



Addendum 2

**JESUS AND
MODERN
JUDAISM**

Look what has happened to both Christians and Jews. When Constantine turned his back on Jesus and his teachings to rely on his visions, dreams and signs, Constantine and all Christians who followed him began to direct their prayers to the monumental tomb area of the Jewish Priest John Hyrcanus. I have shown in this book that it was the Jewish authorities who showed the mother of Constantine the site. They no doubt rejoiced in their success in pulling off such a clever subterfuge on Constantine and the Christians. Then, a few years later, the Jewish leaders selected their most holy place on earth to honor their God and Messiah. They picked a spot that had long been looked on as significant to the Jewish people. They selected the Western Wall, or popularly called today the “Wailing Wall.”

During the fourth century, the Jewish authorities unknowingly (at least, apparently so) directed the mourning of the Jewish people toward this most interesting site at the Western Wall. In a fifth century work titled the *Pesikta de-Rab Kahana* (a work which summarizes and synthesizes Jewish teaching from the Holy Scriptures and the Talmud for teaching in the synagogues), we are told that

this area of the Western Wall was selected because God and also a person they called the “second Moses” (the Messiah) were located “behind our wall” (*Pesikta*, *Piska* 5:8). That is, God and the “second Moses” were somewhere on the *east* side of the Western Wall. Also, the Shekinah Glory was thought to be *east* of the Western Wall. These teachings are often mentioned by Jews today as the reason for worshipping and mourning at the Western Wall. But why would the Jewish Messiah be located *east* of a part of the Western Wall that was about 300 feet south of where the actual Temple stood? There was nothing but an empty space located *east* of this region of the wall in the time of the Temple.

What most Jewish people are unaware of, however, is the fact that their mourning at their “Wailing Wall” is directed *eastward* toward a place that the New Testament shows was highly significant in the ministry of Jesus. They are mourning and wailing directly toward the spot on the Mount of Olives where Christians until the time of Constantine always assembled in Jerusalem to honor and worship God. What site was this? This was to the very tomb where Jesus was buried and from which he was resurrected from the dead.

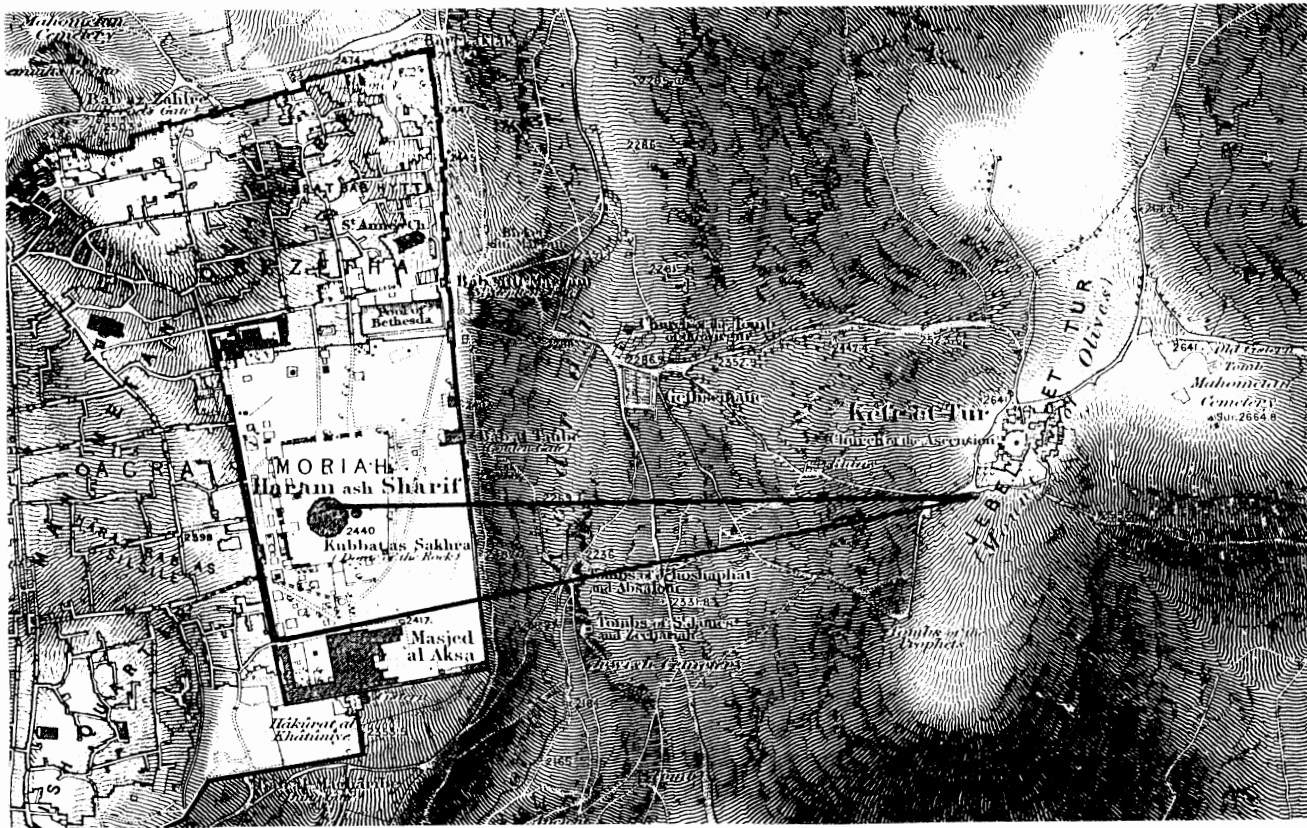
Whether the Jewish people today realize it or not, they are themselves giving an unrecognized homage to Jesus, by consistently praying and mourning toward the exact spot of his burial and resurrection. This is precisely what Mary Magdalene earlier did in front of the tomb of Jesus (John 20:13-15). And while the Jewish officials in the fourth century were clever enough to get Christendom (including the emperor himself) to direct Christian prayers toward the monumental tomb area of the Jewish Priest called John Hyrcanus, the Jewish people themselves have selected a spot to pray and weep (at what they now call their holiest place on earth) that demands they bow directly toward the very tomb of Jesus. That is a fact.

Jewish People are Ignorant of their Prayers being directed to Jesus' Tomb

If you ask most Jewish people today what their traditions tell them regarding the reason they pray *eastward* at that particular spot which they call the “Wailing Wall,” the majority will tell you that they have been told that God (and in other traditions, their Messiah) can be found dwelling *eastward* beyond the wall. They can cite the *Pesikta de-Rab Kahana* and other historical works as proof of this. And though from the Byzantine period to the fifteenth century the Jewish authorities saw the importance of the Mount of Olives (and they met there for official assembly and even with a type of Sanhedrin being there on some occasions), they finally came to see the Western Wall as the holiest spot in Judaism from the fifteenth century onward. There were reasons for this. For one, it was believed that the Shekinah never left the Western Wall, and that this was a reason for concentrating on the western site. This belief, however, is contradicted by the first century Jewish and Christian references that the Shekinah went from the Temple to the Mount of Olives just before the Roman/Jewish War of A.D.70.

Whatever the case, the Jewish authorities (at least from the fourth century onward) state that they could find their Messiah behind the Western Wall (toward the *east*), and from the fifteenth century until now, this is certainly a belief. In this they are correct, for their direction of prayer is precisely to the very cave/tomb at the Pater Noster Church on the Mount of Olives where Jesus was buried and resurrected from the dead. This is an extraordinary circumstance. There is another point to note. They are not praying directly toward the *east* at the Western Wall. Since the western wall of the Temple is inclined slightly toward the west of north a few degrees, this makes the Jewish mourners direct their prayers those few degrees north of east (precisely to Jesus' tomb on Olivet).

That, however, does not end the story. If one draws an imaginary line *directly east* from a point about 35 feet north of the highest point of Mount Moriah where most Jews reckon the former Altar of



The top line is from the center of the Temple (just north of the Altar of Burnt Offering) and leads to the tomb area of Jesus. The bottom line goes directly from the Western Wall (the “Wailing Wall”) and leads to the tomb area of Jesus.

Burnt Offering was positioned (precisely where the center of the Dome of the Rock now exists), that line going directly east would intersect with the other eastward line projected from the “Wailing Wall” precisely at the cave/tomb of Jesus at the Pater Noster Church. So, whether one measures directly eastward from the Temple of Herod or those few degrees north of east from the “Wailing Wall,” the cave/tomb on Olivet is encountered by these two lines.

The Messiah to Come from the East

It was thought by early Jews that the Messiah (or God himself) in his glorified state would actually bring a renewed holiness to the Temple from the *east* of the Temple (Ezekiel 43:2). Even Jesus himself said that his glorious Second Advent would be observed by people looking toward the *east* (Matthew 24:27). With this in mind, look at what has happened (and something that can be observed every day in Jerusalem). The prophet Zechariah said that a time was coming in which the Jews would be looking toward the very person whom “they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zechariah 12:10). Early Christians identified this prophecy as referring to Jesus (John 19:34; Revelation 1:10). Remarkably, this is exactly what the early Jewish records of the fourth and later centuries relate the Jews were then starting to do (and they are still doing it today at their “Wailing Wall”). Indeed, Zechariah the prophet went on to say that the Jewish men and the Jewish women would be wailing toward the person they pierced while they would be separated from one another. “All the families that remain, every family apart, and the wives apart” (Zechariah 12:14). And look at what is occurring at the “Wailing Wall.” Jewish men pray and mourn on the north side of the site, while separated from the women on the south side.

Isn't it interesting that all religious Jews in the world, if they participate in the activities at the “Wailing Wall,” are mourning direct-

ly toward “the one they have pierced”? If you ask ordinary Jews why they pray in that direction, they will say they are mourning for the destruction of their Temple — their physical Temple. But why are they praying at the western part of the outer Temple walls (praying with God’s back to them)? Remember, God is always depicted as facing eastward in the former Temples. There is a prophecy in Jeremiah that can justify the people when they do this. It says: “I will scatter them as with an east wind [they shall be sent into captivity in a westerly direction] before the enemy; I will show them the back [God’s back parts], and not the face, in the day of their calamity” (Jeremiah 18:17). So, religious Jews can say they approach the ruined Temple area from the west (in which God was supposed to have faced east) with God’s face turned away from them because of this prophecy.

Understanding this Symbolic Teaching from the Jewish Point of View

Still, the Jewish people who are religious (almost to a man, woman and child) maintain their reverence and attention to their “Wailing Wall.” The Jewish people from the fifth century onward have believed that the Messiah (or God in the presence of his Shekinah) is located *east* of their Western Wall at the southwestern corner of the Temple mount. A great deal about this is in Judah Nadich’s *Jewish Legends of the Second Commonwealth*, pp.368, 369,400,401, Jewish Publication Society, Philadelphia, 1983.

The early Jewish authorities obtained this teaching that their Messiah was *east* of this Western Wall through their interpretation of the Song of Songs. Note verse 2:9: “He standeth behind our wall.” They referred this to the Messiah or the Shekinah of God. The Jewish authorities made this distinction while reading the Song of Songs every year by their liturgical readings that were once performed in the Temple and later perpetuated in their synagogue services. This Song of Songs is one biblical book that gave much allegorical meaning to the early Jewish authorities. The book was read

in the Temple each year at the Passover service. It was Ezra the Priest in the Persian period who ordained this liturgical reading in the Temple at that sacred time. The Jews came to see a symbolic emphasis within the Song of Songs. It was looked on as a type of parable to give Israel spiritual teaching about God and the Messiah.

What was remarkable to the Jews of Temple times (and even today) is the fact that the word “God” (or any outward reference to deity) is not found once in the whole of the Song of Songs (except a cryptic or hidden reference to God as a vehement flame in chapter 8 verse 6). Still, the book was ordained to be read during the week of Passover. To the early Jews, this meant that they were to look beneath the surface of the text to see the spiritual teachings behind that book. It was easy to see that the book contained a spiritual love story concerning a royal scion of David and a woman who loved him dearly. He was called “the Beloved” who was like a deer or gazelle (he represented in Jewish interpretation the Messiah or the Shekinah) who leaped from mountain to mountain (2:8) to find a resting place in order to pursue the woman of the story. The “woman” was recognized as the people of Israel. The “Beloved” of the story finally positions himself “behind our wall” (Song of Solomon 2:9). He beckons the “woman” to come to him who is standing on the other side of the wall. Indeed, the “woman” recognizes that he was not directly “behind our wall,” but he was standing further away at a place with windows and a lattice that hides his countenance (2:9). What is interesting is the fact that there are no windows or lattices in the Herodian stones at the Western Wall. The windows and lattices were somewhere else. The “Beloved” was actually standing “upon the Mountains of Bether [Separation]” (Song of Songs 2:17).

Where is “Bether,” the “Mountains of Separation?” They were certainly close to Jerusalem because the daughters of Jerusalem considered themselves near enough on occasion to watch “the Beloved” sleeping (2:7), yet “the Beloved” was not to be found in

the streets or broadways of the city of Jerusalem (3:1,2). Still, he was near to Jerusalem, and more precisely he was on the “Mountains of Bether.” He would be found up a steep slope “in the clefts of the rock, in the secret places of the stairs” (2:14) — that is to say, up a steep slope of stairs where there were “clefts” (caves or holes) in the rock. That is fine, but where was the steep slope of “Bether,” the “Mountains of Separation”? The truth is, Bether is not difficult to locate.

When looking *east* from the Temple Mount, one sees the Mount of Olives. Though Olivet is actually one mountain, it has a northern and a southern summit with a division line (a separation fault line) between the summits. By using the name “Bether” (“the Mountains of Separation”), we find a perfect description of the Mount of Olives. This separation line may be the location where the seismic disturbance occurs that the Book of Zechariah prophesies about when it states that the Mount of Olives “shall cleave in the midst thereof” and become two separate and independent mountains divided by a valley (Zechariah 14:4,5). Thus, the symbolic name for the Mount of Olives was “Bether” (“Separation”). However, there was also a literal name that the early Jews gave to the Mount of Olives. It was “the Mountain of the Anointing” (that is, “the Mountain of the Messiah,” or through the Greek, “the Mountain of the Christ”). This is shown in the Mishnah (*Parah* 3:6). This is a highly significant designation that the Jews adopted.

Isn't it interesting that Jesus was indeed crucified on the very “Mountain of the Messiah” (near the southern summit of the mountains which made up Olivet) and that he was buried and resurrected from the dead “up a steep slope” at one of the “holes of the rock” (a tomb) found near the summit? Since the tomb of Lazarus, whom Jesus raised from the dead, was once a cave made into a tomb (and located on the eastern side of Olivet — see John 11:38), this could account for the same type of memorial tomb for Jesus. The original tomb was reckoned as being a cave. And indeed, that is the very

thing that I have given abundant historical evidence to sustain in this book. What we find is that the New Testament tells us that such a “hole in the rock” had been hewn out of the stone escarpment as a tomb for Joseph of Arimathea (Matthew 27:57-60). So, “the Beloved of Israel” of the Song of Songs can be discovered when the Jewish people apply the allegorical interpretation of the Jewish authorities which tells them to assemble at the “Wailing Wall.” Their Messiah will be found “beyond our wall” (not immediately behind the Western Wall which has no windows or lattices in its Herodian stones, but on “Bethel” which is the “Mountain of the Messiah,” that is, the Mount of Olives). He can be recognized in a hidden place (behind some lattices that hide his countenance). This is a place found “up a steep slope” at a spot associated with one of the “holes of the rock.” This describes the tomb of Jesus precisely.

The Jewish people at their Western Wall are *NOT* praying *eastward* to lament the ruins of their former Temple. Indeed, there are no ruins of the Temple directly *east* of the Western Wall. What the Jewish people are doing is praying *through an empty area* of the Temple Mount and toward another spot on the top of the Mount of Olives. They are mourning toward another Temple. In this general area on Olivet is where “the *OUTWARD* Sanctuary” of Ezekiel was once located (Ezekiel 44:1). But few Jewish people recognize this important part of the Temple apparatus. The truth is, they are praying toward another type of Temple. Remember what Jesus told the Jewish people: “Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he [Jesus] spake of the temple of his body” (John 2:19-21). While modern Jews realize they are mourning because of the destruction of their Temple, they do not understand that their mourning is for the body of their true “Temple” who was raised from the dead at one of the “holes in the rock” in Bethel, the Mount of Olives. When they do begin to comprehend the significance of what they are doing at their Western Wall, they will become wise to the truth and the apostle

Paul said: “All Israel shall be saved” (Romans 11:26).

The only biblical source the Jewish authorities possess that provides a reason for the Jewish people to assemble and to pray at the Western Wall is the Song of Songs. The great Rabbi Akiva just after the destruction of the Temple showed the sanctity and the importance of the Song of Songs in Jewish interpretation. It was destined to become the holiest of their sacred books. He said: “For all the world is not worthy as the day on which the Song of Songs was given to Israel, for all the Writings are holy, but the Song of Songs is the Holy of Holies” (*Yad.* 3:5; *cf. Eduy.* 5:3; *Tosef. Yad.* 2:14).

The Song of Songs is so important to Jewish interpreters simply because it is the only biblical source that points them to the need to assemble at their Western Wall (which is presently the holiest of geographical sites to the Jewish people). The Song of Songs asks that the countenance of “the Beloved” might be seen and that he will speak pleasantly to them (2:14). What this Jewish allegory shows is that their Messiah will be found “beyond our wall,” and “up a steep slope” of the “Mount of the Anointing, the Messiah” (Olivet) and to one of the “holes of the rock.” There is where the tomb of Jesus is found from which he was resurrected to life.

What is most remarkable from all of this is the fact that when the Jewish people today worship God at their Wailing Wall, they are actually directing their prayers to the cave/tomb on the Mount of Olives where Jesus was buried and resurrected from the dead. So, while the majority of Christians are erroneously calling their most holy place the Church of the Holy Sepulchre (which is actually the tomb area of the Jewish King John Hyrcanus), the Jewish people themselves are actually praying (unknown to them) to the actual and true Sepulchre of Jesus. What a strange turn of events this happens to be. It makes one wonder if it is all circumstantial? It appears to me that God has a very conspicuous and revealing manner of maintaining a fastidious precision over the geography of Jerusalem and over His people who are Christians and Jews.