

Associates for Scriptural Knowledge • P.O. Box 25000, Portland, OR 97298-0990, USA
© ASK, September 2013 • Telephone: 503 292 4352
WebPage on the Internet: <http://www.askelm.com> • E-Mail address: askoffice@askelm.com

Dear Associates and Friends,

September 2013

“[In Search of King Solomon’s Temple](#)” is the article for September 2013. This article was written by George Wesley Buchanan, a long-time scholar-friend of Dr. Ernest Martin. This article covers a somewhat different line of approach to the research about the Temple, but Professor Buchanan reaches the same conclusion: the site of the Jewish Temples was above and west of the Gihon Spring, and Fort Antonia was on the Haram esh-Sharif platform where the Dome of the Rock and the Al-Aqsa Mosque are today.

George¹ tells in his article that he knew Dr. Martin for 30 years, but he told additional details. He said he first met Dr. Martin in Pasadena when they were on a panel discussion together in the late 1970s or early 1980s at Fuller Seminary in Pasadena, California. They both participated in a scholarly panel about the Star of Bethlehem, after the first edition of Dr. Martin’s book on the subject was published.² George told me that he fully agreed at that time with “Martin,” about the star. I sincerely wished they had kept in contact more throughout the decades.

In scholarship you frequently hear the phrase in reviews or lectures that “so and so is at the height of his powers.” George has been “at the height” for many decades. I want to commend to you his commentaries on Matthew, Hebrews, Daniel, and Revelation. They were originally very expensive, but have been reprinted. They are written the way all commentaries should be written: (1) the text you are considering in the left column, and (2) supporting or informative intertextual material in the right column. When I first noticed this technique of scholarship, my first thought was that this method of exegesis was obvious and very useful — even when I disagree with his evidence. George is controversial, particularly among evangelical scholars, but they all respect and admire his formidable scholarship and his energy. I have walked around at conferences with George, and once he identifies himself to young scholars their eyes widen. They know his name and his work.³

I first met George when he came to the ASK booth at the November 2001 Society for Biblical Literature conference after *The Temples That Jerusalem Forgot* was published the previous year. I was sitting and talking to Dr. Martin when George came by and sat down. He and Dr. Martin began talking about their respective Temple research. I listened like a fly on the wall. There was a great deal of agreement between them that day. I believe George would have talked more, but he had an appointment to meet publishers. George’s article gives you more of this story.

I had the opportunity to travel with George on several occasions, including twice to Israel where we met with a Palestinian archaeologist who was born in Silwan, the town across the Kidron Valley from the true site of the Temple. He fully understood that the evidence that George and Dr. Martin had discovered was true. Unfortunately he was not in a position to promote that truth. Such is one of the sad truths of the Middle East. What is known and agreed with privately cannot be published or promoted without personal, political, or professional risk. Such things have never stopped George or Dr. Martin from publishing.

¹ He lets me to call him George. Well, ... to be honest he allows everyone to call him George.

² I attended Fuller Seminary in the mid-1980s, but I would have attended that conference.

³ His commentaries and some of his other works have been updated and republished by [Wipf & Stock](#). His books are available for study at most seminaries and large university libraries.

I find it very interesting that God has provided all the information we need in Scripture and in history to learn the truth about important subjects. (Read "[The Letter of Aristeas](#)."") It is an account, translated as "history," of a representative of one of the Ptolemaic kings to Israel, and our special interest, Jerusalem, by a sojourner from Egypt. Aristeas writes: "**I have collected material for a memorable history of my visit to Eleazar the High priest of the Jews.**" We have few details of the background of his travels, but we know that Aristeas was amazed by what he saw in Jerusalem.⁴ The precise time of his trip is not known, but it was years before Pompey's conquest and sack of Jerusalem in 63 BC, during a Hasmonean succession struggle. Pompey settled the dispute.

Then we have the Old and New Testaments with their informative evidence about the Temple, particularly about the water from the Gihon, under the Temple. Finally we have the accounts of Josephus, initially a Jewish general who changed his allegiance to the Romans during the Jewish War from 66–70 AD. His long narrative of the war was composed five years after the concluding battle for Jerusalem. He was supported in his writing by Emperor Vespasian and his son Titus, the general in charge of the siege. Titus later became emperor. Josephus' book was written for non-Jews. He was from a Levitical family of priests and lived in Jerusalem. He was an eyewitness to the campaign that ended in the capture, sack, and dismantling of the city, as well as the burning and complete destruction of the Jewish Temple.

Archaeology in Jerusalem is fascinating because all the evidence over the decades about the so-called Temple Mount on the Haram esh-Sharif points to one fact: it was not there! It was somewhere else. Read and enjoy Professor Buchanan's article. He proves his conclusion from a unique perspective, using an entirely different chain of evidence to reach the conclusion. The Temples were above the Gihon.

A Reminder of Free Events,

See the last page of the "[August 2013 Newsletter](#)" and "[ASK Events](#)" for more details.

ANAHEIM, CALIFORNIA: Sunday, September 15, 2013, Ken Klein presents a chronology of the Jewish Temples at Jerusalem at two morning services at a prophecy conference in Anaheim, California, 9:00 a.m. and 10:45 a.m. Cornerstone Church, 4905 E. La Palma Ave., Anaheim CA 92807. Later will be a free showing of the DVD *Jerusalem and the Lost Temples of the Jews*. I will be present at these events.

BEAVERTON, OREGON: On Sunday, September 29, 2013, sometime after 1:00 p.m. I will speak on, "Who Are the Nephilim?" at Beaverton City Library, 12375 SW 5th Street, Beaverton, OR 97005.

Thank You

It is people like you who make ASK possible to continue to produce biblically insightful publications. We can't thank you enough for your support to touch lives. You give ASK the ability to go around the world in the most efficient ways possible. We do so by God having people find ASK on the internet, by word of mouth, and by the several [Byte Show](#) presentations. This helps you and others to be educated about God and His Word (Living and written). This is all intended to enlighten you about the Gospel of God and to edify His saints (that means you!). As I wrote last month, we do so without regard to denomination, sect, or creed, or hierarchy of men. You make it possible. It is a privilege to serve you. Thank you.

David W. Sielaff
david@askelm.com

⁴ Before Aristeas describes his travels to Jerusalem to the recipient named Philocrates (probably a Greek), he describes the process of how the Greek Septuagint (the LXX) translation of the Hebrew Scriptures came about. Aristeas was commissioned to go on his trip by his ruler King Ptolemy, who is mentioned several times in the letter. Unfortunately the identification of which Ptolemy Aristeas refers to is uncertain.