

The Temple Mount/Haram al Sharif: Threats to the Status Quo

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This information page, the first of its format, is designed to serve as a supplement to Ir Amim's 2013 report, *[Dangerous Liaison: The Dynamics of the Rise of the Tempe Movement and their Implications](#)*, offering a periodic resource for monitoring the ongoing erosion of existing arrangements on the Temple Mount/Haram al-Sharif compound. Public pressure challenging the status quo is rising, not least prominently through Knesset discussion, leading to a growth in the volume of Jews entering the compound and the increasing strength of the campaign fueling this phenomenon. The number of entry restrictions enforced on Muslims seeking to enter the compound is likewise growing, along with clashes resulting for reasons including but not limited to these factors.

The buildup of these developments constitutes an alarming change in existing arrangements.

Introduction

The issue of the Temple Mount/Haram al-Sharif is one of the most complex and sensitive in the Israeli-Palestinian conflict, and any deviation from existing arrangements engenders far-reaching political consequences.³

The campaign to promote the ascent of Jews to the Temple Mount/Haram al-Sharif has achieved significant momentum in recent years. Starting in mid-2013, there has been considerable growth in the scale of tours and visits to the Mount organized by Temple activists. Such tours, planned and led by Temple activists, have become a daily occurrence. During this period, the 'Yishai Foundation for the Establishment of a Jewish Temple on the Mountain of Holiness' was founded; two websites promoting tours have

About the Temple Mount/Haram al-Sharif

For 1,300 years, the Temple Mount/Haram Al-Sharif has been managed under the exclusive rule of Islamic authorities. Since the 16th century, the recognized status quo maintains that the Temple Mount/Haram al-Sharif compound is a Muslim prayer area, while the Western Wall is designated as a prayer area for Jews. This division was reaffirmed by the Israeli government in June 196 in recognition of the unique sensitivity of the area and in response to international pressure. The Muslim Waqf, responsible for management of the compound, is appointed by the Kingdom of Jordan and its status was recognized in the peace agreement between Israel and the Hashemite Kingdom. At the end of March 2013, King Abdullah and Palestinian Authority President Mahmoud Abbas signed an agreement reaffirming the role of the King of Jordan as protector of the holy places in Jerusalem, with specific reference to the Haram al-Sharif.¹ According to the status quo, the Muslim Waqf is in charge of administering the site and its internal control while the Israeli authorities are responsible for maintaining security of its outer shell. Jews are invariably forbidden from praying on the Mount, as well as from establishing a permanent presence on it, with the exception of a single Police post. Jewish religious activity/worship takes place by the Western Wall.²

¹ http://kingabdullah.jo/index.php/en_US/news/view/id/10779.html

² Shiri Spektor-Ben Ari, Jews ascending to the Temple Mount (presented to the Subcommittee on the Issue of Jewish Ascent to the Temple Mount, Knesset Research and Information Center, April 6, 2014)

³ On the issue of Jerusalem as discussed during political negotiation, see the Ir Amim report, [Jerusalem 2014: The Rising Cost of Peace](#)"

been established⁴; since the beginning of 2014 two special pamphlets dedicated to the issue have been created and are now being disseminated in synagogues⁵; the national-religious youth movement Ariel dedicated the Jewish year of 5774 (2014) as ‘the year of the Temple’; and various actors across the national-religious spectrum are organizing Temple centered events, including visits to the Mount.



Some of the leaders of this campaign, including public figures, see it as a mere stepping stone to realizing their ultimate goal: the establishment of the third Jewish temple; and whether they convey it implicitly or explicitly, constructing it in place of the Muslim holy sites currently situated in the compound.

The intensifying activities of movements striving to change the status quo are supported by a range of public figures, including members of the Knesset, and receive funding from public institutions, including government ministries.

The political and religious sensitivity of the compound is uncontested, as are the implications of any potential disruptions on a future political agreement. Furthermore, any unilateral changes to the current situation will acutely jeopardize relations between Israel and Jordan.

Further reading

[“Dangerous Liaison: The Dynamics of the Rise of the Temple Movements and Their Implications”](#), an Ir Amim and Keshev special report (May 2013)

Prof. Menachem Klein, ‘Temple Mount loyalists are not the real thing’, [Ha’aretz Opinions](#) (July 9, 2013) [Heb]

Prof. Menachem Klein, ‘Rights discourse or sovereignty discourse?’ [Makor Rishon](#) (July 5, 2013) [Heb]

Dr. Tomer Persico, [“Organismic Revenge and the Temple Mount”](#) (August 5, 2013) [Heb]

On the Political Level

September 3 - Report that the prime minister instructed dismantling of the new wooden bridge leading to the Temple Mount/Haram Al-Sharif, the construction of which had begun several weeks prior, conceding to pressure by the Jordanian government (Nir Hasson, [Haaretz](#)). The bridge was to be erected adjacent to the Mughrabi Bridge, the only entrance through which non-Muslim visitors are permitted to access the Mount.

In the Knesset

Since May 2013, the current Knesset Interior Committee has held 14 discussions concerning the issue of Jewish entry and prayer on the Mount Temple Mount/Haram Al-Sharif—a noteworthy increase compared to a total of 4 discussions on the issue held in the entire preceding decade.

³Liba website: <http://li-ba.org/> Har Hakodesh website: <http://harhakodesh.co.il/>

⁴http://the--temple.blogspot.co.il/2014/02/blog-post_3616.html; http://the--temple.blogspot.co.il/2014/03/blog-post_11.html

The Interior Committee discussions serve as a central stage for backing extreme right Temple movement activists. The discussions also provide a platform for rightwing Knesset members to level criticism at authorities responsible for security on the Mount and serve as an open forum for Temple movement activists to give voice to their views.

- June 23 - The “Subcommittee on the Issue of Jewish Ascent to the Temple Mount”, appointed by the Knesset Interior Committee, issues its recommendations. Despite proposing some changes regarding entry to the Mount, the subcommittee overall backs existing policies and validates Police conduct. The subcommittee recommends upholding the status quo and the prohibition against Jewish prayer on the compound.
- August 13 - The Knesset Interior Committee, led by MK Miri Regev, holds a discussion on the issue of Jewish entry to the Mount during the Jewish high holidays (October). As previously, the discussion serves as an open stage for Temple movement activists, who receive backing from rightwing MKs. Among demands directed at the Police is a ban on Muslims entering within a 100 meter radius of Jewish groups and changing Jewish entry times to hours less frequented by Muslims. MK Regev ends the discussion by stating that a similar arrangement to the one currently in place at the Cave of the Patriarchs (in Hebron) should be applied to the Temple Mount/Haram al-Sharif, meaning that separate entry and prayer times for Jews and Muslims should be established. Regev further declares that she intends to appeal to the Court on the ban against Jewish prayer as well as meeting with the Jordanian ambassador to discuss the issue.
- September 22 - Another discussion takes place in the Knesset Interior Committee, this time regarding the upcoming Jewish high holidays, reiterating the main points raised at the August 13th session. MKs Regev, Feiglin and Struck harshly criticize the commander of the Police Department’s David Precinct, responsible for security on the Temple Mount/Haram Al-Sharif.

Jewish Entry to the Compound

During the months of June and July, Temple movement activists began publishing multiple reports regarding prayer sessions held on the Mount⁶, contradicting the message consistently maintained throughout the last year, i.e. that they are altogether being denied the right to pray on the Mount. This change in public relations is worthy of attention considering that the claim of “hampered right to worship” has been successful in obtaining support across a wide spectrum of the Israeli public. According to an analysis recently conducted by Ir Amim, statements primarily reflect a shift in PR strategy, rather than any actual changes in behavior. The following reports on prayer purportedly conducted on the Temple Mount/Haram Al-Sharif are not supported by accompanying video footage:

- June 24 - “Friends of the kidnapped teenagers, from Makor Chaim Yeshiva, have ascended to pray for them on the Temple Mount...” The video accompanying the report

⁶From the YouTube channel of the Temple Mount News website, July 15 <https://www.youtube.com/watch?v=ARlq4oyieHs>; “Watch: ascenders of all shades pray on the Temple Mount for the safety of IDF soldiers”, Temple Mount News website, July 17, http://the--temple.blogspot.co.il/2014/07/blog-post_6515.html?sref=bl; Yehuda Glick’s Facebook profile, <https://www.facebook.com/vehudah.glick/posts/10204531942928466>

⁶<http://www.worldbulletin.net/todays-news/138926/30-palestinians-injured-by-israel-Police-in-al-aqsa-ngo>

clearly shows the group praying before entering the compound but there is no documentation of a prayer taking place on the Mount.⁷

- July 9 - A report headlined “Watch: Praying for IDF soldiers” includes the description “after peacefully walking in the Temple Mount, the ascenders prayed for the safety of the Jewish people, the success of the IDF soldiers, and the destruction of the enemy”. The enclosed videos show no evidence of such prayer having taken place.⁸
- July 10 - A report “Prayers on the Temple Mount for the Safety of IDF Soldiers and the Residents of the South” states that “Jews that ascended today to the Temple Mount have prayed for the safety and success of the armed forces on all fronts, and especially on the Gaza front...”. The report comes with a video labeled ‘Prayer on the Temple Mount for the Safety of the Soldiers Fighting in Gaza’; however, the video does not evidence such prayer having taken place⁹.

Afterwards, reports begin surfacing that are supported by videos showing Jewish visitors reciting short prayers on the Mount:

- July 14 - In the video entitled “Prayer for the Safety of IDF Soldiers”, Yehudah Glick is seen reciting a short prayer on the Mount¹⁰.
- July 17 - The report “Ascenders of all Backgrounds Praying on the Temple Mount for the Safety of IDF Soldiers” includes 3 videos recorded on the Mount documenting prayers being recited for the safety of the soldiers (one of the clips has recently been blocked for viewing)¹¹.
- August 5 - A report “Reading the Book of Lamentations on the Temple Mount”, recorded on the morning of Tisha B’Av (a Jewish fast day commemorating the destruction of the first and second Temples), claims that the Jewish visitors audibly read parts of the Book of Lamentations. The report includes photographs of the group sitting on the ground, as is customary when reading the Book¹².

Starting mid-August, publication of such reports ceases. During this time, new reports surface, claiming an alleged increase in Police support for Temple movement activities:

“...the Temple Mount commander, as well as the rest of the Police officers, fully understand the importance of the Temple Mount for the Jewish people, and it can certainly be said, for all of them, that their personal dispositions toward Jews ascending the Temple Mount are not negative, and on the contrary... As if they want to say, if only we could, if only the government would yield, we would have already done what is necessary. This is not a fantasy or wishful thinking, and you can draw your conclusions...”¹³

It is worth noting that these “accomplishments”, whether real or feigned, have not diminished Temple activists’ claims; rather, the movements have actually increased pressure via political

⁷Yehudah Glick’s Facebook profile, and a video published by the Liba Project:

<https://www.facebook.com/yehudah.glick/posts/10204200940493612>

⁸“Watch: praying for the safety of IDF soldiers, and thanking the Israel Police!”, Temple Mount News website, July http://the--temple.blogspot.co.il/2014/07/blog-post_9.html?sref=bl

⁹“Prayers on the Temple Mount for the safety of IDF soldiers and residents of the South”, Temple Mount News website, July 10 http://the--temple.blogspot.co.il/2014/07/blog-post_8682.html?sref=bl

¹⁰From the YouTube channel of the Temple Mount News website, July 15 <https://www.youtube.com/watch?v=ARlq4oyieHs>

¹¹“Watch: ascenders of all shades pray on the Temple Mount for the safety of IDF soldiers”, Temple Mount News website, July 17, http://the--temple.blogspot.co.il/2014/07/blog-post_6515.html?sref=bl

¹²Yehudah Glick’s Facebook profile, <https://www.facebook.com/yehudah.glick/posts/10204531942928466>

¹³“Emergency mobilization!”, Temple Mount News website, July 14, http://the--temple.blogspot.co.il/2014/07/blog-post_13.html?sref=bl

activities directed at the Police. Thus, after many months during which Jewish visitors complied with Police regulations banning prayer on the Mount, incidents have resumed with increasing frequency:

- August 7 - A woman and two men are removed from the Mount after praying against Police instructions.¹⁴
- August 14 - A teenager is removed from the Mount. An “Im Tirtzu” (right wing organization) activist present during the incident reports that the teenager was removed after members of the group “resisted any instruction” throughout their visit¹⁵.
- August 27 - A man is removed from the Mount after prostrating.¹⁶
- September 7 - A man is removed from the Mount after attempting to pray.¹⁷
- September 24 – A man is removed from the Mount after prostrating.

Leading up to Rosh Hashanah, as well as during the holiday, Jews entered the Temple Mount/Haram Al-Sharif while Police implemented harsh restrictions on entry for Muslims (see below). On the morning of September 24, the eve of Rosh Hashanah, Police used major force against Palestinians who had barricaded themselves in the compound in defiance of entry restrictions and attempted to prevent Jews from entering. The forces pushed the Palestinians into the Al-Aqsa mosque while Jewish visitors toured the compound to the sounds of shock grenades fired by Police at Palestinians. Tense words are exchanged between Waqf personnel and Jewish visitors throughout the day. Housing Minister Uri Ariel himself ascended the Mount and, against the backdrop of Muslim condemnations, prayed for the speedy building of the Temple.¹⁸ On the morning of September 25, during the holiday itself, Police again allowed Jews to enter while restricting Muslim entry to the Mount.

Increased Restrictions on Muslim Entry to the Compound

During the last year there has been a consistent increase in restrictions imposed on Muslims' access to the compound for purposes of prayer. At a discussion held on June 23 during which the subcommittee appointed by the Knesset Interior Committee presented its recommendations, Major General Yossi Pariente, then chief of the Jerusalem District Police, reported that during the first 4 months of 2014 Police restricted access to the compound for Muslims on 9 occasions. This figure compares to 8 such times during the whole of 2013 and 3 times in 2012.

During July and August, with the war in Gaza, the abduction and murders of 3 Jewish teenagers from Gush Etzion and the revenge kidnapping and murder of Palestinian teenager Mohammed Abu Khdeir, tensions in Jerusalem rose to levels unseen for years. During this period, Police imposed harsh restrictions on Muslim entry to the Temple Mount/Haram al-Sharif. This period coalesced with the month of Ramadan and Eid al-Fitr, exacerbating the harm done to religious rights.

Even considering security concerns, the sharp rise in entry restrictions and their broad

¹⁴Arnon Segal's Facebook profile, <https://www.facebook.com/arnonsegal1/posts/4599121793786>

¹⁵Arnon Segal's Facebook profile, <https://www.facebook.com/photo.php?fbid=4622055567116&set=a.3334350735300.1073741828.1764535265&type=1&theater>

¹⁶Arnon Segal's Facebook profile, <https://www.facebook.com/arnonsegal1/posts/4671464922319>

¹⁷Arnon Segal's Facebook profile, <https://www.facebook.com/arnonsegal1/posts/4731270377418>

¹⁸www.youtube.com/watch?v=ZzYq7sUDOIO

application to the entire Muslim public raises questions about Police motivations and whether or not authorities are unduly influenced by ongoing pressure from the political right, including (and perhaps most strongly) the Knesset. Restrictions persisted during subsequent weeks, after the security situation in Jerusalem had substantially improved:

- June 29 - Police issue restraining orders banning dozens of Palestinians from entering the Temple Mount/Haram al-Sharif for 4 months, claiming the policy is necessary for “preventing severe harm to the safety of persons or property”.¹⁹
- July 10 - During the morning hours, Police close most entry gates through which Muslims enter the Mount. At the remaining gates, Police carry out inspections and prevent women from entering.²⁰
- July 18 - Police prohibit Waqf personnel from entering the compound.²¹
- July 31 to August 12 - After the end of Eid al-Fitr, Police completely prevent Muslim women from entering during morning hours, during the time that Jews visit the Mount.²²
- During every Friday of Ramadan (throughout July) Police ban Muslims under the age of 50 from entering to pray. According to a Police report, each such ban results in 35,000 Muslims being prohibited from entering. On August 1, the first Friday after Ramadan, the age limit is enforced for the fifth consecutive Friday during the time of the year at which the volume of people seeking to enter the mosque is the highest.
- Despite no drastic change in security circumstances, since August 8 no age limit is imposed on Muslims seeking to enter the Mount and Friday prayers proceed without major incident. Conversely, during the preceding 5 weeks, Palestinian demonstrations protesting entry restrictions lead to violent clashes.

On September 23-24, the days leading up to Rosh Hashanah (the Jewish New Year), Police prohibit Muslim women from entering during morning hours and restrict entry to men aged 45 and older. Similar restrictions are imposed during the holiday itself, as well as in the days after.

Clashes on the Temple Mount/Haram Al-Sharif

The rising tension in East Jerusalem, including violent demonstrations, also manifests on the Temple Mount/Haram Al-Sharif:

- July 5 - Palestinians throw stones on the Mount,²³
- July 24 - During the night of “Laylat al-Qadr” Muslim demonstrators storm into the Mount (closed at night) and set fire to an unmanned Police post²⁴.
- August 5 - Dozens of Palestinians throw stones at Police forces in the Mughrabi gate.²⁵
- September 24, Rosh Hashanah eve - Large Police forces clash for approximately 40 minutes with Palestinian demonstrators on the Mount, using shock grenades and tear gas,

¹⁹Ir Amim holds documentation of some of the orders

²⁰“The effort is paying off – on the slowly improving situation on the Temple Mount”, the Jewish Home website, July 10, http://the--temple.blogspot.co.il/2014/07/blog-post_7281.html?spref=bl

²¹The Arabic language Facebook page, “Al-Aqsa Mosque News”, July 18

<https://www.facebook.com/photo.php?fbid=321744904616768&set=a.201466739977919.19424.201132936677966&type=1&theater>

²²Video that shows how some women are prevented entry; some of the women shout “Allahu Akbar” and some shout at Jews on the Mount:

https://www.youtube.com/watch?v=u2W_9ZxntLA

²³<http://www.haaretz.co.il/news/politics/1.2367901>

²⁴“Police post on the Temple Mount is set fire to and burns down”, NRG news website, July 25,

http://www.nrg.co.il/online/1/ART2/601/027.html?fb_action_ids=4564306363422&fb_action_types=og.recommends

²⁵A report by Jonathan Lis on Haaretz, August 5, <http://www.haaretz.co.il/news/politics/1.2396350>

in order to allow Jews to enter the compound.

Interactions with Police

Activists on the ground pressure Police and security personnel on the Temple Mount/Haram Al-Sharif, leveling personal attacks against some. Most of the pressure directed at the Police is imposed through the Knesset Interior Committee. As noted above, Miri Regev, chair of the committee, has initiated multiple discussions on the topic, during which senior Police officered are chastised for allegedly “neglecting Jews on the Temple Mount”. The subcommittee, appointed in March, is also instructed to inspect Police conduct on the Mount.

The support of MKs and ministers has led to a public campaign against the Police and security personnel on the Mount. Different publications call for activists to arrive in large numbers to wear down the will of security personnel;³¹ a major activist website published a detailed “conversation” with one of the security guards in which he claims that the Police are nearing a breaking point and describes what the activists should do in order to “bring the Police to their knees”.³²

In March 2014, Yehudah Glick’s ‘Liba’ project presented the Knesset Interior Committee with a report regarding “Police harassment, disrespect, and violation of human rights of Jews ascending the Temple Mount”.³³ Minister Uri Ariel labelled the closing of the Temple Mount “an unprecedented outrage, a breach of explicit commitments made by the Israel Police... [it] violates the most basic rights of ordinary citizens.”³⁴ Deputy Minister Ze’ev Elkin spoke out in a similar manner, claiming “this is an outrage, an outright disgrace.”³⁵ The trend of attacking police officers continued throughout the two August and September discussions held by the Knesset Interior Committee. During the August 13 discussion, MK Feiglin went so far as to say:

“My vision is building the Temple Mount, and we will build it with our own two hands.” –Yehudah Glick, chair of the Temple Mount Heritage Fund²⁶

“This country should take down the mosque. I don’t care whether it’s by blowing it up or not, I want these girls [referring to a group of his students] to order the military to take down the mosque from the Temple Mount... As soon as we have the power as a state, I want the mosque taken down from the Temple Mount.” –Benzi Gopstein, student of Meir Kahane, founder and head of the anti-miscegenation Lehava organization²⁷

“With God’s help, in a decade we will stand in front of the Temple [the physical building] Mount.” –Housing and Construction Minister Uri Ariel, July 2013²⁸

“I hope for myself and my fellow kohanim that we will live to say Birkat Kohanim [the ‘priestly blessing’] in the Temple” –Minister Ariel, at the launch of the website “The Holy Mountain”²⁹

“Here [where the Dome of the Rock is] is where I would like to see the Temple. I hope I will have that privilege.” –Minister Ariel, Israel Channel 2, July 16, 2013³⁰

²⁶ “The Violated/Sacred Mount”, Maayanei Hayeshua, <http://www.myim.co.il/main.php?mod=newsOpen&articleID=1389>

²⁷ https://www.youtube.com/watch?v=d_EvgsY7Kg8&feature=youtu.be

²⁸ We Will Celebrate the Next Decade in the Temple”, Makor Rishon, http://the--temple.blogspot.co.il/2013/07/blog-post_30.html

²⁹ “Har Hakodesh” website: <http://harhakodesh.co.il/>

³⁰ “Uri Ariel with Channel 2 on the Temple Mount”, Channel 2 News, July 16, 2013, at 0:55:

http://www.youtube.com/watch?v=ALHpWXEbiQU&feature=player_detailpage

³¹ “Dear Jews, the Temple Mount is calling you”, the Temple Mount News website, October 22, 2013, http://the--temple.blogspot.co.il/2013/10/blog-post_3417.html

³² “Security guard on the Temple Mount: the policy preventing prayer on the Mount is nearing a breaking point”, the Temple Mount News website, November 8, 2013, http://the--temple.blogspot.co.il/2013/11/blog-post_8.html

³³ “The Liba Project presents a Temple Mount status report”, the Temple Mount News website, March 11, 2014, http://the--temple.blogspot.co.il/2014/03/blog-post_5496.html

³⁴ “Without prior notice: the Temple Mount is closed to Jews”, the Kipa website, September 24, 2014, <http://www.kipa.co.il/now/53513.html>

³⁵ “Today of all days: Police close the Temple Mount to Jews”, NRG News, July 16, 2013, <http://www.nrg.co.il/online/1/ART2/490/739.html>

“I want to tell you, Police representatives, that the way in which you are acting will lead to murder... you are inviting a murder on the Temple Mount. I’m telling you this here, Madam, in the committee. Continuing this practice of ignoring the Arab violence, this weak behavior that beckons the ecstasy of violence and incitement, will lead to murder. It is not a question of if, but when.”

The Campaign for Increasing Jewish Visits to the Compound

- July 1 - A conference in Giv’at Shmuel regarding the “Applied Assignment” in civics focuses on the topic of religious Zionist identity. The Applied Assignment is a mandatory project on a civic subject of choice that constitutes about 20% of students’ Bagrut (matriculation) scores. One of the proposed Applied Assignments focused on Jewish prayer on the Temple Mount [link in Hebrew]. This particular project was phrased in the language of Temple movement activists and, among other considerations, posed the potential topic of “whether Police instructions on the Mount should be purposefully violated”.
- July 9 - A sympathetic obituary for Yoel Lerner is published. Lerner served three years in prison for founding an underground militia, ‘Gal’, which planned to bomb the Dome of the Rock.³⁸
- July 29 - The “Temple Institute” starts a campaign to raise \$100,000 to plan the structure of the Third Temple. The campaign includes a video showing a simulated Temple in place of the Dome of the Rock.³⁹
- Leading up to Tisha B’Av (August 3-5) - The Temple movements set up a protest camp in the center of Jerusalem and conduct discussions under a large banner with the writing: “the Dome should be removed.”

“This is not a religious matter; it’s a matter of sovereignty [...] the Menorah, the symbol of the State of Israel, will, with the help of God, return quickly and in our time give light to our Temple.” –MK Moshe Feiglin, February 19, 2014³⁶

“The Temple will rise in place of the Mosque, without doubt”; “it is a Mitzvah to build the Temple. If it happens without will, someone will pay the price”; “the Mosque will be deconstructed by us, we will understand what our duty is and will thus act.” –Yehudah Etzion, close partner of Glick, who in the 80s was a member of a Jewish underground militia who himself planned to bomb the Dome of the Rock, Channel 10, January 4, 2014³⁷

“The more demand there is, thus the reality changes. Every Jew that rises there takes part in [the] occupation and [the increasing Jewish] presence” – Yehudah Glick, chair of the Temple Mount Heritage Fund, Holy Blood - episode 3 - about the Temple movements, Channel 10 (July 24, 2013)¹

³⁶“A moving tour with MK Feiglin on the Temple Mount”, at the beginning of the video and at 10:10. Moshe Feiglin’s Youtube channel, February 23, 2014 https://www.youtube.com/watch?v=wMoxHFHIFMY&feature=youtube_gdata_player

³⁷“The people of the Mount”, Channel 10, January 4, 2014: <http://www.nana10.co.il/video/?videoid=180161&ssv=1>

³⁸ http://the--temple.blogspot.co.il/2014/07/blog-post_4485.html?spref=bl

³⁹ “Build the Third Temple”, Indiegogo crowd funding website: <https://www.indiegogo.com/projects/build-the-third-temple--3#home>