on their website shows another source that is used by the Temple Mount Faithful:

[‘Golden Bell and Temple Seal Used by High Priest Found Near the Holy Temple Mount](#)

The Temple Mount and Land of Israel Faithful Movement: "This Is Another Message From the G-d of Israel to His People Israel: 'Build My Holy Temple Now With No Delay!'"

...

The intention of the G-d of Israel — through this godly plan which is happening now during the prophetic time of redemption that Israel is currently experiencing — is for the ancient links to be connected to the new links that the G-d and People of Israel are presently constructing in the Land of Israel. Every day yet another biblical archaeological find is discovered throughout the Land of Israel. The most exciting discoveries are the archaeological biblical finds that are connected to the Holy Temple in Jerusalem and specifically to the sacred temple worship performed by the Hebrew priests inside the Holy Temple, in addition to the biblical artifacts being found in the City of David that lies just south of the Holy Temple Mount.

Many of these biblical archaeological discoveries were found by the Israeli archaeologists after the redemptive Six Days War and especially in the last few years and each day there are more and more unearthed. All of these, I feel deep in my heart, are clear messages from the G-d of Israel to His People Israel to rebuild His Holy Temple with no delay on the Holy Temple Mount

in Jerusalem, on the place that He pointed to King David to build His Holy House, and to renew the days of Israel as in the biblical times and to continue a prophetic chain as was prophesied by the G-d of Israel in His end-time prophecies.

A Golden Bell of the High Priest Discovered in the City of David

One of the most exciting and very important finds was the recent discovery of a small golden bell that hung on the High Priest's beautiful robe which he wore when he entered into the Holy of Holies inside the Holy Temple of the G-d of Israel. Golden bells were not part of the garments of regular temple priests. They were reserved only for the garments of the High Priest. According to the Word of the G-d of Israel, the bells were hung on the hem of the High Priest's robe and they would ring when the High Priest entered the Holy of Holies.

... (Description of a seal and stamp found near the Temple Mount)

Israeli Minister of Culture Limor Livnat said, "This is a real stamp of approval to our rights on the Holy Temple Mount, Jerusalem, and the Land of Israel." The Minister of Education, Gideon Saar, said, "Important excavations like this could not be dug without the sovereignty of Israel. It demonstrates our deep bond to the Holy Temple Mount, Jerusalem, and the Land of Israel. Everything uncovered here strengthens us".

Conclusion

The Golden Bell of the High Priest which was discovered inside a drainage channel near the Holy Temple Mount, the Temple Seal that was used by the High Priest in the temple service and was discovered near the Holy Temple Mount, and the Temple Menorah Stamp that was discovered in Akko has caused great excitement in Israel. It is considered another clear call and timely message from the G-d of Israel to His People Israel: "Build my Temple on My Holy Temple Mount in Jerusalem now with no delay!"

The Temple Mount and Land of Israel Faithful Movement heard this call of G-d and will continue answering it with even more intensity and devotion. We shall not rest day or night until the Holy Third Temple of the G-d of Israel, the Beloved Creator of the entire universe, is built during the lifetime of this generation. Everyone in Israel and around the entire world is called to

stand and to help the Temple Mount and Land of Israel Faithful Movement fulfill this most major end-time godly cause ever.

In G-d we trust!!⁸²

This article shows that the Temple Mount Faithful sees these archeological findings as evidence that the Temple should be rebuild now. They see the fact that these objects are found now as a message from God that it is the time to rebuild the Temple. The writer of this article says that he feels deep in his heart that these archeological findings are

“clear messages from the G-d of Israel to His People Israel to rebuild His Holy Temple with no delay...”. Some people, like the Israeli Minister of Culture quoted in this article even view upon these findings as approval to the Jewish rights on the Temple Mount and even the whole land of Israel.

We saw that there is a substantial difference in how the two movements use sources and which sources they use. For example the Temple Institute uses sources from the Bible and puts in a lot of effort to try to understand what is written and what is meant with the text. They try to use the texts as support for their aims. The Temple Mount Faithful does not use that many written sources; they actually do not use many sources at all. From the sources they do use, they extract conclusions very fast and not precise. For example, they quote the Minister of Culture who stated that the stamp they found in excavations is evidence that the Jews have the rights over not only the Temple Mount, but also Jerusalem and the whole Land of Israel. It looks like they do not want to state that the Temple should be rebuilt, but that they are the legitimate owners of the Land of Israel.

Another difference, like Inbari also mentioned, is that the Temple Institute uses sources from within the Jewish tradition while the Temple Mount Faithful focuses more on sources that are understandable for non-Jews as well. The Temple Mount Faithful sources also tell us that the Temple should be rebuilt but not exactly how. One can see that the Temple Institute thought

⁸² <http://www.templemountfaithful.org/Articles/golden-bell-and-a-temple-seal-found-near-temple-mount.htm>, May 28 2013.

intensively about what the Temple should look like, while the Temple Mount Faithful does not say anything about this aspect.

5 What kind of effects do the actions and beliefs of the movements have on Israeli society?

Throughout this research, we saw what kind of movements the Temple Institute and the Temple Mount Faithful are; what their ideas and views are; how they act, and where their ideas and views originate. The movements' views are not mainstream and can even be considered controversial. In this chapter, we will look at the opinions on these movements in Israel. We will first take a look at how the Israeli people look at eschatology and the Temple Mount. After this, we will look at how the general population in Israel thinks about the Temple Mount movements and their purposes and how they are described in the media. We will also shortly pay attention to the way the Palestinians in Israel deal with the movements and their visions.

The opinions about the controversial topic of building a Third Temple vary strongly. Even within the Jewish religion, there is a lot of disagreement about whether the Temple should be rebuilt and if so, how, when and by whom. On the one hand, there is the Orthodox view, which claims that the Temple should be rebuilt and the sacrificial worship that was performed there in the time of the first two Temples should be resumed. They believe that the Jewish people live in exile and that they have to wait until they can get back to their homeland so that they can live again like their ancestors did. On the other hand, we can find the reform view on this subject. People who adhere this view, do not believe in the rebuilding of the Third Temple at all. Reform Judaism supports a modern interpretation of Judaism and reform Jews believe that as a Jew, you need to adjust to the situation in which you live. This means that reform Jews do not believe that they currently live in exile and that the ultimate home of the Jews is Israel. They also do not think it is necessary for all Jews to return to Palestine, and certainly not to build a Temple there and restore the sacrificial service, because for them it is important to adapt Jewish religious beliefs and practices to the needs of the Jewish people in their time.⁸³

⁸³ <http://www.jewishencyclopedia.com/articles/12634-reform-judaism-from-the-point-of-view-of-the-reform-jew> 'Reform Judaism from the point of view of the Reform Jew' in *the Jewish Encyclopedia* (1906). **Fout! De hyperlinkverwijzing is ongeldig.**

In between these two extremes there are various other views like the conservative view, which does believe in rebuilding the Temple, but not in the resumption of the sacrificial worship. Yet even within the different streams of Judaism, there is no consensus. In orthodoxy for example, agreement does exist about the rebuilding of the Temple, but there is disagreement about other parts of this idea. Most of the orthodox Jews believe that the rebuilding of the Temple should be done by the hand of God and that the Jews should not interfere with this themselves. Some of the orthodox Jews however, follow for example Maimonides in his belief that the Jews should try to rebuilt the Temple at any time. The Temple Institute and Temple Mount Faithful are, as we saw already, part of this minority.

5.1 Which sources are used for claiming Jewish rights on the Temple Mount?

We will now take a look at which sources are used for claiming Jewish rights on the Temple Mount. To justify their right on the Temple Mount, it is to be expected that Jews use different sources to underpin their claims. It can be useful to look at the kind of arguments and sources they use and to examine how the Jewish population looks at the subject of eschatology and the Temple Mount. By looking at different discussions on the internet about this subject, we will gain better insight about the way in which this discussion is shaped and what kind of arguments and sources are used in this discussion.

Striking is the fact that Jews hardly use sources explicitly in this discussion at all. A first source for our research is an article, found on a website, in which people are asked to pray for Israel. The article explains why the Temple Mount belongs to the Jews. In this text, 1 Chronicles 21-22 is used to show why the Jews own the Temple Mount. In this text we can read that David bought the Mount from Ornan the Jebusite who owned it. The person who put this in the text does not seem to be under the impression that there is further need to elaborate on this. In his/her eyes there is enough evidence that the Jews own the Mount by simply quoting this part of the Bible. At the end of the text only a short comment is mentioned:

‘Make no mistake, the Holy Scriptures (the Word of G-D Himself) states that King David of Israel "purchased" Mount Moriah (today's Temple Mount in Jerusalem). Therefore, the Temple

Mount rightfully belongs to the Jews. Anyone who wishes to dispute this issue should take it up with G-D Himself!’⁸⁴

We can see that even though a primary source is used here, it is not explained. The writer does not take any effort to use this text in an argument but let biblical text speak for itself. Another argument that is often used for claiming Jewish sovereignty over the Temple Mount is the simple argument: the Temple Mount exists in our country, so we should have control over it. ‘That another country controls our religious site is insanity. We --Israel--control it because we are a country. Others can be there but a country with diplomatic powers (Jordan) has diplomatic power- a treaty to control the Mount. Reclaim power over it!’⁸⁵

This comment can be read on the website of the Jerusalem Post in reaction to an article on Jewish prayer on the Temple Mount. Reactions like this can often be found in the discussion about the Temple Mount. Another comment on this same website shows another way to join in the discussion: ‘It’s not right that Jews & Christians can’t pray at the Temple Mount. The Dome of the Rock is illegally built in the first place. The Jews have a right to rebuild the 3rd Temple on God’s land per the covenant between Abraham and God.’ Arguments like these lack proper explanation and often seem without any firm foundation: why is the Dome of the Rock built there illegally? What in the covenant between God and Abraham actually says that no-one else can build on the Temple Mount but the Jews?

Sometimes archaeological findings are also used for claiming the Jewish right on the Temple Mount. A lot of these findings are found during the Temple Mount Sifting Project. This is an Israeli project dedicated to recovering archeological artifacts from topsoil removed from the Temple Mount by the *waqf*. This project, which started in 2005, exposed hundreds of artifacts which are now used amongst others as evidence for the claim of Jewish rights on the Mount. Obviously, this project leads to a lot of discussions between for example Israeli archeologists and Palestinians who do not agree with the project. Yusuf Natsheh, the *waqf*’s chief archaeologist dismisses the value of the findings because they are not found at the Temple Mount itself, but in topsoil that was already removed from the Mount. He says that the findings are worth nothing and that Gabriel Barkay, who established the project, jumps to unwarranted conclusions and uses

⁸⁴ <http://www.internationalwallofprayer.org/A-347-The-Temple-Mount-Belongs-to-the-Jews.html>

⁸⁵ <http://www.jpost.com/Diplomacy-and-Politics/Ministry-to-arrange-Jewish-prayer-on-Temple-Mount-312496>, June 4 2013.

them in order to strengthen the argument that Jewish ties to the Temple Mount are older and stronger than those of the Palestinians.⁸⁶

In an article on the website of the Temple Mount Faithful about some objects that were found near the Temple Mount, the Israeli Minister of Culture said that these findings are an approval to their rights on the Temple Mount, but also to their rights on Jerusalem and the Land of Israel. In the same article, the Minister of education says: ‘Important excavations like this could not be dug without the sovereignty of Israel. It demonstrates our deep bond to the Holy Temple Mount, Jerusalem, and the Land of Israel. Everything uncovered here strengthens us.’⁸⁷

5.2 How are the movements portrayed in the Israeli media and what is the public opinion about the movements?

To learn more about how average Israeli’s look at the Temple Institute and the Temple Mount Faithful and their ideas, it is useful to take a look at how these movements are portrayed in the Israeli (printed) media. It is interesting to see how the movements are portrayed in the media and what influence this has on the opinion about these movements in Israel given the fact that the media has a really big influence on the public opinion.⁸⁸ For this purpose, we looked at articles in Israeli newspapers and newsmagazines about the movements. We will elaborate on how the movements are described, what their public image is and how this image developed.

In an article published in October 2012 in the Israeli daily newspaper Haaretz, we can read that more than 90 percent of the religious people in Israel, and 52 percent of the total Israeli population wants to be allowed to pray at the Temple Mount. Getting permission to pray on the Temple Mount is one of the goals of the movements discussed in this paper, but as we read in the previous chapters, this is not their main aim. In the same article in Haaretz we can read that only 17 percent of Israeli Jews, both religious and secular, wants to see a Third Temple build.⁸⁹ The survey was done by the Joint Directorate of the Temple Movements. This is an organization under leadership of Yehuda Glick which includes among others some prominent members of different Temple Mount movements and professors from different

⁸⁶<http://www.smithsonianmag.com/history-archaeology/What-is-Beneath-the-Temple-Mount.html?c=y&page=2>, Joshua Hammer, What is beneath the Temple Mount? In *Smithsonian magazine* (April 2001).

⁸⁷ <http://www.templemountfaithful.org/Articles/golden-bell-and-a-temple-seal-found-near-temple-mount.htm>, June 13 2013.

⁸⁸ Maxwell McCombs, *Setting the agenda : the mass media and public opinion* (Polity Press 2004).

⁸⁹ Shany Littman, *Following the dream of a Third Temple in Jerusalem* in Haaretz (October 4, 2012).

universities. This survey shows us that people do agree with some goals the movements try to achieve, but that support for their main goal is not widespread at all.

The first thing that is striking when we look at how the movements are portrayed in the media is the fact that Temple Mount Faithful usually is described as a small, even null movement. In one article it is said that they never manage to bring more than thirty people to their demonstrations. They are also considered to be extremists. Terms used to describe the Temple Mount Faithful are besides small and marginal for example provocative, extreme, far-right wing and fringe.⁹⁰ In reading some of the articles, one gets the feeling that the group is not taken seriously and maybe even made fun of. They are usually portrayed as a small, crazy, meaningless movement. Like we already read in the second chapter, Inbari states that the media tend to group all the Temple Mount groups under the name 'Temple Mount Faithful', because they find it difficult to distinguish between the different groups.⁹¹ We did not find any evidence for this; often it is clear that they are really talking about the Temple Mount Faithful under leadership of Gershon Salomon. However, if Inbari is right, it can be an explanation for the negative image of the Temple Mount Faithful.

The negative view of the movement, however, changed a little over the years. Haaretz even published an article about how the Temple Mount Faithful changed from an extremist fringe movement to a more mainstream and accepted one.⁹² The general opinion on the Temple Mount movements is getting better. An article from 1996 states that the demand for Jewish presence on the Temple Mount was considered to only be worried about by fanatics and cranks, but that the attitude towards the Temple Mount movements is changing. More orthodox Jews start to support the groups and according to the writer of the article, this has mostly to do with the educational outreach of for example the Temple Institute.⁹³

The attitude towards the Temple Institute is somewhat more positive than towards the Temple Mount Faithful. It looks like The Temple Institute is treated with more respect in the media than the Temple Mount Faithful. One of the reasons for this different approach is probably that the movement is bigger; a lot of people attend their events, which gives them more influence. Furthermore, they are supported by the government, which is probably also a

⁹⁰ Kamoun Ben-Shimon, 'Mounting Tensions' in *Jerusalem Report* (August 30, 2010).

⁹¹ Inbari, *fundamentalism*, 97.

⁹² Nir Hasson, 'Temple Mount Faithful: From the fringes to the mainstream', in *Haaretz* (October 4, 2012).

⁹³ Yossi Klein Halevi, 'The battle for the Temple Mount' in *Jerusalem Report* (October 3, 1996).

reason for the more positive approach by the media towards the Institute. Even though the Israeli government does not own any newspapers in the country, we can still assume that it has some influence on the opinion of the media, especially given the fact that this subject is of some importance for the Israeli government.⁹⁴ Furthermore the Institute can use the financial support they receive from the government to improve their image.

The Temple Institute did not always have a positive image, but it seems like they are getting more and more respect. In an article written in 2010 they are described as a once-marginal organization that has been gaining increasing prominence and rapidly becoming a major player in the campaign to permit Jewish prayer on the Temple Mount. In the description of the movement they are portrayed as a non-profit educational and religious organization.⁹⁵ From such statements you can see clearly the difference between the image of the Temple Institute and the Temple Mount Faithful. One could technically also say about the Temple Mount Faithful that it is at least a non-profit religious organization, but that does not happen. They are described as a small, odd movement.

Besides the size and governmental support of the Temple Institute, another reason for the positive image of the Institute probably is Chaim Richman. When reading or watching interviews with the international director of the Institute, you immediately recognize the fact that he is an experienced and charismatic speaker who is really careful when giving interviews and making statements. Also the founder of the Institute, Rabbi Yisrael Ariel, is a respected man. He is considered one of the key figures of the Temple Mount movements.⁹⁶

Even though we can say that the image of the Institute is quite positive and getting more positive with the passing of time, not all journalists share this general opinion about the Temple Institute. In one article they are mentioned together with some other groups with the same purpose, which are - according to the article - very extreme groups of Jews who are apparently in the thrall of often delusional messianic feelings.⁹⁷ A journalist from Haaretz describes a feeling of animosity between the newspaper and the different Temple Mount movements. When she wants to attend a meeting of the joint directorate of the Temple Mount

⁹⁴ Simeon Djankov e.o., *Who Owns the Media*, National Bureau of Economic Research Working Paper 8288 (Cambridge 2001).

⁹⁵ Kamoun Ben-Shimon, 'Mounting Tensions'. This however is literally how the Temple Institute describes itself on its website, so maybe it is just an example of poor journalism.

⁹⁶ Shany Littman, 'Following the dream of a Third Temple'.

⁹⁷ Danny Rubenstein, 'Sparks from Al-Aqsa' in *Jerusalem Report* (April 12, 2010).

movements under leadership of Yehuda Glick: The discussion revolved around the question of whether a journalist from Haaretz could be trusted and allowed to attend. The majority, Glick among them, argued that there was nothing to hide and that every piece of publicity was worth it, even if they had to let an unabashed enemy such as Haaretz in.⁹⁸

As stated above, the movements discussed in this paper cannot count on much support from the Israeli people. Only 17 percent of the Israeli population supports the plans of the movements to rebuild the Temple. In the media, the Temple Institute gets some positive attention, but especially the Temple Mount Faithful is described as an extremist and fundamentalist movement. Inbari describes the movement, in his book published in 2009, as a movement that was very popular in its early years but lost some of its prestige and seems to have lost its appeal and been reduced to a marginal status among the Temple Mount groups.⁹⁹ It is likely, however, that the public opinion about the Temple Mount movements in general is currently getting a little better. Of course this did not happen without any effort. By establishing a central administration of the different Temple Mount Movements, the movements were able to change their image into a more accepted one. Visiting the Temple Mount gets more popular. In the early 1990's, only a few dozen Jewish people promoted the idea of visiting the Temple Mount. By the end of the twentieth century the number of visits was already around 1000.¹⁰⁰ In 2011 some 9.000 religious Jews have visited the Temple Mount and in 2012 already 15.000.¹⁰¹ This is an excessive growth and shows the change in attitude of the Israeli people towards these movements and their goals. Another factor in the changing attitude towards the movements is probably the support especially the Temple Institute gets from the government. As we read above, they support the Institute financially, especially their educational activities. By giving lectures and presentations, the Institute has been able to change its image, as well as the image of other Temple Mount movements, and make people enthusiastic for their ideas. However, even though more and more people support their struggle for getting rights to visit and pray on the Temple Mount, this does not mean, as we saw at the beginning of this chapter, that the movements' aim to rebuild the Temple is supported by more people. We can probably even agree with the claim that "the overwhelming majority of Israelis reject them (people who want to build the Third Temple) as

⁹⁸ Shany Littman, 'Following the dream of a Third Temple'.

⁹⁹ Ibid., 80.

¹⁰⁰ Taub, *The place of religious aspirations for sovereignty over the Temple Mount in religious-Zionist rulings*.

¹⁰¹ Shany Littman, 'Following the dream of a Third Temple'.

cranks.”¹⁰² That the opinions on this subject differ dramatically can be seen by looking at the comments and discussion on the internet. The opinions we can read are almost never moderate; either people are completely in favor of rebuilding the Temple, or they think it is the most ridiculous idea.

5.3 How can the attitude of the Palestinians towards the Movements be described?

The discussion about the Third Temple is of course also of great importance for the Palestinians living in Israel. It is not difficult to guess that the Palestinians are not happy with the Temple Mount movements’ plans. A common reaction to their plans is the denying of the first two Temples and sometimes even the denying any link between the Jews and the Temple Mount. This phenomenon of denying the existence of any Temple on the Temple Mount is called Temple denial. The term was first used by Dore Gold in his book about the struggle for Jerusalem¹⁰³, but the phenomenon existed already before this. It appears that it becomes a hype for Palestinian leaders and intellectuals to deny the existence of the previous Temples or even to deny that Jews have ever lived in Jerusalem.¹⁰⁴ Yasar Arafat’s claim that Solomon’s Temple did not exist in Jerusalem is one of the most controversial examples of this phenomenon and made Temple denial more popular in Islamic ideology. He told Bill Clinton during the Camp David Summit in 2000 that the Temple did exist, but in Nablus, a small city in the West Bank, North of Jerusalem.¹⁰⁵ Later, in 2002, he claimed in an interview that the Temple didn’t exist in Palestine at all.¹⁰⁶ Since that claim, Temple denial became more and more popular especially among Palestinian leaders and scholars. It became such a big success that even Western media started to adopt this dogma. In for example an article in Time Magazine, the Temple Mount is described as a place where Jews believe the first and second Temple stood.¹⁰⁷ Some people, like Gold, even argue that Palestinians are destroying archeological evidence of the ancient Jewish presence on the Temple Mount.

This phenomenon of Temple denial shows already how the Palestinians look at the

¹⁰² Benny Morris, ‘Temple Denial’ in the *Daily Beast* (April 24, 2012).

¹⁰³ Dore Gold, *The Fight for Jerusalem. Radical Islam, the West, and the future of the Holy City* (Washington 2007), 11.

¹⁰⁴ Daniel Levin, *Denial on the Temple Mount* in *The Forward* (October 23, 2009).

¹⁰⁵ Dennis Ross, *The Missing Peace: The Inside Story of the Fight for Middle East Peace* (New York 2005) 694.

¹⁰⁶ Gold, *The Fight for Jerusalem*, 11.

¹⁰⁷ Idem, 12.

Jewish claim on the Temple Mount and the plan to rebuild the Temple there. We can also see this in their sometimes even violent actions against the movements. When one of the Temple Mount movements acts on the mount, for example by trying to pray there, the Palestinians try to avoid this. Sometimes this happens in a violent way, for example by throwing rocks at the Jews.¹⁰⁸ Their leaders also state that there will be violence when Jews try the pray on the Mount or when there is any change in the status quo. At the other hand, the *waqf* assists Jews who want to visit the Temple Mount; they even have friendly contact, but they do watch closely if the Jews don't pray.¹⁰⁹

The Muslim population is especially hostile towards the Temple Mount Faithful. Even though Salomon always states that his movements never engages in violent or illegal activities, we already saw that their actions sometimes do lead to violence, as happened with the riots in 1990. Inbari states that of all Temple Mount movements, the *waqf* is most afraid of the Temple Mount Faithful and its actions because they are often provocative and lead to violent reactions from the Muslims.

5.4 Conclusion

When looking at the sources that are used for claiming Jewish rights on the Temple Mount, we can state that not much sources are used and the sources that are used are not explained well or conclusions are drawn too easily from them. This way of argumentation looks a lot like the way the Temple Mount Faithful takes part in the discussion. This however does not mean that the Temple Mount Faithful is more popular among Israelis.

In looking at the view of society of the Temple Institute and the Temple Mount Faithful we saw that the movements struggled from the beginning of their existence with problems concerning their public image. They were not taken seriously and looked upon as odd people with ridiculous ideas. However, especially the Temple Institute became a respected movement with a lot of support from the government. The Temple Mount Faithful remains a small, quite meaningless movement, that is known for their provocative demonstrations that sometimes lead to violence.

We argued that the reason why the Temple Institute is more respected and accepted is

¹⁰⁸ Melanie Lidman, 'Hundreds riot at Temple Mount. Eleven police officers lightly injured as tension in Old City continues' in *The Jerusalem Post* (February 26, 2012).

¹⁰⁹ Yossi Klein Halevi, 'The battle for the Temple Mount' in *Jerusalem Report* (October 3, 1996).

probably because they are supported by the government. The reason why they are supported by the government is probably based on the fact that they always act within the boundaries of the law and always make sure that their actions elapse quietly and without problems. This cannot be said about the Temple Mount Faithful, and this is probably the main reason why they never grew as big as the Temple Institute did. In conclusion we can say that the image of the movements is getting better, and that they can expect support for a part of their goals, but they will not likely get much support for their plans to rebuild the Temple. As we already read in the introduction, from the government the movements will not likely get support for these plans because rebuilding the Third Temple, especially when it goes together with removing the Dome of the Rock and the Al-Aqsa mosque, will lead to a big conflict between Israel and the Palestinians. Some people even say it will lead to a third world war.

6 Conclusion

In summary, we discussed the way the two major Temple Mount movements – the Temple Institute and the Temple Mount Faithful – use eschatological ideas to justify their claim on the Temple Mount, paying attention to a number of aspects which are relevant to this question.

First of all it is interesting to compare The Temple Institute and the Temple Mount Faithful to the movements discussed in section 2.3. Can we place them at the radical site or are they more peaceful? Another interesting question is whether they have religious motives or political ones. To give a clear overview, some aspects of these movements are summarized in a table, where their major aims, approaches and motives are compared.

Comparison Temple Mount Movements

	Major aims	Approach	Motives
Temple Institute	Rebuilding the Temple, allow Jews to pray on the Mount.	Education, preparing vessels.	Fulfilling all 613 commandments and finally, redemption
TMF	Clearing Mount from Muslims, rebuilding the Temple, allow Jews to pray on the Mount.	Demonstrations.	Redemption. (Officially, but maybe also political reasons?)
Jewish Underground	Rebuilding the Temple.	Blowing up the Dome of the Rock.	Not clear.
MET	Rebuilding Temple, allow Jews to pray on Mount.	Infiltrating the Mount. (quietly)	Observe as many commandments as possible. ¹¹⁰
Chai Vekayam	Make Jewish prayer on the Temple Mount allowed, rebuilding Temple.	Infiltrating the Mount. (violently)	Redemption.

To place the Temple Institute between the other movements, we can conclude that it is a quiet and peaceful movement that does not cause a lot of problems and has purely religious motives. The Temple Mount Faithful can be placed a bit more to the right-wing, radical site. Their approach is often radical and they have a lot of struggles with the police. They also want

¹¹⁰ Inbari, *Jewish fundamentalism*, 98.

the Muslims removed from the Mount. They claim that redemption is their motive, but it is well possible that they have some political interests.

As we saw above, the Temple Institute has firm roots in religion and tries to uphold the commandments by God. In this, they do not mainly focus on eschatology, but rather on religion in general. Eschatology is however a central concept in Jewish religion and the ultimate goal of the Temple Institute is redemption after all, which means that the Temple Institute most probably does act according to eschatology. They however do not use it very strong in their argumentation. For their motives they mainly use literary sources, which are accepted throughout the world by Jewish tradition and they perform relatively thorough reading of these scriptures, which adds up to their beliefs. The Temple Institute tries to accomplish their goals through education mainly. Their impact on society is relatively peaceful and focuses on words, rather than actions.

The Temple mount Faithful started as a political movement, rather than a religious one. From multiple sources, it becomes clear that their switch to eschatology was based on increasing support for their cause and not on religion. They strongly uphold true eschatology to the public, much more than the Temple Institute. They do use much eschatological arguments for their aims, but their choice for evidence appears to be rather poor.

When all the above is considered, one main conclusion to this work would be that the nominator 'Temple Mount movements' is a really general nominator which does not mean that the movements share the same motives and actions.

Literature

- Ben-Sasson, Haim Hillel a.o., 'Messianic movements' in Macmillan Reference USA, Encyclopedia Judaica, (Detroit 2007).
- Ben-Shimon, Kamoun, 'Mounting Tensions' in *Jerusalem Report* (August 30 2010).
- Cline, Eric. H., *Jerusalem besieged: From ancient Canaan to modern Israel* (Michigan 2004).
- Collins, John. J., 'From Prophecy to Apocalypticism. The expectation of the end' in *The Encyclopedia of Apocalypticism*, Volume 1: The Origins of Apocalypticism in Judaism and Christianity, (New York 2006)
- De Lange, Nicholas, *An introduction to Judaism* (Cambridge 2000)
- Djankov, Simeon e.o., *Who Owns the Media*, National Bureau of Economic Research Working Paper 8288 (Cambridge 2001).
- Gold, Dore, *The Fight for Jerusalem. Radical Islam, the West, and the future of the Holy City* (Washington 2007)
- Freidman, Andye, 'Brief Encounter: Yizhar Be'er, Temple Mount Jeremiad' in *Jerusalem Report* (February 12, 2001)
- Gorenberg, Gershom, *The end of days: Fundamentalism and the struggle for the Temple Mount* (Oxford 2000)
- Greenberg Moshe, Ezekiel 1-20 in *the Anchor Bible* ; vol. 22 (New York 1983)
- Halperin, David J., *Seeking Ezekiel: Text and psychology* (Pennsylvania 1993)
- Hartman, Louis F. a.o., 'Eschatology' in Macmillan Reference USA, Encyclopedia Judaica, (Detroit 2007).
- Hasson, Nir, 'Temple Mount Faithful: From the fringes to the mainstream', in *Haaretz* (October 4, 2012)
- Inbari, Motti, *Jewish fundamentalism and the Temple Mount: Who will build the Third Temple?* (New York 2009)
- Kershner, Isabel, 'The House of Huseini' in *Jerusalem Report* (August 27, 2001)
- Klausner, Joseph, *The messianic idea in Israel. From its beginning to the completion of the Mishnah* (Londen 1956)
- Klein Halevi, Yossi , 'The battle for the Temple Mount' in *Jerusalem Report* (October 3

- 1996)
- Levin, Daniel, Denial on the Temple Mount in *The Forward* (October 23, 2009).
- Lidman, Melanie, ‘Hundreds riot at Temple Mount. Eleven police officers lightly injured as tension in Old City continues’ in *The Jerusalem Post* (February 26, 2012).
- McCombs Maxwell, *Setting the agenda : the mass media and public opinion* (Polity Press 2004)
- McKeaning, H, *Old Testament guides; Ezekiel* (Sheffield 1993) 23.
- Littman, Shany, Following the dream of a Third Temple in Jerusalem in *Haaretz* (October 4, 2012).
- Morris, Benny, ‘Temple Denial’ in *the Daily Beast* (Apr 24, 2012).
- Popovic, Mladen, ‘Verwachtingen van het einde der tijden in het vroege jodendom en de Dode Zeerollen’ in *Nederlands Theologisch Tijdschrift* 65,4 (2011) 270
- Ross, Dennis, *The Missing Peace: The Inside Story of the Fight for Middle East Peace* (New York 2005) 694.
- Rubenstein, Danny, ‘Sparks from Al-Aqsa’ in *Jerusalem Report* (April 12, 2010)
- Satlow, Micheal, *Creating Judaism: History, tradition, practice* (New York 2006)
- Sawicki, Tom, ‘Rebuilders of the last Ark’ in *Jerusalem Report* (June 16,1994)
- Shragai, Nadav, Three Jews expelled from the Temple Mount for praying, *Haaretz* (September 1, 2003)
- Taub, Eliav and Hollander, Aviad Yehile, The place of religious aspirations for sovereignty over the Temple Mount in religious-Zionist rulings in Marshall J. Breger a.o. *Sacred Space in Israel and Palestine. Religion and politics* (New York 2012)
- Vanderkam, James. C., ‘Messianism and Apocalypticism’ in *The Encyclopedia of Apocalypticism* (New York 2006) vol 1, 196.
- Wawicki, Tom, ‘Rebuilders of the last ark’ in *Jerusalem report* (June 16, 1994).

Websites

<http://www.israelnationalnews.com/News/News.aspx/136492#.UbCJNNJSjC0>, Hana Levia Julian, 'Temple Mount Closed Due to Arab Riots', last accessed: June 13 2013.

http://www.nytimes.com/2012/10/06/world/middleeast/new-clashes-at-site-in-jerusalem-holy-to-both-muslims-and-jews.html?_r=1&, Jodi Rudoren, 'New clashes at site in Jerusalem holy to both Muslims and Jews', last accessed: June 13 2013.

<http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/protection%20of%20holy%20places%20law.aspx>, Ministry of foreign affairs, Protection of Holy places law, last accessed: June 13, 2013.

<http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/jerusalem-%20legal%20and%20political%20background.aspx>, Ruth Lapidot, Jerusalem: The Legal and Political Background, last accessed: June 13, 2013.

<http://www.templeinstitute.org/>.

<http://www.templemountfaithful.org/>

<http://www.internationalwallofprayer.org/A-347-The-Temple-Mount-Belongs-to-the-Jews.html>
last accessed: May 28, 2013

<http://www.jpost.com/Diplomacy-and-Politics/Ministry-to-arrange-Jewish-prayer-on-Temple-Mount-312496>, last accessed: June 4, 2013.

<http://www.templemountfaithful.org/Articles/golden-bell-and-a-temple-seal-found-near-temple-mount.htm>, last accessed: June 13, 2013

http://therefinersfire.org/third_temple.htm, last accessed: May 28, 2013.

http://www.templeinstitute.org/future_temple.htm, last accessed: May 15, 2013.

http://www.chabad.org/library/article_cdo/aid/961407/jewish/Positive-Commandment-20.htm, last accessed: June 13, 2013.

http://www.templeinstitute.org/biblical_sources.htm, last accessed: May 28, 2013.

http://www.chabad.org/library/article_cdo/aid/1007190/jewish/Sefer-Avodah.htm, Maimonides, Mishneh Torah, part 8: Sefer Avodah, last accessed: July 11 2013.

http://www.templemountfaithful.org/News/build_the_temple_now_no_need_to%20wait_for_the_messiah.htm, last accessed: May 28, 2013.

<http://www.templemountfaithful.org/Articles/golden-bell-and-a-temple-seal-found-near-temple-mount.htm>, last accessed: May 28, 2013.

<http://www.jewishencyclopedia.com/articles/12634-reform-judaism-from-the-point-of-view-of-the-reform-jew>, 'Reform Judaism from the point of view of the Reform Jew' in the Jewish Encyclopedia (1906), last accessed: June 13, 2013.

<http://www.templemountfaithful.org/s5757.htm>, last accessed: July 11, 2013

<http://www.smithsonianmag.com/history-archaeology/What-is-Beneath-the-Temple-Mount.html?c=y&page=2>, Joshua Hammer, What is beneath the Temple Mount? In Smithsonian magazine (April 2001), last accessed: July 18, 2013