

Summer 2018 / Volume 1 / Number 27
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ARIEL
MINISTRIES

Plus:

**21st Century
Anti-Semitism:
The Blood Libel**

**Finding
Messiah**
in the Book of
Numbers

**How God
Disciplines
His Children**

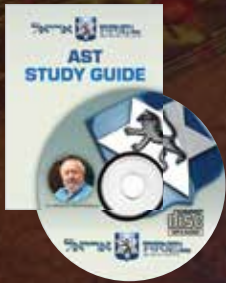
**The Religious
Practices
of Orthodox
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**Perseverance
vs. Preservation:
A Pastor's Perspective**

Replacement Theology
**A Doctrine
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ESCHATOLOGY

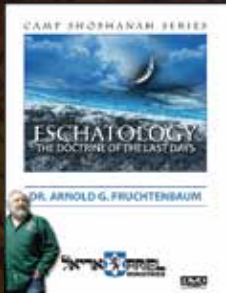
The Doctrine of The Last Days



ESCHATOLOGY: The Doctrine of The Last Days

Includes 584-page study guide, 17 manuscripts, MP3 AUDIO: 33 TRACKS, 22.6 HOURS on a single CD.

This study covers all facets of the prophetic Word of God covering topics such as the Rapture, Israel, the Tribulation, the Second Coming, the Messianic Kingdom, the Eternal Order, among other prophetic issues. The revival of Replacement Theology is resulting in a non-literal approach to Bible prophecy, especially how it relates to Israel and the Jewish people and this course will show the fallacies of such teachings.



ESCHATOLOGY: The Doctrine of the Last Days

by Dr. Arnold Fruchtenbaum

Over twelve hours of solid Biblical teaching, recorded live during Camp Shoshanah 2010. This course will cover all facets of the prophetic Word of God covering topics such as the Rapture, Israel, the Tribulation, the Second Coming, the Messianic Kingdom, the Eternal Order, among other prophetic issues. The revival of Replacement Theology is resulting in a non-literal approach to Bible prophecy, especially how it relates to Israel and the Jewish people and this course will show the fallacies of such teachings.



ESCHATOLOGY: The Doctrine of the Last Days - MP3

This series is more extensive than the "Book of Revelation" series. Dr. Fruchtenbaum presents the sequence of prophetic events covering almost every passage that deals with prophecy.

Print the exegetical outline and follow along with Dr. Fruchtenbaum as he teaches the Word of God.

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Cover Story:

Dr. Fruchtenbaum calls replacement theology "theological anti-Semitism." Andrew D. Robinson, the author of this month's cover story, calls it "a doctrine of demons." The article is an excerpt of his work *Israel Betrayed*, a book Ariel Ministries recently published in two volumes and about which Dr. Randall Price notes, "It would be presumptuous for any researcher to attempt to survey, much less correct, the vast history of belief and tradition that has formed the interpretive ideas concerning Israel and the church, but that is precisely what the late pastor Andrew Robinson and historical scholar Paul Wilkinson have successfully done."

06 Eye on Israel:

This year, the modern State of Israel celebrates its 70th birthday. The leaders of Ariel Ministries' branch in Israel, Sasha and Lilian Granovsky, share their very personal impression of what it means to be an Israeli.



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14 Feature:

Some myths just won't die. One of them is known as the "blood libel." Introduced in the twelfth century, this ludicrous charge against the Jewish people resurfaced in Eastern Europe in 2017 and has grown roots in what the author of this article, Olivier Melnick, calls "end-times anti-Semitism."

16 Bible Exegesis:

At first sight, the book of Numbers may seem plain, even unattractive, with its many genealogies, the never-ending measurements of the Tabernacle, and the many laws of offerings. However, as Jacques Isaac Gabizon exposes in this article, a thorough reading of the book of Numbers reveals our Messiah and proves that all Scripture converges toward Him.



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31 Testimony:

Many people who first meet Dr. Fruchtenbaum and are exposed to his teaching react by exclaiming, "Why has no one ever taught us the Bible from the Jewish perspective?" Often, their gratitude manifests itself in very practical ways. This was the case with Tim Schmidt, who used Arnold's teaching on the topic of Israelology as the background for a piece of art.



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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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Some Weddings are fun!

If it were not so, Messiah Yeshua would hardly have used the imagery of wedding ceremonies, brides, and grooms in His prophecies about the future of Israel and the believer. We, His church, are expecting a great feast in heaven when the Groom will finally wed His spotless bride (Rev. 19:6-9). I am convinced it will be a Jewish wedding. There will be a *chuppah*, and a *ketubah* will be signed. Blessings will be said over a cup of wine; and at the end of it all, there will be a huge banquet with blissful laughter, music, and heavenly food.

Fifty years ago this month, the founder and CEO of Ariel Ministries Dr. Arnold Fruchtenbaum practiced what the ceremony may look like and wedded the love of his life, Mary Ann. When giving his testimony, he usually recounts the event by affectionately characterizing his wife as a rather stubborn soul, whom he had to court for seven years before she agreed to marry him. His biographer, L. Jesse Grace, notes:

“To him the seven years indicated that he had worked just as hard for his wife as Jacob, his forefather in the Old Testament, had worked for his. That fact alone concerned him considerably, because Mary Ann had two sisters! . . . In a Jewish wedding ceremony, the marriage was sealed at the moment the groom broke the glass goblet under his left foot. Prior to that, he was free to change his mind and walk away, but once the glass was broken, there would be no turning back. So, when the best man placed the goblet next to his left foot, Arnold admitted with a great sense of humor that he took a quick peek behind the veil to make sure that it was the right sister he was marrying! Only then did he shatter the glass goblet with his left heel, thereby sealing the marriage.”



Anyone who has ever met Arnold and Mary Ann together knows that she was the right sister indeed. Until this day, she is his strongest supporter in prayer and sacrificially shares him with the rest of the world when he travels and teaches from the Word.

Happy Anniversary, Arnold and Mary Ann! We are all praying for you, asking the Lord to grant you grace and Shalom in your life together! We thank Him for what He has done in and through you both!

Mazel tov and L'chaim—to many more years of service for the Lord!

Christiane Jurik

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J. I. 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.



Jackie Fierman

Jackie Fierman has been with Ariel Canada since January of 2005, traveling and sharing about the ministry and teaching Ariel material in Canada and the U.S.A.



Eliška Nováková

In its nascent stage, Ariel Czech Republic is being organized and led by missionary and translator Eliška Nováková. The branch falls under the authority of Ariel Canada.



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Bakul Christian represents Ariel Ministries in India and resides with his wife in Ahmedabad. He teaches Ariel's material all over the country and is responsible for the translations into the Gujarat language.



Ariel Israel Sasha & Lilian Granovsky

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Sasha and Lilian Granovsky represent Ariel Ministries in Israel. The husband and wife team has been representing Ariel Ministries in Israel since October 2009. They are responsible for coordinating the translation of our manuscripts and books into Hebrew and Russian.



Ariel China

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



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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

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Ivan and Rita Nagy represent Ariel Ministries in Hungary. The husband and wife team has 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 and Gentile believers and unbelievers in Hungary.



Ariel New Zealand

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This branch is led by Johan Jansen van Vuuren, Nigel Christensen, Matthew Lord, and John Cavanagh. For information about the many activities of this branch, please contact info@ariel.co.nz.



Ariel Ministries Dallas/Fort Worth, Texas

This branch is devoted to teaching the Word of God from a biblical Jewish perspective in the Dallas/Fort Worth Metroplex. We also travel throughout the United States. If you are interested in hosting a teaching session, symposium, or seminar contact us at dfwariel@gmail.com.

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Michael and Hannah Gabizon are missionaries representing Ariel Ministries in Canada. 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.



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Missionary and author John Metzger 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.



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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.



Roberto Anchondo – Field Representative (El Paso, Texas, New Mexico, and Mexico)

Roberto Anchondo represents Ariel Ministries in parts of the Southwest regions of the U.S. and some cities in Mexico. He is currently discipling groups of men in the Jewish perspective. He also works with numerous churches in Mexico, teaching the importance of standing by Israel.



It was in Jerusalem, in 1966, that a burning seed of desire was planted in the heart of Arnold Fruchtenbaum. On December 1, 1977, in San Antonio, Texas, Ariel Ministries was born, and the seed began to bloom. Ariel means "Lion of God," representing the Messiah Yeshua as the Lion of Judah. It is also an alternate name for Jerusalem (Isaiah 29:1) — the city of peace now waiting for the Prince of Peace to return. Today, the ministry has eight branches around the world and a school of Messianic Jewish Studies.



Australia

March 2018 certainly has been an exciting month for the Australian branch of Ariel Ministries. We have been truly blessed to welcome Dr. Arnold Fruchtenbaum to our shores once more.

Dr. Fruchtenbaum has been kept very busy with speaking engagements across Victoria, New South Wales, and the Australian Capital Territory (just three of the south-eastern states of Australia) on most days since his arrival in early March.

Throughout Dr. Fruchtenbaum's time here, he has shared his comprehensive knowledge and understanding of God's Word with small and large groups alike. This has been spread across a number of denominations, including various Baptist churches; Beit HaMashiach, a Messianic Jewish congregation at Caulfield South in Melbourne's Eruv; as well as the Geelong congregation of "City on a Hill," part of Australia's largest Angli-



Teaching Session at the Ariel Centre Geelong



The room was filled to the brim with excited students of the Word



Shabbat dinner in Geelong

can church. His teachings were many and varied, but in each session Dr. Fruchtenbaum spoke on topics specifically requested by the individual groups.

One of the highlights of Dr. Fruchtenbaum's visit to Geelong was the Shabbat dinner held on Friday the 9th of March. Soon after 7 p.m., the candles were lit, the blessings given, and the challah and grape juice shared. The night had been subtitled "An Evening with Dr. Fruchtenbaum," and that it was.

Around fifty guests shared a beautiful meal at the reception center, followed by the amazing testimony of Dr. Fruchtenbaum's life. Moments of reflection and solemnity were soon followed by humor and excitement. At times, you could have heard a pin drop; and yet, there were times when you couldn't hear yourself think for the laughter.

The "roving microphone" then appeared for people to participate in



Dr. Fruchtenbaum teaching at City on a Hill

an open question time. There was a great variety of questions. Some related directly to Dr. Fruchtenbaum's life

experiences, followed by more intense questions about God's Word. As always, Arnold was more than willing to share, and those in attendance were hanging on his every word. No night would be complete without a closing rabbi joke; and on this particular evening, we were treated to two!

Following Dr. Fruchtenbaum's time in Victoria, he then flew to Australia's capital, Canberra, and then back to Sydney, where his journey had begun ten days earlier.

Dr. Fruchtenbaum concluded his time in Australia as the keynote speaker at the Manna Ministries NSW (New South Wales) Bible Study Camp in the beautiful Blue Mountains west of Sydney. Dr. Fruchtenbaum taught extensively on the book of Revelation,

with some 25-30 hours of teaching and question time.

For those of us in Australia, we are mindful that we are a long way from anywhere and everywhere! Many, many hours of flying are required to get to our "Great Southland." The common thread that ran through the comments at each teaching session and event was the deep desire for Dr. Fruchtenbaum to come and spend time with us again in 2019! We look forward to his return.



Dr. Fruchtenbaum preparing for his teaching in Australia



Hungary

We would like to thank you for your support and continuous prayers for us and for our ministry.



Bathtub Baptism in Hungary

It is hard to believe that we are already half-way through the year! The events of December 2017 are still so fresh in our memory! A friend of ours visited us with his family. We had a wonderful time of fellowship and got to baptize

his 19-year old daughter in our bathtub! The young lady is a professional figure skater and participated in the

Olympics this year. What a blessed end of the year it was for us!

The next highlight followed swiftly. The biggest event of the first half of the year was the fourth Messianic conference with Dr. Fruchtenbaum, in May. This time, we had the organization "Midnight Call" by our side. They helped us in many ways, such as advertising the event and allowing us to use their place located in central-Budapest for the conference. The topic of the conference was "The Life of Messiah from Jewish Perspective." We translated Arnold's PowerPoints which greatly helped the students to understand the teaching.

Our Internet outreach seems to bear some fruit as well. Just recently, a

believer browsed Google to find a Messianic fellowship in Hungary and came across our homepage. While reading through our material, she realized she knew us from ten years ago, when we used to attend the same congregation. She started reading *Israelology*. Then, she borrowed *Footsteps*, and both books blessed her greatly. She has been following our teachings and Bible studies through our website ever since.

We are continuing our weekly Bible reading with our Jewish friends. Only God knows if we will see results of this investment, but we are very thankful to be able to do this kind of evangelism among the Jewish people.





Eye on Israel



Happy Birthday,

By Lilian Granovsky

For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. (Deut. 7:6)

How do you relate to the day of your birth, Israel? Are you 70 years young or 5778 years old? Are you a modern state, Israel, or an ancient country? If I were to describe you, what would I say? Is your identity based on the many things your Creator said about you or are you defining yourself as a new country? Since I doubt you will ever answer my questions, let me share with you how it feels to live with you, in you, and to be a part of you.

Let me start with the day before your anniversary. It will give the right tone to what I have to tell you afterwards. Yesterday, together with a few thousand citizens of Raanana (one of the most beautiful cities of yours), we were at a memorial service, remembering

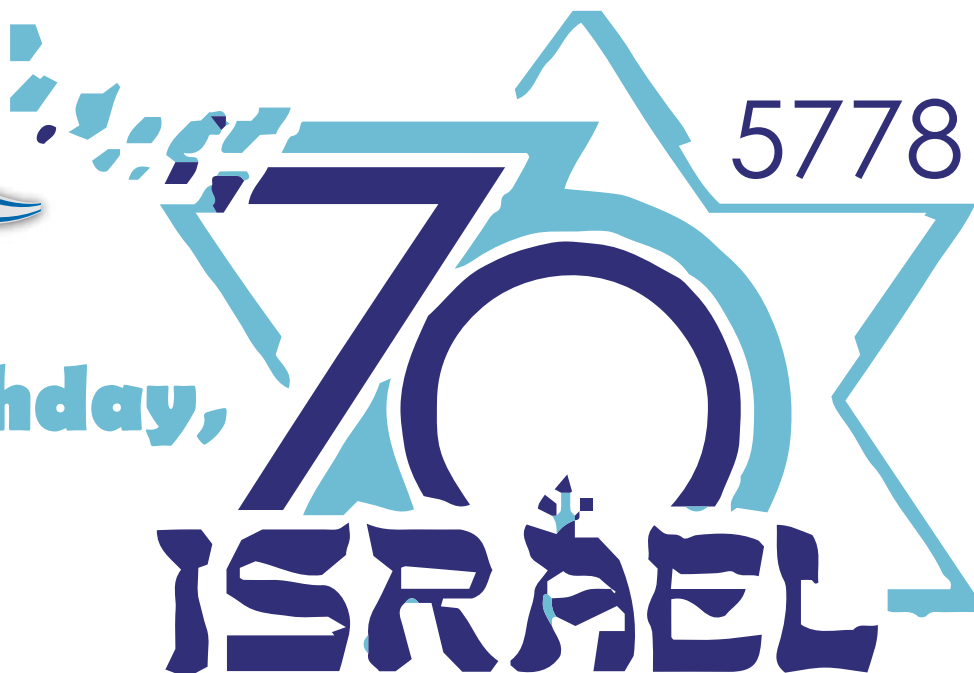
your fallen soldiers and crying with their families. The center of the city's main square was reserved for those who have lost their loved ones in the many conflicts that arose between 1948 and today. Chairs were set up, and only those who had an invitation could enter an area that was roped off with a white cord. The barrier between us was very symbolic, as it was almost invisible. The people inside the reserved area did not choose to be there. In fact, they would give everything in order to change places with us, standing so close to them. And what did we, the "outsiders," feel? I am convinced most of us were praying, "God, please, do not ever give me that invitation!"

My heart goes out to those families whose loved ones paid an enormous—the highest—price. We will always remember the fallen soldiers, and we will always surround those have they left behind with hearts full of sadness, thankfulness, tears, and hope.

We cannot comfort them, but God can. We cannot even imagine the depth of their pain, but He can. And so, our naive prayer of the night is, "God, please, do not give that terrible invitation to any more families."

Against this backdrop, what does it really mean to be an Israeli? We asked numerous people and also read some articles that were posted on social media sites. The following are their quotes, mixed with our personal impressions:

To be an Israeli means to turn on the TV at night and find the local thriller being broadcasted, with all of us participating in it. It means to hope there is no one you know, to be happy that there is no one you know, and immediately to be ashamed of your joy.



To be an Israeli means to say, “If I had a bit of sense I would go to Australia,” but to not really mean it.

To be an Israeli means to go to your friend for a Shabbat meal, see the table full of food, and say: “Are you crazy? Who is supposed to eat all this?” Beyond the shadow of a doubt, your comment will be interpreted as, “You worked so hard, dear friend. I really appreciate it!” **To be an Israeli** is to call the teacher at your high school, the professor of your university, the commander of the unit you serve in, and the vice-president of Israel by their first names and for both of you to feel comfortable. No formality, for good and for bad.

To be an Israeli is to cut in line and then to shout at someone who bypasses you.

To be an Israeli is when you want to change lanes on the highway and you put on your blinker, and you find that the driver of the car to your right hits the accelerator thinking, “Oh no! Someone wants to get in front of me! He will get to wherever he is going before me! I need to step on the gas and not let him in!” as if this were a race.

To be an Israeli is to travel the world after leaving the army and connect only with other Israelis.

An Israeli is like a sabra, warm and pleasant when you know him. But if you irritate him, you will feel the thorns right away.

Only in Israel does a twenty-year old army commander, transformed by just two years of army experience, hold the lives of his eighteen-year old

subordinates with amazing, sacrificial responsibility and protection.

Only in Israel will you be asked three questions by people you just met:

1. How old are you?
2. How much do you weigh?
3. How much money do you make?

In Israel, you are expected to show up at 7:30 p.m., although the invitation clearly states that the event starts at 6 p.m.

Israel is the only country where the corporal’s mother has the cell phone number of the unit’s commander and is allowed to call and threaten him if he doesn’t take the proper care of her son or daughter.

Israel is the only country that has sent a satellite into space for the purpose of communication, but no one is able to finish a sentence without being interrupted.

Israel is the only country where missiles from Iraq, Katyusha rocket launchers from Lebanon, suicide bombers from Gaza, and shells from Syria explode, and yet a three-room apartment still costs more than in Paris!

Israel is the only country where an Israeli meal consists of an Arab salad, Romanian kebab, Iraqi pita, and Bavarian cream. Apparently, we like to eat the food of people who tried to kill us. ☺

Israel is the only country where the man in the ordinary shirt (with the stain on it) is the minister and the one

next to him, dressed in the suit and tie, is his driver.

Israel is the only country where the guy asks the girl on the first date where she served in the army; and it is the only country where it might happen that she was more combat than him.

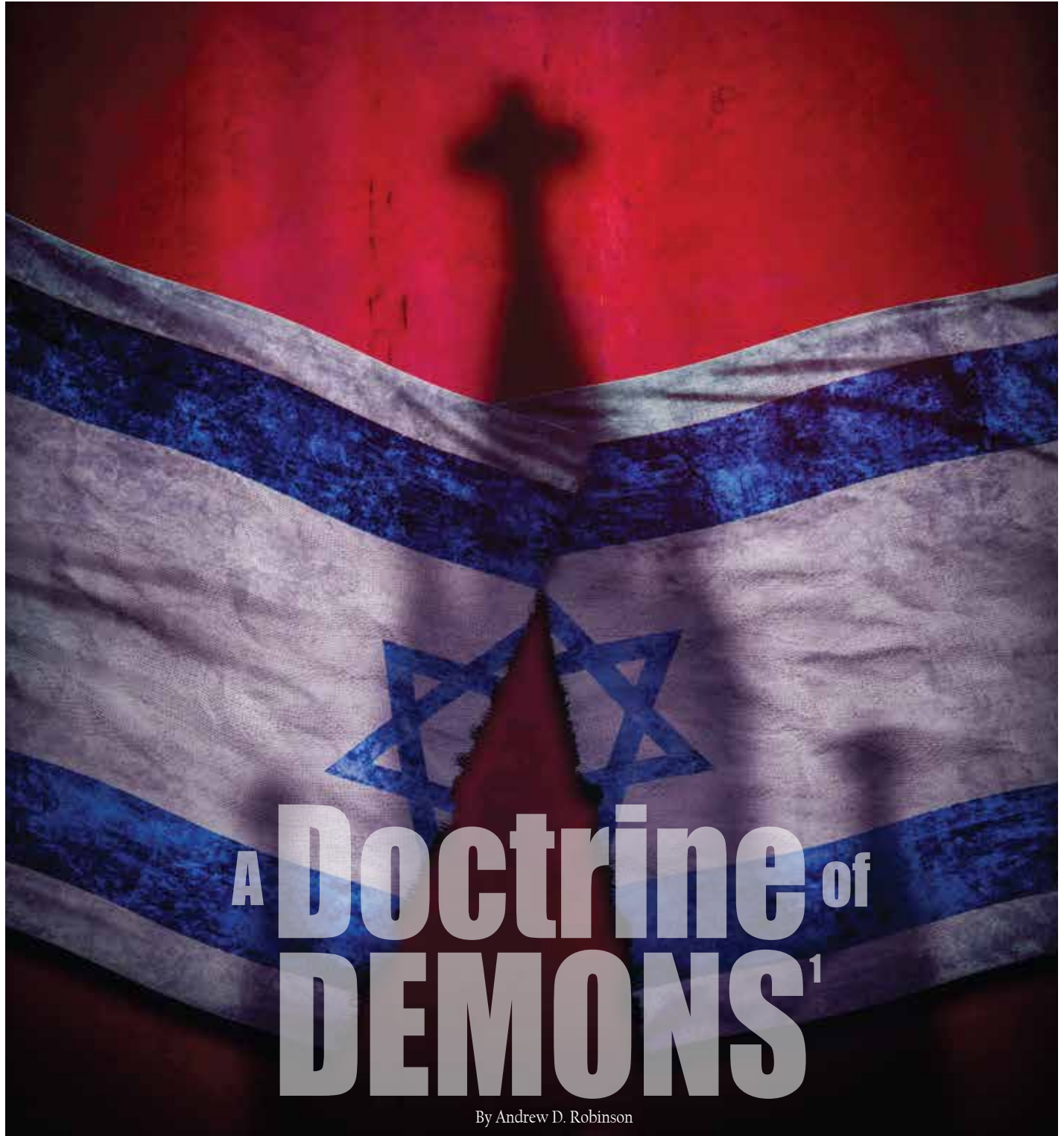
Israel is the only country where most people cannot explain why they live here, but they have many reasons why they cannot live anywhere else. **Israel is the only country** where your expressed displeasure of politicians, officials, the situation, the taxes, the quality of service, and the weather is a sign that you love her, your country.

Israel, oh Israel!

On your birthday, we want to wish you only one thing: Go to your roots; read how it all started; find out who called you “My people,” “My nation,” “My wife.” And then turn your heart toward Him. Your future, your strength, your joys, and your victories are in His loving hands. Run, Israel, run towards Him. Look, Israel, look upon Him. Trust, Israel, trust in Him, and only in Him.

*And You will live in the land
that I gave to your forefathers; so
you will be My people, and I will be
your God (Ez. 36:28).*





By Andrew D. Robinson

Amillennialism is a laundered system which has bleached out the plain meaning of Scripture; it cannot be deduced from Bible study, but must be taught. It is my belief that anyone reading the Scriptures, without being

tutored could never arrive at an amillennial position. Conversely, I know of people who came to the Bible for the first time and instantly understood God's purposes for Israel.



Amillennialism makes no distinction between Israel and the church, wrongly asserting that there is only one people of God and one overarching covenant, the so-called covenant of grace. Amillennialism further asserts that the millennium is symbolic of the church age, in which Christ is said to be reigning now in the hearts of believers on earth and over the souls of the saints in heaven. The millennium is therefore seen as an indeterminate period of time between Christ's first and second advents, which will be followed by the general resurrection, the last judgment, and the eternal state.

Amillennialism was systematized by Augustine of Hippo (A.D. 354-430), one of the church's most influential theologians who is revered by Roman Catholics and Protestants alike. Augustine drew many of his ideas from Tyconius (died c. A.D. 400), a Donatist theologian whose writings had the profoundest effect on his thinking. He was also strongly influenced by the Greek philosophical doctrines of Plato (c. 427-347 B.C.) and the allegorical methods of Origen of Alexandria (c. A.D. 185-254), which helped shape his theological schema. What is perhaps surprising to learn is that Augustine once walked in the footsteps of the premillennial fathers, as he himself records, "I myself, too, once held this opinion."²

Augustine is the Charles Darwin of the church, the pioneer of a mutant system

of evolutionary theology which has replaced biblical literalism with allegorical interpretation; his system was destined to lay the foundation upon which Western theology would be constructed. Augustine taught that God's purposes for Israel as a territorial nation ended with the cross, and that all unfulfilled Old Testament prophecies were to be reinterpreted spiritually or allegorically in favor of the church. Consequently, references to Israel, Zion, and Jacob, with their attendant promises, no longer applied to the Jewish nation. This is a "doctrine of demons" that has led generations of unsuspecting Christians astray. Spiritual application is important, but not at the cost of the plain, primary meaning of the text. The great nineteenth-century Anglican bishop of Liverpool, J. C. Ryle (1816-1900), protested the allegorizing of the Bible when he declared: "I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences."³ I made this point to one amillennialist preacher who argued not only that the church inherited Israel's promises, but also that Christ fulfilled every geographical land feature recorded in the Bible. This is allegory at its shoddiest and is nothing short of cowboy exegesis. It is little wonder that God's house lies in such a dilapidated state.

Augustine's amillennialism quickly became the accepted view of the church and was formally adopted at the Council

of Ephesus in A.D. 431. At that meeting, the bishops condemned premillennialism as superstitious, which ostensibly outlawed it from the church. This was a black day in the history of biblical interpretation, and one that has cast a dark shadow over the church to the present day. So decisive and influential was Augustine's coup on the Scriptures that his doctrines formed the bedrock upon which the Protestant Reformers built their theologies; Lutheranism and Calvinism in particular owe a huge debt to Augustine. In fact, every Reformed creed is expressly amillennial, including the defining Augsburg Confession (1530), considered to be the most significant document of the Protestant Reformation. Drafted by Philipp Melanchthon (1497-1560), Martin Luther's successor, Augsburg upheld the church's traditional policy of zero tolerance towards premillennialism. Article 17 condemns those "who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." It seems that denominational amillennialism has little time for God's prophetic Word.

A Rootless Church

The amillennial church is a rootless church, which cares little for its histori-

¹ This article is based on the first chapter of *Israel Betrayed*, a book published by Ariel Ministries in 2018 and written by two Gentile believers who love the Messiah of Israel. To fit the format of this magazine, the chapter was shortened and slightly edited.

² "Augustine: The City of God," in *Nicene and Post-Nicene Fathers, First Series*, ed. Philip Schaff, Vol. 2 (Peabody, MA: Hendrickson, 2012), Book XX, Chapter VII, 426.

³ J. C. Ryle, *Prophecy* (Fearn, Scotland: Christian Focus, 1991), 147. This book was previously published in 1867 under the title, *Coming Events and Present Duties*.



cal and spiritual dependence upon the Olive Tree (Rom. 11:17-21). One pastor has likened it to a Christmas tree: beautifully decorated and ablaze with lights, but cut off at the roots and dying. The arrogance which the Apostle Paul so strongly warned against in verse 18 of Romans 11 emerged soon after the apostolic age, and it has held its head high in the church ever since. The further away from its Jewish roots the church moved, the more allegorical it became in its interpretation of Scripture. Replacement theology, or more accurately speaking, “theory,” was adopted as the major framework for interpreting the Old Testament prophetic passages, and it is not surprising, therefore, that amillennialists have little room for literalness when it comes to reading the Prophets. Like their postmillennial counterparts, they adopt a gymnastic approach to biblical interpretation, arguing that prophecies relating to Israel’s restoration that were fulfilled in Bible times are to be taken literally, but insisting that prophecies which were unfulfilled at the close of the apostolic age find their spiritual fulfilment in the church.

One major amillennial objection to premillennialism is the claim that the New Testament has nothing to say about Israel’s restoration. Opponents will even try to convince us that when Paul refers to Israel in his letters, he is speaking of the church, and they will point triumphantly to Galatians 6:16—where the apostle writes of the

Lord’s mercy “upon the Israel of God”—as conclusive evidence. What they overlook, however, is the historical fact that the church was *never* identified as Israel until the middle of the second century, with the emergence of allegorical interpretation. Interestingly, the translators of the 1560 Geneva Bible found it necessary to add an explanatory marginal note to Galatians 6:16, which reads “that is, upon the Jewes” (original spelling).⁴ My 1607 edition continues with the cross reference, “as Rom. 10:19.” Although the Geneva translators were amillennial to a man, they clearly understood that in Galatians 6:16, Paul was referring to the Jewish people and not the church.

Spiritual Alchemy



In his book *The Momentous Event*, twentieth-century amillennialist W. J. Grier scurrilously denounces as “extravagant and absurd,”⁵ belief in a literalist view of Scripture which upholds premillennial truth. He follows the example of his mentor, John Calvin (1509-1564), who, in his *Institutes of the Christian Religion*, vilified the premillennialists of his day with equal disdain:

In short, either such persons are utterly ignorant of everything divine or they are trying by a devious malice to bring to nought all the grace of God and power of Christ . . . Even a blind man

can see what stupid nonsense these people talk . . .⁶

I encountered this clichéd attitude in a theology class some years ago, when my lecturer, an eminent Scottish theologian, was charting the church age from the incarnation to the second advent. I noticed that the millennium was missing from his diagram and questioned the omission. With a look of utter astonishment, he turned to me and said, “No one believes in the millennial kingdom today!” My desk mate and I assured him that we did and pointed to the fact that this was the standard position of many of the early church fathers, a point he duly conceded.

In spite of clear biblical and historical evidence to the contrary, amillennialists, like their postmillennial cousins, believe that the church is the new Israel of God. R. C. Sproul, Jr., the son of popular American author and Presbyterian minister R. C. Sproul (1939-2017), championed the amillennial cause with his much-publicized statement: “We believe that the Church is essentially Israel. We believe that the answer to, ‘What about the Jews?’ is ‘Here we are.’”⁷ Jewish Bible



⁴ This footnote does not appear in the 1599 version, which the Pilgrim Fathers took with them to the New World.

⁵ W. J. Grier, *The Momentous Event: A Discussion of Scripture Teaching on the Second Advent* (Edinburgh: Banner of Truth Trust, 1970), 34.

⁶ John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. and indexed by Ford Lewis Battles, Vol. 3 (Philadelphia, PA: Westminster, 1960), Book 3, Chapter 25, Para 5.

⁷ R. C. Sproul Jr., *Tabletalk* magazine (December 1998), 2.



teacher Dr. Arnold G. Fruchtenbaum responded to Sproul's outlandish statement with this piercing riposte: "Too bad you were not declaring this on the streets of Berlin around 1941."⁸

Although it is hotly denied by amillennialists, there is no question that amillennialism is rooted in the anti-Semitic soil of Augustinian Roman Catholicism, through the medium of which the Jewish people have been twice robbed—first of their prophetic Scriptures, and then of their land. One of today's most culpable offenders is former premillennialist Reverend Dr. Stephen Sizer, who is regarded by many Christians and Jews as an enemy of Israel because of his virulent anti-Zionist position. Sizer, one of the leading and most strident voices within the pro-Palestinian camp, speaks for amillennial academia by falsely asserting that "it is fundamental that Christians read the Scriptures with Christian eyes."⁹ When we consider that approximately 80 percent of the Bible relates to Israel, of which 26-30 percent is predictive, and that the name "Israel" is used over two thousand times in Scripture,¹⁰ one wonders how Sizer and his fellow amillennialists can possibly believe that

it all refers to the church. Even when "Israel" occurs in the New Testament (over seventy times), it *always* refers to ethnic Israel. Those, like Sizer, who refuse to accept the plain meaning of the biblical text have been described by Roy Huebner as "spiritual alchemists."¹¹ Dispensing, in an allegorized form, Bible prophecies which should be taken literally, they are seriously damaging the spiritual health of the church. Changing the metaphor, in his letter to the Ephesians the Apostle Paul warned the saints not to be carried away "by the cunning of men, by their craftiness in deceitful wiles" (Eph. 4:14). Paul uses two interesting Greek words in this passage which perfectly describe the amillennial alchemists: *kubia*, which is translated "cunning" and denotes "dice playing" and can be rendered "sleight of hand"; and *methodia*, which is translated "deceitful wiles," and literally means "the process of systematizing error." There are indeed great dangers in contorting the Word of God, as J. C. Ryle points out: "Never does a man take

up an incorrect principle of interpreting Scriptures without that principle entailing awkward consequences and coloring the tone of his religion."¹² Church history bears witness to the truth of Ryle's statement.

The "Unauthorized" Version

In the wake of the sixteenth-century Protestant Reformation, with the Bible available for the first time in the common language, replacement theology ruled the European pulpits, and it was a brave man who dared to speak against the status quo. This corrupt system of biblical interpretation, which was carried lock, stock, and barrel from Rome into the margins of the popular 1560 Geneva Bible (or "People's Bible" as it has been called), has shaped the thinking of Western Protestantism towards Jewish nationhood for 450 years. One of the most successful pieces of amillennial replacementist propaganda that the Church of England has ever produced appears in the King James Version of the Bible (KJV). First published in 1611, the KJV, rightly termed "the noblest monument of English prose,"¹³ dominated the English-speaking church and mission field for nearly 300 years until the emergence of the Revised Version (1881-85). However, incorporated into the 1611 KJV were numerous *unauthorized* allegorical chapter headings



⁸ Statement confirmed in private correspondence with Dr. Arnold G. Fruchtenbaum.

⁹ Stephen Sizer, "An Alternative Theology of the Holy Land: A Critique of Christian Zionism," *Churchman*, Vol. 113, No. 2 (1999).

¹⁰ This figure includes references to Jacob, the entire nation, and the northern kingdom.

¹¹ Roy Huebner, *The Truth of the Pre-tribulation Rapture Recovered* (Millington, NJ: Present Truth, 1976), 29.

¹² Ryle, *Prophecy*, 148.

¹³ Quoted in the preface to the Revised Standard Version (RSV).



transferring Israel's blessings to the church. As a result, generations have been seduced into believing the amillennial lie. Some amillennialists regard these insertions with almost canonical reverence and tenaciously defend their inclusion.¹⁴ Although not all modern KJV editions contain these chapter headings, it is essential to note that they formed an integral part of the fabric of the 1611 edition and subsequent editions right through into the twentieth century. The following examples show the extent to which amillennial allegory has permeated the thinking of the English-speaking church, initiating both clergy and laity into the error of replacement theology:

Psalm 83:9 "A prayer against them that oppress the Church."

Psalm 87:1 "The nature and glory of the Church."

Psalm 129:5 "The haters of the Church are cursed."

Isaiah 30 "God's mercies towards his Church."

Isaiah 33 "God's judgments against the enemies of the Church."

Isaiah 43 "The Lord comforteth the Church with His promises."

Isaiah 62:1 "The fervent desire of the Prophet, to confirm the Church in God's promises."

Micah 4 "The glory, peace, kingdom, and victory of the Church."

Zechariah 9:1 "God defendeth his Church."¹⁵

Addressing this problem in 1867, J. C. Ryle wisely urged his readers:

"Cleave to the literal sense of Bible words, and beware of departing from it, except in cases of absolute necessity. Beware of the system of allegorizing and spiritualizing, and accommodating, which the school of Origen first brought in, and which has found such an unfortunate degree of favour in the Church. In reading the authorized version of the English Bible, do not put too much confidence in the "headings" of pages and "tables of contents" at beginnings of chapters, which I take leave to consider a most unhappy accompaniment of that admirable translation. Remember that those headings and tables were drawn up by uninspired hands. In reading the Prophets, they are sometimes not helps but real hindrances, and less likely to assist a reader, than to lead him astray. Settle it in your mind, in reading the Psalms and Prophets that Israel means

Israel, and Zion Zion, and Jerusalem Jerusalem. And, finally, whatever edification you derive from applying to your own soul the words which God addresses to His ancient people, never lose sight of the primary sense of the text."¹⁶

This is extremely good counsel, but it went against the traditional teaching of Ryle's day. The Church of England was steeped in allegorical methods of biblical interpretation, which can be found in the writings of their most learned and influential theologians. Take, for example, the allegorical methods of the august and highly accomplished seventeenth-century historian and theologian Thomas Fuller (1608-1661), whose "witty and popular style won him a wide reputation."¹⁷ Although, like many of his contemporaries, Fuller had a heart for the conversion of the Jews, his allegorical worldview refused to countenance belief in their restoration to the land. In his monumental *Pisgah-sight of Palestine* (1650), he bases his interpretative methods on Jesus' words, "a spirit hath not flesh and bones" (Lk. 24:39), to argue that we must always look beyond the plain, literal sense of the text to the "mysticall meaning therein."¹⁸ His fanciful comments on Ezekiel 40-48 expose the nonsense of allegorical interpretation:

"As once our Saviour told *Pilate*, *My kingdom is not of this world*: so the sense of *Ezekiels* Land, City, and Temple, is not carnall, and corporall, but mysticall, and spirituall. Yea, God may seem of set purpose to have troubled, and perplexed the text...with inextricable difficulties, merely to *wean* us from the *milke* of the letter, and make us with more appetite seek for stronger meat therein . . . therefore, it is generally conceived, this vision imports the great

¹⁴ Grier writes: "Times without number have we heard pre-millennarians scoff at the chapter-headings of our Authorised Version . . . Such headings are all wrong, say these pre-millennarians; they are a display of appalling ignorance on the part of those who inserted them . . ." (*Momentous Event*, 44-45).

¹⁵ This is the wording in my facsimile of the 1611, and in my original copies of 1637, 1641, 1648, 1653, 1758, 1762, and 1764. Later editions vary; some include the headings, others do not. The same headings even appear in my Welsh Bible that dates from the reign of King Charles II. The headings were incorporated as part of the overall printing plan from the outset, and the royal printers were not at liberty to vary the manuscript, which included the headings.

¹⁶ Ryle, *Prophecy*, 149.

¹⁷ F. L. Cross and E. A. Livingstone, eds., *Dictionary of the Christian Church*, 3rd ed. (Peabody, MA: Hendrickson, 1997), 646.

¹⁸ Thomas Fuller, *A Pisgah-sight of Palestine and the Confines thereof, with the Historie of the Old and New Testament acted thereon* (London, 1650), Book 5, Chapter 2, 190.



inlargement . . . of the Church under the Gospel.”¹⁹

The doctrinal rationale underpinning this theology of replacement was further expounded by Francis Atterbury (1663-1732) in a sermon preached in St. James’ Chapel, London, on Good Friday 1715. Titled “The Horrid Imprecation of the Jews and the Justice and Wisdom of God in fulfilling it upon them,” Atterbury, the most powerful English High Church preacher of his day, explained why the Jews would never experience national restoration:

“All the attempts that have been made towards rebuilding their Holy Place, or even towards recovering their country, out of the Hands of the Infidels, have been defeated, and blasted by God, in so remarkable a manner, as if he were jealous of every Event, which might seem to open a Way home to this wretched People and give them the least Glympse of a Deliverance from their Bondage. And all this while . . . they have continued unmixed, unincorporated with any of the Nations of the Earth, amidst whom they dwelt; their Preservation in which Separate State is more wonderful, than their Total Dispersion; and could not have happened for so long a time, so uniformly, every where, without the Immediate Interposition of God’s Providence, to prevent a Coalition; in order to render them, by that means, Standing and Illustrious Monuments of his Vengeance, to all Nations and Ages.”²⁰

We may smart with indignation at such intemperate, dismissive words, but we must remember that this line of

theological thought dominated the church from the early post-apostolic era, shaped the allegorical contours of Roman Catholic dogma concerning the Jews, and was adopted virtually unchanged by the sixteenth-century Protestant Reformed church. Add to this the fact that Palestine, as it was known, was a forlorn, barren, and largely forsaken land to which nobody paid much attention, and we can perhaps understand *to a degree* why the amillennial Reformers scorned belief in Israel’s physical restoration. Today’s amillennial leaders, however, are an entirely different kettle of fish; they are completely without excuse, because they deny a literal interpretation of the Scriptures *in the face of* their clear prophetic fulfilment. I would like to think that men like Fuller and Atterbury, if they could visit the modern State of Israel today and witness firsthand God’s miraculous restoration, would acknowledge without hesitation that prophecy has indeed been fulfilled to the letter!

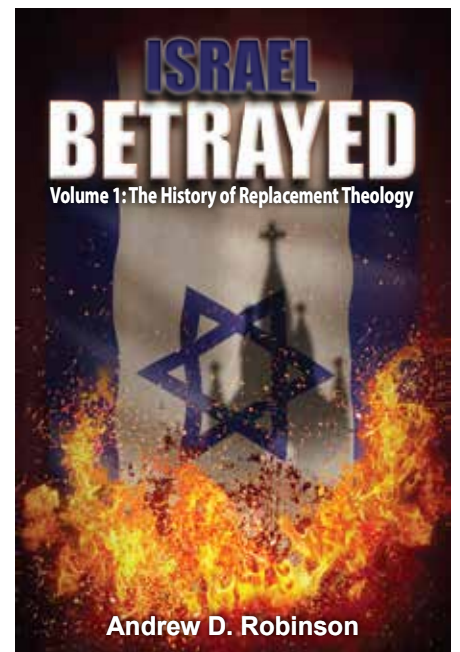
The Prophet Ezekiel foresaw these days of restoration:

And the land that was desolate shall be tilled, instead of being the desolation that it was in the sight of all who passed by. And they will say, “This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are now inhabited and fortified.” (Ezek. 36:34-35)

God has a clear, twofold purpose in restoring Israel’s nationhood, declaring firstly that the Jews “will know that I am the LORD” (Ezek. 36:38), and

secondly that “the nations . . . shall know that I, the LORD, have rebuilt the ruined places, and replanted that which was desolate; I, the LORD, have spoken, and I will do it” (Ezek. 36:36). What further evidence does the amillennial church need to be convinced that Israel exists according to God’s express will and purpose?

This article is an excerpt of *Israel Betrayed*, a book Ariel Ministries recently published in two volumes. The authors are the late Andrew Robinson and Dr. Paul Wilkinson. Andrew Robinson served for nineteen years as the Senior Pastor at Hazel Grove Full Gospel Church in Stockport, England. He was the founder and overseer of Hazel Grove Ministries, which offers pastoral support and teaching to believers around the world. He held a BA in Theology from Manchester. Andrew was a true friend of Israel.



¹⁹ Ibid., 191.

²⁰ Francis Atterbury, “The Horrid Imprecation of the Jews and the Justice and Wisdom of God in fulfilling it upon them,” a sermon preached at St. James’ Chapel on Good Friday 1715, in *Sermons on Several Occasions*, Vol. 1 (London: George James, 1734), 128-29.



The Blood Libel:



A Twenty-First Century "Medieval" Myth Against the Jews

By Olivier Melnick

Blood has a very important role in the Bible. It was through the shedding of blood that the Levitical sacrificial system functioned (Lev. 17:11, 2 Chron. 30:16). Animals had to be killed and their blood poured on the altar throughout the year and on the mercy seat of the Ark of the Covenant in the Holy of Holies on Yom Kippur. That is, of course, until A.D. 70, when the Jerusalem Temple was destroyed, rendering any sacrifice impossible. Blood also plays an important part in the laws of *kashrut* (the kosher laws). Jewish people are required to drain all the blood from the meat they consume. This is based on a biblical principle found in Genesis 9:4, Leviticus 17:11-12, and Deuteronomy 15:23: The life of the flesh is in the blood. As a result, religious Jewish people go to great lengths to make sure no blood is left in any of the food they consume.

In spite of all this, one of the oldest myths created against the Jewish people persists even today. The twelfth century introduced this new charge against the Jews that would be added to the list of reasons why they should be

converted, ostracized, abused, or even killed. This new charge was fabricated from beginning to end for the sole purpose of stigmatizing Jewish people further into a demonized state. It is known as the "blood libel" or "blood accusation."

A broad definition of the blood libel is the following: The Jews would commit an official murder of a Christian, preferably a child, during Holy Week for ritual purposes. Some people even went as far as claiming that the collected blood of Christian children was used to make *matzoh* (the unleavened bread used for Passover).

More than 150 false charges of blood libel have been recorded throughout history, resulting in the death of many Jewish people (mostly during the Middle Ages). The first recorded claim of the blood libel came out of Norwich, England, in 1141, as recorded in the Catholic Encyclopedia.¹ The dead body of a boy was found on Good Friday. The boy was later referred to as William of Norwich. The testimony of the monk Thomas of Monmouth was the only

record of the event. No proof was ever found to substantiate the accusation. Nevertheless, the William murder led to the crowd attacking a Jewish delegation coming to the coronation of Richard the Lionhearted in 1189. The following year, most of the Jews of Norwich were slaughtered in the village. More accusation of ritual murders and blood libels followed the first one throughout England. Jews were eventually expelled from England in 1290, and they were not allowed to return until 1655 under Oliver Cromwell.

The ritual murder libel claims picked up momentum across the Channel in France and then Germany. In 1187, Jews in France were burned for failing the water test, during which the accused would either sink or remain afloat, allegedly depending on whether he was lying or not while being submerged in a tub of so-called holy water.

The charge of blood libel reemerged in Poland in the late eighteenth century, as well as the late nineteenth century in France, Germany, and Russia (1911). In more recent years, the same accusation

appeared in New York in 1928, followed by Nazi propaganda during WWII, and in a booklet entitled *Jewish Ritual Murder* published in Birmingham, Alabama, in 1962.

While the charge is absolutely ludicrous and impossible to prove, it continues to be propagated today, mostly in the Middle East by anti-Semitic Muslims indoctrinated early to hate the Jews. Occasionally, it resurfaces in places where we expect it less, as is the case of the recent events that took place in Eastern Europe in November 2017. A Russian bishop close to President Putin reintroduced the idea that Czar Nicholas II and his family were killed by Jews in a ritual murder. It is a historical fact that the chief executioner of the czar was Yakov Mikhailovich Yurovsky, who was Jewish. However, accusing Yurovsky of ritual murder² is akin to holding all Jews responsible for the killing of Yeshua when just a few within the leadership of Israel were involved along with the leadership of Rome and Roman soldiers. In reality, Yeshua gave His own life for all (Jn. 10:17-18).

Yurovsky was a killer who happened to be Jewish and not a killer because he was Jewish. Additionally, there is no proof that the killing of Nicholas II and his family was a blood ritual any more than the very first accusation 876 years ago. Unfortunately, truth is not required when anti-Semitism strikes, and it isn't even required by those witnessing acts of anti-Semitism.

The accusation of blood libel is one of the oldest and longest lasting lies against the Jewish people. It is sad that even today there would still be people to propagate it. But it is even sadder that there are also still people who

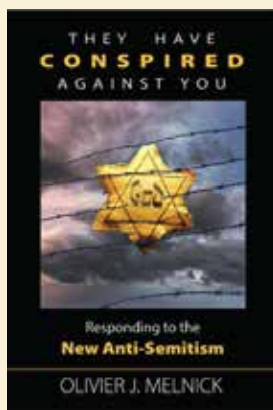
believe the lie. It is considered part of classic anti-Semitism, culminating in racial Jew-hatred, which was believed to have ceased after the Holocaust. It was replaced by the new anti-Semitism

in the name of social justice and human rights. Who would have thought that the two branches of the same weed would intertwine and become stronger as "end-times anti-Semitism"?



Olivier Melnick was raised in a secular Jewish family in Paris. After meeting Ellen, his future wife, and reading a book on prophecy that she had given him, Olivier began a search which led him to belief in Yeshua as his Savior in 1983. Olivier and Ellen married and soon after, settled in the United States, where they felt an increasing burden to reach Jewish people for Yeshua. The couple has two adult children, J.D. and Klaire.

Olivier has a Bachelor's Degree in Jewish Studies from Moody Bible Institute. He is a bold evangelist and enjoys communicating God's Word. Serving in several positions at Chosen People Ministries U.S.A. and France, his desire is to help Christians understand the Jewish roots of the faith, and he hopes to train many to be effective in Jewish outreach.



Olivier is the author of *They Have Conspired Against You*, a book on the rebirth of worldwide anti-Semitism and how to fight it, the novel *The Rabbi's Triad*, an evangelistic thriller, and *End-Times Anti-Semitism: A New Chapter in the Longest Hatred*. He also writes for WorldNetDaily, Times of Israel, Christian News Network, Olive Tree Ministries, and other sites, such as his blog site at www.newantisemitism.com.

As explained in his newest book, author Olivier J. Melnick believes that "end-times anti-Semitism," a rapid increase in frequency and severity of hatred towards Jewish people and the nation of Israel, is predicted in the Bible and paves the way for the greatly anticipated second coming of the Messiah.

¹Douglas Raymund Webster, "St. William of Norwich," *Catholic Encyclopedia*, Vol. 15 (New York, NY: The Encyclopedia Press, 1913). Accessed online on March 12, 2018, via [https://en.wikipedia.org/wiki/Catholic_Encyclopedia_\(1913\)/St._William_of_Norwich](https://en.wikipedia.org/wiki/Catholic_Encyclopedia_(1913)/St._William_of_Norwich).

²See: <http://www.tabletmag.com/scroll/250701/in-russia-an-old-anti-semitic-blood-libel-gains-political-traction>; <https://www.haaretz.com/jewish/russian-jews-protest-bisop-repeating-anti-semitic-myth-that-jews-killed-czar-1.5627118>



The Messiah in the Book of Numbers

By Jacques Isaac Gabizon

At first sight, the book of Numbers may seem plain, even unattractive, with its many genealogies, the never-ending measurements of the Tabernacle, and the many laws of offerings. However, understanding that *every word of God is pure*, as Solomon discovered (Prov. 30:5), and being convinced that *all Scripture is given by inspiration of God*, as Paul understood (2 Tim. 3:16), the reader will quickly discover that, indeed, all Scripture converges toward our Lord and Savior—even the book of Numbers.

The first chapters of Numbers bring us to the time when Israel was being formed as a nation of priests, and it is here that we begin to see how the nation of Israel reflected so many facets of Yeshua - in their formation, in their names, in each of their ministries.

The Names of Numbers 1

Beginning in Numbers 1:5, the names mentioned in the first genealogy speak of Yeshua. “Reuben” means “I see a son.” The name marks the history of redemption. This was, in a sense, Israel’s first task: to show the world the Son. The same applies to us today.

The names of Reuben’s sons speak of God’s nature: *from Reuben, Elizur the son of*

Shedeur (Num. 1:5). Translated, the names read: “I see a Son,” “My God is a rock,” “Son of the One who gives light.” These are the opening words for the list of the 12 tribes of Israel.

The next brother mentioned is Simeon (Num. 1:6). His name means “he who hears” or “man of hearing.” In Hebrew, hearing is obeying, and so Simeon’s name reminds us that when we see the Son, we hear and obey Him. Verse 6 continues: *from Simeon, Shelumiel the son of*

Zurishaddai. Translated, this means: “I followed Him,” [I became] “the friend of God,” “the son of my rock is almighty.”

In verse 7, we meet Judah, whose name means “praise.” The word “Jew” is derived from this name. The verse goes on to say, *from Judah, Nahshon the son of Amminadab*. This may be translated as “the One whom I praise,” “the wise and noble One.” Thus, the plan of redemption unfolds: Once we see the Son, we



follow Him and praise Him, because He is the wise and noble One.

This is a grand entry into the book of Numbers: “I see a son. My God is a rock. Son of the One who gives light. I followed Him. I became the friend of God, the Son of my rock is almighty. The One whom I praise, the wise and noble One.”

In the body of the Messiah today, each representative of God brings glory to Him and is different and unique. No testimony is the same. Each has a word, a ministry tailored for him or her. It is not only in their individuality that the believers in Messiah Yeshua mirror their Savior; it is in their formation as a group as well, as it is with the congregation of God. This is where Numbers 2 brings us.

The Image of Redemption in Numbers 2

Numbers 2 provides in great detail the number of men in each tribe and their position in the camp. Combining the information, the image of redemption emerges. In the center of the nation of Israel was the Ark of the Covenant, which symbolized the presence of God. Positioned around the ark were the Levites, who took care of it. They were surrounded by the 12 tribes of Israel, whose positions in the camp formed the letter *tav*. In Paleo-Hebrew script, this letter looked like a cross. The Israelites may have understood this letter as the sign of redemption because they had used it to protect their firstborn from the last plague in Egypt. As we well

remember, the Israelites were instructed to put blood on the lintel and door posts of their homes. If we were to extend these lines, vertically and horizontally, they would form a *tav*, or a cross. So, we have the formation of the tribes of Israel surrounding the Tabernacle reflecting this letter “*tav*” and we have Yeshua crucified on a cross that looked like a *tav*. Hence, we can see the deep connection between Israel’s election by God and her responsibility to carry this *tav*, or symbol of salvation, to the nations around her.

At the door of the Tabernacle of God was Judah, the tribe from which the Messiah was to come. Next to him were Zebulun and Issachar. In the first century, they were located in Galilee of the Gentiles, where Yeshua began His ministry. Nazareth, where Yeshua spent thirty years of His life, was in Zebulun. Furthermore, Cana, where He performed His first miracle turning water into wine, was located in Zebulun.

The Tabernacle in Numbers 3 and 4

Numbers 3 and 4 deal with the Tabernacle and all it contains. The chapters show how sacred and holy each of the items in the Tabernacle were, so much so that the Levites were to be careful all the time. Their demanding work is an image of the believers handling the Scriptures and how each word should be protected.

At the time of the book of Numbers, there were three groups of priests: the

Levites (or Kohathites), the Gershonites, and the Merarites. Each group had a specific ministry of handling the things of God. The Kohathites were the only ones who could handle the most sacred items. If anything went wrong, they were primarily responsible.

The Tabernacle was covered with the skins of one particular animal. This fact reminds us of the first act of redemption in the Bible: When Adam and Eve sinned, God covered them with animal skins. Blood was shed to pay for their sin. That was a prophecy of the coming Messiah who was to die for the sin of man, and the Tabernacle is the sequel of this prophecy.

No one knows exactly which animal was used to provide the skin for the Tabernacle. In Hebrew, the word used is *tachash*, which is translated as “badger,” “seal,” “goat,” and even “dolphin.” Ezekiel 16:10 mentions that the skin of the *tachash* was used to make sandals, meaning that it was a common, ordinary skin. This may be seen as a prophecy of the first coming of the Messiah: The most sacred object, the Messiah, the King of kings, came to dwell with us dressed in ordinary, common skin.

In this sea of *tachash* which covered the Tabernacle, one element stood out because it was of a different color: the Ark of the Covenant. It was first covered from sight with the veil which separated the Holy of Holies from the holy place. Then there was the *tachash*, which itself was covered with blue fabric. This was not any shade of blue, but the color *keleth*, which in Hebrew implied a hue of purple and was the



color of royalty. It is estimated that approximately 12,000 snails yielded 1.4 grams of that color dye. Such is our Messiah: He is rare, exceptional, unimaginable; and at His second coming, He will rule as king over the earth.

According to Numbers 15:39, this was the same color each Israelite was asked to wear on his *tzitzit*, the tassels: *And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined.* Through the tassels, the Israelites kept the memory of the presence of God with them. For us, these tassels are a prophecy which speaks of the Spirit who dwells in every believer. We are the priests who carry the presence of God—the “ark of the covenant”—to proclaim that the Messiah came and is coming back.

The Significance of the Items in the Tabernacle

Every item in the Tabernacle spoke of a facet of our Savior. The poles which held the tent and were used to carry the Tabernacle in the wilderness were made of wood covered with gold. They depict the two natures of the Messiah: The wood represents His humanity as fragile, but the gold represents His divinity as strong.

The two altars can also be viewed as representing the Messiah. The first altar was the altar of sacrifice. It was made of wood and covered with brass, symbolizing Messiah’s humanity. All

the sacrifices were made on this altar, but Messiah was the last and ultimate sacrifice.

The altar of incense was also made of wood, but covered with gold. This was the altar of prayer, and here we see the priestly office of Yeshua who sits on the heavenly throne symbolized by the gold.

The lampstand provided the light inside the Tabernacle. The flame was fed by olive oil, a symbol of the Holy Spirit. The arms of the lampstand resembled the branches on an almond tree, with ornamental knobs ending in a flower at the top. The Hebrew word for almond is *saqued*. It stems from the word *soqued*, meaning “to watch,” “to provide light.” This lampstand represents the Messiah, who said in John 8:12: *I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.* The lampstand also represents the believer in Yeshua, who is called *the light of the world* in Matthew 5:14.

Made of solid gold, the lampstand itself reflected the light it gave off. This represents our work of mirroring the Messiah to the people around us. Furthermore, Josephus, himself a Levite, tells us that the lampstand consisted of 70 parts,¹ reminding us of the 70 nations mentioned in the table of the nations in Genesis 10. It has become for now the task of every believer in Yeshua to bless these nations with the light of God.

In front of the lampstand stood the table of the 12 loaves of bread, one for each of the tribes of Israel. This was

God’s way to tell His people that he had bread and provision for each of the three million Israelites. Today, Yeshua tells the believers: *Seek ye first the kingdom of God and all these things will be added to you* (Mt. 6:33). This bread He will give us—that is a promise.

This bread spoke of Him as well. In the discussion about the Israelites in the desert found in John 6, Yeshua said: *I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst* (Jn. 6:35). He truly is the bread we need, and any person will find in Him the provision for all his needs.

The Messiah in the Person of Aaron

As we move on in the book of Numbers, a progressive revelation of the Messiah ensues. Let’s consider Aaron, the first high priest in Israel. He was given the task to preserve, and many times to save, the nation, but this man clearly pointed to the Messiah. One verse which shows this important and humanly impossible ministry Aaron had is Numbers 16:48: *And [Aaron] stood between the dead and the living; so the plague was held back.* Aaron stood between *the dead and the living*. As a high priest, he had the power to stop death, to save, but no man can do this. Therefore, Aaron, as the high priest, represented our High Priest, Yeshua (Heb. 8:1), who is the only One who can stand between death and life and impart to us eternal life.

¹Antiquities 3.182

Yeshua's priesthood is also the subject of Numbers 17. In this chapter, we encounter the great story of Aaron's rod, which brings out the exclusivity of Yeshua who, as the Bible affirms, is the only way to heaven. During the wilderness wanderings, some challenged Aaron's priesthood. Therefore, God asked every leader of each tribe to provide a rod which was placed next to the Ark of the Covenant. The day after, the rods were brought out, and *behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.* (Num. 17:8). Aaron's rod budded quickly in a dark place with no window. This may be compared to the believer in this world when he is in the Spirit. The rod also produced *almonds*, like the almonds of the lampstand. This was God's way to say, "If you want to bear fruit, follow the order I established." Only when we follow the law of the Messiah will the rod bud.

Aaron pointed to the eternal priesthood of the Messiah. His rod speaks of our submission to the law of the Messiah, without which we may not bud and produce fruit.

The Red Heifer

In Numbers 19, another powerful light is lit, and the reader is surprised with the story of the red heifer. God asked Moses to bring a red heifer without blemish and to kill it outside the camp, not in the Tabernacle. Then, he had to burn it completely and add to its ashes *cedar wood, hyssop and scarlet* (Num. 19:6). The resulting ashes were then mixed

with water, and the concoction became the "water of separation" between good and evil. It had the power to cleanse those who were ritually or legally rendered unclean.

However, there was a paradox in the commandment which baffled rabbinical commentators. How could an unclean man make another clean? And how could the one who applied the water of purification stay unclean while the one who received it was made clean? Rabbis such as Rashi and Abarbanel could not resolve this dichotomy, but we can! We believe that the Messiah has come to die for the sins of the world, and of Him it is said in 2 Corinthians 5:21: *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.* This is the red heifer fulfilled. The Messiah, who has life in Himself, made Himself *sin for us*, to impart life to us. Without ever sinning, He carried sin for us, thus resolving the paradox of the red heifer. John puts it this way: *And you know that He was manifested to take away our sins, and in Him there is no sin* (1Jn. 3:5).

The mixture of water, cedar wood, hyssop, and scarlet enhanced the color of the red fur of the heifer, reminding the Israelites of the following truth found at the foundation of all sacrifices: *For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul* (Lev.17:11).

Furthermore, the cedar is among the highest trees, while the hyssop is one of the smallest plant. Both point to the two comings of the Messiah: from King in heaven to a persecuted prophet. He

who was with God came and lived with His people, from the highest to be the lowest of men, so we may have salvation.

The word translated as "scarlet" is very important, as it describes the Messiah Himself. In Hebrew, it is *towla*, which means "worm," but it was from this worm that a bright red color was extracted and used in the Temple of God for the veils, the ephod of the high priest, and the door of the Tabernacle. In Psalm 22, David in his foreshadowing of the Messiah says, *But I am a worm (towla) and no man; A reproach of men, and despised by the people.* And so He was on the *tav*, on the cross.

The Water from the Rock

What we have seen so far would have been *dayenu*—enough. We have certainly made the case for Messiah's presence in the book of Numbers. However, it is in chapter 20 where we encounter one of the clearest symbols of the Messiah yet: the water from the rock. The Israelites were thirsty, and out of a rock, God brought living waters to save them.

Many times in the Holy Scriptures, God is depicted as a rock. David spoke of Him as his rock, and I believe he was referring to Numbers 20 when he said in Psalm 18:2: *The LORD lives! Blessed be my Rock! Let the God of my salvation be exalted.* In 1 Corinthians 10:4, Paul clearly identified the Messiah as our rock: *and all drank the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Messiah.*



Therefore, the LORD in Psalm 18 is the Messiah. He is the One who gives us the water of life.

The Hebrew word translated as “rock” in Numbers 20 does not tell us whether the rock is small or large. However, Paul used a Greek word in 1 Corinthians 10 that allows us to judge just how big the rock was. The word there is *petra*, which indicates a massive rock, not *petros*, which could be as small as a pebble. The amount of water coming forth from such a rock could have been like a waterfall. This is how generous our Lord is. When He gives, He gives abundantly.

The Bronze Serpent

Moving onto chapter 21, we come to one of the most inconceivable stories in the book of Numbers: the story of the bronze serpent. One more time, the people messed up; but this time, it was the drop that spilled the glass in the history of Israel. Numbers 21:5 tells us that the Israelites *spoke against God and against Moses*, “*Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.*” God could either destroy this nation, as He did others in the flood, or provide an unconditional salvation based on a simple response from the people. This is when He *sent fiery serpents among the people* (Num. 21:6), and many died.

From Genesis, we know that the serpent symbolizes sin. God asked Moses to build a long pole, at the end of which he was to put a brass serpent.

And if a serpent had bitten anyone, when he looked at the bronze serpent, he lived (Num. 21:9).

Here is laid out for
us the great
teaching of
salvation by faith, a
teaching exclusive
to our Bible. While
we see it right from
the beginning in
Genesis, it is clearly
set up for us in
Numbers 21: Look
at the serpent and
be saved. No works
required.

Yeshua referred to this passage in John 3:14 when He spoke of the salvation He provides for all: *And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up*. As Moses did, so the Son of Man did. As Moses the mediator raised the pole, so the Messiah raised Himself on the cross to save us. Yeshua continued: *that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life* (Jn. 3:15-16). This is the message of salvation we find in the book of Numbers,

written 1,500 years before Yeshua came to earth.

If I had to speculate, I’d say that Moses stuck the pole through the brass serpent’s head. Speaking to Satan who took the form of a serpent, God said in Genesis 3:15: *And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel*. It is on the pole and later the cross that the serpent’s head was bruised. We have are two pictures side by side: a vanquished serpent and a victorious Mediator.

The Angel of the Lord

So far, we have many symbols and prophecies, but there is one place in Numbers where Yeshua Himself came down from heaven. Balaam, the false prophet, was on his way to curse Israel. It is then that Yeshua appeared: *The angel of the LORD took His stand in the way as an adversary against him* (Num. 22:22). The *angel of the Lord* is a theophany, a physical manifestation of God. What prompted Him to appear? Why was He standing against Balaam?

Looking at the literal translation of this verse, it becomes clear that the angel of the Lord did not stand against Balaam only: “The angel of the LORD took His stand in the way of Satan and of him.” The adversary is really another created being, and his name is Satan. In this appearance of the Messiah, He is standing between Satan and Israel. The Messiah came to protect His people, as He does today.

Other Manifestations in Numbers

Throughout the book of Numbers, Messiah appeared in the form of a cloud (Num. 9:16), which the rabbis called the “Shekinah glory.” The term “Shekinah” comes from the word *shakan*, meaning to dwell. The same Hebrew word found its way into the Gospel of John: *And the Word became flesh and dwelt among us* (Jn. 1:14). The word *dwelt* is *skeinei*, a Greek word borrowed from the Hebrew *shakan*. The One who came to dwell with us was Yeshua. His Spirit, who is the Shekinah (1 Pet.1:11), dwells with us today.

During the forty years in the wilderness, God sustained His people by giving them manna, which is a type of the Messiah. Speaking of manna, Yeshua said in John 6:33: *“For the bread of God is He who comes down from heaven and gives life to the world.”*

According to Numbers 11:7-9, manna tasted like coriander and bdellium. Coriander is much more than the spice we know today. The Hebrew word is *gad*, and it means “fortune,” “riches.” The term “bdellium” refers to a valuable precious stone and comes from a root word which means “to separate.” This is the same kind of separation found in Genesis 1 when the Spirit separated the waters from the waters and the light from darkness. The idea is that bdellium was something precious, something set apart. Hence, the two words used in the Scriptures to describe the taste of manna have a root which speak of its

uniqueness, and it is as if God was saying, “Look at what they are calling common.” In Hebrew, the term “manna” means “What is it?” The Israelites certainly enjoyed the great benefit of manna, but they did not want to know more than that, like it says in Isaiah 53:1: *Who has believed our report?*

When we look at all 36 chapters of Numbers, one individual stands out: the exceptional man Moses. He, too, is a type of the Messiah, but in his own way. Deuteronomy 34:10 declares: *There never again arose a prophet in Israel like Moses, whom YHWH acknowledged face to face.* If there was one person in history who could save the world, it was this man. Yet, throughout Numbers, he always spoke of his weaknesses and his inability to lead the people, and it is in his complaints and failures where he succeeded to point to the Savior of the world, Yeshua. “I cannot bear the people anymore,” he told God, but the Messiah did bear them and also bore their sins (Isa. 53:4).

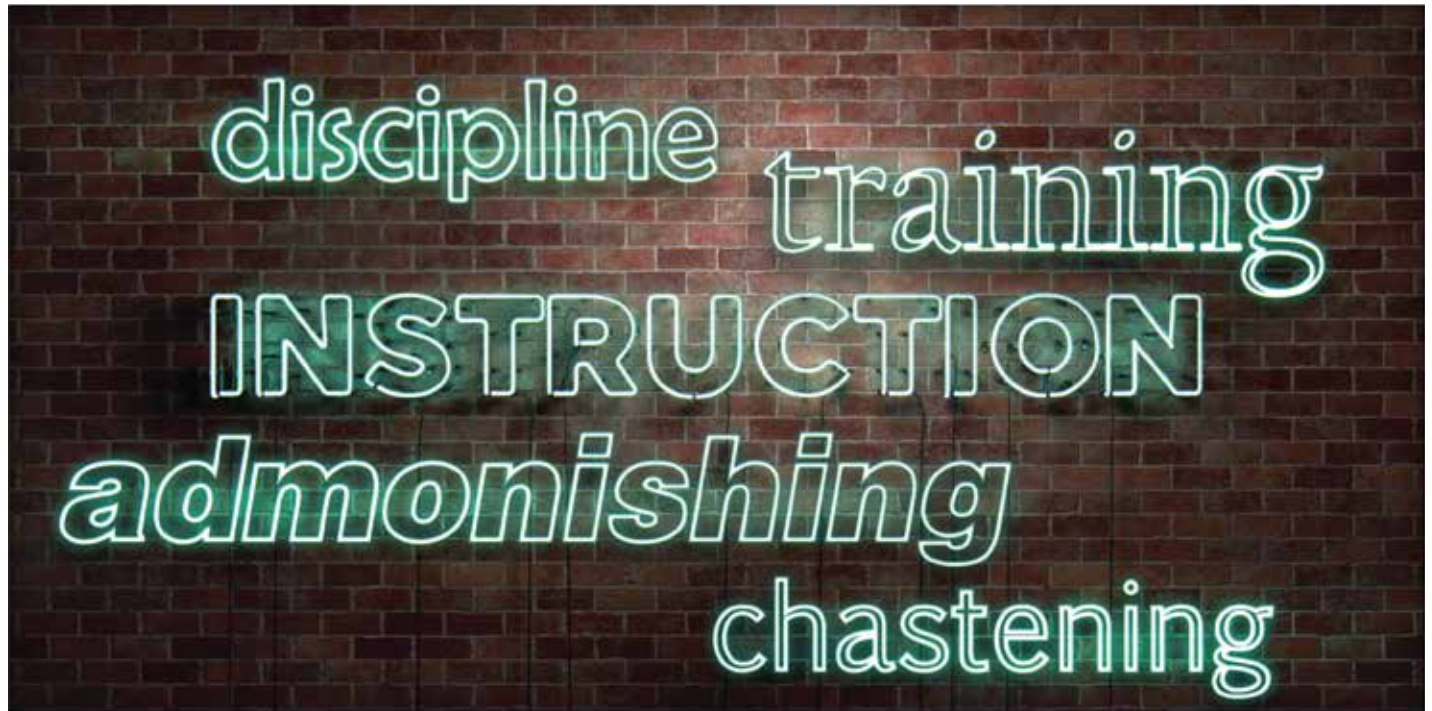
After Moses had died, God provided another way of communicating with Him and finding out His will. This is the way He speaks to us today. Moses’ successor, Joshua, did not have the direct revelation of God. He was to *stand before Eleazar the priest, who shall inquire before the LORD for him by the judgment of the Urim* (Num. 27:21). The Bible does not tell us how the Urim and Thummim (as they are called throughout the rest of Scripture) worked, but they revealed the will of God. The first word, “Urim,” begins with the first letter of the Hebrew alphabet, *aleph*. The second word,

“Thummim,” begins with the last letter of the alphabet, *tet*. Hence, we have the full declaration of the will of God in these two terms. Furthermore, according to Yeshua Himself, two letters are part of who He is. He said, *I am the Alpha and the Omega*, (Rev. 22:13), Alpha being the first and Omega the last letter of the Greek alphabet. The Gospel of John declares that Yeshua is also the very word of God (Jn. 1:1). Hence, today our Urim and Thummim is our Bible, through whom the Lord reveals His will. Moses is gone, but the Israelites had the Torah; and today we have the full revelation of God in His Word.

The Messiah left many more traces in Numbers; too many, in fact, to fit into this article. The book ends beautifully with a wedding, just like our history of this part of eternity will end when the Messiah will come from heaven to take His bride. Until that day, let’s continue to study the Scriptures, for they alone reveal to us the truth about our Messiah.



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A Biblical View of Godly Discipline

By Pastor John Patti

It is my observation that discipline has been rejected among many believers today. They may want it for others, but not for themselves. The false teaching that God loves people with no consequences for sinful conduct is pervasive. The truth is that the God of the Bible is a God of love, but He lovingly instructs and disciplines His children. He is not a god of mythology who seeks to punish and must be appeased by our actions to avoid his wrath. Still, some perceive especially the God of the Hebrew Scriptures as a tyrant, punishing the Israelites for their sinful conduct. So, how do we answer them in the light of examples from the Torah? Much of what's written there was instructive for a prosperous life. In Deuteronomy 6:3 and 18, the phrase "that it may be well with

you" is a positive admonition to Israel. Also, Deuteronomy 6:15 is a warning of severe discipline: *(for the Lord your God is a jealous God among you), lest the anger of the Lord your God be aroused against you and destroy you from the face of the earth.* Is there not blessing and cursing in the law?

Growing up in the Lutheran-Reformed tradition, I was taught that Israel has become the church. Much of the Mosaic Law was transferred into church theology. I was taught that bad things happened to me because I had done something wrong for which God was punishing me. God would punish me if I rebelled. A great fear of God ruled my life. Consequently, like Adam and Eve, I attempted to hide from God. Coming to faith in Messiah has resolved this dilemma. I was unaware of what God had done for me at the cross. His desire was a loving relationship with me. He looked to instruct me through His Word and His Spirit. He was not always looking to chasten me. A loving relationship with God through Messiah

Jesus casts out this mythological fear of God.

There are several ways God corrects behavior. This correction will lead to personal maturity of the one instructed, trained, or disciplined. At times, discipline is achieved in a variety of ways. We train our children to read and have manners and so on, and we correct acts of rebellion. Our guiding principle should be Ephesians 6:4, which says, *And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.* Why do we teach our children? We want them to grow and mature into adulthood. We want them to experience a life that is pleasing to God. We want them to enjoy life. In order to achieve this, we build discipline into their character, the godly character of discipline. It is the positive and negative training that builds character and personal discipline into a life. Most instruction for children does not require corrective punishment. But corrective punishment is applied by a wise parent when necessary.



The following two questions are really one: Does the Bible teach different types of discipline when it comes to correcting a believer's understanding and conduct? Secondly, does Scripture use the same Greek word, translated into English, to differentiate between instruction and punishment?

The Greek word *paideias* comes from the root word *pais*, meaning "child." It is used to clarify biblical discipline and is defined as "to train, educate, correct, reprove, or admonish." This word appears eighteen times in the New Testament. It is translated into English differently depending on the context within Scripture. In Luke 23:16 and 22, I Corinthians 11:32, and Hebrews 12:5-10, the NKJV and the ASV translate *paideias* as "chastening," "chastened," "chastise." The same references in the NASV, ESV, NIV, RSV use the word "discipline." These references all pertain to some type of corrective discipline.

The word *paideias* is also translated as "to convey instruction." It appears as "learned" in Acts 7:22, as "taught" in Acts 22:3, as "training" in Ephesians 6:4 and Titus 2:12, as "instructing" in II Timothy 2:25, and as "instruction" in II Timothy 3:16. Hence, *paideias* means "to train" and "to educate." It is not the idea of corrective discipline, but a type of education. It is the maturation of incorporating God's wisdom into one's life.

Now, as God deals with His adoptive children of all ages, He applies the same care in biblical discipline. Believers are disciplined to be conformed to Messiah. One example is found in II Timothy 3:16, which explains that *all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*. In Greek, the word used for "instruction" is *paideias*.

This instruction is in righteousness. It is doctrinal instruction, not discipline as in punishment.

Paideias is also used in corrective discipline. God's goal for His children is their spiritual maturity. Providentially, He orders a variety of hardships or afflictions to lead His child to repentance when necessary. In Proverbs 3:11-12, Solomon gave some wise counsel for this type of situation:

¹¹ *My son, do not despise the chastening of the LORD, Nor detest His correction;*
¹² *For whom the LORD loves He corrects, Just as a father the son in whom he delights.*

The Hebrew Scriptures primarily use two verbs and one noun when speaking about discipline. The first Hebrew verb is *yakah* (Ps. 141:5). It means "to decide," "to appoint," "to prove," "to correct," and "to rebuke." The second verb is *yasar* (Jer. 10:24; Prov. 9:7), and it means "to discipline," "to chasten," and "to admonish." The noun *musar* comes from the verb *yasar*. The LXX translates *musar* in Proverbs 3:11 as *paideias*, the same word that is used in Hebrews 12:5. Hence, the Hebrew *musar* is the Greek word *paideias*. While the meaning of *musar* ranges from "discipline" and "chastening" to "correction," many English Bibles translate it as "instruction." When reading through the book of Proverbs, instruction is given in a variety of ways. It does not always include punishment, although punishment is sometimes used.

The writer of Hebrews repeated this advice in chapter 12:5-11. Eight times, he used the term *paideias* in these verses. The context of Hebrews 12 talks about Jewish believers returning to faith in Messiah plus law for salvation. The warning was of divine punishment, which came in A.D. 70 by the Romans. There is a place and a time to be "rebuked" (Heb. 12:5) and "scourged" (Heb. 12:6).

Another example is found in I Corinthians 11:32, which reads: *But when we are judged, we are chastened by the Lord, that we may not be condemned with the world*. Some Corinthians were living in sin. Verse 30 explains that God was disciplining them. It states: *many are weak and sick among you and many sleep*. There are other types of sin God corrects with mental or physical afflictions. The sin of Ananias and Sapphira in Acts 5, for example, was so serious that God took them home.

These examples are ample evidence that God orders afflictions and various hardships for His adoptive children living in sin. This type of discipline assures that we are God's legitimate children. Without this discipline, you are an illegitimate child of God, as Hebrews 12:8 points out: *But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons*.

Scripture makes it clear that biblical discipline is twofold, depending on the circumstances. Have you experienced these types of discipline? Have you appreciated it?

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The Religious Practices of Orthodox Jewish Women

A letter written by Mottel Baleston in response to questions asked by an evangelical ladies' Bible study group.

Dear Women of Calvary Church,

Shalom in Messiah Jesus. I trust your fall Bible study on "Women of the Old Testament" will be a blessing in many ways. Here are the five questions you asked about the practice of women in today's Orthodox Jewish community along with my observations. I use the word "observations" intentionally because, as the old joke says, for every two Jews there are three opinions; but I believe I can relate to you the predominant view.



1. Do Orthodox Jewish women today observe most of the rules of Leviticus?

Mainstream Judaism is divided today into three broad movements that people choose to identify with:

The Orthodox and Hasidic movement comprises about 12% of the Jewish population and is growing in percentage. The followers of this movement are the most religious and consistent in their practice, and they alone view the Old Testament as authoritative and directly verbally inspired by God.

The Conservative movement is middle of the road in beliefs, currently comprises about 18% of the Jews, and is shrinking in percentage.

The liberal Reform movement comprises about 30% of the Jewish people and is slowly growing.

These are the figures for the United States. Do the math, and that leaves about 40% of Jews in the USA unaffiliated; but many lean toward a liberal or agnostic stance.

In Israel, over a third identify with the various levels of orthodoxy, while a full half identify as being secular and not religious, though firmly seeing themselves as Jews.

Orthodox Jewish women are obliged by traditional Jewish law (the Talmud) to obey only the negative commandments (don't do this) of Torah (five books of Moses). They are not obliged to obey the positive commandments (do this), though many voluntarily do. According to the Torah, the Mosaic Law contains a total of 613 commandments. The rules of Leviticus and the rest of the Mosaic Law are followed carefully, as they have been interpreted and reinterpreted by later rabbis and tradition. About a third of the rules found in the Mosaic Law was applicable only to the Jerusalem Temple practice. Since the temple was destroyed in A.D. 70, those regulations cannot be followed.

It is in the area of the laws of *Kashrut*, the kosher food laws, that Orthodox women are most involved. They are well versed in what is considered acceptable by Jewish law, and go to great lengths to make sure that everything in their house fits those requirements. Of course, pork and shellfish are forbidden in the Torah. In addition to what is explicitly forbidden there, rabbinic tradition has added other laws over the years to prohibit the mixing of meat and dairy at the same meal. The strictest observers of this tradition

require hours of separation between the eating of any meat and dairy and will use separate utensils for the two types of food. Thus, it is common in Orthodox Jewish homes to see some kitchen cabinets for dishes with a blue label entitled "Dairy," with other cabinets having a red label entitled "Meat." Most Orthodox families have three separate sets of dishware: everyday dishes for use with meat, everyday dishes for use with dairy, and a fancy set of china for use on the Sabbath.

2. How about Messianic Jewish women today?

If it can be said that for every two Jews there are three opinions, then for every two Messianic Jewish believers in Messiah Jesus there are four opinions. This is a direct result of the widespread confusion over the issue of law vs. grace and the flirting with Mosaic Law observance by a third of all Messianic Jewish congregations. The Messianic congregations I have led embraced grace fully, even while practicing in a strongly Jewish cultural context. We were conservative in doctrine. While most Messianic Jewish women recognize that salvation comes only through personal belief in the atonement made by Messiah on the cross, over a third feel a legalistic obligation to keep Mosaic Law; though the reality is that they pick and choose those laws that they desire to keep. Most often, that is seen in keeping the kosher food laws, such as not eating pork and shellfish. It is important to note that in most Messianic congregations, over half of the members have no actual Jewish



biological heritage. They simply value the Jewish roots of their faith in Messiah Jesus.

3. Are most Jews today just cultural Jews and not religious?

As per the figures in number 1, about 40% of American Jews are unaffiliated with the synagogue. Many of them are agnostic. Surprisingly, you will find a number of Jewish people active in Reform and Conservative synagogues who would also admit to being agnostic. Their involvement in religious practice is an effort to preserve Judaism as an ethical culture, which is most important to a large number of Jewish people. To justify their position, they point to statistics that show relatively few Jews in jail and a large number involved in charitable, medical, and educational work. That still leaves 60% who say that belief in God is intrinsic to being Jewish.

4. How do they view the holiness of God?

Orthodox Jews regard God as very real, omnipresent, and holy. They believe that the Jewish people will more appreciate and conform to that holiness by keeping the 613 laws of Torah that God ordained to Israel on Mt. Sinai. They also believe that the rabbinic establishment alone can fully explain and interpret those 613 laws. This belief has expressed itself in tens of thousands of man-made, legalistic traditions that

were established in order to build “fences” around and safeguard the original laws of the Torah. Orthodox Jews blend the holiness of God with the practice of traditional Judaism and have difficulty imagining that there is a difference. Many Conservative and Reform women have a sense of a holiness of God, while others see that as superstition. A significant percentage, however, has a general appreciation for spirituality, which is why you'll find so many Jewish women from Reform and agnostic backgrounds practicing the false path of eastern/alternative religion of some sort.

5. What is happiness to an Orthodox Jewish woman today?

The answer to this will be similar for any Orthodox Jewish woman who holds to tradition: They find fulfillment in the successful establishment of an Orthodox Jewish family and home. Large families are considered to be a blessing, and it is common to see young Orthodox mothers in Jewish neighborhoods with two or three children trailing behind as they shop, pushing a stroller with a baby while shortly anticipating the birth of another. Their primary responsibility is to family and home, which is most important. Synagogue attendance for married women is not mandatory, even among the most religious. There are far more Orthodox Jewish regulations that are carried out in the home than are carried out in the synagogue. The Orthodox Jewish woman is queen of her home and has full responsibility for assuring that all

family members conform to Orthodox Jewish practice, such as Kosher food laws, holiday observances, and many more. No one in Judaism sees this as a minor or subservient role since Orthodox Judaism is propagated in the home and women have a universally respected role in that.

Conversely, in the Reform/liberal movement, synagogues are increasingly run by female members. This movement is fully egalitarian, and almost half of Reform rabbis are women.

A recent phenomenon among Orthodox women is an increasing familiarity with technology and the Internet, which has led to much networking among them. Many are going on to get college degrees, which in previous generations was often the difference between liberal and Orthodox Jewish women.

Your servant for Israel's salvation,



Mottel Baleston
Isa 62:1

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Human Perseverance or Divine Preservation?

Theological and Pastoral Reflections on Security and Assurance



Spoiler Alert: I'm 100% convinced the Bible teaches with crystal clarity eternal life is eternal life. This means that at the precise moment of trust in the finished redemptive work of the Lord Messiah, one is irreversibly delivered from an endless state of separation from union and fellowship with God. It also means one will never experience fully conscious physical and emotional suffering in a confined location so horrific its intensity exceeds the limits of our imagination! Why do so many struggle with the magnitude of this liberation? Perhaps in part it's because there is nothing within our experiential frame of reference that perfectly corresponds to the radical nature of divine unmerited favor. Essentially, we have always lived in a behavior-driven cause and effect world of reward and validation.



When engaged in online apologetics and evangelism, I find that people are usually more forthcoming about spiritual matters than they would tend to be in face to face conversations.

In a keyboard chat, if someone says they are relying on Jesus to be reconciled with God, I'll then ask if they have assurance of their salvation. Sadly, the answer is often "no!" I then ask if they are familiar with the doctrine of security. Again the answer is often no. And usually the rationale given for this response indicates that the uncertainty of human perseverance has more impact on one's thinking than the certainty of divine preservation.

Plus, people often simply summarize the views of their favorite Bible teacher without first reading relevant Scripture passages in context for themselves. It is hoped that this article will encourage such indispensable observational study at the beginning of one's interpretative journey.

Over the years, I have learned that constructive and edifying theological dialogue requires that key terms are defined clearly, precisely, and concisely; because even when using the same jargon or nomenclature, people can mean significantly different things. So we begin with some baseline definitions in order to try and avoid any possible misunderstandings.

The **doctrine of security** is the unconditional guarantee that once a person has been genuinely saved, they will never lose their relationship with God and will be preserved unto eternal life. The **doctrine of assurance** is the absolute conviction that one is in present possession of spiritual salvation and will be eternally kept. It is a state of mind. It differs from security in that security is true whether one realizes it or is assured of it.

The bases for the truth of security involve all three persons that comprise the triune Godhead. With respect to the Father, there are His unconditional promises (cf. Rom. 8:38-39) and His keeping power (cf. John 10:29; 1 Pet. 1:5). In Romans 8:38-39, Paul unpacks the immensity of God's unconditional promises by listing four contrasting pairs which emphasize that no force or space can separate His redeemed from His loving care. These contrasted items are death/life, angels/heavenly rulers, present things/ future things, and height/depth (i.e. heaven or hell; cf. Eph. 3:18-19). Then, a summary statement stresses that the actions of a created entity can never separate the redeemed from God's love demonstrated in the Messiah Lord.

Concerning the Father's keeping power, in John 10:29, Yeshua reminds His Jewish audience that because He is

executing the Father's will, both He and the Father will keep His "sheep" (believers) secure in their possession of eternal life (cf. John 10:28). Also, in 1 Peter 1:5, it is important to note that the phrase "through faith" in connection to God's keeping power is not implying that the elect will inevitably continue in faith. In fact, Paul warned that followers of Messiah may stop believing the truth (e.g., 1 Tim. 4:1; 2 Tim. 2:17-18). Rather, the point here is that faith is the means by which one receives salvation initially.

With regard to the Son, the issue of security centers on Messiah's substitutionary death for sin (cf. Rom. 8:1; 1 Jn. 2:2) and His present intercession or prayer for preservation (cf. Jn. 17:15; Rom. 8:34; Heb. 7:25). The context of Romans 8:1-11 is the believer's freedom from the enslaving power of sin through the power of the Spirit. And so, the phrase "no condemnation" in Romans 8:1 is not just referring to deliverance from eternal judgment, but it also underscores the need for one to recognize the reality of their permanent acceptance before God in order to become more holy in character and conduct. Regardless of what any person's sin may be, Yeshua has fully satisfied all the requirements necessary for the righteous exercise of divine justice in response to human rebellion (cf. 1 Jn. 2:2).

In addition to the perfect justice resulting from perfect atonement, there is also the Son's present work of advocacy. Romans 8:34 speaks about Messiah's death, which has removed our guilt; His resurrection, which has enabled Him to give life to those who trust Him (cf. John 1:25; 14:19); and His ascension, which has placed Him in a position of supreme authority in



heaven, where He represents us (Rom. 8:29). These three elements, His death, resurrection, and ascension, have culminated in Him presently interceding to the Father for our welfare (Heb. 4:4-16; 7:25; cf. Rom. 8:26). As the Father's appointed judge, the Son will condemn the unrighteous (Acts 17:31), but He will not condemn the elect (cf. Rom. 8:33), as demonstrated by His continual intercession.

The specific works of the Holy Spirit which relate to the doctrine of security are His sealing until realization of the day of redemption (cf. Eph. 1:13; 4:30) in conjunction with His permanent indwelling as a down payment of what will one day be received in full (cf. Jn. 14:16; Eph. 1:14). In the first century, seals indicated security (Mt. 27:66; Eph. 4:30), authentication and approval (Jn. 6:27), genuineness (Jn. 3:33), and ownership (2 Cor. 1:22; Rev. 7:2; 9:4). And so, Paul utilizes this imagery of an official seal to clearly communicate the concept of a spiritual guarantee that can never be rendered null and void.

Also, concerning this complementary sealing and indwelling work of the Spirit, it should be noted that the redemption mentioned in Ephesians 1:14 differs from that referred to in Ephesians 1:7. Justification (deliverance from sin's penalty) is the focus in verse 7, while glorification (deliverance from sin's presence) is in view in verse 14. The point is that the Holy Spirit given to believers ensures that the full measure of God's salvific intention will be completed and experienced.

In view of the Trinitarian bases for security, some significant conclusions can be drawn. To counteract or undo these works, a person must have power greater than God's. And if properly

understood, this doctrine does not lead to loose living, but rather to obedience because its ultimate goal and objective is the praise of God's glory (Eph. 1:14). Also, there is no way to determine what sin severs union with God. Plus, if a believer can become unsaved, all that happens when that person trusted Messiah will have to be undone too. So, for every problem passage, there are many that are clear and conclusive on security. And lastly, while fellowship may be broken, union never can be (cf. 1 Cor. 3).

What, then, are
the sources of
assurance of
these realities?

First and
foremost, the
promises of the
Word of God (cf.
1 Jn. 5:13, 11-12).
Simply put, if we
do not believe
these promises,
in effect we are
calling God a
liar.

As a secondary source of assurance, one's relationship to the Holy Spirit is vital; specifically, the Spirit's witness within us (Rom. 8:16) and His activities in leading us (Rom. 8:14). With regard to His witness within us, here the objective nature of the Holy Spirit joins

with the subjective nature of our spirit in testifying to God the Father (Rom. 8:15) that we are in fact His children. Concerning His activities in leading us, nowhere in Scripture does Paul imply that those who live in accordance with their old nature will forfeit or prove they do not have eternal life. Therefore, Paul's use of the terms "die" and "live" in Romans 8:13 refers to physical, not eternal, life and death. The point being, in this context, Paul is explaining the believer's victory over sin by the power of the indwelling Spirit.

Insecurity over security need not be a continual source of spiritual anxiety. The healthy and proper response to the fact that God means what He says and says what He means is to be satisfied and rejoice in what He has done and continues to do on our behalf. And then, tell others to be satisfied with this as well. Such a lifestyle doesn't flow from the exertion of human perseverance, but from the joy of knowing and experiencing divine preservation.



John Kanter serves with Sojourner Ministries: Exploring the Jewish Heart of Christianity. For information on John and his work go to <http://www.sojournerministries.com/about/representatives>.

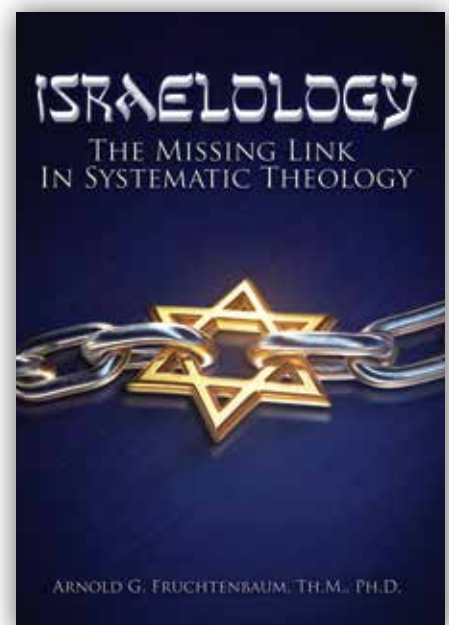


Returning the Favor

By Tim Schmidt

Our story begins in Melissa, TX, at the home of good friends of ours, in December 2005. Arnold Fruchtenbaum was teaching a class, and we received a lot of new information about Messiah from a Jewish perspective that we had never heard before. We were hooked on Arnold's teaching and his commitment to teach, no matter how small or large the group, as the weather had prevented many people from attending that teaching. Over the years, we purchased all of the Ariel teachings, commentaries, and books, and grew in our understanding of Scripture with a Jewish back-

ground. It made the whole Bible turn from grey to technicolor. We moved from Texas to Vernal, Utah, and decided that we needed to share our discovery with other believers in the fellowship we attended there, hosting an audio teaching by Arnold in our home. It is always fun to see the light bulbs turning on, when people are listening to an Ariel teaching. In 2008, we moved back to Williston, ND. We again hosted a teaching, this time utilizing DVD teachings from Ariel, moving from the covenants to the Olivet Discourse to Life of Messiah, and to the plan of the ages.



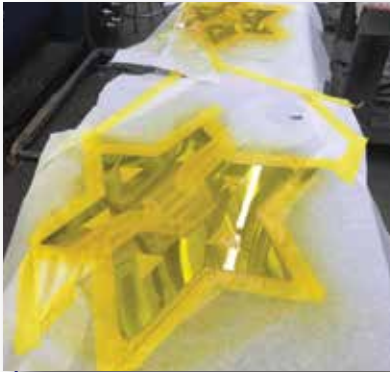


Another Ariel resource we enjoy is the quarterly newsletter. In one of the issues, we saw artwork by Jesse Gonzales which displayed the “Missing Link” in biblical teaching, and we decided to have a local artist named

Eddie Wold provide us with his rendering of this piece. After obtaining permission from Jesse (and Ariel) we had one piece made for display in the Ariel Study Center here in Williston and also decided to have one made

to present to Arnold as a “thank you” for opening up the Scriptures to us and our study groups. Thank you, Arnold, for providing “the missing link in biblical education” and discipling us and our group!

Start to Finish



5: Magen David turns gold



4: Eddie putting stencils in place



3: Etching swirls into the panel



6: Half done



1: Measuring out a panel from the sheet metal stock



2: Eddie Wold cutting out a panel with his “nibbler”



7: Ready for lettering and a clear coat

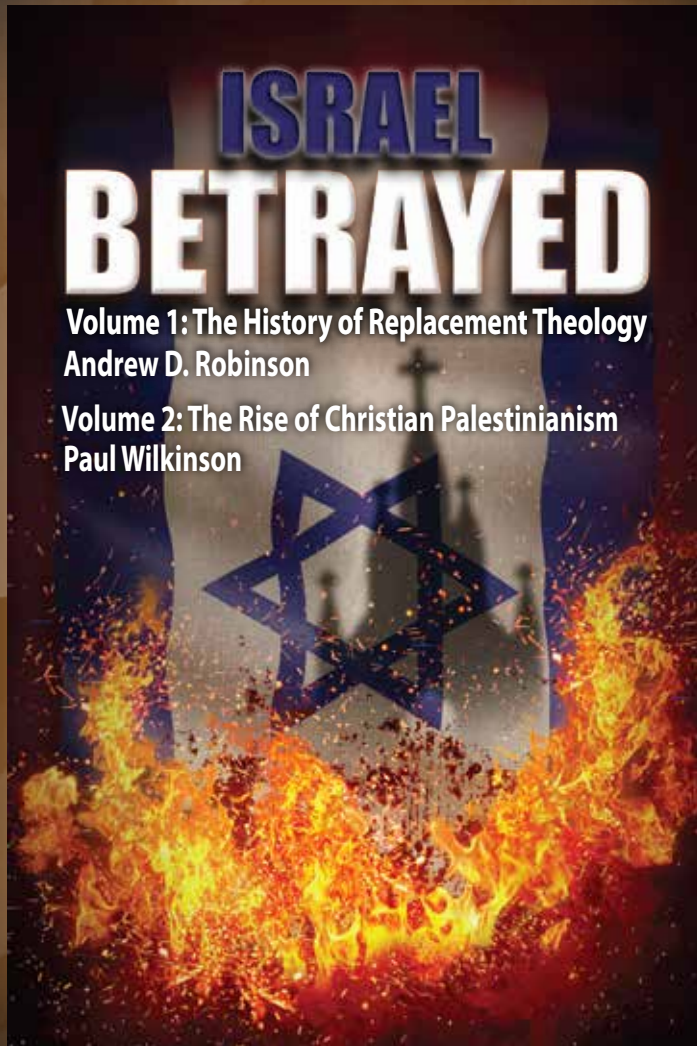


8: Jesse Gonzales presents artwork to Dr. Arnold Fruchtenbaum



9: Ariel providing the “Missing Link”

Now Available



Speaking for the American scene, I have observed the rise in anti-Semitism, sometimes disguised as anti-Zionism; the increase in anti-Semitic websites, which have revived old-world conspiracy theories; the denial of the Holocaust, some people even finding a way to blame the Jews for the Holocaust; and universities all across the United States demonstrating against the State of Israel. There has also been a massive spread of replacement theology (which I call “theological anti-Semitism”) in many churches that were once strongly dispensational, and many Bible colleges and seminaries that once were clearly dispensational and pro-Israel have also been infested.

For these reasons, I was delighted to read *Israel Betrayed – Replacement Theology and the Rise of Christian Palestinianism*. Despite its length, it is a work well worth reading. It provides a good history of replacement theology, from its earliest appearance in church history to the present day, and its influence in the rise of anti-Israelism and pro-Palestinianism today. The book clearly labels individuals responsible for this movement and also shows what the Bible *actually* teaches about these matters. This work is highly recommended.

Dr. Arnold G. Fruchtenbaum

It would be presumptuous for any researchers and writers to attempt to survey, much less correct, the vast history of belief and tradition that has formed the interpretive ideas concerning Israel and the church, but that is precisely what the late pastor Andrew Robinson and historical scholar Paul Wilkinson have successfully done.

Dr. Randall Price

ariel.org

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ARIEL
MINISTRIES

Our Purpose

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

