

Summer 2015 / Volume 1 / Number 15  
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ARIEL  
MINISTRIES



# Messianic Jewish Studies: The Missing Link in Christian Education

Ariel says goodbye  
to a longtime friend

Israel and the  
Church: Part One

Exploring the  
Heart of God

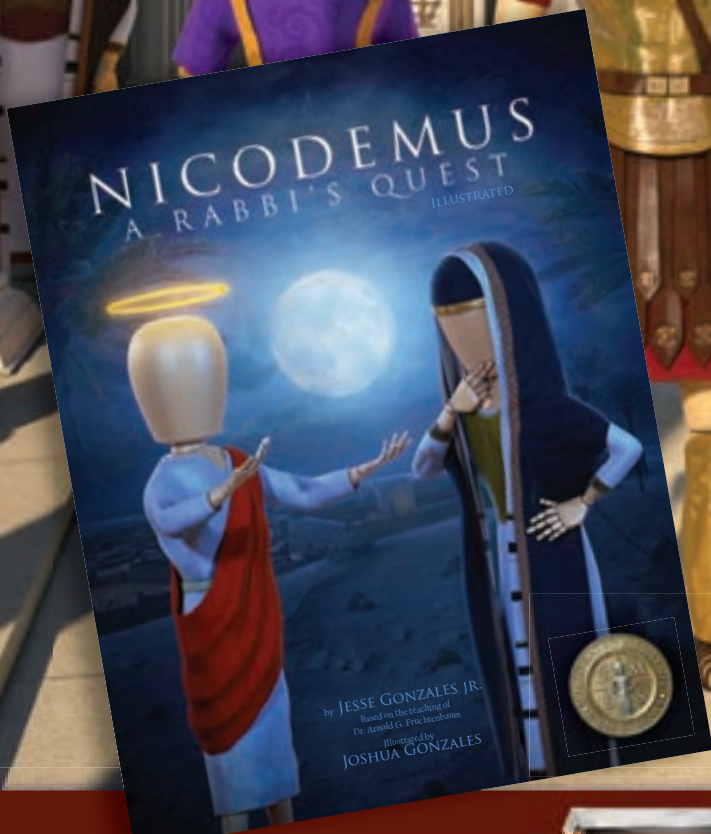
*Testimony:  
Christiane Jurik*





FROM SCHOLARLY TO SIMPLY ILLUSTRATED, EVERY ISSUE OF ILLUSTRATED MESSIANIC BIBLE STUDIES BRINGS TO YOU A VISUALLY ENHANCED STUDY OF GOD'S WORD FROM A MESSIANIC JEWISH PERSPECTIVE.

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*There are many New Testament passages of scripture that require a knowledge of the Jewish frame of reference to be understood, even familiar ones. One such passage is the discussion between Jesus and Nicodemus on the new birth. In this work, Jesse Gonzales provides that kind of understanding.*  
-Arnold G. Fruchtenbaum

Nicodemus A Rabbi's Quest Illustrated  
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## cover story

### Messianic Jewish Studies: The Missing Link in Christian Education

Mark Adler discusses the lack of progress in Christian education and the need for Messianic Jewish Studies in today's classrooms.



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Arnold pinpoints the distinction between 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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# Greetings Ariel Family!

Summer is upon us, and it is our prayer that this season finds you with good balance between work and ministry, alongside rest and community. Many of you are aware of the exciting things going on around Ariel Ministries and we are so happy to be partnering with you in ministry. What you will find in this issue are encouraging stories, challenging articles, and a consistent, deep thread of truth as found in God's word throughout.

Christiane Jurik is not only a great friend of the ministry, but a strong co-laborer in the work. She works tirelessly as Ariel's Editor-in-Chief and oversees our publication and translation projects. Her work is right on target, and it's clear that she does it with joy "as unto the Lord". Her testimony in this issue is powerful and one you will not want to miss.

Mark Adler, John Metzger, and Arnold Fruchtenbaum all have strong pieces in this issue as well. Mark gives a great teaching on the relevance of Messianic Jewish Studies that is well timed, given that the new school is starting this fall (check out [www.arielsmjs.org](http://www.arielsmjs.org)). John has a great piece called "The Heart of God" that is a great read to follow up Arnold's part 1 of 2 on Israel and the Church. Talk about a 1, 2, 3 punch!

We have also put together a beautiful set of goodbyes to the man, the myth, and the legend ... Charles Barg. He has served with Ariel for many years and in different capacities, most recently as the Chairman of the Board. Charles has been the proverbial glue holding much together over the years. He is still going strong, but recently stepped aside to spend more time with his family and ministry in Little Rock, Arkansas. His service has been a strong witness to us all on what it means to live a Christ-centered life and to give all for God's kingdom. Charles is a friend of many and a stranger to none.

It's bittersweet for myself, as I will be moving on to work in my church full-time this summer. It has been a great joy and privilege to work in this ministry over the last 3 years. Thank you to all the staff, missionaries, leaders, Board of Directors, and to Arnold for the opportunity to serve with you. May God's grace abound in your lives until the day you see Him face to face.

As Ariel's supporters and faithful friends, each of you is playing such a vital role at such a crucial time. Your prayers and support are invaluable to this ministry. I hope you enjoy this issue of Ariel Magazine!

Blessings,

Chris Nikkel

Home Office Manager



## Ariel Branches & Representatives

### ARIEL BRANCHES



#### Ariel Australia Chris & Lisa Savage

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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

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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

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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.

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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

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Ariel Ministries has had a presence in Germany, Austria, and Switzerland since 2004 and as a full branch since 2010. The mission includes translating, editing, and publishing materials in German. The future goal is to one day establish a German Ariel camp program.



#### Ariel Hungary Ivan & Rita Nagy

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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

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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

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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)

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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)

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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)

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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)

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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).





# on the road



## On the Road

By Arnold Fruchtenbaum

A year ago, I began my farewell tours to several places. Let me stress that I am not retiring, but rather, I am taking on a new role. We are finally beginning to fulfill a long-term goal of Ariel Ministries in starting our year-round school of Messianic Jewish studies. During 2014, I traveled to Australia and Great Britain, a trip that included my first-ever speaking and teaching tour in Scotland. This year, I am doing my farewell tours in Hawaii (just finished) and New Zealand (which is where I am as I am writing this letter). This does not mean that I will never

return to these countries, but if I do, the trips have to be shorter.

Saying a farewell *shalom* to these nations is painful, since I have grown to love the people that I have established a long-term relationship with in these countries. But it was especially hard with Hawaii. This place has developed a culture of its own, which includes the concept of *ohana*. It is a term that means "family." It is also used as a wider term of those the Hawaiians have learned to respect and look after. It takes



time to earn the respect and become adopted into that *ohana*, but once that takes place, the people will extend the greatest care for you. For my wife and I, this included a welcoming *luau* at our arrival and farewell *luau* as we leave. Since Mary Ann and I arrive and depart at different times, we receive a total of four *luaus*!

# ohana



While I was on one of the other islands, Mary Ann developed an intestinal blockage that required an emergency trip to the hospital. At first, the doctor thought that the blockage would pass through on its own, but it did not, and surgery was required. Thankfully, the procedure went well. After one day in the ICU, Mary Ann was on the road to recovery in a private room. She would have been free to leave the hospital within two or three days; however, she was given medication that resulted in an allergic reaction. This caused her neck muscles to contract, and she was unable to breathe. She was rushed back into the ICU where the doctors inserted tubes into her lungs (one lung was partially collapsed) allowing her to breathe. Over the next eight days, Mary Ann remained in the ICU and was unable to talk. As I stood by

her bedside, she communicated with me by using hand signs. Once she was out of the ICU, she stayed for an extended time in the hospital to make sure all was well. Eventually she was released and able to return to the condo. The total time she was in the hospital was 17 days. She missed her departure date for Texas, but did get to spend two extra weeks in Hawaii beyond what

was planned, though most of it was recovering in bed. Please continue to pray for Mary Ann's health.

In addition to the help we received from the *ohana* during this crisis time, special gratitude needs to go to Mary Ann's caretaker, Kaitlyn. She only started working for Mary Ann on January 5<sup>th</sup> of this year. It is obvious that she was God sent. Kaitlyn was already experienced in caretaking for older and incapacitated people, and Mary Ann formed a special bond with her. If the nurses were starting a procedure, Kaitlyn could read Mary Ann's mind despite her inability to communicate at

the time. She miraculously stepped in to protect Mary Ann from a procedure that would have caused more harm than good. While she could not talk, Mary Ann pointed to Kaitlyn and wrote "family." I told Kaitlyn, "I think you just got adopted!"

After I finish New Zealand, I will go to Japan. This country will continue on my itinerary each year as long as they are willing to have me. It is only a 10-day trip, but I can continue traveling there since it is on the way to my annual trip to Israel. My Israel tour will be a part of the school curriculum, though non-students can attend as well. This summer, after leaving Israel, I will be teaching the long version of *The Life of the Messiah* course in Poland before returning back to the United States. 🇺🇸





## The Heart of God

By John Metzger

What is the heart of God's focus as it relates to us in the Body of Messiah? What are the mission and the purpose of the Church? If we find answers to these questions as God intended it to be understood, then we would be halfway to restoring the spiritual vitality of the Body of Messiah as the 1st century church exhibited it.







**The Mission of the Church** is “to go, and in your going you must teach and baptize and include in that teaching all that Yeshua has commanded” (Matthew 28:19-20). So, the mission of the Church is to go throughout the world and teach the Gospel of Messiah. Simple enough.

**The Purpose of the Church** is laid out by Paul. In Ephesians 4:11-12, he says:

*And He [God] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting [maturing] of the saints for the work of the ministry, for the edifying of the body of Christ.*

The Scriptures teach that God gave us the gifts of apostles, prophets, evangelists, pastors, and teachers. Other gifts were given to the Body, but these gifts are given for a specific purpose:

For the maturing of the saints in their walk with the Lord. For the edifying or the spiritual building up of the Body of Messiah.

This means that it is God’s desire to conform us to the image of His Son, which translates into our growing in spiritual maturity. As human beings, we come into the world as babes and grow into mature adults. The same is true with our spiritual birth. We come into the Body of Messiah as newborns, and we grow in our spiritual walk with the Lord.

Now with that foundation behind us, are we evangelizing both the Jew and Gentile for Messiah? Or has our mission been abdicated and our faith not being regularly shared with others? That is something that each one of us has to answer individually.

In dealing with the purpose of the Church, we will be looking at two distinct aspects. It is the “what” and “how.” What is the purpose of the Church—in particular, the local church? Think of the contrast of the modern church and the 1<sup>st</sup> century church.

### Is the purpose of the Church to...

Save the world for Christ?

**No.** That is the mission of the Church.

Make it appealing to get sinners to come and be saved?

**No.** The Church is not for the unbelievers, but for the believers.

Worship with all the different styles that are promoted today?

**No.**

Make people feel good and have a good religious experience?

**No.**

Give devotional or superficial messages?

**No.**

Have services depending on our generational preference?

**No.**

Do drama, skits, or musicals with high tech amplification?

**No.**

Have 1000's in attendance to satisfy their felt needs?

**No.**



I could go on and on. Some may have a place, but they are not the purpose of the Church. Go back and read Ephesians 4:11-12 again.

Its purpose is to bring believers to spiritual maturity in their walk with God. It is also to edify or to build up the Body of Messiah spiritually, conforming it to the image of the Son.

Is that what is happening in today's church? Not at all. There are lots of activities and millions of dollars spent, but there is no spiritual growth being evidenced in the today. America is in spiritual, moral, and ethical decay. We, today, are in a spiritual emergency, and radical spiritual surgery must take place by putting ourselves under the power of God's Spirit and the authority of God's Word.

The second half of the above statement about the purpose of the Church is the **How**. In order to turn the world upside down for the Messiah, we need to go back to the authority of the Scriptures and the proven results of Ephesians 4:11-12 that the apostles and disciples laid out before us. Let's look at II Timothy 2:15 and 3:16.

*Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.*

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

All of this is an indication of what was at the heart of God as He wrote the Scriptures through faithful men. There are capable, godly pastors who faithfully open the Word Sunday after Sunday, for which I praise the Living God. Sadly, these men are few in the Church today; however, there is one critical aspect that is lacking in our churches as the Scriptures are opened. I repeat this everywhere I go when speaking on behalf of Ariel Ministries to pastors, teachers, and the people sitting in the pews. Let me break it down for you:

**The Scriptures are Jewish.**

**The culture of the Scriptures is Jewish.**

**The customs in the Scriptures are Jewish.**

**The authors of Scripture were Jewish.**

**Our Saviour is a Jew.**

Do we understand the ramifications of those five points? The Bible is a Jewish book written by Jewish men from a Jewish culture and from a Jewish frame of reference. They were not Western Europeans or Americans; they were Jewish men from the Middle East who lived over






20 centuries ago. Have we really taken the time to understand and contemplate the ramification of those points?

Historically, we have been taught the Jewish Scriptures from a Gentile western perspective, a fact that could be considered completely paradoxical. Do we understand the Scriptures as God wrote them through the Jewish perspective? Even conservative pastors usually only show a surface interest. There will always be a difference of opinion among believers, but if the Scriptures were studied from a Jewish perspective there would not be the radical diversity of doctrines and theologies. If the Church would study and present the Scriptures from a Jewish perspective using the literal interpretation, covenant theology, replacement theology, and amillennial theology would not exist. Yet, these theologies (and others) have rooted themselves in the Church and have taken the heart of God and His focus right out of the Scriptures. Think about this for a moment:

The answer to all these questions is “God.” Now, let me ask a final question. How is it that religious scholars who are over 2,000 years removed from the events of the Hebrew Scriptures can say to the Creator of the universe that He has not communicated His Word correctly to man?

Pause and think about that for a few minutes.

Here is man, the dust of the earth, telling his Creator that He needs his inferior help in understanding and interpreting His Word. Theologians and laymen do this because they have rejected God’s Jewish frame of reference and reinterpreted His Word so that it coincides with their theology, which was developed to fit their theological bias.

When the Scriptures are studied from the Jewish perspective, theology becomes exciting, even spiritually thrilling, as we begin to grasp who our God is from a depth that we have never seen or experienced before. We can now understand His plan of redemption, the fulfillment of His promises (covenants) to Abraham, Isaac, and Jacob, and the background of all that is involved in His love for us. His Word ceases to be dry, old, and irrelevant. It turns into being the most breathtaking experience as we see the very heart of God in His love letter to mankind. 

**Who is the Creator of the universe?**

**Who is the Creator of language?**

**Who is the Author of grammar?**

**Who is all knowing?**

**Who is completely sovereign?**

**Who is all sufficient?**



## The German Jew: My Story of How I was Pursued By God

By Christiane Jurik

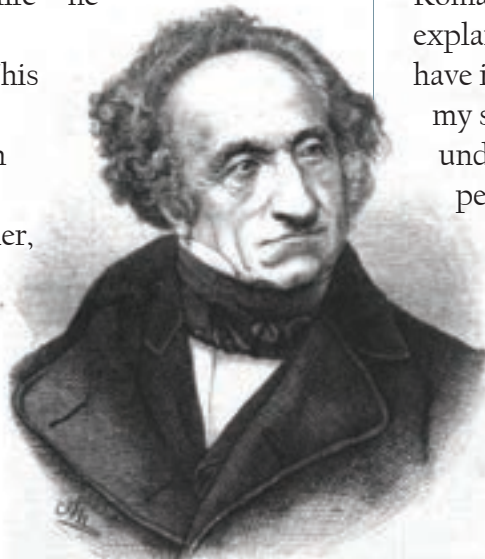


My upbringing in the Lutheran faith can be attributed to my Jewish great-grandfather. In the 1800s, only converts to

Catholicism or Lutheranism could become professors in Germany. So Julius Lazarus, my ancestor, picked the "lesser of two evils," as he put it in his biography, and became a Protestant. Neither ethnic identity nor religion meant anything to him. He was a man of the sciences, an orientalist, whose passions led him as far as China, but did not include the God of Abraham, Isaac, and Jacob.

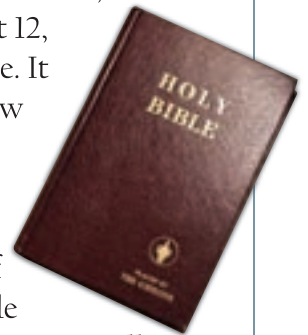
Before he could be baptized, my great-grandfather had to choose a new name. To emphasize the change that had taken place—the disassociation from his Jewish roots and the turning towards a new life—he picked the name Karl Friedrich Neumann<sup>[1]</sup>. This name was passed on to the firstborn son of each consecutive generation, and so, one day, my father, too, was called Karl Friedrich Neumann.

I was born in Munich, Germany, as the last of three children. My brothers and I loved each other dearly, and our childhood was blissful.



Dr. Karl Friedrich Neumann, 1848 (L. 1848)

Due to my father's position as a foreign correspondent, we spent our formative years in Vienna, Austria. The religious instruction children received in the public schools of Germany and Austria during the time was excellent. At least, that is what I think because I simply cannot remember a time when I did not believe in the existence of a triune God. So, when our second grade teacher asked us to draw Yeshua on the cross, I started crying. How could this most wonderful of human beings, this God-Man, die such an agonizing death? I am not sure the teacher provided a solid answer, but a few years later, when I was about 12, someone gave me a Gideon's Bible. It contained the Psalms and the New Testament, as well as what is commonly called "the Romans Road to salvation." Using several powerful verses from the Book of Romans, this "road" gives a simple explanation of why we need salvation. I still have it today, this little red Bible that contains my signature and the date on which I understood that the Son of God had died for me personally.



My faith at this early stage was very simple and somewhat inconsequential, as I did not fully comprehend the implications of terms such as "propitiation" and "redemption." It took my brother's coming to faith in 1983 to lead me to a deeper understanding of what it means to follow the Lord. He told me that believing was just not enough, but that my faith demanded entering into a deeper





relationship with the Creator. This made total sense to me. After all, His Son died for my sins, so to give Him power over my life was the least I could do!

Unfortunately, as it happens quite often in cases like this, a passionate first love—a *coup de foudre*, as the French say—caused me to seriously consider the costs of following Yeshua. I knew that God and the young man I had met didn't quite "gel." It was either one or the other. So I decided to follow the passion—a decision that led me on a pretty long and sad detour. I will spare you the gruesome details. What I will gladly shout from the rooftops, though, is my praise of God's faithfulness and mercy. Like the proverbial bloodhound of heaven, He pursued me, reminding me on a regular basis of how much He loved me and that I was His.

**I guess I am a bit stubborn by nature, and so it took me a solid 10 years to finally prove to myself that I make a very lousy lord of my life.**

That's when God sent me a believer who invited me to a Bible study, and when I went, there was a brother who saw through the outward appearance of the cheerful party girl I was. It did not take him long to respond to my few unsubstantial questions. Then he asked the one question I myself needed to answer: How much longer do you want to run?

I stepped from uttermost darkness into the light that evening when I prayed with this brother, asking the Lord to forgive my disobedience and to take my life into His hands. And, boy, did He

answer this prayer quickly! Within two years, during which I worked as an editor for one of Germany's biggest publishing firms, I met Dr. Fruchtenbaum at Word of Life. His teaching was unparalleled, and I knew I needed to get more. He seemed to be the person through whom God could satisfy my hunger for a deeper understanding of His Word, and the Messianic Jewish perspective from which Arnold taught resonated with my innermost being. So, in 1996, I flew across the pond to attend Camp Shoshanah—where I met Wayne, my wonderful husband of now 17 years! The Lord graciously allowed me to come back to Camp nearly every summer. To this day, it is still my favorite place on this side of heaven.

One of the reasons why Camp means so much to me is that it has reversed something that started over a century ago with the baptism of my Jewish great-grandfather. While he had no problem turning his back on his Jewishness to become the assimilated German he was, I always struggled with my German heritage. The Holocaust was a constant tormenting companion on my travels around the world. It took Dr. Fruchtenbaum to open my eyes to the fact that, from a biblical perspective, I am a Jew, since Jewishness is passed on through the fathers. Christiane the German has taken on the identity of Christiane the German Jew. This truth has brought healing and *shalom*.<sup>[1]</sup>

[1] Neumann means "new man."





# farewell

# שלום



Ariel Ministries says goodbye to its dearest friend and greatest advocate, Charles Barg, who served on the board of Ariel Ministries for almost 10 years. We wish him all the best. He will be greatly missed.

# SHALOM



CHARLES, IT HAS BEEN A PLEASURE GETTING TO KNOW YOU AND WORKING WITH YOU OVER THE LAST FEW YEARS. WE PRAY THAT YOUR HEALTH WILL IMPROVE SO THAT YOU CAN CONTINUE TO SERVE IN MINISTRY. WE APPRECIATE YOUR LOVE FOR THE LORD AND FOR THE MINISTRY HERE AT CAMP SHOSHANAH. EVEN THOUGH YOU VOTED FOR NIXON TWICE, I FEEL THAT YOU MADE SOME GREAT DECISIONS ABOUT CAMP. REMEMBER, JUST BETWEEN US "87 SOUTH BUDDY"! WE LOVE YOU AND PRAY NOTHING BUT THE BEST FOR YOU. YOU ARE ALWAYS WELCOME HERE ANYTIME. LOVE AND MANY BLESSINGS!

— GARY & MISSY DEMERS

Let me mention a very personal memory as you made camp life and our life richer. As a musician I often participated on the Camp Shoshanah "talent nights". I will never forget our special duo last year. You sang and

played the guitar and played the tambourine. This was my first duo in country style with a Texan who became a good friend and supporter of our family and ministry. Thank you for those days! God bless you

- Ivan, Rita & Noemi Nagy

Charles is a great encourager, a man who fears God, and loves His Word. He has a good sense of peoples' persuasion and personalities, and he worked to bring that out. He dedicated himself fully to see God's Word elevated above all else. In conversations with him, he would always bring up his lovely wife or kids. So by extension, he was dedicated to see Ariel's family grow to be strong and the best that it could become. We will miss his smile, insight, and enthusiasm.

- J. Isaac and Sharon Gabizon

*You were a blessing to Tina and I the last two years. Thank you for the thoughtful talks on the phone, and the tears you shed when we spoke with you at the staff dinner last summer. We will remember you as being real. We appreciate your heartfelt personality, zeal for Jewish missions, and clear love for Messiah and God's people within the body of Messiah! We wish you well, and we will greatly miss you.*

*Chris & Tina Eisbrenner*





Charles, you have been there for me as a mentor, brother, and friend. It's great to know that I not only have the great Jewish 'lawyer' Yeshua on my side, but that God has gifted me with a Jewish Doctor as well! With heartfelt thanks for your service to Ariel and to me.  
– Tim Velasco

Thank you for your ministry and service with Ariel! We have been encouraged and blessed through the way God has used this ministry in so many people's lives! May He continue to use you to bring glory to Him. – Michael & Hannah Gabizon

I still cannot imagine Ariel Ministries without you. You were—and will always be—the human touch of the ministry. Without your constant encouragement, your kind words, your unshakable support, I would not have survived the first two years of my time here. Peter exhorts the elders among us to shepherd the flock of God and to exercise oversight. You have done this beautifully, and, just as Peter wanted, not under compulsion, but willingly; not for shameful gain, but eagerly; not domineering over those in your charge, but being an awesome example. (1 Peter 4:1-5) Thus, dear Doc, you have become my hero and a mentor whose example I am more than willing to follow because you were genuine and kind and so human. Thank you for all you have done for me personally. Thank you for comforting me when I was scared. Thank you for guiding me when I was upset. Thank you for patiently speaking into my family's life when we needed words of wisdom. And thank you for what you have done for the ministry. God bless you richly! – Christiane Jurik

The man, the myth, the legend. Charles has been instrumental in my growth as a leader. He continues to be a trusted mentor and great friend. I will always cherish his stories and anecdotes. – Chris Nikkel

"Every now and then you meet someone in life, that even though you spend only a short time with them, they teach you more than some people do in a lifetime. Thank you, Charles. I can truly say this of you." – Johan Jansen van Vuuren

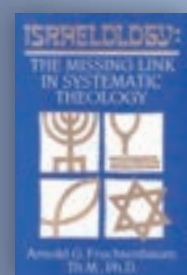
Todah, Charles, for all your years of faithful service. You are a great model of humble, gracious, generous, respectful, and biblical servanthood. I have appreciated your strong dedication to evangelism and discipleship and willingness to support and direct Ariel Ministries' board of directors, as well as all the branches. You are well-loved even as you love your Lord with all your heart. I wish you to always appropriate the many blessings that are yours in Messiah as you continue to serve Him daily with your whole life. – Jackie Fierman





# MESSIANIC JEWISH STUDIES:

THE MISSING LINK IN CHRISTIAN EDUCATION  
by Mark Adler, Ph.D.



## I. INTRODUCTION: MORE THAN ONE MISSING LINK?

The phrase in the title of this article, “missing link,” is intended to bring to mind Arnold Fruchtenbaum’s *Israelology: The Missing Link in*

*Systematic Theology*. One of the stated purposes of that work is to develop and systematize a theology of Israel within the framework of dispensational systematic theology.<sup>1</sup> About 25 years have elapsed since the publication of *Israelology*, and there has been insufficient progress in revising dispensationally-oriented systematic theology

textbooks and academic courses to add Israelology as a major division preceding ecclesiology.

This gap in systematic theology is one of several gaps in Christian Education that are associated with the neglect or misinterpretation of Israel and

related Messianic Jewish topics throughout Scripture. The purpose of this article is to reveal some of these gaps and consider contributions that Messianic Jewish Studies can make to foster a more accurate, thorough, and robust biblical and theological education for born-again believers, Jewish and Gentile alike.





## II. DEFINING TERMS: MESSIANIC JEWISH STUDIES AND CHRISTIAN EDUCATION

As we begin, it is important to clarify two terms: Messianic Jewish Studies and Christian Education. For the purpose of this article, Messianic Jewish Studies refers to Messianic Jewish biblical and theological disciplines that have a direct bearing upon doctrines and topics, which are addressed by or arise from the Old and New Testament portions of the Bible. Messianic Jewish Studies include matters relevant to the individual as well as the corporate faith and practice of Jewish-Christians and Gentile-Christians.

A comprehensive definition of Christian Education is “the deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith. It fosters the change, renewal, and reformation of persons, groups, and structures by the power of the Holy Spirit to conform to the revealed will of God as expressed in the Old and New Testaments and preeminently in the person of Jesus Christ, as well as any outcomes of that effort.”<sup>2</sup> For the purpose of this article, we’ll focus on aspects of Christian Education that refer primarily to formal biblical and theological instruction intended through classes, courses, and related curricula

offered in educational programs of Christian schools, colleges, and seminaries (as well as some church and some parachurch organizations).

## III. MISSING LINKS IN CHRISTIAN EDUCATION

Although there is wide-ranging diversity in the structure, scope, and sequence of biblical and theological education at Christian schools, colleges, and seminaries, there are generally four broad categories upon which individual courses are grouped for more advanced studies:

- Bible Exposition
- Theological Studies
- Biblical Languages and Exegesis
- Ministries and Communication<sup>3</sup>

Within each of these four divisions are sub-disciplines with individual courses. The following are courses offered, some brief definitions, and the role Messianic Jewish Studies can play in these courses to fill in gaps.



## A. BIBLE EXPOSITION

There are at least four sub-disciplines of Bible Exposition:

- Hermeneutics,
- Old Testament Studies,
- New Testament Studies
- Biblical History, Geography, Customs/Cultures, Biblical Archaeology

Hermeneutics include individual courses such as Introduction to Biblical Hermeneutics and Advanced Hermeneutics. In the discipline of O.T and N.T. Studies, individual courses are generally framed around groups of books of the Bible or shared genre (e.g. The Pentateuch, The Wisdom Books, The O.T. Prophets, The Gospels, Acts and Pauline Epistles, etc.).

Biblical Hermeneutics “is the science (principles) and art (task) by which the meaning of the biblical text is determined.”<sup>4</sup> It is arguably the most important discipline because it directly impacts the reading, the interpretation, and the application of Scripture. Faulty hermeneutics results in distorted exegesis and this, in turn, distorts theology (e.g. errors in liberal/critical theology, errors in covenant theology, errors in charismatic theology, and errors in some Messianic Jewish interpretation as well). Dispensational Hermeneutics, which combines sound principles of interpretation associated with dispensationalism, should be the foundational class in any Christian or Messianic Jewish program of education. In fact, a course

entitled Dispensational Hermeneutics will be taught at Ariel’s School of Messianic Jewish Studies. A course in Advanced Messianic Jewish Hermeneutics would extend these studies into more technical areas such as Hebraisms in Scripture, New Testament use of the Old Testament, and Rabbinic Hermeneutics.

With regard to courses and studies in Old and New Testament books, Jewish background material is often included, but may be limited or skewed due to a number of reasons: cultural or worldview biases, lack of existing scholarship, or other blind spots by teachers, curricula, and textbooks. Take, for example, the way Jacob’s character has frequently been maligned by the church over the centuries (e.g. the mistranslation of the Hebrew word “*tam*” as “quiet” instead of “upright” in Genesis 25:27).<sup>5</sup>

The Bible is God’s book for all cultures and peoples; however, the Holy Spirit authored it through Jewish hands and minds (cf. Rom. 3:2). Thus, detailed material on such things as Jewish life, customs, culture, the geography of Israel, and God’s special relationship with the Chosen People, require special attention. Old and New Testament courses taught from a Messianic Jewish perspective would help to fill-in such gaps. These courses would include: The Pentateuch: A Messianic Jewish Perspective, The Historical Books: A Messianic Jewish Perspective, Wisdom Books and Poetry: A Messianic Jewish Perspective, The Prophets: A Messianic Jewish Perspective, The Life of Messiah from a Jewish Perspective, The Messianic Jewish Epistles (Hebrews, James, I and II Peter, Jude), Messianic Jewish Issues in Acts, Messianic Jewish Topics in Paul’s Epistles, and The Book of Revelation: A Messianic Jewish Perspective.





Ariel Ministries has many resources for such courses (e.g. *Ariel's Bible Commentary* series, Ariel Bible Book Studies on DVD and MP3, *An Historical and Geographical Study Guide of Israel*, etc.), and several of these will be courses offered at Ariel School of Messianic Jewish Studies (ASMJS).

## B. THEOLOGICAL STUDIES

Disciplines in theological studies include

- Systematic Theology
- Historical Theology
- Biblical Theology
- Apologetics and Philosophy

Typical individual courses in Systematic Theology include Bibliology, Theology Proper, Christology, Pneumatology, Angelology, Satanology, Demonology, Anthropology, Hamartiology, Soteriology, Ecclesiology, and Eschatology. Courses in Historical Theology can be framed around time periods (e.g. Patristic, Medieval, Reformation, or Modern), or by the historical development of certain doctrines (e.g. Authority, God, The Person of Christ, The Work of Christ, Salvation, The Church, and the End Times).<sup>6</sup> Biblical Theology “studies revelation in the progressive sequence in which it was given” with a focus on specific authors or books of the Bible (e.g. The Theology of Paul, The Theology of Acts, etc.).<sup>7</sup> Examples of some courses in Apologetics and Philosophy include History of Christian Apologetics, Defending the Faith, Logic and Critical Thinking, Ethics, and Theodicy.

As stated earlier, the missing link in Systematic Theology is indeed Israelology. That there has

been no separate unit in Systematic Theology specifically devoted to the study of Jewish people and nation of Israel, (past, present, and future), is both incomprehensible and unacceptable. In terms of word frequency alone, it should be obvious that the subject of Israel, the Jewish people, and the land is a crucial topic throughout Scripture. The word “Israel” is listed 2,582 times in the Scriptures, and this does not include other names God frequently uses to refer to His chosen people and their land. These words include Jew (289 times), Zion (162 times), Jerusalem (811 times), Judah (837 times), “My people” (229 times), and many others (e.g. the dispersion, the twelve tribes, etc.). There are separate units on demons (the term is used only 78 times), Satan/Devil (88 times), angels (284 times), yet these topics do not cover anywhere near the amount of space in Scripture as does Israel.

In addition to expanding systematic theology to include Israelology, bibliology could be advanced through inclusion of units related to the Oral Law and Rabbinic Literature. This is an area of special interest in Christian Education and Messianic Jewish Studies because it sheds light on New Testament background issues including many of the confrontations Yeshua had with the Pharisees as recorded in the Gospels (e.g. Mk. 7:1-13). Teaching and scholarship, with regard to tests of canonicity and sources of authority, would also be enriched with such expanded matters. A unit of study in Oral Law and Rabbinic Literature would also have a direct bearing upon Jewish apologetics because it would serve to expose the errant and uninspired nature of the Oral Law, thus discrediting the basis of rabbinic theology.

Another gap in systematic theology relates to the Law of Moses and the Law of Christ in the life of



the believer. This doctrinal subject should be fully covered in Hamartiology or Soteriology (including sanctification). The role of the law was a major topic in the early church as evidenced through the book of Acts and the epistles and remains a major issue today (e.g. Seventh Day Adventism, legalism in Messianic Jewish circles, etc.) Therefore, an expanded study of this is warranted and ASMJS will offer such a class, Biblical Nomology.

Messianic Jewish Studies could also contribute to Historical Theology through courses and expanded scholarship concerning the doctrine of Israel and the treatment of the Jewish people through church history. This would include the origins, history, and results of supercessionism, which is “the position that the church is the new or true Israel that replaces or fulfills national Israel’s place in the plan of God.”<sup>8</sup> These topics will be covered at ASMJS through courses such as Israelology, Jewish History, and Messianic Jewish History.

While there are many other areas of theology where Messianic Jewish Studies would help to provide missing links in Christian Education, I will conclude this article with just one other example, the field of Theodicy, which literally means “divine justice.” However, as a branch of study in Systematic Theology, often within Apologetics, Theodicy is concerned with “the attempt to defend God’s omnipotence and goodness in the face of the problem

of evil in the world.”<sup>9</sup> Theodicy addresses the issues from theological, philosophical, and personal angles, but Theodicy, as it relates to the Jewish people, has a number of unique theological features, some mysterious and some revealed through Scripture. The focused lens of Messianic Jewish Studies into Theodicy as it relates to the suffering of God’s chosen people, from the miseries of slavery in Egypt to the horrors of the Holocaust, can yield important insights related to theology proper, satanology, anthropology, hamartiology, eschatology, and Israelology. The body of Messiah will be blessed as doctrinally sound Messianic Jewish Studies provides missing links in Christian Education. ■

<sup>1</sup> Arnold G. Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology* (Tustin, Ca.: Ariel Ministries Press), 1.

<sup>2</sup> Robert W. Pazmiño, *Foundational Issues in Christian Education*, 2nd ed. (Grand Rapids: Baker, 1987), 87.

<sup>3</sup> These four categories were based on those at Dallas Theological Seminary in the Th.M. program but were modified by the author of this article.

<sup>4</sup> Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs, CO: David C. Cook, 1991), 19.

<sup>5</sup> Arnold G. Fruchtenbaum, *Ariel’s Bible Commentary: The Book of Genesis*, 1st ed. (San Antonio, TX: Ariel Ministries, 2008), 402.

<sup>6</sup> John D. Hannah, *Our Legacy: The History of Christian Doctrine* (Colorado Springs, CO: NavPress, 2001), 20.

<sup>7</sup> Charles C. Ryrie, *Basic Theology: A Popular, Systematic Guide to Understanding Biblical Truth* (Chicago: Moody Publishers, 1999), 14.

<sup>8</sup> Michael J. Vlach, *Has the Church Replaced Israel?* (Nashville: B&H, 2010), 1.

<sup>9</sup> Page Brooks and D. A. Neal, “Theodicy,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2014).



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For more information about Ariel’s School of Messianic Jewish Studies, please visit their website at <http://arielsmjs.org>





## Israel and the Church

### Part One

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

All three schools of covenant theology insist that at some point the Church becomes Israel. Some make sweeping statements that the two terms are used virtually

interchangeably, but when asked to produce the evidence, all point to Galatians 6:16 and some to Romans 9:6, which is really the extent of their "conclusive" evidence. The purpose of this article is to present a dispensational view of those passages used to teach that the Church is spiritual Israel or that Gentile believers become spiritual Jews.



Dispensationalists have correctly seen the consistent

distinction the Bible makes between Israel and the Church, but have not always used the best terminology in trying to show the nature of this distinction. One such unwise common distinction, which many dispensationalists make, is to describe Israel as an "earthly people" with "earthly promises," while the Church is a "heavenly people" with "heavenly promises." However, such a distinction is not correct nor is it necessary or in any way



germane to dispensationalism. The truth is that each entity has both an earthly future with earthly promises and a heavenly future with heavenly promises. The distinction between Israel and the Church is a biblical one, and there are clear distinctives in God's program for each, but the contrast between earthly and heavenly is not one of them.





## The Evidences for the Distinction of Israel and the Church

The *first* evidence is the fact that the Church was born at Pentecost. This is based on the relationship of Spirit-baptism to the Church. According to Colossians 1:18, the Church is the Body of Christ:

*And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

According to I Corinthians 12:13, entrance into this Body is by Spirit-baptism:

*For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.*

According to Acts 1:5, Spirit-baptism was still future as of that point:

*... for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.*

So when did Spirit-baptism actually begin? The answer is that Spirit-baptism began in Acts 2:1-4. The problem is that this passage does not actually state that the events of that passage included Spirit-baptism. However, the fact that it did is evident from

Acts 11:15-16:

*And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.*

Peter, while defending his actions of going into the house of a Gentile in Acts 10 to preach the gospel, points out that the Gentiles received the same experience of Spirit-baptism as did the Jews (v.15). Peter states that the *Holy Spirit fell on them*, the Gentiles (Acts 10:44-46), as the Holy Spirit once *fell on us*, the Jewish believers, *at the beginning*, and the *beginning* for the Jewish believers was in Acts 2:1-4. Then Peter quotes Acts 1:5 (v.16) showing that the prophecy of Yeshua in Acts 1:5 was fulfilled in Acts 2:1-4. Since Spirit-baptism is necessary to the existence of the Church, and since this ministry of the Holy Spirit only began as of Acts two, then the Church did not exist before then, but only began in Acts two. There is no biblical evidence that the Church began either with Adam or Abraham or that it existed in the Old Testament. The use of the future tense in Matthew 16:18 shows it did not exist in gospel history either:

*And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.*

The *second* evidence is that certain events in the life of the Messiah were prerequisites to the establishment of the Church, and so the Church could not come into being until these events took place. There were three such events. The first event was His death by which the atonement was provided, and it was on the basis of the blood of the Messiah that the Church was to be built. It is no accident that it is right after Yeshua announced that He would build a new entity, the Church (Matt. 16:18), that He also began predicting His coming death (Matt. 16:21). The second event was the resurrection of Messiah according to Ephesians 1:20-23:

*... which he wrought in Messiah, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that fills all in all.*





While the Church is the Body, Christ is the head of the Church, and He became the head only by virtue of His resurrection. The third event was the ascension of Messiah according to Ephesians 4:7-11:

*But unto each one of us was the grace given according to the measure of the gift of Messiah. Wherefore he says, When he ascended on high, he led captivity captive, And gave gifts unto men. (Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ...*

The Church could only become a functioning entity once the Holy Spirit provided the necessary spiritual gifts. According to this passage, these spiritual gifts could only be provided after the ascension.

The *third* evidence is the mystery character of the Church. A *mystery* is a New Testament truth not revealed in the Old (Eph. 3:3-5, 9; Col. 1:26-27). While the Church itself is not called a *mystery*, a number of features relevant to the Church are. There are four such features. First, the concept of Jewish and Gentile believers united into one body is

designated as a *mystery* in Ephesians 3:1-12. Second, the doctrine of Messiah indwelling every believer, the *Messiah in you* concept, is called a *mystery* in Colossians 1:24-27; 2:10-19; 3:4, 11. Third, the Church as the Bride of Christ is called a *mystery* in Ephesians 5:22-32. Fourth, the Rapture with its corollary events of the resurrection of the dead and the translation of the living is called a *mystery* in I Corinthians 15:50-58. The four mysteries, all of which are relevant to the Church, show that the Church itself is a *mystery* and distinct from Israel.

The *fourth* evidence is that the Church is called the *one new man* in Ephesians 2:15:

*... having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; ...*

Paul mentioned three groups in this context (2:11-3:6): Israel, the Gentiles, and the *one new man*. This *one new man* is distinguished from both Israel and the Gentiles and is comprised of believing members from both: *that he might create in himself of the two . . .* This *one new man* is identified as the Church in 2:16 (the *body*) and 3:6 (same *body*).

The *fifth* evidence is that the same three groups are

distinguished from each other in I Corinthians 10:32:

*Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: ...*

This is a contrast made well after the Church has been established.

The *sixth* evidence is the fact that the term *Israel* is never used of the Church. This will be expanded upon in the next section.

Again, the above evidences have been only a summary of the details presented in chapter nine. The reader should refer to that chapter for the details of these arguments and evidences.

## The Use of Israel in the New Testament

Covenant theologians boldly state that the Church is the new Israel and sometimes make it sound as if that claim is an obvious foregone conclusion of the New Testament. Cox even claimed that the two terms are used interchangeably. The truth is that the term *Israel* is used a total of 73 times in the New Testament. As the following list shows, such a bold claim is unwarranted from the evidence:

Matthew 2:6  
Quotation of Micah 5:2, which prophesies that



the Messiah *shall be shepherd of my people Israel.*

Matthew 2:20  
Geographical reference concerning the family's return to *the land of Israel.*

Matthew 2:21 Same as above.

Matthew 8:10  
Yeshua contrasts the faith of the Roman centurion with that of unbelieving Israel: *I have not found so great faith, no, not in Israel.*

Matthew 9:33  
The response of the multitudes to the miracles of Yeshua, *It was never so seen in Israel.*

Matthew 10:6  
The disciples are instructed not to go among the Gentiles and Samaritans but to go only *to the lost sheep of the house of Israel.*

Matthew 10:23  
Geographical notation of the work of the disciples in *the cities of Israel.*

Matthew 15:24  
Messiah's ministry was *but unto the lost sheep of the house of Israel.*

Matthew 15:31  
The multitudes *glorified the God of Israel* when they saw the miracles of Yeshua.

Matthew 27:9  
Quotation of Zechariah 11:12-13, which prophesied that the Messiah will be sold out for 30 pieces of silver by *the children of Israel.*

Matthew 27:42  
Yeshua is mocked as *the king of Israel.*

Mark 12:29  
Quotation of Deuteronomy 6:4: *Hear O Israel.*

Mark 15:32  
Yeshua is mocked as *the king of Israel.*

Luke 1:16  
The ministry of John was to get *many of the children of Israel* to turn to the Lord.

Luke 1:54  
God has provided the Messiah to give help *to Israel his servant.*

Luke 1:68  
A reference to God as *the God of Israel.*

Luke 1:80  
John was in the deserts until *the day of his showing unto Israel.*

Luke 2:25  
Simeon was looking for the Messianic hope as *the consolation of Israel.*

Luke 2:32  
While the Messiah was to be a *light for revelation to the Gentiles*, He is also to be for *the glory of thy people Israel.*

Luke 2:34  
The Messiah is appointed to be for *the falling and rising of many in Israel.*

Luke 4:25  
An historical reference to the *widows in Israel* in the days of Elijah.

Luke 4:27  
An historical reference to the *lepers in Israel* in the days of Elisha.

Luke 7:9  
Yeshua contrasts the faith of the Roman centurion with that of unbelieving Israel: *I have not found so great faith, no, not in Israel.*

Luke 22:30  
The disciples are promised authority over *the twelve tribes of Israel.*

Luke 24:21  
The two Emmaus disciples describe Yeshua as the one they hoped would *redeem Israel.*

John 1:31  
The Messiah was to *be made manifest to Israel* through John's baptism.

John 1:49  
Nathanael described Yeshua as the *King of Israel.*

John 3:10  
Yeshua refers to Nicodemus as *the teacher of Israel.*

John 12:13  
The multitudes at the triumphal entry describe Yeshua as *the King of Israel.*

Acts 1:6  
The disciples ask, *Lord, do you at this time restore the kingdom to Israel?* Obviously, the disciples had ethnic Israel and not the Church in mind in this context.



## feature

Acts 2:22

Peter is addressing an unbelieving Jewish audience and states, *Ye men of Israel*. Contextually, this could hardly be the Church.

Acts 2:36

This is the same audience as the above reference.

Acts 3:12

Peter is again addressing an unbelieving Jewish audience with the words, *Ye men of Israel*. As unbelievers, they could hardly be the Church.

Acts 4:10

Peter clearly has the whole ethnic Israel in view when he declares to *all the people of Israel* that the lame man was healed *in the name of Yeshua Messiah of Nazareth*.

Acts 4:27

Israel is listed along with the Gentiles as being guilty of the crucifixion. This could hardly be the Church.

Acts 5:21

A reference to *the senate of the children of Israel* who were unbelievers and, therefore, not the Church.

Acts 5:31

Peter offers *repentance to Israel*. Israel is in unbelief at this point and so is obviously not the Church.

Acts 5:35

Gamaliel addressing his fellow members of the Sanhedrin

states, *Ye men of Israel*, none of whom were believers.

Acts 7:23

Stephen is making an historical reference to *the children of Israel* of the time of Moses.

Acts 7:37

Same as above.

Acts 7:42

Same as above.

Acts 9:15

God declares that Paul will proclaim the gospel to Gentiles and to *the children of Israel*. This is a reference to Jews who do not believe as yet.

Acts 10:36

Peter refers to the now historical fact that Yeshua came to preach the gospel *unto the children of Israel*, the majority of whom did not believe the message and so did not constitute the Church.

Acts 13:16

Paul is addressing an unbelieving Jewish audience when he states, *men of Israel*.

Acts 13:17

Paul refers to the historical *this people Israel* of the time of the Exodus.

Acts 13:23

Paul mentions the historical fact that the Messiah had come to the Jews in fulfillment of the *promise brought unto Israel*.

Acts 13:24

Paul refers to the historical fact that John the Baptist preached

*repentance to all the people of Israel*.

Acts 21:28

The *men of Israel* refers to the mob who attacked Paul.

Acts 28:20

Paul declares that he is chained for *the hope of Israel*, a reference to the Messianic hope and not the Church.

Romans 9:4

Paul lists the privileges God gave the *Israelites*.

Romans 9:6

Paul draws a contrast of two Israels: Israel the whole and believing Israel within Israel the whole. Both Israels comprise of Jews only. While some covenant theologians wish to make the believing Israel the Church, other covenant theologians agree that this verse contrasts Jews who believe and Jews who do not believe.

Romans 9:27

Another contrast between unbelieving Israel and the believing remnant.

Romans 9:31

A reference to unbelieving Israel who *did not arrive at that law*.





Romans 10:19  
Paul declares that Israel received the message, but did not accept it.

Romans 10:21  
God's hands are stretched out to unbelieving Israel.

Romans 11:1  
Paul refers to himself as an *Israelite* nationally and ethnically.

Romans 11:2  
Paul makes an historical reference to the fact that *Elijah pleaded with God against Israel* because of Israel's unbelief.

Romans 11:7  
Paul again draws a contrast between Israel the whole that failed to obtain what she was seeking for with the remnant, *the election*.

Romans 11:25  
Paul speaks of the *blindness that had befallen Israel*.

Romans 11:26  
The prophecy that all Israel will be saved. Covenant theologians are split on the meaning of this verse. Generally speaking, covenant amillennialists see this as a reference to the Church, while covenant postmillennialists and covenant premillennialists see it as a reference to national ethnic Israel.

I Corinthians 10:18  
The *Israel after the flesh* is

obviously national ethnic Israel.

II Corinthians 3:7  
An historical reference to *the children of Israel* at the time of Moses.

II Corinthians 3:13 Same as above.

II Corinthians 11:22  
Paul refers to both unbelieving Jews and to himself as *Israelites*.

Galatians 6:16  
Paul's reference to the *Israel of God*, which is the only reference used by all covenant theologians to prove that the Church is called Israel. This verse will be discussed in detail below.

Ephesians 2:12  
The *commonwealth of Israel* is contrasted with the Gentiles and with the *one new man*, which is the Church.

Philippians 3:5  
Paul refers to himself as coming from *the stock of Israel*, an obvious reference to his national ethnic origins.

Hebrews 8:8, 10  
A quotation of the New Covenant of Jeremiah.

Hebrews 11:22  
An historical reference to the Israel of the Exodus.

Revelation 7:4  
A reference to the 12 tribes of Israel.

Revelation 21:12  
Same as above.

The list of scriptures is the total number of times that *Israel* is mentioned in the New Testament, and it is obvious, even to covenant theologians, the vast majority of the times they are referring to national, ethnic Israel. In fact, only three passages are used by covenant theologians to try and prove their Church-equals-Israel equation. In two of these, Romans 9:6 and 11:26, they are not unanimous, for even some covenant theologians see these verses as speaking of national ethnic Israel. The only verse on which all covenant theologians are unanimous is Galatians 6:16. This is the one and only verse that even comes close to saying what covenant theologians want it to say. Therefore, it will be given its own separate treatment.

This wraps up part one of "Israel and the Church". Be on the lookout for part two in the upcoming fall 2015 issue of Ariel Ministries Magazine. 

*The above story is an excerpt from "Israelology: The Missing Link in Systematic Theology". Please order your copy today at [www.ariel.org](http://www.ariel.org).*



# branch update

## Australia



G'day from Australia! My name is Chris Savage, and I am the new director of Ariel Ministries in Australia. I am 59 years old, and in May of last year, I left full time employment to concentrate on teaching all that I had been taught through Ariel Ministries' program at Camp Shoshanah. In 2008, I started working through the *Come and See* series. Soon, I began teaching what I had been taught from Ariel. Discipling others is an essential part of ministry.

Taking on the role of Ariel Australia has now formalized what I had been doing privately; it has now opened up the opportunity to share the purpose of the ministry with a much wider community. You can read more about my journey on [www.ariel.org.au](http://www.ariel.org.au).



In April, we launched Ariel in my hometown of Geelong, Victoria with a 'Passover' celebration. A few phone calls and emails later, and at short notice, we were able to celebrate with 53 guests at a local reception

center. Amongst our guests were non-believers who were invited. Amongst them were believers who did not know what Passover was because they had never been taught. Every believer came to understand the significance of Passover. More importantly, the non-believers also got to hear the good news.

Currently, we have two meetings each week. The first is a Tuesday morning group studying the Book of Isaiah and the Book of Ruth. Our second meeting is on a Thursday night where we are currently working through *The Life of Messiah from a Jewish Perspective*. This has been a wonderful series. It is such a joy to see people understanding some of the things that Jesus said and did, and a common response has been, "Why weren't we told this before?"

This is the purpose of Ariel Ministries, to bring back the Jewish perspective into the Scriptures, something that has been lost for far too long. One of the stated purposes of Ariel Ministries is to disciple Jewish and Gentile believers through intensive Bible teaching from a Jewish perspective.

Another purpose of Ariel is to evangelize the Jewish people. One sure fact that we can rest on is that the gospel is the power of God for salvation to everyone who believes - to the Jew first and also to the Gentile.

In July, we will have our first one-day seminar at our head office here in Geelong. Once Camp Shoshanah is completed for another year, we will commence some more training sessions - a *Come and See* series on Tuesday nights and another *Life of Messiah* group on Thursday mornings. Later this year, there will be speaking engagements around Australia.

Remember to share the love of Messiah with a Jewish friend or neighbor, pray for the work of Ariel Ministries, and for the salvation of the Jewish people. Encourage your pastor or congregation leader to hold a Bible seminar and please undergird the work of Ariel in Australia and around the globe by partnering with us. We are here to serve you, pray for you, and work with you.

## Hungary



After a very successful year with Ariel Ministries in 2014, we began 2015 with new plans, connections with new believers in Yeshua, and new Bible studies. The material we receive from Ariel Ministries proves to be a great tool on the one hand, but demands a great responsibility from us on the other hand. We don't want to hide the treasured truth, so we work diligently to reach unbelievers with the gospel and provide believers with a systematic Bible teaching from a Jewish perspective. For that reason, we have produced a DVD and an mp3 series of Dr. Fruchtenbaum's conference in Hungary.





Since January, we have been meeting in a central place in Budapest every other Saturday for a new Bible study series. The study covers teaching on the Church and Israel and is based on the *Come and See* series from Ariel Ministries. The studies have been well attended, averaging 15-20 people, with many newcomers as well. We have completed the series, but I will be giving one more very detailed teaching on the Rapture. People have already asked us to continue the series this coming September. My plan is to teach the *Life of the Messiah* course. We already have the Hungarian version of the *Harmony of the Gospels* by Dr. Fruchtenbaum, and we have translated the Power Point slides from that course. All we need is a projector.

We also had two other biweekly Bible studies, which finished in May. One of them followed the *Come and See* series. We started this study two years ago with just one young married couple, and we finished it two years later, growing to as many as five families. Besides learning together, we became best of friends, with one woman accepting Yeshua as her Savior. Her husband will be coming with us to Camp Shoshanah this year for two weeks. A Catholic friend of the host came to a study one evening. She enjoyed the teaching and the fellowship. Afterwards, she went home, opened our Ariel homepage, read the conditions of salvation, and accepted her Savior.

The other Bible study, which we started two years ago, covered the Book of Acts. We have completed this study, but I will be starting Book of Acts over again, this time via Skype with a disciple who is a gypsy. I have been studying with him for more than two years now, and we have completed the *Life of Messiah* series together.

We have been in contact with Jews for Jesus. Their European director, Avi Snyder, has become a good friend of ours. He invited us to teach Jews for Jesus' Hungarian staff (Zsidók Jézusért) on important Jewish doctrines, such as the Remnant of Israel and other related topics. Rita will soon have the opportunity to teach them on the history of anti-Semitism. The translation of Rita's book *Theology and Anti-Semitism* into English is going well. The first chapter has been proofread, and the two next chapters have already been translated. Thank you for your support and please keep Ariel Hungary in your prayers.

## New Zealand



Greetings from New Zealand!

With nearly half the year gone, it has been a wonderful time for us. April saw a national tour of New Zealand by Arnold through both our South and North Islands. The tour concluded in Auckland for a week-long study on the end times. While this will probably be the last time we undertake a tour of such scale, particularly given Arnold's new teaching commitments, we will continue to host several teaching series in New Zealand.

We are delighted that two New Zealanders will be attending this year's Camp Shoshanah, both being the recipients of a scholarship awarded by the board. We have been blessed to have an able scholarship committee that undertakes this work on behalf of Ariel New Zealand. Both recipients will be writing of their experience later this year.

We have our branch office fully established now in Auckland, and we also have a good range of the materials offered in the Ariel Ministries catalogue. It's come to our attention that more study groups are teaching Arnold's material, so we are connecting people with these groups.

We have also had a few curve balls to deal with, the latest being our web page. Our web page has been hacked, and every time our IT company gets it up, it is attacked again. We've been advised that this will need to be rebuilt. So, in the interim, our web page will direct you to the US page.

We have decided that Ariel New Zealand would like to offer a scholarship to the newly established Ariel's School of Messianic Jewish Studies.



We are working through the detail of this scholarship offering and will discuss more in the next quarter. We continue to seek your prayers for Ariel New Zealand.





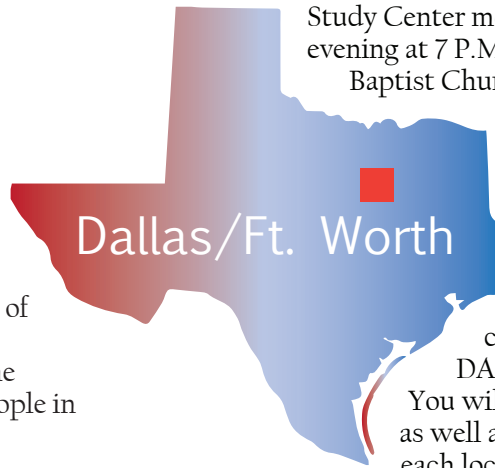
# branch update

## United States



We are pleased to announce the establishment of the Dallas/Fort Worth, Texas Branch of Ariel Ministries. This Branch was formed to bring the excellent teaching of Ariel Ministries to the people in the North Texas area.

In addition to representing Ariel Ministries in this geographic area, we have also established two study center locations in the Dallas/Fort Worth Metroplex. The Argyle Study Center meets every Tuesday evening at 7 P.M. in Oak Hills Community Church located at 601 US 377, Argyle, Texas 76226. The Grand Prairie



Study Center meets every Thursday evening at 7 P.M. in Good Shepherd Baptist Church located at 1880

Mayfield Road, Grand Prairie, Texas 75052. For more information please go to [www.ariel.org](http://www.ariel.org).

Click on the ABOUT tab and scroll down to BRANCHES. Then

click on ARIEL DALLAS/FORT WORTH.

You will find contact information as well as a schedule of lessons for each location.

We also teach at churches, Sunday school classes, home groups, etc. Our aim is to disciple believers with Bible Teaching from a Jewish perspective. We are not limited to the North Texas area, and we will travel to bring the Word of God anywhere we are invited.

## China



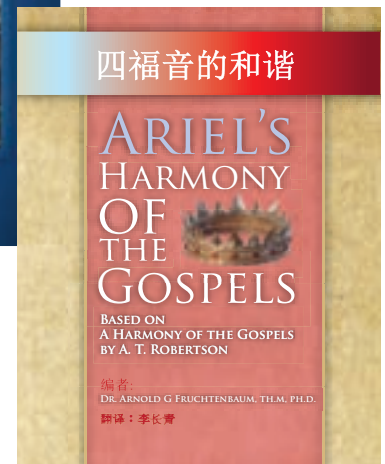
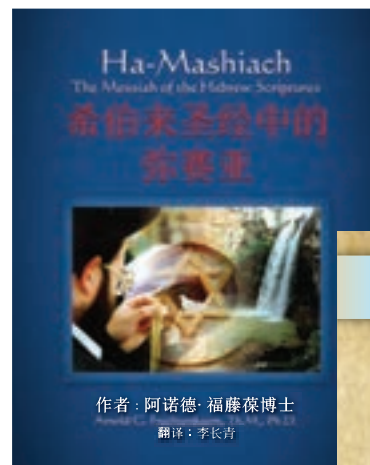
We appreciate your faithful prayers and support. We gladly report to you all of the wonderful things God is doing with Ariel China.

The publishing work of the translated books (*Ha-Mashiach* and *The Harmony and the Gospels*) is almost complete. We are in the final stages of the translation process, and we would appreciate your continued prayers for this effort. We have been blessed to receive faithful volunteers and teachers helping us with the translation work. We have also been teaching college students/believers in a province adjacent to ours. They are learning the Bible from a Jewish perspective. Please keep these students in your prayers. And we are teaching in a city, which is located in our province. Please pray for our safety as we teach the word here in China.

We are so thankful to have Tony Wood, who was in charge of Ariel New Zealand several years ago, come to our country and help us teach and train our

students here. This is an answered prayer. Please pray for Tony's safe travels.

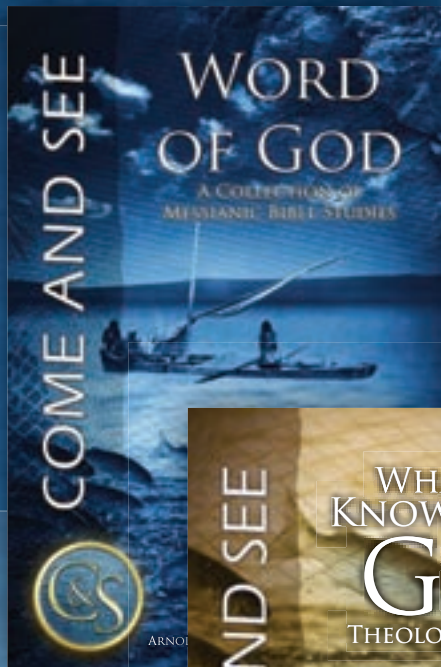
The preparation work for the *Life of Messiah* Seminar in Queens, New York is going very well. This seminar will be in Chinese. Please pray for all who are involved in that seminar and for the students as well.





# A Solid Foundation

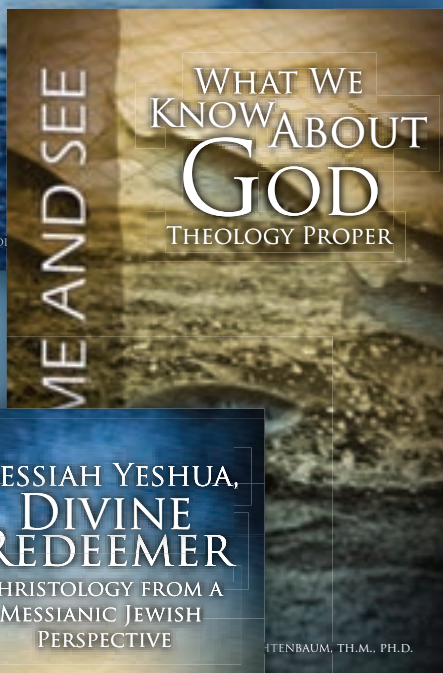
The Come and See series is a multi-volume collection of Messianic Bible Studies transcribed from Dr. Arnold Fruchtenbaum's original radio broadcasts. Each study is a solid foundation upon which you can stand or from which you can teach. The texts will edify you in your personal devotion or small group Bible study regardless of which topic you choose. Each volume of Come and See contains questions and study suggestions that will challenge your walk with the Lord and help you apply the truths you have learned.



## The Word of God: Its Nature and Content by Dr. Arnold Fruchtenbaum

Volume 1 of this series entitled "The Word of God" was previously released as a collection of five thematically related Bible studies (030 - The Nature of the Bible, 034 - The Bible and Divine Revelation, 037 - The Inspiration of the Scriptures, 021 - The Eight Covenants of the Bible, and 041 - The Dispensations of God) pertaining to the Bible itself, an area of systematic theology known as Bibliology. In this new release, those original Bible studies are now supplemented with significantly revised and expanded material from Arnold Fruchtenbaum's Systematic Theology courses.

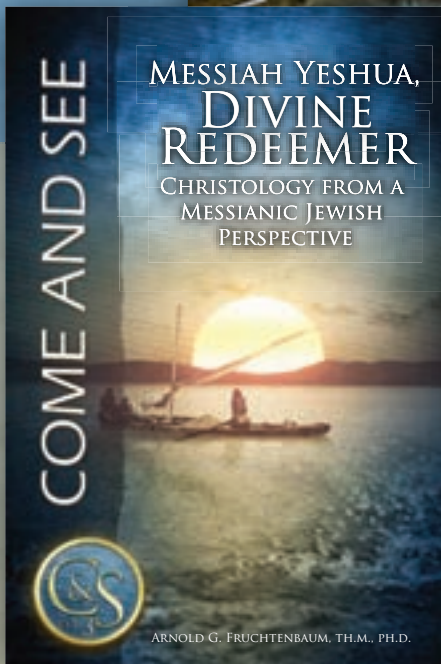
Paperback, glossy: 144 pages  
Price: \$13.00



## What We Know About God: Theology Proper by Dr. Arnold Fruchtenbaum

Volume 2 of Come and See examines the nature, attributes, and persons of God. It investigates the names of God in the Old and New Testament and what they tell us about His character and work. The Trinity is examined in detail, followed by a study of God the Father.

Paperback, glossy: 138 pages  
Price: \$13.00



## Messiah Yeshua, Divine Redeemer: Christology from a Messianic Jewish Perspective by Dr. Arnold Fruchtenbaum

Volume 3 of Come and See is a comprehensive study of the Son of God. Dr. Fruchtenbaum's unique focus of looking at Yeshua (Jesus) from a Messianic Jewish perspective adds a dimension to this field of systematic theology that is often missing in the church today. The author works his way through the Hebrew Scriptures and shows how the revelation of the Messiah gradually progressed to reveal a magnificent picture of the Deliverer to come. The study of the life of the Messiah and theologically relevant topics, such as the Incarnation and the Crucifixion, profits from this Jewish frame of reference as well.

Paperback, glossy: 232 page  
Price: \$15.00

Each chapter contains challenging questions and study suggestions that make this book an excellent tool for anyone who desires to acquire a deeper understanding of who God is.



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# Chosen Fruit

The Personal Life Story of  
Dr. Arnold G. Fruchtenbaum,  
Founder and President of Ariel Ministries  
by L. Jesse Grace

Dr. Fruchtenbaum's story will lead you through some of the most dramatic points of world history and take you on a journey around the globe. It is the story of a Jewish man who came to faith in his Jewish Messiah, embarked on a unique journey of servitude to his God, and impacted not only theologians, scholars, and church leaders, but everyday believers alike.

\$24.00

