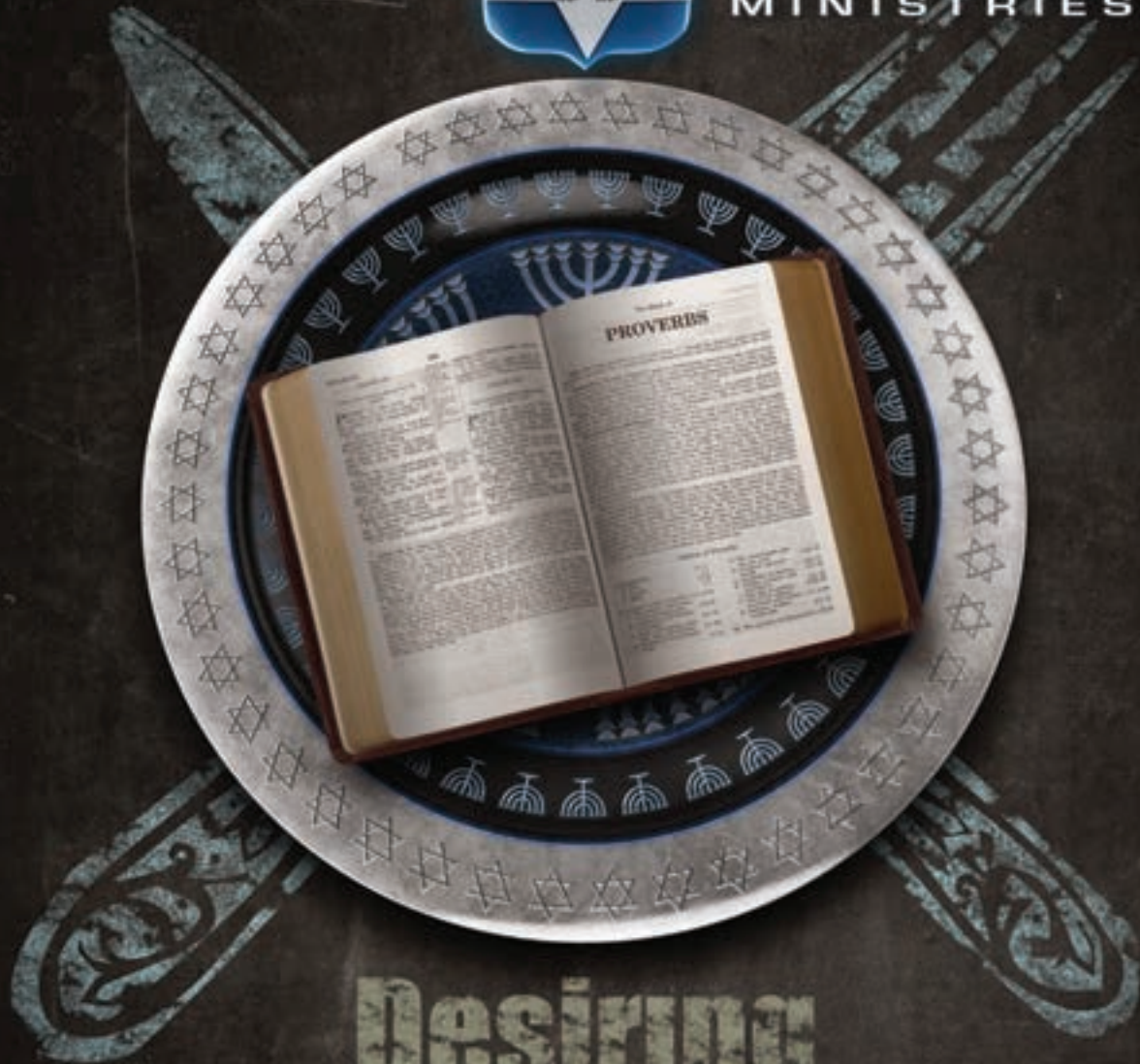


Fall 2015 / Volume 1 / Number 16

אריאל



**ARIEL**  
MINISTRIES



# Desiring the Meat of the Word

**Israel** and the  
**Church: Part Two**

*Testimony*  
*Chris Savage*

**The China  
Connection**

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## 14 cover story

### The Jewish Perspective of Scripture: The Meat of God's Word

Chris Eisbrenner takes a closer look at the state of today's churches and their need for sound doctrine.

## 06 testimony Chris Savage

Australian branch leader, Chris Savage, shares how he came to faith in Messiah Yeshua.

## 10 feature WMO Report

Nanette Keao explores the unique relationship between our China branch, Ariel Ministries, and World Mission Outreach.

## 24 feature Israel Part 2

A continuation of Dr. Arnold Fruchtenbaum's study on Israel and the Church.



# from the home office

## Purpose Statement

Ariel Ministries exists in order to evangelize Jewish people and to disciple Jewish and Gentile believers through intensive Bible teaching from a Jewish perspective.

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## Change is all Around Us

In some parts of Texas, you can see the leaves turning shades of orange and gold as they break off the branches and gently drift to the ground. I always love the fall season - watching all of nature's splendid changes around me. It truly is representative of God's magnificent paintbrush. Change always brings about exciting, new things ... and a big change has taken place at Ariel Ministries.

This past summer, I had the pleasure of attending the 2015 summer program at Camp Shoshanah. Immediately, I noticed new buildings and a mini-construction site right next to the dining hall. There was an air of excitement at Camp, as workers hustled to construct the future administration building for what would soon be the biggest change of all - Ariel's School of Messianic Jewish Studies.

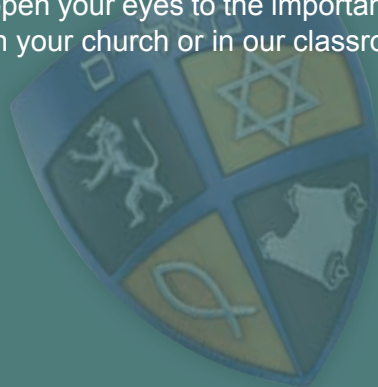
Today, students are sitting in a classroom at the Shoshanah campus, learning under the world's leading Messianic Jewish scholar, Dr. Arnold Fruchtenbaum. This long-time vision has now become a reality, and by the grace of God these classrooms will continue to fill up with curious students ready to receive top-notch education from some of our best instructors. This is an exciting change for Ariel Ministries. Please keep our school in your prayers. For more information about Ariel's School of Messianic Jewish Studies, please log on to the school's website at [arielsmjs.org](http://arielsmjs.org).

Not only is it imperative that we teach our students theologically-sound doctrine in the classroom, but it is just as crucial that believers receive this type of teaching and training while sitting in their local church pews. Sadly, the decline in today's churches have led many believers astray. This issue touches on that topic, as Chris Eisbrenner explores the downturn of churches in our cover story.

With the opening of our new school, Ariel Ministries hopes to give believers the opportunity to learn what they may be missing in their church. There's no shortage of students pouring in the classrooms at Camp each summer, with a thirst for the Messianic Jewish perspective. It is our prayer that this issue will open your eyes to the importance of staying in the meat of God's word - whether in your church or in our classroom.

In Him,

Emily Glisson  
Managing Editor





## Ariel Branches & Representatives

### ARIEL BRANCHES



#### Ariel Australia Chris & Lisa Savage

Website: [www.ariel.org.au](http://www.ariel.org.au)  
Email: [info@ariel.org.au](mailto:info@ariel.org.au)  
Chris & Lisa Savage represent Ariel Ministries in Australia. Based in Victoria, we currently teach the Scriptures from the Jewish perspective to weekly classes. Bi-monthly one day seminars start in July with national teaching engagements commencing in the second half of 2015.



#### Ariel Canada Jacques Isaac and Sharon Gabizon

Website: [www.arielcanada.com](http://www.arielcanada.com)  
Email: [info@arielcanada.com](mailto:info@arielcanada.com)  
Jacques and Sharon Gabizon represent Ariel Ministries in Canada. Their projects include door-to-door evangelism of Jewish homes in Montreal and translating Ariel's manuscripts into French. Ariel Canada established a messianic congregation in Montreal called Beth Ariel.



#### Ariel India Bakul N. Christian

Email: [bakulchristian@yahoo.co.in](mailto:bakulchristian@yahoo.co.in)  
Bakul Christian represents Ariel Ministries in India and resides with his wife and daughter in Ahmedabad. After a chance meeting with a former New Zealand representative, Bakul became interested in the Jewish perspective of God's Word. Today, Bakul daily seeks the Lord's direction concerning his outreach ministry in India.



#### Ariel Israel Sasha G. & Lilian G.

Email: [sashag@ariel.org](mailto:sashag@ariel.org)  
Sasha and Lilian G. represent Ariel Ministries in Israel. The husband and wife team have been representing Ariel Ministries in Israel since October 2009. They are responsible for coordinating the translating the Come & See Discipleship Program into Hebrew and Russian.



#### Ariel China

For safety issues, we must protect the identity of this branch. Please keep them in your prayers.



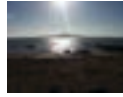
#### Ariel Germany

Website: [www.cmv-duesseldorf.de](http://www.cmv-duesseldorf.de)  
Email: [germany@ariel.org](mailto:germany@ariel.org)  
Thanks to Manfred Künstler and his wife, Hanna, Ariel Ministries has had a presence in Germany, Austria, and Switzerland since 1985. In 2002, the work was passed on to Georg Hagedorn who, eight years later, turned it into a full branch. Today, this branch is led by a team of brothers and sisters.



#### Ariel Hungary Ivan & Rita Nagy

Email: [hungary@ariel.org](mailto:hungary@ariel.org)  
Ivan and Rita Nagy represent Ariel Ministries in Hungary. The husband and wife team have developed a Come & See website in Hungarian. They also host several home Bible study groups, teaching from Ariel's materials. Their goal is to make teachings available to Jewish people, believers, and to the Hungarian people.



#### Ariel New Zealand Johan Jansen van Vuuren

Mail: P.O. Box 40-305,  
Glenfield, Auckland, New Zealand 0747  
Email: [info@ariel.co.nz](mailto:info@ariel.co.nz)  
Web: <http://ariel.org.nz/>

The Ariel New Zealand board of Johan van Vuuren, Jason Santiago, and John Cavanagh was appointed in July this year and is working at establishing the New Zealand branch in Auckland as well as organising Arnold's tour through New Zealand in 2015.



#### Jeffrey Gutterman Ariel Dallas/Fort Worth, Texas

Email: [jeffg@ariel.org](mailto:jeffg@ariel.org)  
Jeffrey Gutterman represents Ariel Ministries in the Dallas/Fort Worth Texas area. He is an accomplished Bible teacher and speaker, as well as a writer. He has spoken at Conservative Theological Society Conferences and Scofield Prophecies Studies Conferences, as well as many churches and Bible Study groups. Previously, Jeffrey has served as a Field Representative for Ariel Ministries. He has also taught summer courses at The Program of Messianic Jewish Studies at Camp Shoshanah, and co-authored the Biography of "Ruth with the Truth Wardell: Missionary to the Jewish People."

### ARIEL REPRESENTATIVES



#### Michael & Hannah Gabizon (Canada)

Email: [michaelgabizon@gmail.com](mailto:michaelgabizon@gmail.com)  
Michael and Hannah Gabizon are missionaries representing Ariel Ministries in Dallas, Texas. The young couple has actively been involved in teaching and discipling people through God's Word. Their goal is to identify other young people within their sphere of influence who may be interested in becoming involved with Ariel.



#### Chris & Tina Eisbrenner (New York)

<http://ariel.org/ariel-eisbrenner.htm>  
Email: [chris.eisbrenner@ariel.org](mailto:chris.eisbrenner@ariel.org)  
Phone: 919-607-1327

Chris and Tina Eisbrenner are missionary representatives who joined Ariel Ministries in August 2013. They are currently representing the Raleigh/Durham area of North Carolina, where there is a budding and growing Jewish community. Chris will also be doing work as a Field Representative ministering in churches by teaching the Bible from a Jewish historical and cultural perspective.



#### John Metzger (Pennsylvania)

Website: [www.promisestoisrael.org](http://www.promisestoisrael.org)  
Email: [johnmetzger@ariel.org](mailto:johnmetzger@ariel.org)

John Metzger is a missionary who represents Ariel Ministries in Pennsylvania. He is a teacher and speaker who actively travels throughout the central and eastern part of the U.S., speaking at various churches and conferences. John is also the author of *Discovering the Mystery of the Unity of God* published by Ariel Ministries.



#### Gary & Missy Demers (New York)

Email: [CampShoshanah@ariel.org](mailto:CampShoshanah@ariel.org)  
Gary and his wife Missy are the managers and camp facilitators of the Shoshanah campus in upstate New York. Every summer they help host Ariel's Program of Messianic Jewish Studies. For more information about this program, please visit [www.ariel.org](http://www.ariel.org).

A HISTORICAL-GEOGRAPHICAL STUDY TOUR OF

# ISRAEL

MAY 15 - JUNE 18 - FIVE-WEEK TOUR  
MAY 15 - JUNE 4TH - THREE-WEEK TOUR

**Conducted and Guided By:  
Dr. Arnold Fruchtenbaum**

**Founder and Director of  
Ariel Ministries**

**Author**

**Messianic Jewish Scholar**

**International Speaker**

**Phone: 210.344.7707**

**Email: [ArnoldF@ariel.org](mailto:ArnoldF@ariel.org)**

## 2016 Itinerary

- May 15 Departure from JFK New York
- May 16 Arrival and Orientation
- May 17 Jerusalem - New City - Modern Sites
- May 18 Jerusalem - New City - Hills and Valleys
- May 19 Jerusalem - Old City  
(Moslem, Christian and Armenian Quarters)
- May 20 Hill Country of Judah - North
- May 21 OFF
- May 22 Jerusalem - Old City - Jewish Quarter
- May 23 Hill Country of Judah - South
- May 24 The Hill Country of Ephraim
- May 25 The Shephelah (north)
- May 26 The Shephelah (south)
- May 27 The Jordan Valley
- May 28 OFF
- May 29 The Sea of Galilee
- May 30 Lower Galilee (east)
- May 31 Lower Galilee (west)
- June 1 Lower Galilee (north)
- June 2 The Hulah Valley
- June 3 The Golan Heights (Bashan)
- June 4 OFF - Departure for 3-Weekers
- June 5 Upper Galilee (east)
- June 6 Upper Galilee (west)
- June 7 The Plain of Asher
- June 8 The Plain of Sharon
- June 9 The Plain of the Philistines
- June 10 The Negev (west)
- June 11 OFF
- June 12 The Dead Sea
- June 13 The Negev (east)
- June 14 The Arabah
- June 15 OFF
- June 16 The Negev (central)
- June 17 OFF
- June 18 Departure for New York

Travel Schedule (subject to change)



# Application

2016 ISRAEL STUDY TOUR

3-Week Tour \$5,995.00  
5-Week Tour \$7,495.00  
(US dollars)

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_  
Country \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_  
Date of Birth \_\_\_\_\_ Email \_\_\_\_\_  
Home Phone \_\_\_\_\_ Fax \_\_\_\_\_  
Work Phone \_\_\_\_\_  
Occupation \_\_\_\_\_  
Church or Congregational Affiliation \_\_\_\_\_

PLEASE MAKE CHECKS PAYABLE TO:

Israel Account

SEND PAYMENT TO:

ISRAEL 2016

Arnold Fruchtenbaum

WRITE ON THE MEMO LINE:

Israel Tour Account 2016

11926 Radium St.

San Antonio, Texas 78216

If you are not coming from North America, you will need to arrange your own transportation to and from Israel. Furthermore, you may deduct \$1,200 from the cost. 2016 Israel Study Tour is conducted and managed by Dr. Arnold G. Fruchtenbaum independently of Ariel Ministries.

For further information on this tour, please direct all inquires to:

ISRAEL 2016 / Phone (210) 344-7707 / Fax (210) 344-1114 or e-mail: [ArnoldF@ariel.org](mailto:ArnoldF@ariel.org)

## PAYMENT

*Reservation Fee due with application:* \$1,500.00

## SCHEDULE

*2nd payment due January 15, 2016:* \$2,000.00

To hold your reservation, mail this entire Application and your \$1,500.00 (US dollars)

*3rd payment due March 1, 2016:* 3-Week Tour - \$2,495.00

5-Week Tour - \$3,995.00

Refunds: There will be a total refund of the money received if a reservation is cancelled by March 15, 2016. Any cancellations thereafter will incur a \$500.00 penalty. Price includes round-trip airfare between JFK and Israel and all tour expenses in Israel (room, three meals/day, van rentals, gas, admission fees). For those who wish to make a direct deposit, the routing number is: 114000093 and the account number is: 044257855 (please note outgoing and incoming wire fees will be applied per your bank's policies). Please notify Dr. Fruchtenbaum's Assistant at 210.344.7707 when your payment is sent. Price does NOT include transportation between your home and JFK, money for souvenirs, insurance, and personal incidentals (such as snacks, entertainment, etc.). On days off only breakfast is provided.

Unfortunately we are not able to accept credit card or debit card payments.

CUT ALONG LINE





## Such a Time as This The Story of How I Came to Know Messiah

By Chris Savage – Ariel Australia



The year was 1956. I entered into this world to two loving parents in Kingston, Jamaica. At that time, I was my mother's third son, but I would ultimately be her middle child. In any case, I was the first in this marriage.

Despite being given a "family name" as my Christian name, I was always known as Christopher Evelyn, or to the household staff and servants as "Master Chris". Within a couple of years, the family expanded to include my sister. Somewhere along the way, the relationship changed between my parents. They separated and ultimately divorced. I went with my dad, and my younger sister stayed with mum. I remember one day travelling down our road and seeing a traffic accident up ahead. A man walking back from the scene said it was a "small man in a Jaguar." Immediately, I knew that it was my dad. I was only nine-years-old at the time.

Eventually, my mum had remarried, and I was going to be reunited with her and my sister. Mum's new husband was Don Savage, and my sister and I affectionately called him "Daddy Don." You could describe them as "C and E Christians" (Christmas and Easter attendees). My formative years were spent in the Caribbean, during which time my Grandmother insisted that I attend church. The place was called Grace Missionary Church; however, my first real recollection of Jesus was when one of our maidservants, Minalva, insisted on sharing His saving grace with me as I made my way to the bathroom. She insisted that I must be saved! With a firm grip on me, she led me through, what I would later learn, was the "sinner's prayer," before finally releasing me to go about my intended business. I realize that this was a decision made with my head, for practical reasons, and not with my heart. Although, the fact that I recall it so readily means that it did impact me in some way. For all intents and purposes, I was a "good person," and attending Catholic schools meant that I was in an environment where God was featured strongly.





Throughout the 1960's, it was evident that Jamaica was changing. By the time I was 14, my family, which now had another addition, my youngest brother, emigrated to Cairns in Far North Queensland, Australia, in 1971. It had a very similar climate to Jamaica, but that is where the similarity ended. Culturally, it was entirely different. My two older half-brothers had eventually made Canada their home.

In 1978, I moved to Melbourne, Australia's southern-most mainland capital city. Throughout my mid-twenties, I continued to believe that I was a "good person," and that would assure me of my place in Heaven. Why wouldn't it be that way?

During the early eighties, all of that was about to change. I had fallen in love, and the woman that I believed I would marry had moved to Perth to advance her career. We continued a long distance relationship between Melbourne and Perth, with nearly 3,000 kilometers between us. One of her work colleagues had returned from a mission trip in New Guinea and shared the gospel with her. That message eventually led to her faith, and she called me to inform me that she was now a "born-again Christian." She had come to believe in Jesus Christ for her salvation. Then she asked me what I had thought of the Bible, and I said that it was a "good book;" mind you, I had never actually read it. Not wanting to see me miss out, she sent me a "Good News Bible." Within days of receiving it, I began reading the Gospel of John. By the time I reached Chapter 3, more specifically verses 16 and 17, I knew that this was the Word of God, and I knew that it was the truth. At no time in my life did I ever feel any emptiness or that there was something missing within me, but the Holy Spirit had moved in my spirit. So in the quiet of my home, I gave my life to the Lord. Now, it was assumed that because I had become a Christian, and she was a Christian, that we would one day be married. But the Lord had other plans.

I asked my Heavenly Father to lead me to a congregation in the local area. I soon started attending

a small Church of England about a kilometer from my home; the minister there was an evangelical, and he had a daughter named Lisa, who one day would become my wife.

Lisa and I got married in 1990 and began our life together in Geelong, a regional city west of Melbourne. For many years, we attended Baptist churches in the suburbs where we lived. Then in 1997, I became disillusioned and drifted away from church.

I did not drift from my faith, for that remained intact, but there was something else that was missing. Lisa continued on for a number of months, but found it increasingly difficult to attend without me. I often found it difficult to study

God's Word because I didn't understand it, but I continued to pray that this would come as easily to me as prayer did. Later on, I started listening to Chuck Missler on our local Christian radio station. As I began to understand more of the Bible, my love of the Word of God continued to grow, and I began to study His Word more and more. Lisa and I eventually returned to fellowship in 2001.

In 2005, our fellowship hosted a "Way of the Master," which was a one-day seminar. It was at that time, more than 20 years after I came to faith in Christ Jesus, that it hit me like a hammer! For the first time, I had a clear picture of what I had really been saved from and who I had been before 1984. I knew and understood what sin really was. Being a good person was simply not enough.

Now I was even more convinced than ever that there had to be more, that is, there had to be a better way of understanding the Bible in more detail; what was I missing? I believed that the answer must lay in understanding the context in which the Bible was written. How was the Bible viewed and understood in a Jewish context? With technology at my fingertips, and as I like to describe it ... "four clicks of the mouse later," I came across Ariel Ministries' website. Well, "it looked Jewish," so I thought this would be a good place to start.





# testimony

I began studying the *Come and See* series in 2008, and it soon became clear that this was what I had been looking for, a systematic explanation of the basic foundations of the faith. The Word was illuminated in a whole new way for the first time in over 25 years. So I began sharing this information at a Bible Study on Sunday mornings, one hour before the Worship Service. I couldn't contain it; everyone needs to know that there is so much more. I listened to the *Life of Messiah from a Jewish Perspective*, and that really got me excited! So much so, that I felt the need to meet those involved in this ministry; I had to go to Camp Shoshanah to see what Ariel Ministries was really like!

So, in July of 2010, I decided to head to upstate New York and attend the full six-week summer program. There, I met the author of *The Life of Messiah from a Jewish Perspective*, Dr. Arnold Fruchtenbaum, for the very first time. Each year since, I have continued to return to Camp and have been well educated in Messianic Jewish Studies. I was ordained into the ministry in July 2013 by the Beth Ariel Messianic Congregation, which was founded by Ariel Canada in Montreal. My experience at Camp has greatly impacted me and continues to highlight the commitment of those attending and their dedication to the task ahead, as well as their service to our Lord.

I continue to be greatly encouraged by the teaching staff of Dr. Fruchtenbaum, Mottel Baleston, and Pastor Jacques Gabizon from Beth Ariel in Montreal, along with many others who have impacted my life through this camp.

In 2011, I started teaching *The Life of Messiah from a Jewish Perspective*, and along with that, all that I had been taught through Ariel Ministries so that believers



would be better equipped to bring the Word of God first to the Jew and then to the Gentile.

For a number of years, I believed that the Lord was calling me to teach His Word and disciple others full time. Going to my day job seemed to be keeping me from the work the Lord was equipping me to do. In May 2014, and 37 years to the day since I started work with Qantas Airlines, I was able to leave my job and commit days and nights to these very things, teaching and discipling.

In February of this year, I accepted the position of Director of Ariel Ministries in Australia. I had, once again, traveled to Camp Shoshanah, and in addition to meeting with fellow believers from around the world, this also gave me a chance to visit my two older half-brothers, one in Canada and one who is now living in the U.S.



Lisa and I are about to celebrate our 25<sup>th</sup> wedding anniversary, and our ministry to the Body of Christ, as well as to those who don't yet know Him, is front and center of our marriage. As I look back on my life, through the twists and turns, facing both the expected and unexpected, from one side of the world to the other, I realize that there is a thread running through that has sustained me, saved me, and delivered me. I believe, with all my heart, that I am here for "such a time as this." I have the blessed assurance that my Heavenly Father sent His only Son to shed His blood for me ... to suffer the ultimate sacrifice, death on a cross, and then to rise again so that all who believe on Him shall not perish, but have everlasting life, and that we also will rise through the grace of Christ Jesus, Yeshua, the Messiah. ✠



PROVIDING  
THE MISSING LINK  
IN BIBLICAL  
EDUCATION

# Do you hunger for a deeper understanding of Scripture and a closer walk with God?

Ariel's School of Messianic Jewish Studies may be the ideal one-year outlet for you to gain a clear sense of God's direction in your life. Students of all ages (18 and over) who have a heart to learn



the Bible from a Messianic Jewish

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tracks: (1) as a full academic year (9-month) residential school offering a certificate in Messianic Jewish Studies, or (2) as part of an Ariel Educational Retreat (AER). AER's are designed for those in ministry or working people that cannot come for the full 9-month track but can get away for just one two-week module.

An AER student would enroll in the classes offered in a particular module of interest and come just for those two weeks. Some people decide to go through our program over time by coming for one or two modules a year, as they are able. Thus each module will be attended by students in both tracks, full-time and AER.



ARIEL'S SCHOOL  
OF  
MESSIANIC JEWISH STUDIES  
מכון אריאל ללימודי יהדות משיחית

[arielsmjs.org](http://arielsmjs.org)

Intensive Bible Teaching from a Messianic Jewish Perspective



# The CHINA Connection at Camp Shoshanah

By Nanette Keao



The Jewish apostle John, speaking of the Messiah, proclaimed, “He came to His own, and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.” (John 1:1-12) At Camp Shoshanah, the evidence of God’s grace in John’s proclamation is felt immediately in the serene setting of the Adirondack Mountains in upstate New York. Brothers and sisters who believe in His name, *Yeshua Ha-Mashiach*, gather

from the nations to study the Bible from a Jewish perspective. Here, connections are made that defy the odds – believers from China study side-by-side with Aussies, Brits, Russians, Israelis, Hungarians, Germans, Samoans, New Zealanders, Japanese, Canadians, Costa Ricans, Africans, and more. The accents strain the ears at first, but campers grow used to conversing at the dinner table with someone who just might come from the opposite side of the globe. Each person’s testimony of the connection required to get to Camp makes for an interesting story. This is one world religion at its best – the only true faith, a faith where “there is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua.” (Galatians 3:28) The future blessings of the Abrahamic Covenant are glimpsed at Camp, and the teaching always comes back to the universal commission of the faith for those in this eclectic family: to take the message of the gospel to the far ends of the earth and make disciples of all the nations, to Jews and Gentiles alike.





Three years ago, an opportune relationship formed between two Camp attendees with an interesting twist. Pastor Evergreen (a pseudonym) from China and Henry and Darlene Matarrita of World Mission Outreach (WMO) met at Camp Shoshanah in 2012. Seven years earlier, Evergreen, an underground church pastor, met an independent missionary from Texas visiting in his province. He was advised not to risk coming to China, but he ignored the warning and trusted the Lord's leading. This man introduced Pastor Evergreen to Ariel Ministries online, and from that time Evergreen began to study with Ariel Ministries. Eventually, his church, along with a few divinely timed events, enabled him to come to Camp Shoshanah.

Evergreen initially hesitated to apply for Camp, but one day after two years of online study, Psalm 81:10 stood out to him as he was reading through the Scriptures, and the Holy Spirit prompted

I AM THE LORD  
YOUR GOD, WHO  
BROUGHT YOU UP  
OUT OF THE  
LAND OF EGYPT.  
OPEN YOUR  
MOUTH WIDE,  
AND I WILL FILL  
IT.  
*Psalm 81:10*

Evergreen to contact Missy Demers at Camp Shoshanah. She encouraged Evergreen to apply because someone had donated an unknown amount of money to assist people from China or other Asian countries to attend Camp. Evergreen filled out the application and inquired

about the possibility of his daughter attending as well. A few days later, Missy informed Evergreen that money was available to cover him only, but



within the hour she sent another e-mail saying that another donation had come through to cover his daughter's expenses. Evergreen has continued to return to Camp through anonymous donations made to Ariel Ministries. In 2013,

Pastor Evergreen became the Ariel Ministries China Branch Representative and has translated two of Dr. Fruchtenbaum's books into Mandarin: *The Remnant of Israel* and *Ha-Mashiach*. He also



translated *The Harmony of the Gospels*, and another translation of Fruchtenbaum's books, *Ariel's Bible Commentary - The Messianic Jewish Epistles* is soon to be published through yet another Camp connection. Ariel's editor-in-chief, Christiane Jurik, introduced

Evergreen to a Chinese man who visits Los Angeles frequently from China, and while in Los Angeles, attends the Messianic congregation of one of the Ariel teachers and board members.





## feature

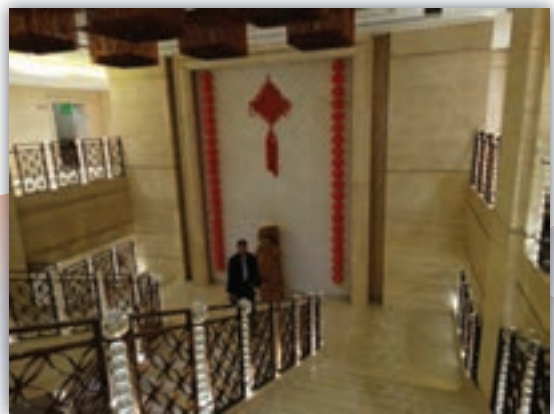
This man translated Dr. Fruchtenbaum's *Footsteps of the Messiah* and Evergreen visited him in L.A. Through this connection, Evergreen was introduced to more believers in China who support his work and have helped fund the publishing of several translations of Ariel publications.

At Camp, one connection often leads to another. Dr. Fruchtenbaum, a long-time friend and mentor to Henry and Darlene Matarrita, encouraged the Matarritas to attend Camp and complete the five-year study cycle. Henry, a native born Costa Rican with a heart for Jewish evangelism, moved to Jerusalem with Darlene 11 years ago, and together they began World Mission Outreach, an evangelistic ministry whose mission is found in Romans 1:16: to preach the gospel throughout the world, "to the Jew first and also to the Greek."

While attending Camp Shoshanah, Henry and Pastor Evergreen were both invited to give messages in nearby local churches. As their friendship progressed, they began to pray together about the possibility of Henry going to China. In 2013, Henry and Pastor Evergreen made tentative plans for Henry to come to China, but

plans fell through due to Evergreen's busy schedule. Finally, in January 2014, Henry visited Evergreen's church and taught on the importance of Jewish evangelism and on the Jewishness of the Bible. Henry spoke in several churches, and God redeemed more souls in Evergreen's city. Pastor Evergreen connected with another pastor in a province where a large Chinese-Jewish population resides. Henry and Evergreen met with him, and both men shared their vision for equipping churches for Jewish evangelism. They also shared the translation of Dr. Arnold Fruchtenbaum's testimony. This pastor enthusiastically caught the vision.

In March 2015, Henry and Darlene returned to China for speaking engagements in several churches arranged ahead of time by Pastor Evergreen, who also served as Henry's translator. Evergreen, the Matarritas, and about 25 others gathered for a prayer walk in the district, praying for the participation of at least 20 churches for a future Jewish evangelistic outreach. During this trip, Pastor Evergreen also arranged for the Matarritas to meet with more church leaders in other Chinese provinces, which led to several more church meetings along with an opportunity





to meet with a large group of university students.

It is not surprising that through so many “divine appointments,” this year’s Camp Shoshanah attendees included eight more believers from China, all of whom had contact with Ariel Ministries and the Matarritas through Pastor Evergreen. Before this year’s end, the Matarritas are scheduled to return to China with connections ever expanding.

When Pastor Evergreen translated *The Remnant of Israel*, he was struck by the significance of the Abrahamic Covenant and by the Gentile responsibility toward the Jewish people. Not surprisingly, Evergreen’s vision has grown in regard to the Chinese church’s responsibility to reach out to the Chinese Jewish population with the gospel, as well as the importance of teaching the Bible from a Jewish perspective.

Evergreen, who formally embraced covenant theology before studying with Ariel Ministries, has changed his perspective drastically. He has since embraced dispensational theology. His goal is to open a training center that will teach the Bible from a Jewish perspective and to begin an online study sight for teaching dispensational theology. The Matarritas will continue to focus

on evangelism, the ministry of World Mission Outreach, while partnering with Pastor Evergreen and the Ariel Branch in China to prepare the local churches to disciple new believers.

Ironically, while in China, Henry and Darlene encountered an American Taiwanese Jewish convert who came to China to teach traditional Jewish practices to Chinese Jewish descendants. Through a contact of Pastor Evergreen’s, Henry and Darlene were invited to attend a traditional *Shabbat* dinner with a Chinese-Jewish family who were discovering their Jewish roots through Jewish traditions, but had no understanding of the gospel. Other rabbis from Israel have also come for the purpose of converting Chinese-Jewish descendants in China to Orthodox Judaism, while eventually helping them make aliyah to Israel. The Matarritas and Pastor Evergreen concur, there is an urgency to reach this population with the gospel, and what better way to reach this population than through Biblical teaching from a Jewish perspective. Ariel Ministries China Branch and World Mission Outreach, together, are uniquely prepared and committed to taking the gospel message to Jews and Gentiles in China. 🇺🇸





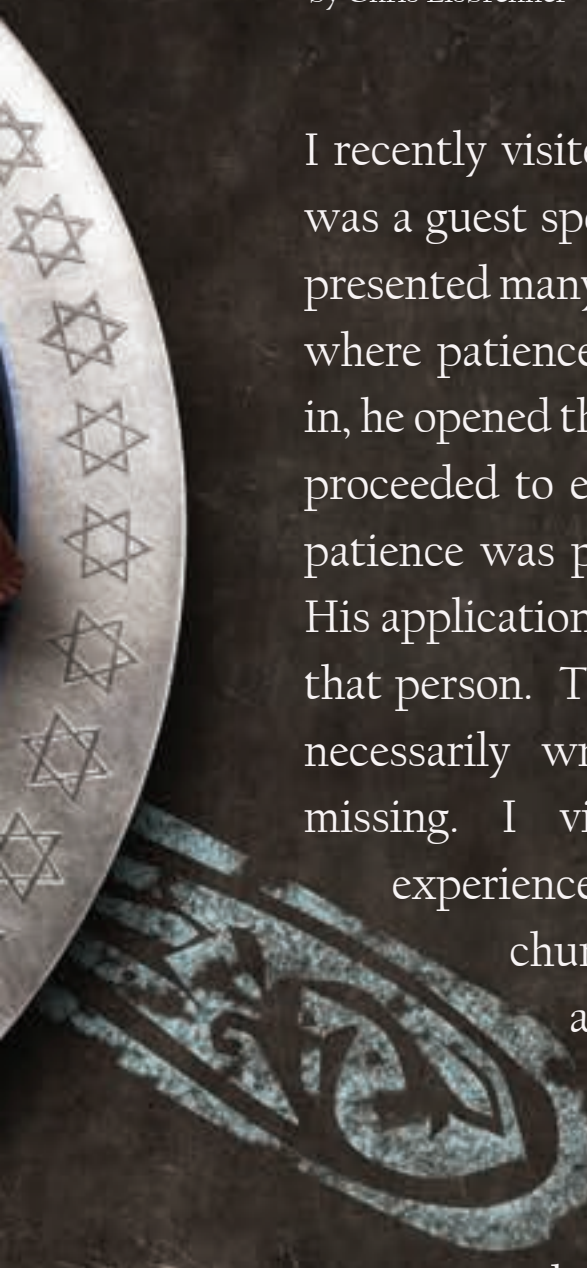
# cover story





# The Jewish Perspective of Scripture: The Meat of God's Word

by Chris Eisbrenner



I recently visited a Bible-believing church where there was a guest speaker. His theme was “patience,” and he presented many funny stories about people in situations where patience was required. Then, about 20 minutes in, he opened the Bible to an Old Testament passage and proceeded to explain a well-known Bible story where patience was put into practice by the main character. His application was that we ought to have patience like that person. The message was nice; there was nothing necessarily wrong with it, but something seemed missing. I visited other churches recently and experienced much of the same. Many of these churches presented salvation messages with a challenge to get saved, and in some cases, an altar call. Of course, there is always the chance that unsaved guests are visiting the church and need to hear the gospel, but these are examples of church experiences that made me leave hungry to hear the meat of the Word; and in most cases, I left wanting more.



## cover story

Churches today seem to prioritize entertaining their congregations with stories and jokes, while minoring in biblical exegesis. Salvation and application are the main thrusts, but not much else is preached. What do the Scriptures say is the purpose of gathering together as a congregation each week? Is it to evangelize and respond to altar calls? Or is it to equip the saints with the meat of God's Word?

*And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Messiah; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Messiah.*  
(Eph 4:11-13)

In-depth preaching and teaching with the idea of equipping, building up, and maturing is very much the minority in our churches today. All too often, pastors look to apply every passage to us (Old and New Testament) with practical application, or they seek to find church salvation in every passage and under every biblical rock.

### Meat versus Milk

The writer of Hebrews experienced this same frustration in the first century A.D.:

*For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.*  
(Heb 5:12-14)

In this passage, the writer desired to teach his readers about Melchizedek and his priestly order, but these believers were too immature to understand such meat, thus the writer was forced to go back and teach them milk, which were the elementary things of

God's Word. He lists six of these elementary things in Hebrews

6:1-2: repentance, faith in God

(salvation), baptism, imparting blessings to others, the resurrection, and eternal judgment. He tells them in verse 5:11 that they had become dull of hearing, meaning they were not always that way. They had slipped from a state of maturity back into a state of immaturity.

The same things can be said of our churches today: we have become dull of hearing, moved

backwards from maturity to infancy, and we seem to always be teaching the elementary things of the Word ... the milk rather than the meat.

But why have our churches become this way? There are many things that can be pointed out that have contributed to the falling away from sound, biblical teaching. For instance, it is quite clear that the United States has become a post-Christian country. Back in the mid-20<sup>th</sup> century, it was quite common to be a Christian in America and attend church weekly. Most polls today, however, tell us that less than 20 percent of Americans now attend church weekly. Thus, America has drifted from its conservative traditional roots and is becoming more liberal and secular every day. Our churches have followed suit. There are two main reasons on which I want to concentrate:





## The Apostate Church

The first reason our churches have become shallow is because of *the Great Apostasy*, which can be defined as “the departure from the truth that one professed to have.” The Bible makes it clear that this departure from truth happens to the church as we approach the end of this age. Here are three passages about this:

1 Timothy 4:1

*But the Spirit explicitly says that in later times some will fall away from the faith.*

2 Thessalonians 2:3

*Let no one in any way deceive you, for it will not come unless the apostasy comes first.*

Together, these passages tell us that people and churches will fall away from the true faith in latter times. The second passage is in the context of the Thessalonians being told that Jesus had come, they missed it, and the tribulation period had started. Paul corrects them and tells them that those things cannot come until “the apostasy” comes first. The third passage is in Revelation:

Revelation 3:14-16

*To the angel of the church in Laodicea write: The*

*Amen, the faithful and true Witness, the Beginning of the creation of God, says this: 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.'*

Many teach that the seven letters to the seven churches describe the nature of the churches during our entire Church Age. Laodicea is the last of the seven and represents the church of the apostasy: A.D. 1900 to the present day. This may or may not be true, but what is true is that Laodicea was a church that saw itself as wealthy and in need of nothing, even though they were blind and in need of repentance. This is, indeed, true of the church at large today.





## A Misconception of Israel

The second reason our churches have become shallow is that the majority of believers today have a misconception of Israel and thus have little or no understanding of the



Jewish perspective of Scripture. This goes to the very heart of hermeneutics, which is the art (task) and science (principles) of interpreting God's Word. If one sees Israel incorrectly in Scripture, then much will be interpreted incorrectly, especially since Israel, the Jewish people, and Jerusalem are mentioned over 4,900 times.

If you read my article on *The Quartodeciman Controversy* in Ariel's spring 2015 magazine edition, you know that the misconception of Israel in our churches today is a major part of Satan's war against God. Throughout time and throughout church history, Satan has fought long and hard to separate Christianity from anything Jewish. He does this because of his deep hatred for Israel and his deep hatred for the truth of God's Word. The adversary does not want you to understand the meat of God's Word, so his frontal attack has always been, and continues to be, anti-Semitism and the corruption of the literal, plain interpretation of Scripture.

## The Importance of the Jewish Perspective

In the 1990's, I attended a one-year Bible institute of Jewish studies, which included a study tour of Israel. The dean of the school challenged us to

study the Jewish people and the nation of Israel. He explained that they were the key to unlocking the meat of God's Word. That year, for the first time in my life, I was taught the Scriptures from a Jewish perspective, and it was life changing! Indeed, the truth of Scripture was unlocked in a way I had never imagined, and the teaching truly bridged the gap between milk and meat in my walk. For the first time in my life, I began to see that all Scripture wasn't about me, but that it was about God's plan for the ages. It was about the outworking of His covenants with Israel, and how Gentiles are being grafted in during this special Church Age.

One example of the importance of the Jewish perspective is Isaiah 62, which explains that God will not rest until the future restoration of Israel comes to pass in the millennial kingdom. Yet, in church, while growing up, I was taught that this passage was about church salvation and how God wouldn't rest until we reached the world with the gospel. Another example is 2 Chronicles 7:14, which is about the curses of the Law upon Israel when they were in disobedience, and how they could lift God's hand of judgment if they were to repent. Yet, I was taught that these verses apply to me if I want to be blessed by God. This kind of false interpretation in the church simply stems from a misconception of Israel and a flawed Israelology, resulting in a poor hermeneutic.

Dr. Mark Adler recently wrote an article entitled *Messianic Jewish Studies: the Missing Link in Christian Education* (and you can find this article in the summer 2015 issue of Ariel Magazine). Dr. Adler discusses how Dr. Fruchtenbaum challenged the church 25 years ago with his book *Israelology*, particularly those within the dispensational camp. The natural outworking of studying soteriology (salvation) is to define what that means for Israel and the church. Thus,



soteriology ought to lead naturally to Israelology and then ecclesiology. Yet, in dispensational colleges and seminaries around the world, adding Israelology as a major division of study has not been done, and Dr. Fruchtenbaum's challenge has gone unanswered to the detriment of the church.

The reason Israelology has not been developed historically in Bible colleges and seminaries is

because these institutions rose up out of a post-Reformation Christian world that saw no distinction between Israel and the church. This, again, is part of Satan's anti-Semitic war against God and the result of the dominance of Replacement Theology throughout church history. Pastors today are missing this important training, and they are wrongly preaching and teaching passages, such as the ones I mentioned above.

## An invitation to Ariel's School of Messianic Jewish Studies



Those who have attended Camp Shoshanah over the summer, or who have sat under the teaching from a Jewish perspective, know that once you are exposed to such meaty

teaching, most church messages suddenly seem to be very elementary. God intended His church to be taught the meat of the Word properly from a Jewish perspective, and once exposed to that, it is difficult to go back to the milk.

The simple way to solve the problems of shallow preaching is to receive proper training. Ariel Ministries offers training from a Jewish perspective in our one-year Bible school, *Ariel's School of Messianic Jewish Studies* (ASMJS). We offer two tracks, (1) a nine-month program followed by a study tour of Israel for those who can attend full-time, or (2) classes can be taken for just a 2-week or 3-week module in Ariel Education Retreats (AER's). The latter is designed for pastors or church leaders (or anyone) whose schedules won't allow them nine months of

study, but rather, they can get away for a few weeks and take courses offered in a particular module of interest.

I would like to extend an invitation to each one of you reading this article, young and old, those in full-time ministry and those not, to prayerfully consider studying with us at ASMJS. The in-depth, meaty teaching you will receive, along with the study tour of Israel, will unlock the Word to you in a way you have never imagined. This is the adversary's greatest nightmare, as he does not want ministers, both young and old, to have an understanding and heart for Israel. He desperately does not want you to take that with you into your ministries for the rest of your lives.

I ask you to help Ariel Ministries make our churches strong again. Help us bridge the gap between milk and meat. Please spread the word out there about ASMJS, and together let us learn the Scriptures from a Jewish perspective, as God intended. 📖

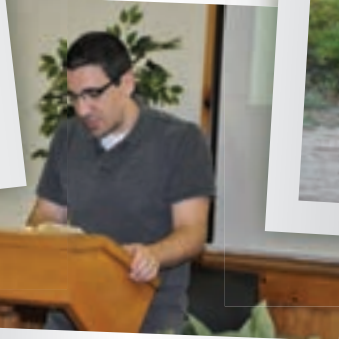
For more information about Ariel's School of Messianic Jewish Studies, please visit their website at: [arielsmjs.org](http://arielsmjs.org)



# 2015 program of messianic jewish studies



שׁוֹשַׁן  
SHOSHANAH





## Israel



This summer, four members of our family attended Camp Shoshanah. We thank the Lord for those who helped us make this trip possible. Our experience at camp was contagious and addicting! It's contagious because love abounds there. There was so much acceptance, encouragement, and care for each other, with a special and unique atmosphere of teamwork. It's addicting because God's Word was not only taught amazingly well, but His word does not return void. You take it in and you want more. It's rooted in you and it brings fruit. You share, but it doubles and triples. You give it away, and your heart grows and flourishes more and more ... by Him, from Him, and for Him.

In times past, when Sasha and the kids came back from Camp Shoshanah, I would ask them, "What was so special that you want to go back again and again?" Now I can answer that question for myself. You experience a little taste of Heaven at Camp. And we were blessed with the best teachers who were meek, reachable, wise, and funny; they know how to laugh and cry, while making us laugh and cry too.

We saw Ariel's new school building at Camp, and we witnessed how mighty God was in answering everyone's prayer in meeting a specific need. We continue to pray, and we look forward to seeing what God does next. We thank God for the opportunity to meet people who are part of the Ariel Ministries' team, including board members and supporters. There's nothing quite like meeting a person who you were in correspondence with for many years. It was a blessing to get to know everyone and to share what God is doing in Israel right now.

The day after we returned from Camp Shoshanah, we traveled to Jerusalem to attend the LCJE conference. It was our first time to be in such a forum and meet people who had been involved for decades in sharing

the Gospel with Jewish people around the world. We met people on a personal level, and we will continue to stay in touch with many of them. Hopefully, we will see how we can collaborate together in God's work among His people. At LCJE, we met a few pastors from Russian-speaking ministries and congregations. We were greatly encouraged that they were familiar with Ariel Israel's website and that they use the material online. Their feedback was very positive. At the same time, we heard grateful remarks from someone concerning the translation of the Come & See lessons in Hebrew. Praise the Lord! Thank you for praying that more people worldwide would know about our website and use the solid teaching of Arnold for their evangelical and discipleship purposes.

There is a network of elders, pastors, and leaders in Israel, one of whom recently asked about Ariel Ministries, and we were pleased to read how many had written warm words about Ariel and about Arnold's contribution. We composed an email to this same network, which included helpful information about Ariel Ministries, the new school, camp, tours, and the Israel branch, as well as a list of books that were published in English, Hebrew, and Russian. Please pray that people will read it thoroughly and carefully. We pray this information will contribute to their ministries and congregations.

Fourteen lessons from Come & See have been translated into Hebrew and Russian. Please pray that we will have enough funds to complete the remaining lessons. The cost of each lesson is roughly \$1,200. If you decide to support this project, please designate your donation for Come & See. The goal is to raise at least \$10,000 in order to continue further translation into Hebrew and Russian.





# branch updates

## China



We appreciate your faithful prayers and support. Here, we gladly report to you all that has been happening during these last two months. Some people have shown interest in the translated books published this past summer, from as far as Taiwan. We are thankful for that. We also have two students who are currently studying at Ariel's School of Messianic Jewish Studies. One is a young man who has already attended the summer Camp. We are thankful for the intense training that we received at Camp, especially since this will prepare our next generation of leaders. Please pray for wisdom so that we are able to publish our books in China. I heard that last year there were 200 different kinds of religious books that were trying to get published, but only 30 of them were allowed publication. Jinan is very near Confucius' home. Please pray for the Chinese people who are the pride of Confucianism, that they will know their Savior. We will take part in the first Mission China 2030 Motivational Conference in Hong Kong. The conference has set a goal to send 20,000 missionaries by the year 2030. I met with quite a few Christian organizations and many church leaders. Please pray for new connections to be used for future teaching and training.

## New Zealand



As we have been entering into a new season (spring – the reverse of the northern hemisphere). We are also entering into a new season with Ariel New Zealand. Spring is such a wonderful time for its new growth, not dissimilar to what we are experiencing in Ariel New Zealand.

Our new web page will soon be up and operational following a sustained cyber attack as discussed in last month's magazine. Once this is up, we look forward to keeping you up to date with key events and news.

In September, we co-hosted an event with the Israel Focus Group and Scott Brown from Celebrate Messiah New Zealand. Scott ran a workshop themed "I am not ashamed," sharing Israel's Messiah in light of Israel's destiny. This proved to be a very successful and extremely informative event. We will run this workshop again with Celebrate Messiah NZ, which will take place early in the New Year on our South Island.

New Zealand is a growing destination for young Israelis on their overseas experience (OE). Post military service, the New Zealand OE means there are a number of opportunities to reach young Israelis touring our country with news of salvation through Yeshua the Messiah. Supporting and equipping those who will do this work is vital.

Your prayers are appreciated for all those involved in reaching out to young Israelis touring New Zealand with the Good News of salvation.

## United States



The Dallas/Fort Worth Branch has had a busy inaugural year. One of our visions was to establish an Ariel Ministries Study Center in the Dallas/Fort Worth area. We investigated different venues that we could rent. A pastor in Argyle, Texas heard that we were seeking a site for the study center and offered the use of his church. We gratefully accepted. Within one week, another pastor in Grand Prairie offered his church facility for a second study center. We now have one center a few miles north of the DFW Metroplex and another center just a few miles south of the DFW Airport. Both of our study centers are growing. It is encouraging hearing people inform us





that they appreciate a study center where they can regularly attend and hear solid Bible teaching.

Information about locations, schedules and topics covered are available at:  
<http://www.ariel.org/ariel-gutterman.htm>

We also have been teaching at Sunday Schools, home groups, and churches.

In June, I spoke at a conference hosted by Maranatha Biblical Ministries (Dr. Thomas Ice, Director). In August, I spoke at a conference hosted by Adat Shalom Messianic Congregation (Robin Rose, Congregational Leader). Both conferences were well attended and many expressed their appreciation and continuing desire to hear good eschatological teaching, which they do not receive elsewhere. December 7-9, 2015, we will represent Ariel Ministries at the Pre-Trib Research Center Conference in Irving, Texas. For more information, please go to: [www.pre-trib.org](http://www.pre-trib.org).

## Hungary



We are so thankful to our Messiah for the last five years. We were able to finish the five-year full program of Camp Shoshanah. He provided us with the time and money. This is really a life changing experience in discipleship, and we found a lot of lifelong, new friendships in Him. We are now part of the international Ariel family with a heart toward Jewish people, showing them the Jewish Messiah. We also have a desire toward the Hungarian believers, to teach them the Word of God from a Jewish point of view. We continue this work with great love and passion. Our good friend Zoltán, who has been a disciple of our studies for a long time, was able to attend Camp for two weeks.

In June, we finished our Bible study program in the Jewish Quarter. After the summer break, we continued with a new topic: The Life of Messiah.

More than 30 people signed up. We already have a Hungarian Harmony of the Gospels and a Hungarian Power Point. We prayed fervently for a projector. Six days before we were scheduled to begin, a good friend lent us one. Thank you, God!

We started to build a Messianic Fellowship at our home with our love toward the Jewish people and with a biblical understanding of the importance of Jewish evangelism and discipleship. Please pray for this new seed. The meetings are bi-weekly in our home. We will look for a better place because we live outside the city and our house is small.

Rita continues to translate her book, Theology and Antisemitism. This is not an easy topic, but we hope it will be very useful for many to understand the deeper roots of Church history.

I began translating Arnold's book Messianic Christology. I have been teaching it step-by-step at the meetings. In November, I am invited to teach the Book of Romans at the Bible School Logos in Hungary. This is a lot of preparation for me.

It's been three years since I began teaching (by Skype) a Gypsy pastor. At first, we learned the Come and See program, and then we moved on to The Life of Messiah. Now we are learning the Book of Acts.

Recently, we got the great news from Dr. Arnold Fruchtenbaum that he will be able to come to Hungary in August 2016. We will start to organize the third Messianic conference with him. Please support us with your prayer.

Ariel Hungary is nearly a 100 percent, self-supporting organization. We are very thankful to God that we are able to finance ourselves continually and do the work of the volunteers on a full time basis. But to cover our daily need, it is possible that I may have to go back into full time work as a music teacher. God gives different time periods in our lives and we have to be ready for work. As I have enjoyed the last five years, so will I do my job and continue the work with the ministry. Of course, if God opens the door to continue working in ministry full time, I will do it with thankfulness. We appreciate your prayers in this matter too.

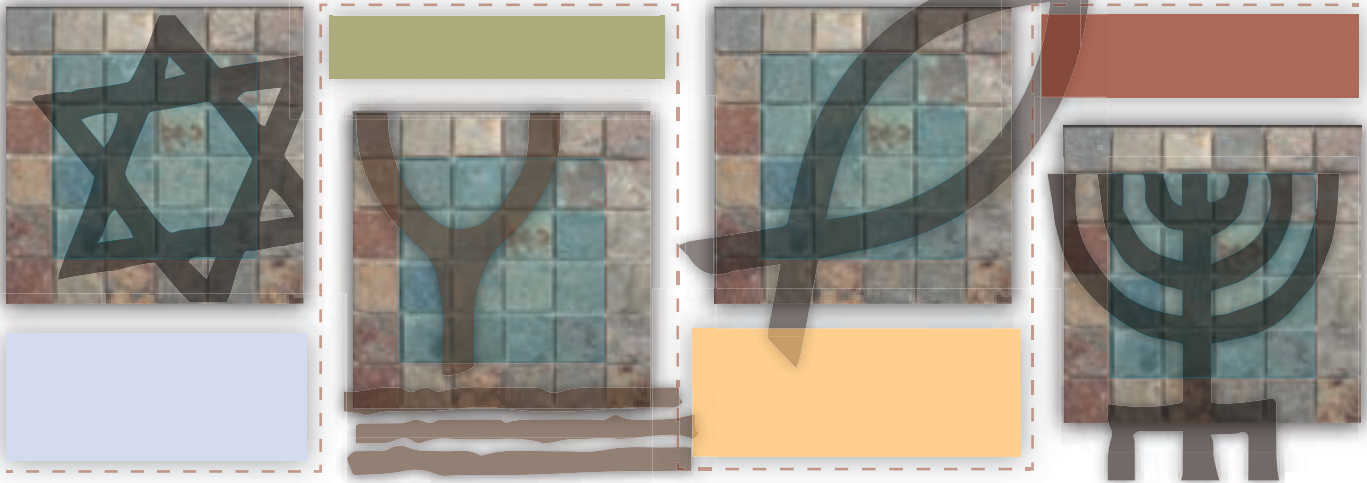


# Israel and the Church

## Part Two

By Arnold Fruchtenbaum Th.M., Ph.D.

The following is a continuation of “Israel & the Church”. To read part one in the summer 2015 issue, please log on to [arielmagazine.org](http://arielmagazine.org).



### c. The Israel of God of Galatians 6:16

Dr. S. Lewis Johnson, former professor of Greek and New Testament Exegesis at Dallas Theological Seminary, has done a detailed study of Galatians 6:16. In his introduction, Johnson makes the following observation:

In spite of overwhelming evidence to the contrary, persistent support remains for the contention that the term Israel may refer properly to Gentile believers in the present age... the primary support is found in Galatians 6:16 ...

I cannot help but think that dogmatic considerations loom large in the interpretation of Galatians 6:16. The tenacity with which this application of “the Israel of God” to the church is held in spite of a mass of evidence to the contrary leads one to think that the supporters of the view believe their eschatological system, usually an amillennial scheme, hangs on the reference of the term to the people of God, composed of both believing

Jews and Gentiles. Amillennialism does not hang on this interpretation, but the view does appear to have a treasured place in amillennial exegesis.

In speaking of the view that the term refers to ethnic *Israel*, a sense that the term Israel has in every other of its more than sixty-five uses in the NT and in its fifteen uses in Paul, in tones almost emotional William Hendriksen, the respected Reformed commentator, writes, “I refuse to accept that explanation.”...

What I am leading up to is expressed neatly by D. W. B. Robinson in an article written about twenty years ago: “The glib citing of Gal. v. 16 to support the view that ‘the church is the new Israel’ should be vigorously challenged. There is weighty support for a limited interpretation.” We can say more than this, in my opinion. There is more than weighty support for a more limited interpretation. There is overwhelming support for such. In fact, the least likely view among several alternatives is the view that “the Israel of God” is the church.<sup>1</sup>



Johnson presents three views concerning this verse. Only the first insists that the *Israel of God* is the Church as a whole while the other two limit it to Jewish believers. The first view is described as follows:

The first is the claim that “the Israel of God” is simply a term descriptive of the believing church of the present age... The Israel of God is the body who shall walk by the rule of the new creation, and they include believing people from the two ethnic bodies of Jews and Gentiles.<sup>2</sup>

The basis for the first view is:

The list of names supporting this view is impressive, although the bases of the interpretation are few and feeble, namely, the claim that the *kai* ... before the term “the Israel of God” is an explicative or appositional *kai*,... and the claim that if one sees the term “the Israel of God” as a believing ethnic Israel, they would be included in the preceding clause, “And those who will walk by this rule, peace and mercy be upon them.”<sup>3</sup>

Johnson rejects this view on three grounds. The first is for grammatical and syntactical reasons for which there are two.<sup>4</sup> The first is that this view must resort to a secondary or lesser meaning of *kai*:

It is necessary to begin this part of the discussion with a reminder of a basic, but often neglected, hermeneutical principle. It is this: in the absence of compelling exegetical and theological considerations, we should avoid the rarer grammatical usages when the common ones make good sense.<sup>5</sup>

Because the latter usage serves well the view that the term “the Israel of God” is the church, the dogmatic concern overcame grammatical usage. An extremely rare usage

has been made to replace the common usage, even in spite of the fact that the common and frequent usage of and makes perfectly good sense in Galatians 6:16.<sup>6</sup>

Second, Johnson points out that if Paul’s intention was to identify the *them* as being the *Israel of God*, then the best way of showing this was to eliminate the *kai* altogether. [...] The very presence of the *kai* argues against the *them* being the *Israel of God*. As Johnson notes, “Paul, however, did not eliminate the *kai*.”<sup>7</sup>

The second ground for rejecting this view is for exegetical considerations, which deals with context and usage. Concerning usage, Johnson states:

From the standpoint of biblical usage this view stands condemned. There is no instance in biblical literature of the term Israel being used in the sense of the church, or the people of God as composed of both believing ethnic Jews and Gentiles. Nor, on the other hand, as one might expect if there were such usage, does the phrase *ta ethné* (KJV, “the Gentiles”) ever mean the non-Christian world specifically, but only the non-Jewish peoples, although such are generally non-Christians. Thus, the usage of the term Israel stands overwhelmingly opposed to the first view.

The usage of the terms Israel and the church in the early chapters of the book of Acts is in complete harmony, for Israel exists there alongside the newly formed church, and the two entities are kept separate in terminology.<sup>8</sup>

For those who would cite Romans 9:6 as evidence, Johnson shows that this verse is no support for such a view, for the distinction is between Jews who believe and Jews who do not:

Paul is here speaking only of a division within ethnic Israel. Some of them are



believers and thus truly Israel, whereas others, though ethnically Israelites, are not truly Israel, since they are not elect and believing ... No Gentiles are found in the statement at all.<sup>9</sup>

Even many Covenant Theologians have agreed with this view of Romans 9:6 and do not use it to support their view of Galatians 6:16. As for context, Johnson observes:

On the contrary, the apostle is concerned with correcting the gospel preached to the Galatians by the Judaizers, particularly their false contention that it was necessary to be circumcised to be saved and to observe as Christians certain requirements of the Law of Moses in order to remain in divine favor ... The apostle makes no attempt whatsoever to deny that there is a legitimate distinction of race between Gentile and Jewish believers in the church.... There is a remnant of Jewish believers in the church according to the election of grace.... This approach fails to see that Paul does not say there is neither Jew nor Greek within the church. He speaks of those who are “in Christ.”... But Paul also says there is neither male nor female, nor slave nor free man in Christ. Would he then deny sexual differences within the church? Or the social differences in Paul’s day? Is it not plain that Paul is not speaking of national or ethnic difference in Christ, but of spiritual status? In that sense there is no difference in Christ.<sup>10</sup>

The third ground for rejecting this view is theological:

... no historical evidence points to that the term Israel being identified with the church before A.D. 160. Further, at that date there was no characterization of the church as “the

Israel of God.” In other words, for more than a century after Paul there was no evidence of the identification.<sup>11</sup>

Johnson’s summary concerning the rejection of the first view is:

To conclude the discussion of the first interpretation, it seems clear that there is little evidence—grammatical, exegetical, or theological—that supports it. On the other hand, there is sound historical evidence against the identification of Israel with believing or unbelieving Gentiles. The grammatical usage of *kai* is not favorable to the view, nor is the Pauline or NT usage of Israel. Finally, ... the Pauline teaching in Galatians contains a recognition of national distinctions in the one people of God.<sup>12</sup>

The second view is that the *Israel of God* is the believing Jewish remnant within the Church. This is Johnson’s own view and is the common dispensational view. Johnson describes this view as follows:

The second of the important interpretations of Galatians 6:16 and “the Israel of God” is the view that the words refer simply to believing ethnic Israelites in the Christian church. Does not Paul speak of himself as an Israelite (cf. Rom. 11:1)? And does not the apostle also speak of “a remnant according to God’s gracious choice” (cf. 11:5), words that plainly in the context refer to believing Israelites? What more fitting thing could Paul write, it is said, in a work so strongly attacking Jewish professing believers, the Judaizers, than to make it most plain that he was not attacking the true believing Jews? Judaizers are anathematized, but the remnant according to the election of grace are “the Israel of God.”...

Perhaps this expression, “the Israel of God,” contrasts with his expression in 1 Corinthians



10:18, “Israel after the flesh” (KJV), as the true, believing Israel versus the unbelieving element, just as in Romans 9:6, the apostle distinguishes two Israels, one elect and believing, the other unbelieving, but both ethnic Israelites (cf. [Romans 9] vv. 7–13).<sup>13</sup>

Johnson supports this view on the same three grounds that he rejected the first view. On grammatical and syntactical grounds, Johnson states that “there are no grammatical, or syntactical considerations that would be contrary” to this view and, furthermore, the “common sense of *kai* as continuative, or copulative is followed.”<sup>14</sup> In other words, it uses the primary meaning of *kai*.

On exegetical grounds Johnson states:

Exegetically the view is sound, since “Israel” has its uniform Pauline ethnic sense. And further, the apostle achieves a very striking climactic conclusion. Drawing near the end of his “battle-epistle” with its harsh and forceful attack on the Judaists and its omission of the customary words of thanksgiving, Paul tempers his language with a special blessing for those faithful believing Israelites who, understanding the grace of God and its exclusion of any human works as the ground of redemption, had not succumbed to the subtle blandishments of the deceptive Judaizers. They, not the false men from Jerusalem, are “the Israel of God,” or, as he calls them elsewhere, “the remnant according to the election of grace” (cf. Rom. 11:5).<sup>15</sup>

As for theological grounds, Johnson states:

And theologically the view is sound in its maintenance of the two elements within the one people of God, Gentiles and ethnic Jews. Romans 11 spells out the details of the relationship between the two entities from

Abraham’s day to the present age and on to the fulfillment in the future of the great unconditional covenantal promises made to the patriarchs.<sup>16</sup>

The third view agrees with the second, that the *Israel of God* must refer to Jewish believers and not the Church as a whole but sees this Jewish remnant as still future:

The third of the interpretations is the view that the expression “the Israel of God” is used eschatologically and refers to the Israel that shall turn to the Lord in the future in the events that surround the second advent of our Lord. Paul would then be thinking along the lines of his well-known prophecy of the salvation of “all Israel” in Romans 11:25–27.<sup>17</sup>

The third view ... takes the term “the Israel of God” to refer to ethnic Israel but locates their blessing in the future...<sup>18</sup>

Johnson has no major objections to the third view for “Grammatically and syntactically, this last option is sound.”<sup>19</sup> Theologically, this view is also sound for:

... the view harmonizes with the important Pauline teaching that there are two kinds of Israelites, a believing one and an unbelieving one.<sup>20</sup>

The only real problem is exegetical, since “...the eschatological perspective ... has not been one of the major emphases of the Galatian epistle as a whole...” However, Johnson allows for the exegetical possibility of this view for the wider context did mention the Abrahamic Covenant and the Kingdom of God.

The second view is probably the best. While the third is biblically acceptable, the first view is not. Johnson concludes:



If there is an interpretation that totters on a tenuous foundation, it is the view that Paul equates the term “the Israel of God” with the believing church of Jews and Gentiles. To support it, the general usage of the term Israel in Paul, in the NT, and in the Scriptures as a whole is ignored. The grammatical and syntactical usage of the conjunction kai is strained and distorted—and the rare and uncommon sense accepted when the usual sense is unsatisfactory—only because it does not harmonize with the presuppositions of the exegete. And to compound matters, in the special context of Galatians and the general

context of the Pauline teaching, especially as highlighted in Romans 11, Paul’s primary passages on God’s dealings with Israel and the Gentiles, are downplayed... the doctrine that the church of Gentiles and Jews is the Israel of God rests on an illusion. It is a classic case of tendentious exegesis.<sup>22</sup>

The conclusion is that the Church is never called, and is not, a “spiritual Israel” or a “new Israel.” The term *Israel* is either used of the nation or the people as a whole, or of the believing Remnant within. It is never used of the Church in general or of Gentile believers in particular.

<sup>1</sup> Johnson Jr, S. Lewis. Paul and ‘The Israel of God’: An Exegetical and Eschatological Case-Study. *The Master’s Seminary Journal* 20(1):41-55 Spring 2009, pp 41-43. Quoting in this section Hendriksen, William. *Exposition of Galatians*. Grand Rapids, Michigan: Baker Book House, 1968, p. 247, and Robinson, Donald WB. “The distinction between Jewish and Gentile believers in Galatians.” *Australian Biblical Review* 13 (1965): 29-48.

<sup>2</sup> *Ibid.*, p. 43.

<sup>9</sup> *Ibid.*, pp. 49-50.

<sup>16</sup> *Ibid.*, p. 52.

<sup>3</sup> *Ibid.*, pp. 44-45.

<sup>10</sup> *Ibid.*, p. 50.

<sup>17</sup> *Ibid.*, p. 46.

<sup>4</sup> *Ibid.*, pp. 47-49.

<sup>11</sup> *Ibid.*, p. 51.

<sup>18</sup> *Ibid.*, p. 52.

<sup>5</sup> *Ibid.*, pp. 47-48.

<sup>12</sup> *Ibid.*, p. 51.

<sup>19</sup> *Ibid.*, p. 53.

<sup>6</sup> *Ibid.*, p. 48.

<sup>13</sup> *Ibid.*, p. 45.

<sup>20</sup> *Ibid.*, pp. 53-54.

<sup>7</sup> *Ibid.*, p. 49.

<sup>14</sup> *Ibid.*, p. 51.

<sup>21</sup> *Ibid.*, p. 53.

<sup>8</sup> *Ibid.*, p. 49.

<sup>15</sup> *Ibid.*, p. 52.

<sup>22</sup> *Ibid.*, p. 54.

Arnold G. Fruchtenbaum, *Faith Alone: The Condition of our Salvation* (San Antonio, TX: Ariel Ministries, 2014), pp. 62-71.

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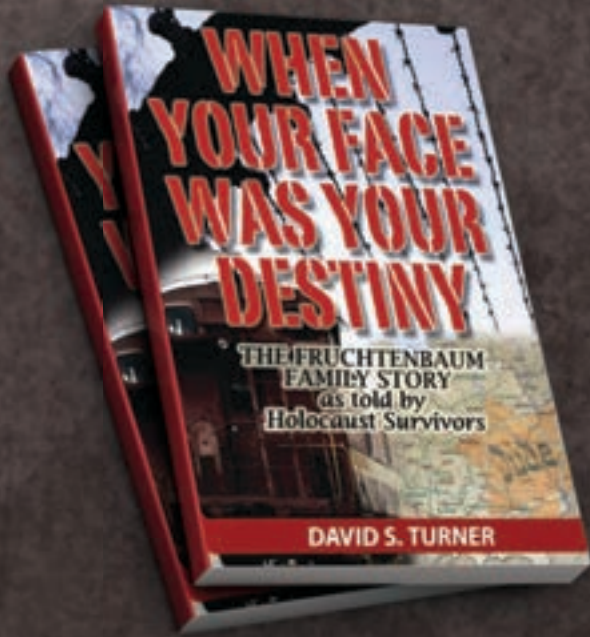


Arnold G. Fruchtenbaum, an authority in biblical exegesis from a Messianic Jewish perspective, is the founder and director of Ariel Ministries in San Antonio, TX. Dr. Fruchtenbaum has traveled widely in Europe, Asia, Australia, New Zealand, Israel, and the United States, and has become intimately acquainted with the Messianic Movement in all its forms and struggles. He earned his B. A. in Hebrew and Greek from Cedarville University, his Th.M. in Hebrew and Old Testament from Dallas Theological Seminary, and his Ph.D. from New York University with the completion of his dissertation, *Israelology: The Missing Link in Systematic Theology*. Dr. Fruchtenbaum has authored numerous published works and has recorded many biblical studies of keen interest to both Jews and Gentiles.





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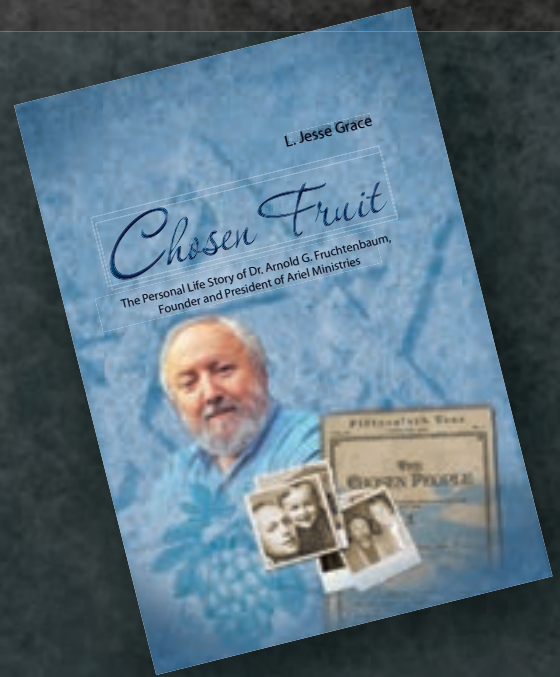


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