

TWO Sides Of the Same COID

The Dual Identity of Jewish Believers

Breaking Down Walls and Establishing Peace





PIUS: Israel's Return to the Land in Unbelief

End Times Prophecies and Our Daily Walk

Do Not Look Away! Remembering the Holocaust

SHOSHANAH School of Messianic Jewish Studies

Program of Messianic Jewish Studies July 8 - August 30, 2019 Special Labor Day Weekend Classes August 30 - September 2

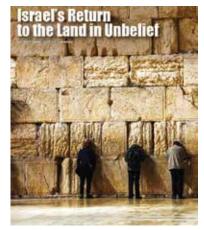




80 **Cover story**

This cover story is really made up of two articles that answer the following question: Have ethnic Jewish believers in Messiah Yeshua lost their Jewishness in this dispensation of time? In "The Dual Identity of Jewish Believers," Mottel Baleston answers the question from the Messianic Jewish angle. In "Breaking Down Walls and Establishing Peace," Tim Velasco presents the Gentile perspective, thus shedding light on the other side of the same coin.





12 Eye on Israel: Presenting the newest immigration data available today, this article discusses Israel's return to the Land in unbelief.

24 Bible Study:

Basing his article on 1 Thessalonians 5, Jacques Isaac Gabizon shows that the knowledge of prophecy is crucial for the understanding of the times we live in. However, equally significant is the believer's daily walk. If a good understanding of prophecy does not translate into a godly walk, it will only be knowledge, and knowledge puffs up.

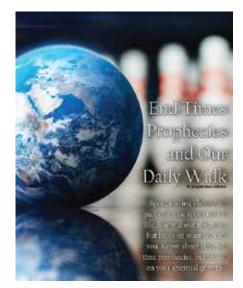
28 Feature: Nanette Keao provides an update on the Jewish museum that is soon to be built in Costa Rica.

29 Remembering the Holocaust

The three articles in this section examine the Holocaust from different angles: - In "The Legacy of Le Chambon," Dr. Paul Wilkinson explores the historical perspective of the Holocaust.

- In "From Hatred to Love," Johannes Vogel sheds light on the spiritual perspective by telling the story of his grandfather and father who, albeit having grown up in the German Brethren Church, became Nazis.

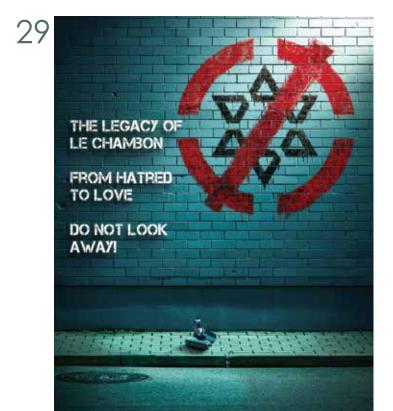
- In "Do Not Look Away!" Olivier Melnick discusses the future perspective by revealing that the course for end-times anti-Semitism has already been set.



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EDITOR'S LETTER

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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THE MYSTERY OF THE HOLOCAUST

This issue of our magazine is very dear to my heart. As a believer with German Jewish ancestors and parents who lived through the Second World War, the Holocaust is both a horrific reality and a mystery to me. The reality is that my family and I experienced hatred both because of our

Jewish ancestry and because of our German heritage. The mystery is the spiritual side of the Holocaust. How can it be that a believer in the Jewish Messiah would be willing to follow a religious and political cult (Nazism) that promotes hatred for the Jewish people (see p. 32)? How can he become a bystander or even a killer of people simply because they are Jewish (see p. 35)?

I have been in Facebook discussions where believers very arrogantly declared that they would have never fallen into the enemy's traps that way. They even opined that any Jew, believing or unbelieving, who participated in any way in what the Nazis did, even if he was a child or was forced to do so at gunpoint, was simply a traitor and thus utterly despicable. They, these Facebook warriors swear, would have never done such a thing themselves, regardless of the consequences!

Really? I recently lost a good friend to the madness of anti-Semitism. It all started in 2015, with the Syrian refugees who arrived in Europe. My friend, whom I knew as a strong believer and a lover of Israel, freaked out. He exposed himself to increasingly conspiratorial "news" sources on the Internet. Eventually, he found websites that subtly began introducing anti-Semitic thoughts; and before long, my friend became what you might call a Neo-Nazi. Loneliness and a lack of accountability in the church had wreaked havoc in his life.

This magazine has articles that tell similar stories. It also presents the other side of the coin, showing how a whole village refused to give up their Jews during the Holocaust (see p. 30).

It is my heart's desire that you read the articles carefully and prayerfully. I believe it is our responsibility as believers to look out for one another that we may not fall into any trap of the enemy. It is our responsibility to be careful what we read and whom we listen to. And finally, it is our responsibility to examine our own weaknesses and idiosyncrasies and be honest with ourselves. Are we able—and willing—to fight anti-Semitism in all of its forms?

In His service,

Christiane Editor-in-Chief

editorarielministries@gmail.com

MEET THE TEAM



Ariel Mission Branches & Representatives

ARIEL BRANCHES



Ariel Australia Chris & Lisa Savage Website:www.ariel.org.au

Email: info@ariel.org.au Chris and Lisa Savage represent Ariel Ministries in Australia. Based in Victoria, they teach the Scriptures from the Jewish perspective in weekly and bi-monthly classes and day seminars.



Ariel Canada Jacques Isaac and Sharon Gabizon Website: www.arielcanada.com

Email: info@arielcanada.com 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.



Ariel India Bakul N. Christian

Email: bakulchristian@yahoo.co.in 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

Email: sashag@ariel.org 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.



Ariel Germany Website: www.cmv-duesseldorf.de Email: cmv-cmv@t-online.de 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

Ministries has had a presence in Germany, Austria, and Switzerland since 1985. In 2002, the work was passed on to Georg Hagedorn who, eight years later, turned it into a full branch. Today, this branch is led by a team of brothers and sisters.



Ariel Hungary Ivan & Rita Nagy Email: hungary@ariel.org

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.

Web: http:// This branch

Ariel New Zealand Web: http://ariel.org.nz/

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.

ARIEL REPRESENTATIVES



Michael & Hannah Gabizon – Students (Hamilton)

Email: michaelgabizon@gmail.com

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.



John Metzger – Field Representative (Pennsylvania)

Website: www.promisestoisrael.org Email: johnmetzger@ariel.org 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.



Gary & Missy Demers – Camp Representatives (New York)

CampShoshanah@ariel.org Gary and his wife Missy are the managers and camp facilitators of the Shoshanah campus in Upstate New York. Every summer they help host Ariel's Program of Messianic Jewish Studies.



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.



Australia

Dr. Fruchtenbaum will be flying to Australia on February 25, 2019. In March and April, he will be travelling through the "Great Southland," teaching in many churches and Bible study groups. Our branch in Australia is still putting the finishing touches on the itinerary, making sure that Dr. Fruchtenbaum will be covering the country as comprehensively as possible and visiting all states and territories, with the exception of the Northern Territory. For further information on the teaching tour, please contact Chris Savage at info@ariel.org.au.



Ariel Canada is organizing a tour to the Land of Israel. The 16-day trip (May 12-27, 2019) will lead from Dan in the north to Eilat in the south, from Caesarea in the west to the Golan in the east. The tour flies direct to and from Montreal, Canada, to Tel Aviv. Those who are joining the group from another location may inquire about the *land portion* price. There will be both a professional tour guide as well as insightful Bible teaching from the Scriptures with J. Isaac Gabizon, director of Ariel Ministries Canada and congregational leader of Beth Ariel Congregation in Montreal, Canada.

For further information, please visit messianictravels.com, contact the Gabizons at info@arielcanda.com, or call 1-888-685-5902.

India

Ariel India's work is expanding. The ministry leader, Bakul Christian, is now teaching in six different locations, on a weekly basis. Furthermore, he opened Ariel's School of Messianic Studies in Anand, located in the center of his home state Gujarat. The city is known as the Milk Capital of India and is famous for its dairy products. The school offers evening classes.





Since Dr. Fruchtenbaum's tour through New Zealand in April, it has been busy but exciting year at Ariel New Zealand. Two of our board members attended Camp Shoshanah, and Johan Jansen van Vuuren started his full-time role at Ariel New Zealand. This enables the ministry to be a lot more active. We held several seminars in cooperation with Scott Brown of Celebrate Messiah, and a church in Rotorua invited Johan to teach in October and November. On December 8, we are hosting another seminar with Scott Brown in Nelson, on top of the South Island.

Most of the titles that Ariel Ministries publishes in the United States are in stock now in New Zealand as well, and the branch is continually adding new titles. You can visit the online store at www.ariel.org.nz. The branch's Facebook page is also doing very well, and we regularly update it with videos and teaching materials from Ariel Ministries. Please consider "liking" our page, and don't forget to pray for all of us who are involved in Ariel Ministries' important work in New Zealand!







The Ariel Ministries Dallas/Fort Worth Branch continues to teach through the Life of Messiah course on a monthly basis. On December 8, the branch is offering the second part of a seminar about the Messiah in the Tabernacle/Temples. The location for all teachings is Grand Prairie, Texas. While there is no charge for the seminars, registration is required. Please email dfw@ariel.org and also check out our website for up-to-date information.

INTERNATIONAL ISRAELI OUTREACH

The majority of Israelis travel the world after completing their military service. During this time, a unique window of opportunity exists to reach out to them in a period when they actually have time to consider life's meaning, and they are often searching for spiritual answers. Gefen means "Vine" in Hebrew, and it is the only non-commercial international hospitality network for Israeli travelers, where they can have access to and make contact with our listed hosts without charge and be hosted by mature Jewish and Gentile believers in the true vine, Yeshua, the Messiah.



Hosts are asked to provide a warm welcome and accommodation and may do so for free or ask for a small donation to help toward covering any costs. The gospel is not pushed on Israelis, but the genuine love shown to them hugely touches their hearts, and they usually want to know why their host practices this "love to strangers." A natural as well as divine opportunity is provided to give an answer and testimony of the faith.

Commencing in 1999 in one country and working internationally

since 2002, we are now operating across six continents. Approximately 32,000 Israelis have used the network to date. Apart from maintaining and developing the network internationally, we also send Hebrew Bibles and gospel booklets from Israel to many destinations and then onto the host homes, so Israelis can take these with them for free.

Quite a number of Israelis have come to faith over the years and are continuing on in the Lord. Roie, an Israeli who had just completed a degree in new age studies, was about to start training approximately 70 other Israelis in new age beliefs when his friend encouraged him to first take a break with him and travel to New Zealand. There, he was hosted by believers in our network; and in conversation with his host, Roie became curious when he heard that one wiser than Solomon existed. Roie began reading the Hebrew prophecy edition Bible we had provided and says in his testimony that the truth that Yeshua is the Messiah went "into his heart like an arrow." After a few weeks of continuing to study the Word, Roie put his trust in Yeshua for his salvation. A short time later, recognizing from the Scriptures that he should be baptized, he with his host contacted a local pastor and was baptized in the New Zealand Sea. Roie is continuing in his faith and, together with his wife, is raising four children and living as a family loving the Lord and making Him known.

You are invited to learn more about Gefen's International Outreach, watch Roie's testimony and video recommendations of two congregational leaders in Israel by visiting our webpage on www.ariel.org. Then click "About, Partners, Gefen International."

If you are interested in possibly becoming a host to Israelis with our network, please email gefen@ariel.org and include which state you are living in. Thank you.



Bearing Fruit: Ariel Online Courses



The Planning Phase

If you have visited the Ariel Ministries website lately, you are probably aware of the new division of Ariel Ministries: *Ariel Online Courses.* God has been blessing this effort, for it has been bringing forth fruit (*Frucht* in German). Initial planning began in 2015, when the Ariel Board of Directors decided to pursue an online division of Ariel's School of Messianic Jewish Studies.

Producing high-quality online courses involves a lot more than meets the eye: developing online educational software, video-graphic expertise, curriculum design, website programming, and more. The Lord has been faithful to guide us in all these processes and beyond.

The Launch Phase

After two years of development, "Ariel Online Courses" was officially launched in April 2018. The first course produced was The Life of Yeshua from a Messianic Jewish Perspective: From Birth to the Public Proclamation of His By Mark Adler, Ph.D.

Messiahship (BHD 101). We launched this first course to honor our beloved Savior Yeshua.

The first students to sign up for this first course, taking that step of faith, were Shelley of North Carolina, Michael from Georgia, and Gordon from Maryland. Since that time, we have had students sign up from many other states and nations. We are thankful for all of our online students!

The Growth Phase

The second course launched was *A Dispensational Israelology* (MJT 107). This is an absolutely crucial course for all believers, particularly those involved in Messianic Jewish ministries. This course focuses on the doctrine of Israel (Israel Past, Present, and Future).

The third course, which will be launched shortly, will be *Genesis: Part One* (TNK 101), followed by *Genesis: Part Two* (TNK 102), covering chapters 18-50.

The Final Goal

We have planned an extensive list of courses that will be produced and made available to our students in the years to come, all based upon Scripture, sound theology, and taught from a Messianic Jewish perspective. The courses are categorized around seven different biblical disciplines. After we have completed production of twenty courses, we will begin offering degree-level certificates in Messianic Jewish Studies. For answers to questions related to the specifics of the program, please be sure to visit our website <u>www.ArielCourses.com</u> and click on "How It Works."

Free Sample Course Segment

Each of our courses are framed around units; and within each unit, there are a number of segments. Each segment includes learning objectives, a video lecture presentation, required readings, optional readings, study questions, and spiritual growth assignments (including some memory verses). For the free sample course segment, go to the website and click on "Sample Segment."

There are automated (multiple-choice type) unit exams throughout the course; the exams are open-book, open-note. Students can take as long as they like on the exams and can re-take them as many times as needed. Our courses do not expire, so students have access to courses they purchase for as long as they like. If students are not satisfied with a course, we have a seven-day refund policy (money-back guarantee).

Student Feedback about Ariel Online Courses

We recently asked our students to give us some feedback on the courses they were taking with us. Here are some of the things they shared.

"The platform for the course is well organized and has a clean and professional look, well on par with other university programs. The 'Unit' format is standard with online learning and topics are clearly labeled. The material for the course is excellent and quite comprehensive. The 'Optional Readings' listed provide those

wanting a 'deeper dive' a place to start further studies, and the Spiritual Growth exercises help the student begin to put into action some of the teaching concepts."

Jordan, from Ohio

"Thank you for contacting me regarding the Ariel Online Course I am presently taking. I am well satisfied with the depth of study this course offers. I have purchased many of the suggested optional books for study as they have richly enhanced the learning experience. The Spiritual Growth assignments have made me get out of my comfort zone and dig deeper spiritually. The ease of using the online study is exceptional. I even appreciate the exams as they validate and reinforce what I have studied. I was very excited when you offered these course opportunities and plan on taking more courses."

Connie, from New York

"I am very much enjoying the Ariel online course. Being well-satisfied with the course doesn't come close to how I feel towards it. The subject matter, how it is written, the lectures and curriculum are very well designed."

Juan, from West Virginia

"This course really helps believers grow, not only intellectually, but also spiritually." Rickie, from Japan

"I am finishing up my first Ariel online course on the life of Yeshua that I started in April. I cannot find the words to describe what it has meant to me. It is deep, very biblical, challenging, and very devotional in its applications. Dr. Fruchtenbaum is an excellent teacher, and I have learned much that I didn't know before, and I have studied the Bible for years."

Gordon, from Maryland

"I am really enjoying your course The Life of Yeshua from a Messianic Jewish Perspective . . . Living in the UK, this type of teaching is almost impossible to get, so Ariel Online Courses are greatly appreciated." Margaret, from the UK

"As a local pastor in Japan, I am excited to be learning more through Ariel Online Courses. I share what I learn from Dr. Fruchtenbaum with the Japanese people in my church. I am well satisfied with the contents of the Ariel online course that I am taking, I especially appreciate the excellent online video lectures."

Yoichi, from Japan

"In my opinion, there are no empty calories in Ariel's Online Courses . . . As a person that works 60+ hours a week and that became a believer late in life, I do not have the luxury of spending decades to research or to enroll in a formal university to study. Ariel Courses has provided me with the priceless results of Dr. Fruchtenbaum's lifetime of scholarship in a classroom (online) format."

Mike, from Georgia

"Prior to starting the online course The Life of Yeshua from a Messianic Jewish Perspective, I had read most of Dr. Fruchtenbaum's first volume on the topic. I've found that going over the book again, this time with the lectures and course material, has significantly deepened my understanding of the subject."

Keith, from Minnesota

"For any believer who is seeking the truth, studying the Bible from a Jewish perspective is imperative! I love being in this Ariel online course because it causes me to dig deeper."

Liz, from Alabama

"I have learned a lot and have felt thoroughly challenged. I particularly like the Spiritual Growth section for the memorization of verses, writing of prayers, and reflection on various topics." Charlotte, from North Carolina

"Hey Ariel, I'm so excited to be taking your course on Israelology! It's been so thorough yet do-able. Such a great way to learn God's Word! I'm so thankful to have this Messianic Jewish perspective resource . . . it is invaluable! It really does open the door to a more complete faith." Mark, from California

"I am truly enjoying the course I am taking online with Ariel Ministries ... I am grateful to be able to do it at my own pace. And being able to listen to the lectures over and over again is a great help. The idea of being able to earn a degree-level certificate is an answer to prayer for this house-bound grandmother! I can't think of a better ministry to do that with."

Marge, from New York City

"The Ariel Online Courses are an excellent value, well worth the time and money spent . . . Not having been a student of biblical Hebrew before, I am picking up some of the language and terminology, an excellent side benefit!"

James, from Rhode Island

We hope these student testimonials encourage you to consider taking an online course with us. To more fully understand the format of the courses and overall program, please visit www.ArielCourses.com.

The director of Ariel Online Studies, Dr. Mark Adler (B.S. Philadelphia Biblical University, M.A. and Ph.D. Talbot School of Theology), oversees all aspects of Ariel Online Courses. For any questions related to Ariel Online Courses, you can contact Dr. Adler at Administrator@ArielCourses.com.





The First Italian Conference By Martina Pifferi Speciale

We will remember September 2018 for many reasons, but most of all for seeing with our own eyes the goodness of the Lord in the land of the living.



The translation team presenting the Italian *Footsteps* to the author (from left to right - Paolo, Martina, Arnold, and Marcello)



Dr. Fruchtenbaum surrounded by some of those who came to listen to his teachings in Italy



Arnold and his translator Martina in front of Italy's largest synagogue



We started our journey with Ariel Ministries more than three years ago. Our goal was to translate The Footsteps of the Messiah into Italian so that our brothers and sisters in Italy might be blessed by this amazing book. The adventure started with joy and devotion. A sea of blessings was before us, and we were ready to set sail with the Lord as our captain. He has been with us all along, but He decided it was time for us to learn how to walk on water. He wanted to build a new faith in us, without borders. He asked us not just to translate the book, but to follow Him wherever He might call us. We faced desert islands, mighty storms, and the sea of despair; but He never left us. Health issues, unemployment, and financial problems have been a constant part of our daily life since the beginning of the translation. But God gave us new courage when we were afraid; He gave us new strength when we were too weak to walk; and most of all, He continued to love us when doubts started to assail our minds.

In the middle of the revision process, the enemy convinced me I wasn't good enough, that I was a failure. I was paralyzed. I did not know what to do anymore.

But the Lord knew, and He sent encouragements through one of His faithful servants, Christiane Jurik, Ariel Ministries' editor-in-chief. She reminded me that the enemy didn't fight fair, that I needed to remember that I was doing it for the Lord, and that when He chooses someone, He doesn't make mistakes. She sent me a song that said, "The voice of truth says, 'This is for my glory.' Out of all the voices calling out to me, I will choose to listen and believe the voice of truth." I chose to believe in Him more than in myself; and after a few months, the book was ready to be printed!

In the meanwhile, the Lord kindled the desire in our hearts to host a conference with Dr. Fruchtenbaum in Italy. So, we wrote him asking if there might be a chance that someday he would come to visit us. He answered right away, telling us: "I would be very happy to have a tour through Italy. Just tell me for how long and when." Wow! We couldn't believe it! What a gift! But the Lord didn't stop there. He prepared another gift for us. Just a few days before the conference in September, we received the printed copies of Sulle orme del Messia (The Footsteps of the Messiah). What a blessing to have the author himself present the work during the conference!

We spent the week studying with Dr. Fruchtenbaum by night and sightseeing during the day. The tour was a huge success! Jewish and Gentile believers came from various parts of Italy. There were at least sixty people for the first three nights, and then more than a hundred for the rest of the week.

Dr. Fruchtenbam shared his deep knowledge with us no matter how we asked —and we did ask a lot! He was gracious to always provide an answer, no matter the circumstances. In fact, these are probably the moments we will never forget: Arnold, with an ice-cold Coke Zero in his hands, patiently responding to our many questions while we were sitting or standing all around him. Then, he would tell us rabbinic stories and some of his jokes before going back to teaching us. It was amazing!

We thank our Lord Yeshua because we did not just meet the best teacher ever, but also a loving brother who shared all he had so that we could grow in our understanding of the Scriptures and in our love for God's people, Israel. We really thank the Lord because His timing is perfect, and His plans are wonderful. He gave us more than we asked for!



Dr. Fruchtenbaum signs the newly released translation of Footsteps



Another venue in Italy filled with eager students





Hungary

This was a busy year for Ariel Hungary. After the Fourth Messianic Conference with Dr. Arnold Fruchtenbaum, we hosted Mottel Baleston for the very first time in Hungary.

Mottel's coming had two important stages. First, our family joined the Auschwitz and Krakow tour, which took place from September 17 to 20. Half a million Hungarian Jews were killed in Auschwitz, so this visit to the concentration camp was very personal to us. Mottel, who has taught at Camp Shoshanah on a regular basis for several decades, gave lectures about the Holocaust from a theological and historical point of view. We then took him with us to Hungary.

The second part of the program was a one-day conference in Budapest. We continued our good relations with Midnight Call, a ministry with headquarters in the United States, as they allowed us to use their venue for the conference. Mottel gave his testimony and spoke about the place of Jewish believers in the body of Messiah. He answered questions such as, "Do we have the right to make any distinctions between Jewish and Gentile believers? Are they not the same?"

As we prepared for the conference, we hoped for a good attendance and a new understanding in the body of the Messiah about these heavy but important topics. Our expectations were met! There were nearly ninety people who came to listen to Mottel's teaching, and many stayed for the question-and-answer session.

Besides the conference and the tour to Auschwitz and Krakow, we continued our Messianic fellowship meetings and taught on several important topics such as the basic rules of Bible interpretation, the biblical roles of husband and wife in



The conference room in Budapest was filled with attentive students of the Word

marriage, human and divine choices in Acts, spiritual gifts, and election.

Our Jewish friend Gabor invited us to a series of teachings about the *Shulchan Aruch*, a famous code of Jewish law from the 1500s. The lectures greatly improved our knowledge of Jewish source texts concerning Jewish laws and customs. They also provided great opportunities to develop friendships with Jewish people and find open doors to speak about our love of God's people.

Another highlight of this year was the visit of a dear friend of ours, Evie Houldsworth from New Zealand. We first met Evie during Arnold's Israel Tour of 2014 and ran into her again at Camp Shoshanah. It is great to have like-minded believers all over the world who "have received a faith of the same kind as ours" (2 Pet. 1:1).



Some people stayed after to ask Mottel questions





Germany

In September of this year, Ariel Germany had the great pleasure of hosting Camp Shoshanah teacher Mottel Baleston for a teaching tour through the country. This was the first time Mottel set foot on German soil, and his schedule was packed. For two and a half weeks, he traveled from the north to the south, from the east to the west of Germany, and taught sometimes in two different locations on one day. There were Bible schools who had invited him, as well as churches, Messianic congregations, and seminaries. The topics ranged from the covenants of the Bible to the theological background of the Holocaust.

Wherever Mottel went, he was welcomed warmly by very eager students of the Word. Many stayed long after the lectures had finished and asked Mottel important and heartfelt questions.

The different team members of Ariel Germany who traveled with Mottel and translated for him took every chance to also show him around. So in between teaching appointments, Mottel got to see some of Germany's old synagogues and other important landmarks.

We cannot thank Mottel enough for taking the time to teach our brothers and sisters in Germany. Lord willing, this is not the last time we will be able to welcome him in our country!



Mottel Baleston with Bible students of a Baptist church in Jennelt, Germany





Camp Shoshanah teacher Mottel Baleston teaching at a Bible school in Breckerfeld, Germany



Mottel in front of a house built in the 18th century in the half timber style



Mottel and Andrei, led to the Lord by Dan Rigney in 1992, in Kiev. Andrei is now the Assistant Congregational Leader of Beit Sar Shalom in Berlin



The teacher celebrating Sukkot in a Messianic congregation in Germany



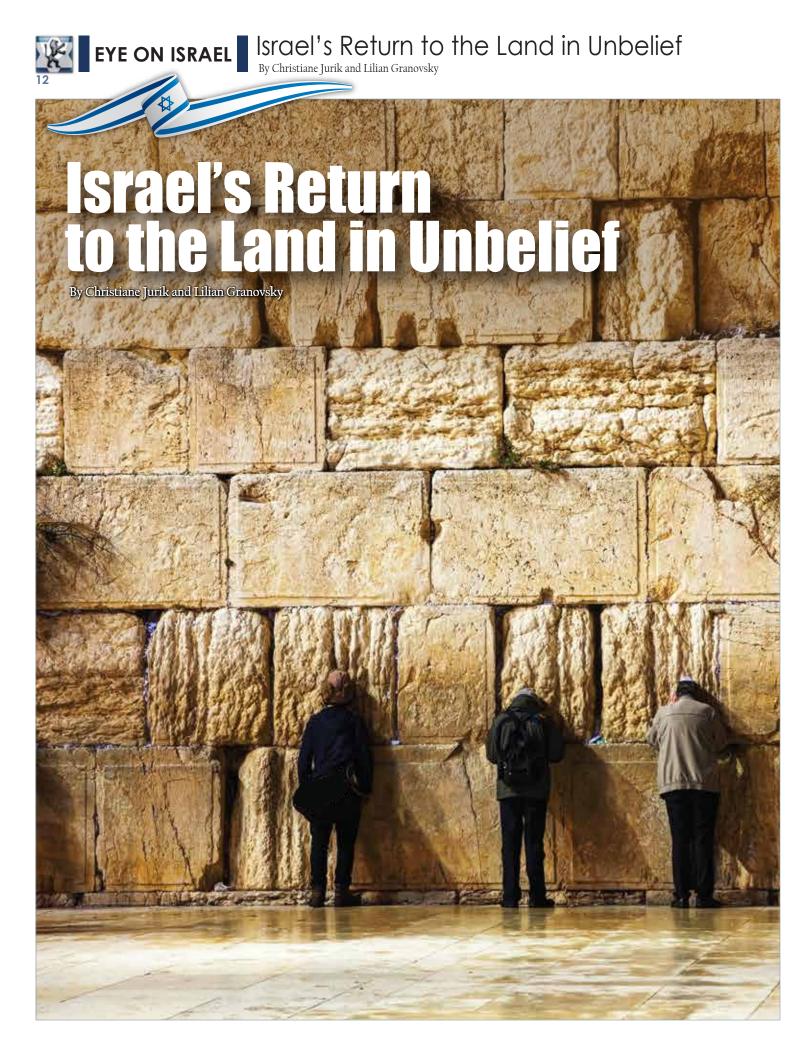
Mottel stands next to two *Stolpersteine*. These stumbling stones bear brass plates inscribed with the name and life dates of Holocaust victims.



The synagogue in Düsseldorf was closed when Mottel arrived. But after a little schmoozing in Hebrew, the rabbi opened the doors and gave Mottel a short tour of the building.



Mottel Baleston teaching Breckerfeld students about the Holocaust







According to a report published in April of this year by Hebrew University of Jerusalem's Division of Jewish Demography and Statistics and the A. Harman Institute of Contemporary Jewry, there are currently 14.6 million Jewish people living in the world (2017). Forty-five percent of them reside in Israel. The remaining people live primarily in the United States (5.7 million), France (453,000), Canada (391,000), the United Kingdom (290,000), Argentina (181,000), Russia (176,000), Germany (117,000), and Australia (113,000).¹

The percentage of Jews living in the Land versus those living outside the Land has grown steadily. However, since the year 2000, the numbers have not seen the same steady increase of the decades before. This is partially due to a development that the Israeli journalist Yardena Schwartz in a 2018 *Newsweek* article called "an existential crisis."² Spurred mainly by economic pressures, "Israelis are leaving the country in droves,"³ moving to Europe or the United States to start a new life.

Especially hard hit by this trend is the academic world. Dan Ben-David, an economist at Tel Aviv University, recently published a paper in which he noted: "The Israeli academics residing in the States in 2003-2004 represented 24.9% of the entire



senior staff in Israel's academic institutions that year – . . . over 5 times the ratio in the other developed countries."⁴ Numbers like these, which show that over half of the Jewish people worldwide still live outside the Land and that many Jewish Israelis decide to leave their home country, confuse some believers. They do not understand how the developments fit biblical prophecy. However, the prophets⁵ spoke of two international returns, as Dr. Fruchtenbaum expertly pointed out in his work *Israelology, The Missing Link in Systematic Theology*:

First, there was to be a regathering in unbelief in preparation for judgment, namely the judgment of the tribulation. This was to be followed by a second worldwide regathering in faith in preparation for blessings, namely the blessings of the messianic age. Once it is recognized that the Bible speaks of two such regatherings, it is easy to see how the present State of Israel fits into prophecy. ⁶

When the State of Israel was restored seventy years ago, in 1948, those prophecies that speak of a regathering of the Jewish people in unbelief in preparation for judgment began to be fulfilled. What is it like to leave one country and make *Aliyah*⁷ into a country that we know will go through some tremendous turmoil even before the Great and Terrible Day of the Lord will come upon it? Sasha and Lilian Granovsky, Ariel's branch leaders in Israel, tell their story:

¹ For an analysis of the report, see

- https://www.jns.org/current-world-jewish-population-still-below-pre-holocaust-figures/.
- ² Yardena Schwartz, "More Israelis Are Moving to the U.S.—and Staying for Good," Newsweek Magazine, 5/10/2018.
- ³ Ibid.

⁴ Dan Ben-David, Brain Drained, online

- https://www.tau.ac.il/~danib/econ-rankings/BrainDrained-EngExecSummary.pdf; p. 3.
- ⁵ Ezekiel 20:3338, 22:1722, 36:2224; Isaiah 11:1112; and Zephaniah 2:1-2.
- ⁶ Arnold G. Fruchtenbaum, Israelology: The Missing Link in Systematic Theology
- (San Antonio, TX: Ariel Ministries, 2016), p. 684.
- ⁷The immigration of Jews from the diaspora to the Land of Israel.

Total Jewish Population

Israel

France

United

States

Canada

United A Kingdom

Argentina

Russia Germany

Australia

EYE ON ISRAEL Israel's Return to the Land in Unbelief

First year in Israel

The couple in 2018

"Today is Thanksgiving. It is more than appropriate to give thanks to God for 28 years in Israel. When we immigrated, we were 23 years old, two years married. We were but children when we left our homes, our families, our friends . . . everything! We came to a country which we thought would only be a staging post on our way to the 'real' promised land – America! Due to what we had heard on TV, the radio, and other political sources, all we knew about Israel was its militarism. Israelis were invaders, nothing else. The U.S., on the other hand, with its skyscrapers, was a country where any dream could come true.

"We could have immigrated to the U.S. directly from the former USSR. However, we would have needed to wait some two to four years. For a couple of 23-year olds, this sounded like an eternity. Furthermore, nobody knew then that the 'iron curtain' would stay open. So, we decided to go to The couple in 1998

Israel first and move on the America as soon as the door would open for us.

"Nowadays, people simply emigrate. Back then, they were leaving for an eternity. Sounds too dramatic? But that's how it was. For the whole history of the USSR, people who emigrated left forever. Some of those reading this essay today are descendants of the first wave of immigrants, which took place from 1903 to 1924. Then came those who left the Soviet Union during or after the Second World War. Then came the 'little' wave of immigration in the 1970s. None of these immigrants, for the 90 years of history, could have returned to their home country even if they had wanted to. They knew that if they returned, they would have been imprisoned for decades or killed.

"Now, we come back to our story, the story of two 23-year-old 'children' who were leaving their home country forever. They left for good (or for bad? Who could know?). They left for an eternity. Every 'good-bye' party turned into a heartbreaking ceremony, a funeral of sorts. Can you imagine? You hug your loved ones knowing you will never see them again. Could be that you would never even receive a sign of life from them. People who emigrated would rather not send anything to those they left behind, as every note, every letter, any news from 'there' might cost their beloved their jobs, homes, reputation, and sometimes (during 1930-1950) even their freedom or their lives! Can you imagine?

"So, you leave and know that most probably, you will never see these faces again. Terrible word – NEVER! Terrible pain. Terrible reality. And yet, these 23-year olds crossed the line of no return the moment they entered the *Sheremet'evo*, a famous airport that only 'privileged people' were able to use in the era of the USSR, and joined the other Jewish immigrants to Israel who made Aliyah not because this was their choice but because the alternatives forced their hands."

God never promised that Israel's return to the Land in unbelief would be painless.



Leaving into an unknown future - Sasha and Lilian at the Sheremet'evo Airport



Sasha (with sunglasses) and Lilian's wedding in Kasachstan

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Two Sides of the Same Coin

COVER STORY Two Sides of the Same Coin

The Dual Identity of Jewish Believers by Mottel Baleston





Breaking Down Walls and Establishing Peace By Tim Velasco







Are Jewish believers in Messiah different from Gentile believers? Aren't they saved by the same gospel and have the same spiritual position as their Gentile brethren? Galatians 3:26-29 seems to indicate this, stating: ²⁶ For you are all sons of God through faith in Messiah Yeshua.²⁷ For all of you who were baptized into Messiah have clothed yourselves with Messiah.²⁸ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua.²⁹ And if you belong to Messiah, then you are Abraham's descendants, heirs according to promise. If the answer to the last two questions is "yes," does that not automatically mean that ethnic Jewish believers have lost their Jewishness in this dispensation of time? The following two articles will answer these questions. One was written by a Messianic Jewish believer, Mottel Baleston. The other one was authored by a Gentile brother, Tim Velasco. The articles will shed light on the two sides of the same coin, a coin forged in God's plan to bring salvation to both Jews and Gentiles through the Jewish Messiah, Yeshua. It will become clear that neither salvation nor positional truth¹ change the fact that God never compromised

His eternal promises to Israel, His beloved people, when He extended His saving grace to the Gentiles.

¹"Positional truth" is a theological term which describes that which is true of the believer because of his position in the Messiah. The term comes from the phrase "in Messiah" which is found in 2 Corinthians 5:17 and other passages.



The Dual Identity of Jewish Believers



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The phone call came in on our ministry line, and the female voice on the other end sounded uncertain: "My fiancé and I are very happy together, but our families are giving us a problem. He's Jewish and I am Christian, and none of our parents are completely happy about it. We get the impression that if our wedding ceremony were to be a mix of both religions, equally 50% of each, then our parents would be supportive. Your website looks like you are 50% Jewish and 50% Christian, could you officiate our ceremony that way?"

My answer surprised her: "Actually, we're 100% Jewish and 100% Christian!"











While that sort of math works fine in my birthplace of Brooklyn, it perplexed her. I went on to explain that being Jewish can be an ethnic identity, and it also refers to someone who regards their religion as some form of Judaism. I explained that even as someone who has embraced Jesus as my Savior 100%, I can never be anything else but Jewish.

Well it turned out she was not a "believer," and when I repeated my 100% Jewish and 100% Christian statement, she declined to meet. Lest you question the accuracy of my 100% assertion, let me explain.

All four of my grandparents were born into Jewish homes in Eastern Europe in the 1890s, the sort you see portrayed in the movie "Fiddler on the Roof." They lived in villages that were essentially segregated. Either the entire village was made up of Jewish people or there were separate neighborhoods for Jews and Gentiles. While people of different backgrounds met at the markets, the rest of their lives were completely distinct. While they may have lived in the Ukraine, Poland, or Russia, Jewish people were essentially barred from being identified as Ukrainians or Poles or Russians, no matter how many generations had lived in the area. Your ethnic identity determined whether you worshiped in a synagogue or in one of the Roman Catholic or Eastern Orthodox churches. Many localities required people to carry identification cards; in my grandmother's village in the Ukraine, her card was stamped Jewish for nationality, and not Ukrainian. In the rare instances of intermarriage, the Jewish person was often simply absorbed into the general culture, their Jewish identity surrendered, and they were lost to their families.

That's what made one scene in "Fiddler on the Roof" such a tearjerker, as the third daughter left her family to marry a gentle, educated, but non-Jewish boy. Her family's angst and tears signaled her departure into a foreign universe. In that time and place, there was no straddling the two worlds.

Well, that was then, but what about today? Have Jewish believers in Jesus like myself surrendered our identity, or should we continue to identify as part of the people of Israel?

I have seen that question cause some Christians to set aside the Scriptures and indulge feelings of anti-Semitism, even believers who have most of their theology correct. At a conference of urban missionaries many years ago, I was delighted to hear stories of full-time workers, colleagues, reaching out to people of their own ethnic backgrounds, often in storefront churches, using the culture of the inner city. They were effective because they reached the people where they were. When it came time for me to speak about my work, I also was able to share how my ministry operated similarly but within a Jewish cultural context, with our Messianic Fellowship meeting on Shabbat, Friday evening, and singing the Psalms in their original Hebrew. Afterward, I was confronted by two senior missionaries who expressed grave concerns to me that I was, in their words, "going back under the law," by using Jewish cultural practices in our ministry.

This was not an isolated example. The irony of this is that amongst Messianic Jewish Bible teachers, I am well known for teaching a fully grace-centered, Messiah-focused theology, clearly stating that we are not bound by Mosaic Law. But for these critics, any use of Jewish culture raised a red flag in their minds. Their position was not rational, it was not biblical, but it does reflect a needless fear of anything having to do with "Jewishness" among some in the evangelical world. One wonders how they might have done if transported to the completely Jewish context of Yeshua and His Jewish disciples as they conducted their ministry using only the Hebrew Old Testament within the Jewish province of Iudea!

Y 🔡

This is a sad and needless situation and fully in disobedience to the clear commands in Romans 11 that Gentile believers not imagine that they have replaced Israel.

Melting Pot or Salad Bowl? – The Scripture Passages

Let's examine the Scriptures that some believe erase the identity of Jewish believers and then see how these very same Scriptures actually teach that within the church, the very presence of Jewish believers in Yeshua who can be identified as Jews is actually testimony to a promise God made.

> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yeshua. (Gal. 3:28)

In my first week of Bible college, I learned a critical rule that all careful Bible scholars hold to be true. It says, "A verse apart from its context becomes a pretext for anything you want it to be."

So, let's be Bereans and take a look at the context. When you look at the entire chapter in Galatians, it is crystal clear that the discussion is about one issue: Are there different ways for Jews and Gentiles to be saved, to be acceptable in God's sight? Is it necessary that one ethnic group must keep Mosaic Law and not the other?

The scriptural answer is clear. As regards the means of salvation, there is just one path to salvation for different ethnic groups (Jews and Greeks), one path to salvation for men and women and one path to salvation for both servants and the wealthy.

If you think that verse is abolishing the distinct identity of Jewish believers, then please be honest and consistent with the passage and say that it also abolishes the distinction between men and women. How absurd is that twisted logic? Elsewhere in his letters, the same Apostle Paul who penned Galatians speaks clearly to the many distinctions between men and women because it follows God's creative design, as well as to their different roles in the local congregation.

In essence, if you honestly and simply examine the verse within its context, it is immediately apparent that the issue being discussed is that there is just one way of salvation for all. It is the worst type of faulty and dishonest Bible study to put a mask over the rest of the Bible, examine one verse out of its context and pronounce that to be doctrine. So why do otherwise godly people persist in saying that Galatians 3:28 erases Jewish identity? At the risk of offending, let me suggest that they may feel obligated to defend old church creeds that they have inherited, creeds that often used imaginative allegory instead of the plain meaning of the text of the Bible.

A second reason why this passage is sometimes used to deny continuing Jewish identity is the desire that we all, as believers, be unified and not divided. But why do some deem it "division" to simply recognize that God has called us from varying backgrounds to be in unity in Messiah?

Unity, Not Uniformity

During the years I lived in New York City, I was a member of a church that was in an ethnically diverse area. God was at work in that neighborhood, and we saw people coming to faith from various backgrounds. It was wonderful to see people of various nations, practicing various cultures, yet in unity as brothers and sisters in the Messiah. It was a testimony to the fact that something supernatural was going on. None of us were under the delusion that to have unity we had to erase the ethnic identity of where each person had come from. Frankly, in most cases I have seen of individuals telling Jewish believers that they are no longer Jewish, it was simply an attempt to enforce their own personal cultural preferences on the newcomers.







Scriptural Evidence for Continuing Jewish Identity

In 1 Corinthians 12:12-13, we see an acknowledgment that within the body of Messiah, there will continue to be distinctions:

For as the body is one, and has many members; and all the members of the body, being many, are one body; so also is Messiah. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

In this instance, the distinctions are seen to be in the present tense; they are continuing. That is the whole point of the unity. It demonstrates the supernatural working of God. It doesn't make me any less "Christian" when I also identify myself as a Jewish believer in Jesus; rather, it identifies the great work of God in calling a remnant of His people to Himself, just as He promised He would.

There is another passage that confirms the continuing dual identity of Jewish believers, and that is Galatians 6:16:

And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

The immediate context is that Paul was warning Gentile believers against taking Mosaic Law observance and circumcision upon themselves as an obligation. So, in verse 16, he pronounced peace upon the Gentile believers who walk according to this correct biblical teaching, and he also wished mercy on a second group, *the Israel of God.* The original Greek is very clear in portraying *the Israel of God* as a second and distinct group, and a recent scholarly article by Dr. Gary Hedrick in a previous issue of *Ariel Magazine* (Spring 2018) explicitly proves that. Yet, some modern translations have taken liberties with the text and have erased the distinct identity of the second group. Let's allow the Scriptures to speak for themselves and recognize that God does not want to erase Jewish people in the body of Messiah!

Paul identified himself as being Jewish long after he had become a believer in Yeshua: For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin (Rom. 11:1). For Paul, it was a current identity, not in the past, fully compatible with his identity as part of the church.

So yes, Jewish believers have a dual identity. As this article started out, we are 100% Jewish and 100% Christian, fully and joyfully part of the body of Messiah, the church. At the same time, God portrays us as continuing to have a Jewish identity, testimony to His promise to preserve a remnant of His Jewish people who will come to Him in saving faith. If the Jewish remnant is assimilated and erased and cannot be identified, where is the testimony?! Praise God that He has brought both Jews and Gentiles into one new body, the church! We display the fact that He is calling together a people from every tongue, tribe, and nation!

In this 70th year of the re-establishment of Israel as an identifiable nation, it is the very presence of Jewish believers in Yeshua that affirms that God will carry out His ultimate plan for Israel, that they may come to know His Messiah.



Breaking Down Walls and Establishing Peace COVER STORY



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Breaking Down Walls and Establishing Peace



Simus

This is not an article on the politics of securing our country's borders, but on Yeshua our Great Reconciler. I as a Gentile have been reconciled to God from my state of absolute alienation from Him through Yeshua's marvelous work on the cross. This great work of reconciliation is spoken of in chapter 2 of the letter to the faithful believers who lived in the Greek city of Ephesus.

Rabbi Shaul, known to the Ephesians by his Greek name $\Pi \alpha \tilde{\nu} \lambda o \zeta$ (Paulos) and to us





today as Paul, wrote under the inspiration of the Ruach HaKodesh¹ about the reconciliation Yeshua brings by describing the condition of eternal separation both Jews and Gentiles are in, apart from the saving work of Messiah. In his description, he used the familiar Jewish imagery of circumcision in verse 11 of chapter 2 and of the Temple's "wall of hostility" in verse 14 of the same chapter. These two illustrations describe with precision the spiritual condition of the Ephesian Gentiles – and of all Gentiles and Jews – prior to coming to faith in Yeshua. In fact, during the Second Temple period an unbelieving Jew, by virtue of birth and religious observance alone, could walk past the physical barrier in the Temple called the soreg that kept Gentiles as Gentiles away from the inner courts. He might even approach within sight of the Holy Place and perhaps see from a distance the veil that hid the Most Holy Place from every Jew (except for the high priest, and that once per year). But this same Jew lacked the circumcised heart required to enter the most Holy Place not made by human hands in heaven itself, in the very presence of Yahweh, without saving faith in Yeshua, the Great High Priest (Deut. 10:16, 30:6; Jer. 4:4, 9:25; Acts 7:51, 17:24-25; Rom. 4:12; Heb. 9).

I imagine what it must have been like for a Gentile in the time of Yeshua who had heard and believed the Word of God in the *Tanakh*² while living in Ephesus perhaps through a Jewish neighbor or friend or through the missionary efforts of the Pharisees as described by Yeshua in Matthew 23:15, to then have traveled at great expense and anticipation to Jerusa-



¹ Holy Spirit ² Hebrew Bible



lem to further explore this singular God of the Jews. I imagine him being in the Temple's eastern court, known as Solomon's Porch, as close as he could come to the entrance to the Temple itself and its Most Holy Place, yet separated by the soreg - the wall of separation beyond which only Jews could enter. In my mind's eye, I see him standing next to a column, watching the coming and going of the multitudes, his contemplation being interrupted by the bump of a Jew in a hurry rushing to go where he, as a Gentile, could not go. His condition of separation from the God of the Jews was by virtue of his birth and the physical barrier of circumcision, and now stood before him a "no entry" sign chiseled in stone, the most tangible expression of his condition of separation, written in his own language and under penalty of death. What a disheartening experience!

ΜΗΘΕΝΑΑΛΛΟΓΕΝΗΕΙΣΠΟ ΡΕΥΕΣΘΑΙΕΝΤΟΣΤΟΥΠΕ ΡΙΤΟΙΡΟΝΤΡΥΦΑΚΤΟΥΚΑΙ ΠΕΡΙΒΟΛΟΥΟΣΔΑΝΛΗ ΦΘΗΕΑΥΤΩΙΑΙΤΙΟΣΕΣ ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ ΘΕΙΝΘΑΝΑΤΟΝ

The Inscription above reads: "No Gentile may enter within the railing around the Sanctuary and within the enclosure. Whosoever should be caught will render himself liable to the death penalty which will inevitably follow."³

The options for a Gentile then were extremely limited: One could undergo the full conversion process into the Rabbinical Judaism of the time as a proselyte, taking on

the full weight of the Law of Moses, including circumcision, or continue as a Gentile God-fearer, perhaps living in Eretz Israel,⁴ as we see in the life of Cornelius in Acts 10:22; well-spoken of by the Jews, yet a sojourner among them. How absolutely liberating and wondrously refreshing it must have been to have heard and believed the work Yeshua accomplished on the cross during Passover, creating in Himself "one new man" (Eph. 2:15) and bringing about the peace and unity this man's heart most certainly desired. How utterly tragic that in later centuries some of the descendants of these very same Gentiles built a new wall of hostility and in practice chose to forget the Jewishness of the Jewish Messiah and bring about violence instead of peace.

It is interesting to me that the word "peace" in the Greek language of the New Testament is εἰρήνη, eirene, and that it comes from the verb "to join."⁵ The term expresses the idea of the absence of conflict between men. In Classical Greek culture, it was used to describe the absence of war between the Greek city-states and the time for planting, tending one's flocks, and having children. It is represented by the Greek goddess of peace, Irene, holding a child in one arm and the horn of plenty in the other. In contrast, the Roman representation of the goddess of peace, whose Latin name is Pax, tends to be shown wearing a victory laurel, giving us an interesting insight into the Roman idea of peace: victory over one's enemies. The Hebrew equivalent of the Greek ειρήνη and the Latin pax is, of course, םולש (Shalom), and it tends to carry the same general idea of the absence of conflict between men, particularly as it is used today as a common greeting in modern Hebrew. However, in the Tanakh, it also denotes a condition of

peace between God and man, as we see in the peace offerings (מלש = sělem) described in the book of Leviticus.⁶ I imagine that as Greek- and Latin-speaking first-century Gentiles came to faith in Yeshua, they brought with them this Greek and Roman understanding of peace and joined the two views to the Hebrew understanding of the word Shalom. Indeed, the ειρήνη, pax, םולש that Yeshua brought to them He still brings to us today, as He has reconciled, or joined, all believers across both time and space like nothing else! Not only am I now as a believer joined to the Jewish Messiah Himself and to His body, the church, but I am also joined to the root of the olive tree, which represents the Jewish patriarchs and the place of blessing (Rom. 1:17).

I am eternally grateful this Hanukkah/Christmas season for the greatest gift of all: Yeshua, our Peace. I am also thankful that God in His infinite wisdom made me as I am: a Gentile. I can now, through Yeshua, enjoy as a Gentile together with my believing Jewish brothers and sisters the benefits of so many of the great and wondrous works and promises the Lord has made to His people Israel. Praise to God the Father and to Yeshua His Son and to His precious Ruach HaKodesh. And as many Greek believers said with conviction: $A\mu\eta\etav$, $\epsilon\rho\etaov \kappa v\rho i\epsilon I\eta\sigma o v c$! (Amen, come Lord Jesus!)

Tim Velasco lives on the west side of the Jordan River in South Jordan, Utah. The husband, father, and Captain for a Major US Airline has attended Ariel's Camp Shoshanah several years in a row. He combines a deep devotion to the Word of God with a keen interest in the history of the world at the time of Yeshua. Above all else, he wishes to share with Jews and Gentiles alike the saving love of the Messiah.

⁴ The Land of Israel

³ Leen Ritmeyer, The Quest - Revealing the Temple Mound in Jerusalem (Jerusalem, Israel: Carta, 2012), p. 346.

⁵ Strong's Greek, 1515.

⁶ See William D. Mounce, *Mounce's Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids, MI: Zondervan, 2006) ePub Edition.



End Times Prophecies and Our Daily Walk Egacques Isaac Gabizon

Spot bowling illustrates part of a wise approach to life: Know about the pins, but focus on what is near you. Know about the end time prophecies, but focus on your spiritual growth.



Introduction

The fact that we live in the end times is hardly disputed by anyone who reads the Scriptures from the literal, Messianic Jewish perspective, for the Scriptures, in general, clearly lay out the main line of events. Paul's letters to the Thessalonians, in particular, add precious information about the end times not found anywhere else in the Bible. However, if the apostle were living today and you met him in the street and asked him about the end of the world, he would, no doubt, answer you with another question: "Yes, Yeshua is coming very soon, but are you prepared to meet Him? Have you increased in the love for your brothers? Have you learnt about service, patience, and faith?"

Maybe you would start arguing and ask, "What does that have to do with the end times?"

And Paul would answer, "You did not read my letters, did you? Especially the two to the Thessalonians!"

If this conversation seems far-fetched, consider rereading the epistles! Paul often used end times prophecies to emphasize holy living; he did so in Titus 2:12-13, in Philippians 3:20, and in both letters to the Thessalonians. What can be derived from Paul's dealing with the end times is best described by a story published in 2002 in the devotional Our Daily Bread: In 1933, bowler Bill Knox placed a large screen just above the first line of bowling pins to obscure his view of the lane. When he played, he scored a perfect game. How did he do it, not seeing where the ball was going? Knox used a technique called "spot bowling," which involves throwing the ball at a selected floor mark on the near end of the lane. The player knows where the pins are but concentrates on something that is closer to where he stands. Spot bowling illustrates part of a wise approach to life: Know about the pins, but focus on what is near you.1 Know about the end time prophecies, but focus on your spiritual growth.

When Paul wrote to the Thessalonians about the return of the Messiah, he reminded them that the goal of their salvation was to be preserved blameless at the coming of the Lord (1 Thess. 5:23). The knowledge of prophecy is certainly of utmost importance. However, equally significant is the believer's daily walk. If a good understanding of prophecy does not translate into a godly walk, it will only be knowledge, and knowledge puffs up (1 Cor. 8:1).

So, Paul taught the Thessalonians to focus their eyes on "a selected floor mark"-those actions that were in line with the declared goal of being found blameless at the Lord's return. After speaking of the rapture in 1 Thessalonians 5, he enumerated several imperatives. These imperatives are part of the Law of Messiah and may be divided into two groups: The first group deals with believer's relationship with his brothers and sisters in the Lord. The second group deals with his relationship with God. This is comparable to the division of the ten commandments, but in the case of the imperatives in 1 Thessalonians 5, the two groups contain seven commandments each.

The First Set of Commandments

The imperatives in the first group begin in 1 Thessalonians 5:11, which demands: Therefore comfort each other and edify one another, just as you also are doing. To "comfort" is to encourage, to come close and be present for others when in need. To "edify" means to build up, to strengthen, and so we are to strengthen one another. The Scriptures present the congregation as a big family made in heaven where everyone is concerned for the welfare of others and where everyone is getting ready to go home to heaven.

Then, the believers are asked to recognize those who labor among them and to esteem them very highly (1 Thess. 5:12-13) because these are the ones the Lord holds responsible for their spiritual growth. One day, those who labor among them will give account for each of them. They are often in the front line of persecution. Paul often asked the churches to pray for him. He does so again in 1 Thessalonians 5:25, adding Timothy and Silvanus to the prayer list ("pray for *us*"), for they were constantly under attack, especially spiritual ones. Hence, the imperative is that the believers esteem their leaders very highly which translates into prayer and financial support.

In 1 Thessalonians 5:14, Paul explains what exhortation and encouragement of other believers looks like: They ought to warn the unruly, comfort the fainthearted and uphold the weak. All three of these commandments should be fulfilled not in anger or judgment, but "with patience toward all." The word "patient" speaks of "bearing up under provocation without complaint."2

Finally, in 1 Thessalonians 5:15, Paul reveals the crown of our relationship with others: See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.

To put this first set of imperatives into action takes love and spiritual maturity.

The Second Set of Commandments

The second set of commandments deals with the believer's relationship with God. It begins with Rejoice always (1 Thess. 5:16). Happiness is horizontal; it could be fabricated. Not so the joy of the Lord. It comes from above and can be present in the most difficult of situations. Since it is from

¹ See Our Daily Bread, September 2002.

² A Greek-English Lexicon of the N.T. and Other Early Christian Literature, 3rd Ed., on the word μακροθυμέω.



heaven, it is a gift from God. It is a fruit of the Spirit. In fact, according to Galatians 5:22, where joy is put right next to the gift of love, it heads up the fruits of the Spirit. It is Yeshua's desire that *our joy may be full* (Jn. 15:22). We can acquire joy by digging into the many promises of God, especially the promise of His second coming.

Interestingly, 1 Thessalonians 5:16 is the shortest verse in the Scriptures. In Greek, it has 14 letters while John 11:35, which states that *Yeshua wept*, has 16 letters. Yeshua's weeping made our joy possible. He died so that we may have life eternal.

The question arises why the believer is commanded to rejoice in the context of the end time prophecies, which speak of wars and devastation and of the Antichrist. I believe there are two reasons: First, the next prophecy in context deals with the rapture, and we are to rejoice always because we will not go through the tribulation. Second, we ought to have this joy so that the others will see it. They will feel it, and they would want to have it as well. Yeshua said of John the Baptist that people rejoiced in his light (In. 5:35); and when they saw Yeshua, they knew right away that He was the Messiah and left John and followed Him. In Matthew 5:14, Yeshua said that we are the light of the world. This light is reflected in our joy.

At the time of the writing of the New Testament, the word "joy" was used as a greeting—especially among believers. When James opened up his epistle, he did not say "Shalom"; he wrote, *To the twelve tribes which are scattered abroad: chairein.* The Greek word is often translated as "Greetings," but it comes from the verb *chairo*, which means "to rejoice," "to be glad." Hence, James greeted his readers by saying, "Joy!" We have graduated from Shalom to Simcha, from wishes of peace to that of peace acquired-joy-because the Prince of Peace has come and fills our hearts with joy.

The second commandment of this set is another short verse, easy to memorize: *pray*

without ceasing (1 Thess. 5:17). Praying without ceasing does not mean repeated verbal invocation or constant repetition of words or phrases. This Yeshua forbade: when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words (Mt. 6:7). We need to pray intelligently, for all our words are heard by God. To pray without ceasing describes a way of life. In its simplest form, it may mean to be persistent in our prayers—like when we pray for the salvation of a loved one.

Another reason for persistent prayer is our own encouragement. Yeshua told us that *men always ought to pray and not lose heart* (Lk. 18:1), for prayer is our link, our communication with God. Through prayer, we will feel His presence, and He often reveals things to us when we pray. In short, prayer unleashes power from heaven. Why then should we not pray constantly?

The third commandment concerning our relationship with God says, In everything give thanks; for this is the will of God in Messiah Yeshua for you (1 Thess. 5:18). We can only give thanks in everything when we realize that everything we have is from Him; this is when we begin to appreciate whatever we have. We are thankful even when we do not understand or when the circumstances seem bleak, because the Bible says that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28). The attitude of thankfulness is emphasized over sixty times in the New Testament. There is simply no reason not to be thankful.

So far, the commandments relating to our relationship with God paint the picture of a believer who walks with God and is in continuous joy, in continuous prayer, and in continuous thanksgiving—and all of this in the context of the end times. This is crowned by the words of 1 Thessalonians 5:18, *for this is the will of God in Messiah Yeshua for you*. This is what He desires for each of us. However, in Greek, the word "will" does

not have a definite article. So, a better translation would be "for this is a will of God," meaning joy, prayer, and thanksgiving are part of "the" will of God. With this definite article, we find the term "will" nine times in the New Testament, and it can be summed up in Galatians 1:4, which says that Yeshua gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father. That is God's ultimate will: our salvation, and that of everyone. All the other elements of His will revolve around this one, and so we pray thy will be done on earth as it is in heaven, for this is why we are still here, to proclaim His glory and salvation to others. Still, it is God's will that we live a life of joy, prayer, and thanksgiving.

The next three commandments in our relationship to God are found in 1 Thessalonians 5:18-21. Verse 19 orders, *Do not quench the Spirit*. Verse 20 says, *Do not despise prophecies*. Verse 21 commands, *Test all things*. These commandments belong together. They proceed from the Spirit, who is our ultimate teacher, to the Word of God, to testing all things.

The word "quench" reminds us of a fire, and the Spirit in us is like a purifying fire if we allow Him to lead us. Practically, how does one quench the Spirit? We quench the Spirit by refusing His instructions, when we suppress His voice, when we resist Him. We know what these instructions are. Not only are they listed in the Scriptures, but the Spirit is in us to direct us to what we need to know, if we allow Him to. When we quench the Spirit, we grieve Him (Eph. 4:30), for He is a living being, He is the Spirit of the Messiah, the Spirit of God in us to direct us. In this verse, He is described as a fire. We cannot possible not notice Him in us. At some point in Jeremiah's life, things were very difficult. He saw the cruel enemies of Israel entering Jerusalem and killing even infants, and he himself was persecuted by those he loved very much. So, he decided to quit and declared, I





will not make mention of Him, Nor speak anymore in His name (Jer. 20:9). With these words, he left the ministry-for less than two seconds, for in the same verse he said, But His word was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not. Here, we see again the connection of the Spirit with the Word of God. What Jeremiah was saying is that he could not quench it, for he was too close to God. When a believer is in the Spirit of God and in His Word, he will be unable to quit. The Spirit of the Lord is way more powerful than the fiercest of persecutions. A few chapters later, God comes to Jeremiah and says, Is not My word like a fire? . . . And like a hammer that breaks the rock in pieces? (Jer. 23:29). He is reminding Jeremiah and us of the power we have in Him and in His Word.

The term "prophecies" here represents the Word of God, for over a quarter of the Bible contain prophecies, and one cannot conceive knowing his Bible without knowing prophecies. The subject of 1 and 2 Thessalonians is prophecy; and with his emphasis on sanctification, Paul here reminds us that we are to study the Word.

However, all that we hear and learn needs to be tested. Just like the believers in Thessalonica, we too are being bombarded with so much information, especially on the end times. However, a lot of it is false. Paul lists three sources of information in 2 Thessalonians 2:2: We ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Messiah had come (emphasis added). Note that it is spirit, not the Holy Spirit, and word and letter, not the Word of God. It is sad to see how many just fall into anything that has the appearance of truth. I remember as a gemologist, we were called to differentiate a fake from a genuine stone; and it was a constant struggle because the companies were always inventing new synthetic stones which look more and more like the genuine, to the point of even inserting similar inclusions to fool the jeweler. But they could never fool a well-trained gemologist who is used to handling what is true and natural; fake stone will never have the same feel and beauty of genuine stones; it may resemble them in many ways, but not in the overall appearance. In the same way, the more we read the Scriptures, the closer we draw to God and the easier it is for us to detect what is false.

Finally, the last of the seven commandments is *hold fast what is good. Abstain from every form of evil* (1 Thess. 5:21b-22). To "hold fast" is the same word used to describe someone who is fully convicted, in this case of the truth of God. Furthermore, the word for "abstain" is to keep one's distances from something else, in this case from sin and from anything or anyone who may incite one to sin. We know what is right and what is wrong. We know because everyone has an innate sense of justice. The believer has the additional advantage of having the Spirit, who declares right from wrong.

Conclusion

These, then, are 14 of the many commandments of the Law of Messiah. In Thessalonians, Paul would not speak of the coming of the Lord without also providing lessons on spiritual growth. His desire was to present the congregations of God he help established as pure and ready for the Lord. In 2 Corinthians 11:2, he said, for I have betrothed you to one husband, that I may present you as a chaste virgin to Messiah. To the Colossians, he spoke of presenting them holy, and blameless, and above reproach in His sight (Col. 1:22). And finally, in 1 Thessalonians 5:23-24, he expressed the same thought with the following words: Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Yeshua Messiah. He who calls you is faithful, who also will do it. The return of the Lord is connected with our sanctification, and God's will for the body of the Messiah is that it will be found blameless at the return of the Messiah.

Fourteen Commandments of the Law of Messiah	
Laws Pertaining to: Human Relationships	Laws Pertaining to: Believer's Relationship with God
Comfort each other	Rejoice always
Edify one another	Pray without ceasing
Recognize and esteem the leaders	In everything give thanks
Warn the unruly	Do not quench the Spirit
Comfort the fainthearted	Do not despise prophecies
Uphold the weak	Test all things
Do not repay evil with evil, but always seek what's best for others.	Hold fast what is good. Abstain from every form of evil.

The Vision for a Sephardic Museum

"The beginnings of this vision [are] coming to pass. The property will be purchased this week... To God be the Glory..." (Darlene Matarrita, February 2012)

Much has transpired since Henry Matarrita's (aka Pizarro) first conversation with renowned Israeli scholar and author Mordechai Arbel in 2012. Arbel encouraged Henry to research his Jewish origins, beginning with Henry's great-great- grandmother on his father's side, Juana Pizarro, who arrived by boat to Costa Rica from St. Thomas, Virgin Islands, in the 1840s and settled on land in the mountains near Santa Cruz. A year has passed since Henry decided to build a museum in honor of his Jewish roots. With the property purchased, the legal groundwork for the museum, *Historia Sefardita Anusim*, is now established under the organization *Historia Sefardita Anusim Sociedad Anonima*, (HSASA). Project architect Jose Pizarro and Mulder Construction, Ltd. will oversee the building of the museum.

The goal of HSASA is to present one Jewish man's story of an identity once lost, but now found, through the collection of books, interviews, artifacts, pictures, and historical and rabbinic documents from Spain, France, Amsterdam, St. Thomas, and Costa Rica acquired since 2012.

Why is this story important? A Sephardic museum will stir more Jews of Spanish

descent to discover identities lost or hidden through conversion, persecution, or the lack of family records and will reveal the Jewish presence in Costa Rica dating back at least two centuries, providing a more complete picture of Costa Rican history.

HSASA will draw thousands of Israeli and other tourists visiting Costa Rica each year. Although HSASA is a separate entity from World Mission Outreach (WMO), the heart of the vision is still Romans 1:16: For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. The climax of Henry's family story is not the discovery of a lost Jewish identity; rather, it is a story of a Jewish man who discovered his true identity in the Jewish Messiah, Yeshua HaMashiach – a story everyone needs to hear.

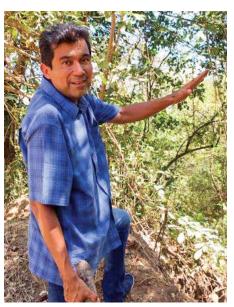


The property surrounding the museum



A model of the museum building





Henry surveying and praying for the land

Ariel Magazine reported on this meeting and the birth of the idea to build a Jewish museum in Costa Rica in September 2017. (https://www.ariel.org/pdfs/magazine/fall-2017.pdf)



FIGHTING ANTI-SEMITISM



As the memory of the Holocaust fades away in countries around the world, anti-Semitism has seen a significant rise across North America and Europe in recent years. Attacks on synagogues and other manifestations of hatred toward the Jews are on the rise. In order to equip our readers in their fight against any form of anti-Semitism, we present three articles in this section which examine the Holocaust from the historical, spiritual, and prophetic perspective.

VIII N

THE LEGACY OF LE CHAMBON

FROM HATRED

DO NOT LOOK A\m/Ay!

CIRCH MALELER

- 3



FIGHTING ANTI-SEMITISM The Legacy of Le Chambon

Bv Paul R. Wilkinson

THE LEGACY OF LE CHAMBON

By Paul R. Wilkinson

Jean is my favorite counselor. He was studying to be a doctor when he and his fiancée were arrested by the Gendarmes ... She was sent away on a train, and they beat him for seventeen hours straight. He survived, and they released him, and he came here to hide. He's Jewish like me ... It's been over two years since I got that letter from Mama and Papa. Nothing since then. I suppose I'll never see my family again. My life is here now.1

These words were written in the mountains of France in 1944 by Nathalie Stern, a fourteen-year-old Jewish girl from Belgium who had lived with her parents in Paris before the German invasion of June 1940. On March 27, 1942, the first Jews in France were deported to the East. During the next two-and-a-half years, approximately 76,000 Jews, including 11,000 children, would be deported, the majority to Auschwitz. In June 1942, a Protestant pastor in the city of Agen urged Nathalie's parents to send their daughter away for her safety. "I think it has something to do with us being Jewish," wrote Nathalie, who was taken to a remote village on a mountainous plateau in the Haute-Loire region of south-central France. The name of the village was Le Chambon-sur-Lignon.²

In 1990, the people of Le Chambon and the surrounding villages were recognized as "Righteous Among the Nations" by Yad Vashem-The Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem. They were honored for having sheltered over 3,000 Jews between 1941 and 1944, most of them children. Mordecai Paldiel former director of Yad Vashem's Department of the Righteous, described what happened in Le Chambon as "probably the most celebrated case of Christian charity"³ during the Holocaust.

The Protestant Mountain

For centuries, France had been a staunchly Catholic country. By the time Nathalie Stern arrived in Le Chambon, less than one percent of the population was Protestant. On the plateau, it was a very different story. In this remote part of France, with its volcanic peaks, dense forests, and wide-open pastures, over ninety percent of the villagers were Protestants. Among them were descendants of the Huguenots, who had suffered violent persecution at the hands of the Catholics during the seventeenth and eighteenth centuries. Buildings that had once sheltered Huguenot refugees were now used as hiding places for the Jews. La Montagne Protestante ("The Protestant Mountain") was an exceptional place.

In 1971, Pastor André Trocmé was the first resident of Le Chambon to be individually honored by Yad Vashem. His wife Magda and fellow pastor Eduard Théis were recognized later, along with many other members of the community.4 Carved in stone over the door of Trocmé's church were the words Aimez-Vous Les Uns Les Autres - "Love one another." These were more than just words.

On August 9, 1942, Georges Lamirand, the

Vichy Minister of Youth, visited Le Chambon to rally the young people behind France's aged leader, and Nazi collaborator, Henri-Philippe Pétain.⁵ No sooner had the formalities ended than a delegation of students from the New Cévenole School presented Lamirand with a formal protest. They had been horrified by recent news of the round-up of 13,000 Parisian Jews in the Vélodrome d'Hiver ("Winter Velodrome"). The youth were polite, honest, and resolute as they addressed the minister:

We want you to know that there are a certain number of Jews among us. We can't tell the difference between Jews and non-Jews. If our friends ... receive deportation orders, we will encourage them to disobey those orders, and we will do our best to hide them.6

Lamirand was furious and hurriedly left the scene. Two weeks later, Pastor Trocmé was summoned to the town hall by the chief of police. He was ordered, under threat of arrest and deportation, to release a list of names of all the Jews who were hiding in the village. Trocmé gave this response:

Even if I had such a list. I would not pass it on to you. These people have come here seeking aid and protection from the Protestants of this region. I am their pastor, their shepherd. It is not the role of a shepherd to betray the sheep confided to his keeping.7

Trocmé quickly dispatched the Boy Scouts to warn all those who were sheltering Jews to send them into the forest until the danger had passed. The Chambonnais villagers were used to these heart-thumping moments, as they continually resisted

¹ Deborah Durland DeSaix and Karen Gray Ruelle, Hidden on the Mountain: Stories of Children Sheltered from the Nazis in Le Chambon (New York: Holiday House, 2007), 70-71.

² Le Lignon du Velay is a 53-mile long river running through the Ardèche and Haute-Loire regions.

³ Mordecai Paldiel, Sheltering the Jews: Stories of Holocaust Rescuers (Minneapolis, MN: Fortress Press, 1996), 36.

⁴ Trocmé and Théis once served as French tutors to John D. Rockefeller Jr's sons in New York.

⁵ Following the German invasion of France, Marshal Pétain's government signed an armistice agreement. The country was divided into two zones: the occupied German zone in the north, and the unoccupied "Free Zone" in the south, which was ostensibly under French control. Pétain's government was based in the central town of Vichy.

⁶ Peter Grose, The Greatest Escape: How one French Community Saved Thousands of Lives from the Nazis (London: Nicholas Brealey Publishing, 2014), 96. ⁷ Philip Hallie, Lest Innocent Blood be Shed: The Story of the Village of Le Chambon and how Goodness happened there (London: Harper Torchbooks, 1985),

108.





the authorities. As Peter Grose confirms in his book *The Greatest Escape* (2014), "Nobody snitched. Nobody broke ranks. The Plateau stayed solid."⁸

On June 29, 1943, tragedy struck: Early that morning the Gestapo raided one of the schools on the outskirts of the village that was run by Daniel Trocmé, Pastor André's cousin. Trocmé was at another school when the Gestapo arrived and brutally interrogated his students. Forsaking his opportunity to escape, he quickly rejoined his little flock. At midday, he and eighteen of the young people were taken away; five of them later perished in Auschwitz. Trocmé faced repeated questioning in French detention centers, his interrogators convinced that he was Jewish. He was finally sent to the Majdanek concentration camp in Poland, where he died in April 1944; he was 34. According to author Philip Hallie,

The one topic that the interrogations emphasized was his attitude toward the Jews. Again and again he expressed his compassion for them, until one of his questioners openly said to him, 'You must be one of them — otherwise you could not defend them so.'9

Light in the Darkness

Many of the children who came to Le Chambon had been released from notorious internment camps like Gurs, Les Milles, and Rivesaltes. Separated from their parents and other family members, they arrived at the tranquil village agitated by fear, heartache, and despair. There were to be a few brighter moments for the children on the mountain. In December 1943, eighteen-year-old Rudi Appel from Germa-

¹² Grose, *The Greatest Escape*, 116.

ny celebrated his Jewish heritage. As he wrote,

Tonight is the first night of Hanukkah, and I've organized a Hanukkah party. There are about twenty-five of us refugee kids living here [a home run by Swiss Aid]. We're not all Jewish, but Mademoiselle Usach said we could have the party. I've even taught her how to play the Hanukkah song 'Maoz Tzur' (Rock of Ages) on the piano ... There's no synagogue in Le Chambon, but the pastor gave us a room in their temple ... I don't know how this war will end, but for now, Le Chambon is a good place to be ... We lit the Hanukkah candles and it was beautiful, but I couldn't help thinking about Mama. She's hiding in the town of Grenoble, being hidden in a room in someone's house ... I worry about her all the time.¹⁰

Many of the children never saw their parents again. Rudi was one of the exceptions; so too Nathalie Stern. Nathalie was reunited with her family at Agen station in 1945, while Rudi and his parents were finally reunited a year later in Philadelphia. Nathalie became a successful artist, Rudi an international businessman and charity worker who helped establish the museum in Le Chambon. One of Rudi's best friends in the village had been Alexander Grothendieck, a fellow Jew from Germany — he went on to become one of the world's greatest mathematicians.

Theology Matters

Those who took responsibility for finding homes for the refugees often used coded

language in their communications. "I am sending you two 'Old Testaments'" signified that two Jews were on their way.¹¹ Daniel Curtet, a young Swiss pastor in a neighboring village, used his own biblical code when writing to his parents. Here is one example, dated January 23, 1943:

Continuing my study of first names (Mark 13/14b), I seldom come across the name Hans. On the other hand my collection has grown to include those of the 12 sons of the patriarch, and I have noted with pleasure that my parishioners and the Darbyists love them all.¹²

The code was simple: Curtet's parents were to understand that there were no Germans around, but that a number of Jews had been safely received. Curtet's letter also highlights the fact that there were different Christian groups involved in the rescue mission. The Darbyists (Darbystes in French) accounted for approximately one third of the Protestant population on the plateau. These were members of the Plymouth Brethren movement, which had its beginnings in Dublin, Ireland, in the late 1820s, and were devoted to the teachings of its main founder, John Nelson Darby (1800-1882). Darby was greatly used by the Lord during the nineteenth century to restore to the church the biblical truth concerning Israel's restoration and the second coming of Jesus.13 He understood clearly what so many in the church today fail to understand, namely that the Jewish people are "very dear to our God and Father."¹⁴ As he wrote in 1850, "Israel cannot cease to be the people of God. 'The gifts and calling of God are without repentance,' and it is of Israel that this is said."¹⁵

Darby helped establish many Brethren



¹³ Paul Richard Wilkinson, Understanding Christian Zionism: Israel's Place in the Purposes of God (Bend, OR: The Berean Call, 2013).
¹⁴ John Nelson Darby, "The Hopes of the Church of God, in Connection with the Destiny of the Jews and the Nations as Revealed in Prophecy (1840)," in *The Collected Writings of J. N. Darby*, ed. William Kelly, Vol. 2 (Kingston-on-Thames: Stow Hill Bible & Tract Depot, n.d.), 363.
¹⁵ Darby, "Examination of a few Passages of Scripture (1850)," in *The Collected Writings*, Vol. 4, 254.

⁸ Grose, The Greatest Escape, 177.

⁹ Hallie, Lest Innocent Blood be Shed, 216.

¹⁰ DeSaix and Ruelle, *Hidden on the Mountain*, 53-54.

¹¹ Ibid., 39-40.



FIGHTING ANTI-SEMITISM From Hatred To Love

By Johannes Vogel

communities across Western Europe, especially in France, Switzerland, and Germany. We know from his letters that he ministered extensively in the towns and villages of south-central France. "I have had a happy and I trust profitable tournée through Haute-Loire, Ardèche, etc., and seen the brethren ... Blessings and conversions are given of God,"¹⁶ he wrote in 1879. According to one unverified source, Darby's hymn, "The Upward Way," was written in 1856 as he travelled on foot through the mountains; he was on his way to Le Chambon.

In 1976, Jewish author and ethics professor Philip Hallie, a graduate of Harvard and Oxford, flew to France to interview villagers who had lived through those momentous years on the mountain. In his book Lest Innocent Blood Be Shed, Hallie explained why the Darbyists had put their lives on the line:

Refugees would stay on the farms for long periods of time because of their safety, but also because of the special sympathy the Darbystes had for Jews. Believing that every word of the Bible was inspired by God, the Darbystes had a thorough knowledge of the history of the Jews as that history is told in the Old Testament. Once ... a German-Jewish refugee came to a Darbyste farm to buy some eggs ... She was invited into the kitchen. Quietly the woman who had invited her in asked, with the light of interest in her eyes, 'You-you are Jewish?' The woman, who had been tortured for her Jewishness, stepped back trembling, and she became even more frightened when the farm woman ran to the steps leading upstairs and called up, 'Husband, children, come down, come down!' But her fright disappeared when the woman added, while her family was coming down the steps, 'Look, look, my family! We have in our house a representative of the Chosen People!'17

Conclusion

During the Holocaust, many non-Christians also risked their lives for the Jewish people. As of January 1, 2018, Yad Vashem has recognized just under 27,000 so-called "righteous" Gentiles. What makes Le Chambon unique, however, is the fact that an entire village — an entire Christian village - was involved in the rescue effort. Furthermore, the fact that there was a particular group of believers on the mountain who interpreted the Bible literally and understood that the Jews were forever God's people makes the story all the more compelling and instructive.

My late pastor, Andrew Robinson, first taught me about God's everlasting love for Israel, and demonstrated that love throughout his life and ministry. It was he who expounded to me the same essential truth which John Nelson Darby had once expounded to the brethren in France, a truth which later inspired a community of Christians to embrace the Jewish people in their darkest hour. Darby expressed it in these words:

The Jews are the habitual object of the thoughts of God ... In all times, Israel is His people, according to His counsels, and the thoughts of His love ... He was and is always the God of the Jews.17

This, I believe, is the legacy of Le Chambon.

¹⁷ Hallie, Lest Innocent Blood be Shed, 182-183. ¹⁸ Darby, "Studies on the Book of Daniel," in The Collected Writings, Vol. 5, 151-153; Darby, "Examination of a few Passages of Scripture (1850)," 255.

FROM HATRED TO LOVE

By Johannes Vogel¹

I grew up in a Christian home; both my father and mother were believers. My first memories stem from my grandfather's and my father's stories about my great-grandmother. My paternal ancestors belonged to the very conservative Brethren Church, and many of them were evangelists and travelling preachers. My great-grandmother married into this family. She was half Jewish. I remember my father telling me that she would lift him on her lap when he was a child and tell him stories from the Bible about her nation, the people of Israel, and how God took care of them. One of her sons, Fritz Vogel, was my grandfather. During WWI, he found employment with the local police; but lacking a formal education, he was limited in his career options and consequently struggled to provide an income for his wife and their three children. As members of a Brethren assembly, they brought their worries and needs before God.

Following the defeat of WWI and the

political division and economic depression which ensued, Germany faced a bleak future - until an Austrian with revolutionary ideas entered the picture. Born in Braunau am Inn, Adolf Hitler promised the German people a lot, and his party - the Nationalsozialistische Deutsche Arbeiter Partei (National Socialist German Workers Party, or NSDAP) - quickly gained popularity. The influence and power of this "savior" of the German people grew rapidly. Like many others, Grandpa Fritz was deceived by Hitler and believed in his promises. He was blind and did not see Hitler's evil ways. In fact, the only thing the Germans seemed

¹Johannes Vogel is the director of the Bibel-Center in Breckerfeld, Germany. This testimony is based on a lecture he held during the 2018-Pre-Trib Conference in Dallas, TX.

¹⁶ John Nelson Darby, "Letter (September, 1879)," in Letters of J.N.D., Vol. 3 (Kingston-on-Thames:Stow Hill Bible & Tract Depot, n.d.), 29.



to see at the time was their opportunity to achieve and advance, but they gave no thought to the terrible things which Hitler was proclaiming and planning, in particular the extinction of the Jewish people.

Many Christians supported Hitler, who was soon elected President of Germany. Such support cannot be explained in purely rational terms; something demonic was happening! Grandpa Fritz joined the Nazi party during its formative years and prospered in a way that would not have otherwise been possible at that time. He even joined the Schutzstaffel (SS), which in turn enabled him to advance to the rank of local Chief of Police in the city of Hagen. Over time, he became a very influential person. To this day, I cannot understand how a person whose mother was half Jewish could have become a member of the SS, but the Nazi movement was a corrupt system, full of intrigue and power struggles. Somehow it made people deny their Jewish roots.

On November 9th, 1938, Jewish synagogues, shops, and other properties were desecrated during the *Kristallnacht*, or "Night of Broken Glass." My grandfather was the first to set fire to the Jewish synagogue of Hagen, which burned to the ground. My father, who was nine years old at the time, remembered that night very well. He remembered Grandpa coming home early the next morning smelling horribly of smoke and seeing his singed gloves by the door.

My dad was a member of the *Hitler Jugend* (the Hitler Youth Movement); and my grandpa was so blinded, and to a certain extent crazy, that he made my dad join the SS, furnishing him with a special kid-size SS uniform. There is even a picture of my dad, as the youngest SS-member, shaking hands with Joseph Goebbels.²

It astonishes me that people who confessed to be Christians could be so blinded and deceived by one man. Both my grandparents had a picture of the *Führer* in their home, and they prayed daily for him. They believed it was Hitler who provided them with work, food, and security. However, after what happened during the *Kristallnacht*, there was no excuse. The newspaper articles revealed the crimes and anyone who did not stand up against it became complicit in the crime against the Jewish people.

Adolf Hitler captured the minds of Germany's youth by instilling in them a feeling of national pride, and by alienating them from their parents by convincing them that obedience to the State took precedence over obedience to their mothers and fathers. During the Nazi era, the highest honor a young man could achieve was to follow and obey the *Führer*. When my father Friedrich was drafted near the end of the war at the age of 15, he wanted to help this *Führer* achieve "the final victory."

Grandpa Fritz received special orders from the SS to serve in Holland because of his expertise in foreign languages. Many people in the Dutch underground movement were to die, including Englishmen, because they were fooled by my grandfather's perfect command of the Dutch language. Eventually, he was appointed supervisor of the concentration camp in Esterwegen, near the German-Dutch border.³

Thanks be to God that Hitler lost the war! My grandpa was captured and became a prisoner of war of the Russians. This undoubtedly saved his life. Sentenced to death by the Dutch and the English, his sentence was later quashed because he had served time as a POW.

It was during his time in a Russian prison that he made a new beginning with Jesus by repenting of his wrongdoings. One of his fellow prisoners was a faithful pastor. The prisoners had no access to Bibles, but this pastor knew many scriptures and hymns by heart and led my grandpa back to the Lord. One verse in particular made an impact on him:

Behold, for peace I had great bitterness: but you have in love to my soul delivered it from the pit of corruption: for you have cast all my sins behind your back. (Isa. 38:17; emphasis added)

My grandfather was not the only member of my family to be imprisoned at the end of the war. The American forces captured my father and arranged to have him deported to the stone quarries in France. This would almost certainly have meant his death, because not a single person from his unit ever returned. However, God spared his life, using my grandmother to rescue him. Grandma went to the market square where the deportation to France was to take place. When she arrived, she simply walked past the guards and took her 16-year old son by the ears. The guard on duty asked her what she was doing and ordered her to stop, but grandma replied: "He is still going to Kindergarten." She then shouted at my dad before slapping him across the cheeks. The soldier laughed and said, "Go home to your Kindergarten." Once again, God's hand was on my father.

My father became the manager of an estate. With my grandpa still being held as a POW in Russia, he also had to help take care of his two younger brothers. In time, my dad became a chain smoker and a womanizer. Several years later, however, an American evangelist organized a series of tent revival meetings in Hagen. One of the posters read: "No one gets by Jesus." In the midst of the rubble of war, my father surrendered his life to God. He did so back at home, along with his then-returned father (Grandpa Fritz); the two knelt down side-by-side and surrendered their lives completely to Messiah Jesus. From then on, my father followed the Lord - no more smoking, no more drinking, no more dancing, no more womanizing.

My father met my mother at the Evangelical Free Church in Hagen, and they were married on November 20th, 1951. Shortly after their wedding, my dad contracted a

³The Esterwegen concentration camp (Konzentrationslager or KZ, in German) was a labor camp

²Goebbels was the *Reich Minister* of Propaganda of Nazi Germany from 1933 to 1945.



very active and infectious form of tuberculosis, which resulted in his spending almost three years at various clinics and hospitals. In those days, tuberculosis was an incurable disease. Despite his condition my dad said that these three years were his most valuable because he developed a strong desire to serve God as a missionary, something which was medically impossible because of his ill health. Nevertheless, the elders of his church, along with an American missionary, prayed for him, and my father was completely healed. My mother, however, did not share my father's desire to

attend Bible school.

FIGHTING ANTI-SEMITISM

Towards the end of my father's illness, on October 5th, 1953, their first son, Friedhelm, was born. "So, we really can't attend a Bible school, now that we have a son," said my mother; but precisely three month later, on January 5th, 1954, Friedhelm died. At his graveside, my mother found her "yes" for serving the Lord; and in September 1954, she and my father enrolled in a two-year Bible school course in Switzerland. It was during that time that they began to feel a burden for Israel and the Jewish people. The director of the Bible school in Switzerland, Saturnin Wasserzug, was Jewish; and both he and his wife Gertrud had a clear biblical position toward Israel, making it clear to their students how important it was for believers to love the Jewish people. My dad was captivated by this and soon developed a deep love for God's people.

On July 28th, 1956, my parents founded the Bibelschule Hagen (Bible School Hagen) in their home town. The school began with evening classes, until a full-time residential program was developed. In 1978, the school relocated to nearby Breckerfeld and changed its name to Bibel-Center Freie Theologische Fachschule Breckerfeld (Bible Center Free Theological Vocation School). The love for Israel which we have as a school has deepened over the years and is reflected in our school logo, which merges the Bible with the menorah lampstand because of the centrality of Israel in the Scriptures. My father started offering tours to Israel so that people could appreciate the land and the people. He himself visited Israel approximately 120 times and in appreciation was awarded the distinction of "Honorary Citizen of Jerusalem."

In 1986, we wanted to do something special to commemorate the 30th anniversary of the Bible school, something which would demonstrate our belief in the centrality of the Bible, evangelism, and Israel. We decided to build a full-scale replica of the Tabernacle, following the detailed instructions and dimensions laid out in the Scriptures. The final exhibit, which we named "Expo Exodus," toured



The Bibel School Hagen was founded in 1956



In 1978, the school received a new name, Bibel-Center Freie Theologische Fachschule Breckerfeld

Germany and other parts of Europe, and about 250,000 visitors came to see it. In 1999, the Tabernacle was purchased by the Southern Baptists in America and relocated to the Negev Desert, near Eilat in Israel. The Southern Baptists have a church there; thus, the Tabernacle became a tool for ministering to people from different countries and religious backgrounds, both natives and tourists. There are daily guided tours through the Old Testament sanctuary. It is a great chance that people get to know the Jewish Messiah. Here, we see clearly how the Bible and Israel go hand in hand with each other. One cannot separate them

In conclusion, I can honestly say that God changed my family – from utmost hatred of the Jewish people to the deepest love for them through the Jew Jesus. Forgiveness is possible only through the Jewish Messiah, whose love is more powerful than man's hatred. To God alone be the glory!



The author's father Friedrich Vogel was granted the title of Honorary Citizen of Jerusalem



Mottel Baleston teaching Breckerfeld students about the Holocaust

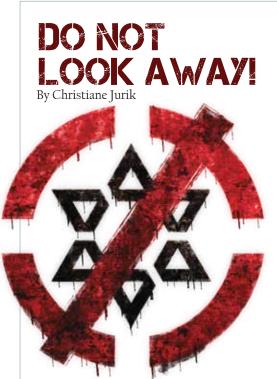


The school today



The author Johannes Vogel is the director of the Bible-Center Breckerfeld





According to a report by the Anti-Defamation League published in the New York Times on February 27, 2018, the number of reported anti-Semitic incidents in the United States surged 57% in 2017. In Europe, the situation is equally serious. In this interview, Olivier Melnick puts the numbers into a historical perspective, explaining the different types of anti-Semitism and what believers can do about it.

Christiane Jurik: How would you define anti-Semitism?

Olivier Melnick: Anti-Semitism is an irrational hatred of the Jewish people characterized by destructive thoughts, words, and/or actions against them.

CJ: Is there more than one kind of anti-Semitism?

OM: Yes. Anti-Semitism in and of itself is always the same: the hatred of the Jewish people because they are Jewish. However, this hatred manifests itself in different ways. Most historians would agree that classical, or historical, anti-Semitism stretches from the biblical record to the major marker of modern Jewish history, the Holocaust. Then we had two decades of respite, which led us to believe that anti-Semitism may have disappeared once and for all. However, in the early 1960s, a new form of anti-Semitism arose, followed more recently by a kind of anti-Semitism that I call "eschatological anti-Semitism" or "end-times anti-Semitism." It is similar to the new anti-Semitism, but it has some differences.

CJ: Ok, then let's define new anti-Semitism first and then go into the end-times anti-Semitism.

OM: In order to be able to call one form of anti-Semitism new, we have to assume that there is an anti-Semitism prior to that. We call that form historical anti-Semitism. It is important to remember that no form of anti-Semitism ever happened in a vacuum. It has taken centuries, millennia even, to grow and to morph. Originally, in the first century, there were just theological differences between Christians and Jews. The thinking was: We don't believe the same way, so you do your thing and we'll do ours. Let's try to keep this separate. Eventually, some of the early Church Fathers began looking at the Scriptures not from a literal perspective, but from an allegorical one. This led them to reinterpret what God said about Israel and the Jewish people. Laws were created, and people started to distance themselves from the Jews and to ostracize them.

CJ: Which laws are your referring to?

OM: The Latin Theodosian Code, which was published in 438, and the Latin and Greek Code of Justinian, issued from 529 to 534. Both compilations of laws are crucial to understanding the progressive deterioration of the situation of the Jews in public life. The Theodosian Code established Eastern Orthodox Christianity as the official religion of the Byzantine Empire while restricting the rights of the Jewish people. Before the code was issued, Jews had held equal citizenship to Christians and were even exempted from certain laws, such as the prohibition on circumcision. Their right to observe the Sabbath was also protected. The Theodosian Code, however, introduced specific restrictions: For example, it excluded Jews from the military and from most positions in civil service, and no new synagogues could be built. The Theodosian Code was later adopted by the Western Roman Empire. In the Byzantine Empire, it was eventually replaced by the Justinian Code, which tightened restrictions on Jews even more. Fast forward fifteen hundred years to the Holocaust, and you have a Europe that is entrenched in anti-Semitism. What was once a theological difference has morphed into a racial issue. From different points of opinion, it is now a race that needs to be destroyed. Unfortunately, we do not have the time to detail this development, but suffice it to say that the anti-Judaism of the first century was theological in nature, while the anti-Semitism of the 1930s and 40s had but one goal: to destroy the Jewish people once and for all. That is what happened in historical anti-Semitism. Then comes this period of a couple of decades in which Israel is reborn and the world seemed to have turned away from their hatred of the Jewish people. However, in the early 60s, a new agenda was being pushed to localized cancer. Today, the cancer has metastasized and is a global problem.

A third difference between the historical and the new anti-Semitism is that in the past, the Jews were made responsible for whatever lies people wanted to believe about them. Today, the Jews are blamed for any political decision someone in the government of Israel makes. So, let's say the Israeli government decides on something that triggers a French anti-Semite, this person might then go into the streets of Paris and attack any Jew he can find.

CJ: Paul Wilkinson wrote extensively about this in the second volume of our new book series, titled *Israel Betrayed*. But to go back to the different forms of anti-Semi-



tism, how do you define end times anti-Semitism, how is it different from new anti-Semitism?

FIGHTING ANTI-SEMITISM

OM: End times anti-Semitism has not fully replaced new anti-Semitism. The two go together. There was one event, however, one catalyst that marked a new time period. In March of 2012, a young French Muslim, Mohammad Merah, went on a shooting spree. He first targeted two French soldiers and then later several children and a teacher from a Jewish school in Toulouse. He ended up killing seven people and wounding five. He shot the children and the rabbi in cold blood. Until that time, most anti-Semitic attacks since 1948 were geared towards destroying property, slandering the Jews, drawing offensive cartoons, promoting boycott movements, and so on. But nobody was going as far as what happened in the 1930s and 40s when Jews were killed simply because they were Jews. For me, this changed in 2012. The anti-Semites of today are mixing the rhetoric of the new anti-Semitism with the lethal aspect of the old, historical anti-Semitism, and we again are seeing Jewish people dying simply because they are Jewish.

Just like historical anti-Semitism, end times anti-Semitism is irrational. Some people are anti-Semitic and have never met a Jewish person in their life! But they just hate the Jews, period. The irrationality of the end times anti-Semitism is seen in how ideological groups are meeting and disagreeing on everything - except on how to get rid of the Jews and stop Israel. Take the liberal left and radical Islam. You put these two ideological groups in a room, and they will agree on absolutely nothing! Yet, you bring to the table the Jews and Israel, and suddenly, they have something in common. The motto is this: The enemy of my enemy is my friend. That's the irrationality of end times anti-Semitism. Unfortunately, I am afraid we will see more and more of the lethal aspect of this newest form of anti-Semitism.

CJ: So, end times anti-Semitism is really a combination of historic anti-Semitism plus

new anti-Semitism in that it takes the physical, lethal outworking of the hatred toward the Jews and combines it with the Palestinian narrative of the Jews having become perpetrators?

OM: Correct. Also, I am starting to see a trend in that not only do Jewish people get killed again for being Jewish, but the world is not seeing these deaths to be any more of an issue than when people deface a building or draw an anti-Semitic cartoon. However, I think we need to make a difference when it comes to human life.

CJ: This leads me to our last question: Can believers make a difference; and if so, how can they make a difference?

OM: When I think back to the early 1940s, my grandfather was hiding in the basement of the house where my mother was born and raised. There were twenty or thirty other families living in that house as well, and when the Gestapo came to capture my grandfather, the neighbors all watched it from behind their closed shutters. They all had reasons to look away: fear for their own life; the question what can one person do; or I have my family to take care of, and so on. Most of Europe in the 1930s and the 40s looked the other way while my grandfather died in Auschwitz. A bystander who does nothing simply facilitates the work of a perpetrator. My fear is that modern-day believers would let history repeat itself and become the new bystanders of the 21st century. They, too, may say, "What can we do?" or "It's too far from where we live. I'm not involved! I'm not Iewish!"

The number one thing every believer should do is educate themselves. If people were really checking the facts on what is going on in the Middle East and the Palestinian narrative and Christian Palestinianism in which Jewish history is changed into Palestinian history, they would be able to say, "This is not true!" But they do not check the facts and base their decisions on false premises. I don't want to say that all Jewish people are perfect, and all Palestinians are bad. Absolutely not! There is good and bad on both sides. But the picture that is being painted of the Jewish people in the world, and especially in the Middle East, is not based on the truth. So first, believers need to educate themselves about what is really going on in the world.

Secondly, believers need to carefully read their Bible. They will realize that God is not done with the Jewish people. Now, when the world is going against the Jewish people, they will start asking, "How can I make a difference?" The answer is: Be a friend to Israel! Act according to Genesis 12:3 and bless the Jewish people!

What better gift to give your Jewish friend than the gift of the gospel? Often, when I recommend this to Gentile believers, they will answer, "Sure, I have Jewish friends, but they don't want anything to do with Jesus!" Over the course of two thousand years, during the time of historical anti-Semitism, brick wall after brick wall has been built, hurdle after hurdle for Jewish people to consider Christianity. Simply put, Christianity has a very bad reputation because people have done nasty things against the Jewish people in the name of Christ. Gentile believers need to be aware of the baggage they carry with them when they get into a dialogue with a Jewish person. They need to understand the Jewish mindset better and have answers regarding the Crusades, the Inquisition, Martin Luther, and the Holocaust. Only then will they be able to say, "Listen, I'm a Bible believer. I cannot be anti-Semitic! Anti-Semitism is not Christian, it is not in the Bible."

CJ: You are absolutely right. Education is key, and Ariel Ministries has phenomenal resources to help accomplish this goal. Then, we as believers can stand with Israel and share the truth with others. Thank you so much for taking the time to explain the different forms of anti-Semitism and what our readers can do to fulfill their calling in this world! All are welcome to take any of our online courses



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