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Fall 2016 / Volume 1 / Number 20



ARIEL
MINISTRIES



Plus:

The Facts behind
Wearing a Kippah

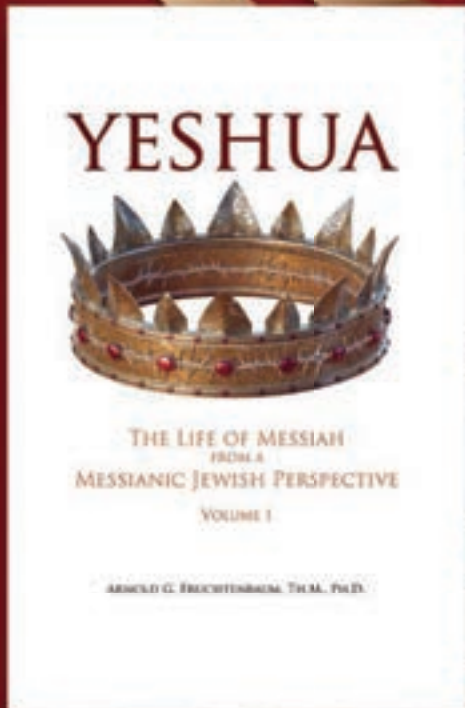
Dealing with Loneliness
the Biblical Way

Testimony by
Daniel Mann

The "Prophet
Like unto Me"

THE PURPOSES OF THE MILLENNIAL SACRIFICES

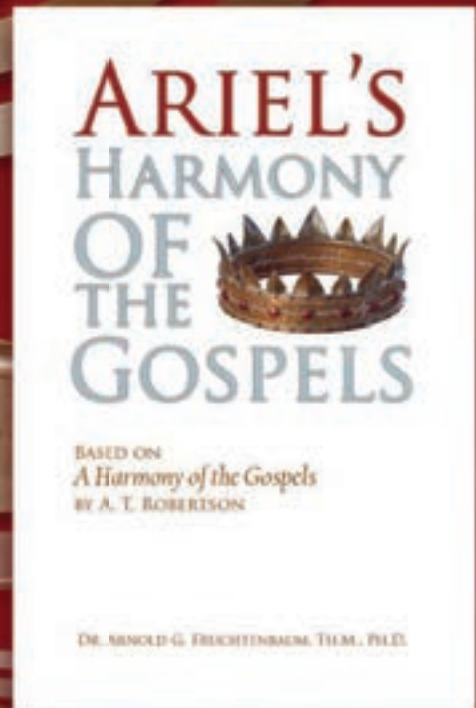
THE ESSENTIALS



Yeshua: The Life of Messiah from a Messianic Jewish Perspective by Dr. Arnold Fruchtenbaum

During His ministry to the Jewish people, Yeshua (Jesus) journeyed throughout the land promised to the Jewish patriarchs, presenting Himself to the Jews as their Messiah. He was a Jew living in a Jewish land among the Jewish people, yet, much of the knowledge of this Jewish society, its culture, and traditions has grown dim with the passage of time. In this work, Dr. Arnold G. Fruchtenbaum shines a bright light on the life of Yeshua and the land of Israel during the Second Temple period, interpreting the Gospels from a Messianic Jewish perspective. To achieve this, Dr. Fruchtenbaum has done original research in the Hebrew, Aramaic, and Greek source texts, and has also drawn on the works of other scholars and the writings of the ancient rabbis. A. T. Robertson's time-tested *A Harmony of the Gospels* provides the framework for his exegesis.

\$33.00



Ariel's Harmony of the Gospels: Based on "A Harmony of the Gospels" by A. T. Robertson by Arnold G. Fruchtenbaum, Th.M., Ph.D.

Description: When the theologian and Bible scholar Dr. Arnold G. Fruchtenbaum developed his teaching on the life of the Messiah from a Jewish perspective, he used A. T. Robertson's harmony of the Gospels as a basis for his studies. However, he deviated from Robertson's work whenever the scholar chose not to follow Luke's sequential order of Messiah's life and ministry. Furthermore, Dr. Fruchtenbaum chose a thematic, not a geographical, approach to establish a coherent chronology of the events depicted in the four Gospels.

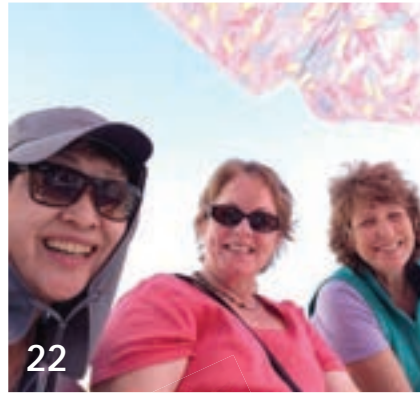
The basic translation used in the American Standard Version of 1901. However, the archaic language has been modernized, and the names of persons and places were transliterated in accordance with Hebrew pronunciation.

20.00



Cover Story:

Dr. Arnold Fruchtenbaum and Dr. Randall Price elaborate on the purposes of the millennial sacrifices.



13 Feature:
In the third part of his series on items found in or related to the Scriptures, Mottel Baleston discusses the Kippah.

16 Feature:
In part two of his series on Psalms 52 and 142, Bob Morris analyzes how to respond to loneliness.

19 Testimony:
Bible teacher and apologist Daniel Mann shares how he came to faith in Messiah Yeshua.

22 Feature:
Nanette Keao tells us what happens when Camp Shoshanahites share the good news of the Jewish Messiah with people in Israel.

24 Feature:
ASMJS-teacher Mitch Triestman takes a closer look at the "Prophet like unto Me" of Deuteronomy 18:15.

27 Eye on Israel:
Christiane Jurik reports on the interesting results of a survey among Messianic IDF soldiers.



Greetings in the Name of Yeshua,



You are probably reading this letter because my picture surprised you. “This is not Emily Glisson,” you might have said to yourself, pushing your glasses up a bit to take a better look. You are correct. I am not Emily. She left us a few months ago after a long and successful career as creator and managing editor of *Ariel Magazine* to marry the love of her life. Just like I did, Emily met her man at Camp Shoshanah, and just like I, she ventured out to foreign lands to be with him. While she moved away from the United States, I came across the pond from Europe, leaving behind my family, friends, and a wonderful job at Bertelsmann, Germany’s largest publishing company.

It was the Lord who had prompted me to become an editor, and when I began this interesting career, I did so in the field of trade magazines. The articles I edited were targeted for a very specific readership—managers of truck fleets, insurance specialists, and people who work with hazardous cargo. The work was just as I liked it: fast-paced, challenging, and intellectually stimulating. I met fascinating people; interviewed CEOs of multi-billion dollar companies; covered some interesting topics; and travelled to faraway places such as England, France, and Tunisia. So when I left to get married, I said to the Lord,

“Thank you so much for making me an editor! The only thing that could beat my love for this work is if I could do it for you and for your kingdom.”

I prayed this prayer only once, but I never forgot it. There was this curiosity inside of me as to how God would answer it. The puzzle pieces started falling into place in 2010 when Ariel Germany needed help with the translation of Arnold’s commentary on the book of Acts. In 2011, Arnold pointed out that Emily was looking for a copyeditor to help her with the magazine, a labor of love I happily took on. But the engine was still sputtering. I knew this was not it yet.

Pages could be filled with all the little details the Lord arranged in my personal life for the picture to finally fully emerge. Suffice it to say that exactly 15 years after I uttered the prayer, the ministry, which had taught me the theological foundations of my faith and meant so much to me personally, asked me to become their editor-in-chief. As such, I primarily took care of our book publications and translations, all the while helping Emily with the magazine. When she left, it seemed natural to take over her position. Living up to her wonderful legacy while allowing room for creative change will be the challenge in the months to come. Today, I pause for a moment to give thanks to a God who remembers our prayers. May the magazine continue to bring glory and honor to His name and His name alone.

In His service,

Christiane Jurik

Christiane Jurik, M.A.



Ariel 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

Jacques and Sharon Gabizon represent Ariel Ministries in Canada. Their projects include door-to-door evangelism of Jewish homes in Montreal and translating Ariel's manuscripts into French. Ariel Canada established a messianic congregation in Montreal called Beth Ariel.



Ariel India Bakul N. Christian

Email: bakulchristian@yahoo.co.in

Bakul Christian represents Ariel Ministries in India and resides with his wife and daughter in Ahmedabad. After a chance meeting with a former New Zealand representative, Bakul became interested in the Jewish perspective of God's Word. Today, Bakul daily seeks the Lord's direction concerning his outreach ministry in India.



Ariel Israel Sasha G. & Lilian G.

Email: sashag@ariel.org

Sasha and Lilian G. represent Ariel Ministries in Israel. The husband and wife team have been representing Ariel Ministries in Israel since October 2009. They are responsible for coordinating the 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: germany@ariel.org

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



Ariel Hungary Ivan & Rita Nagy

Email: hungary@ariel.org

Ivan and Rita Nagy represent Ariel Ministries in Hungary. The husband and wife team have developed a Come & See website in Hungarian. They also host several home Bible study groups, teaching from Ariel's materials. Their goal is to make teachings available to Jewish and Gentile believers and unbelievers in Hungary.



Ariel New Zealand Johan Jansen van Vuuren

Mail: P.O. Box 40-305,

Glenfield, Auckland, New Zealand 0747

Email: info@ariel.co.nz

Web: <http://ariel.org.nz/>

This branch is led by Johan van Vuuren, Jason Santiago, and John Cavanagh and headquartered in Auckland, New Zealand.

ARIEL REPRESENTATIVES



Michael & Hannah Gabizon (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.



Chris & Tina Eisbrenner (New York)

<http://ariel.org/ariel-eisbrenner.htm>

Email: chris.eisbrenner@ariel.org

Chris and Tina Eisbrenner are missionaries representing Ariel Ministries in Upstate NY and the New England area. Chris is also a field representative for Ariel Ministries, ministering in churches across the US and teaching the Bible from a Jewish historical and cultural perspective.



John Metzger (Pennsylvania)

Website: www.promisestoisrael.org

Email: johnmetzger@ariel.org

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



Gary & Missy Demers (New York)

CampShoshanah@ariel.org

Gary and his wife Missy are the managers and camp facilitators of the Shoshanah campus in Upstate New York. Every summer they help host Ariel's Program of Messianic Jewish Studies. For more information about this program, please visit www.ariel.org.



Roberto Anchondo (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. Upon studying Dr. Fruchtenbaum's work, he recognized the missing link and became interested in teaching the Jewish interpretation of God's Word. 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

Here is an update on what's happening with Ariel in Australia. In March, we celebrated Passover with 73 guests. A great time was had by all. For some, this was the first time they had ever celebrated Passover, and for others, this was the first time they understood the significance of the feast. I specifically held it during Easter to help the church to recognize the true significance of the Jewish Passover.



There were many who, for the very first time, were able to identify the true Passover Lamb with the unleavened, striped, and pierced bread that is used. Out of this night came a request to teach a group about the Jewish background of the Scriptures. So I began teaching them my favourite topic, "The Life of Messiah from a Messianic Jewish perspective."

We are continuing to update and equip our Discipleship Training Centre, which is at our head office in Geelong, Victoria. I am



hoping to be able to stream on the Internet the classes that we run each week. I am very focused upon the mission to make disciples. Currently, we are running four weekly training sessions at the center—two Life of Messiah classes (two hours each), a one-hour Come and See class, and a two-hour class on one of the books of the Bible, currently Revelation. We also have an additional Life of Messiah class every first and third Monday night of the month. We currently run a one-day seminar every other month on various topics.

Everyone being discipled fully understands their indebtedness and their responsibility to the Jew to bring the gospel to them, and they fully understand the outworking of the Abrahamic Covenant in relation to the nation of Israel. By concentrating so heavily upon the discipleship training, we are raising up believers who are committed to what the Scriptures are saying to us and to the task of spreading the gospel in the face of adversity.

I would like to share something special with you: A family of new believers started attending our training center in February 2015. Some now attend all four classes each week. To see the growth in them and in the others who attend these sessions just delights my heart. There is a daughter in the family who was engaged to be married. Everything was in place. A house was bought for her. She would no longer have to work. Everything was being provided. But when she realized from the Scriptures that a believer could not be unequally yoked and her fiancée refused to turn to Jesus, she made the difficult decision to follow the Lord and so ended the relationship a month before the wedding. At a very early stage in her walk with the Lord, she realized that there is a cost involved in being a true biblical disciple. Currently, she is discipling another young believer who attends the training center, and so the cycle goes on.

Being the new kid on the block in Jewish ministry, for the very first time, I was able to attend the 5th Lausanne Consultation on Jewish Evangelism AustralAsia, where I was greatly encouraged and welcomed by the seasoned veterans in Jewish ministry. I am so thankful to the Lord for all His encouragement to me!

Canada

Don't we all love a little irony? How about a little leaven to leaven (or lighten) our hearts? Leaven is a rising agent used in the making of breads. Leaven has always been a symbol for sin in the Bible. Spiritually speaking, though, here's the irony: The less the leaven, the better the rise. And so we would like to take a moment and reflect on the rise of interest in Ariel work and the growth of this ministry over these last few months.

We have seen the broadcasts on OnePlace.com (Messianic Perspectives) reach greater territories, with Texas having the highest listenership. Canada, England, and Australia rank just behind, but here is something fascinating: Malaysia, with a 60% Muslim population, has come in a close fifth in listenership to our Internet program! While we might question whether someone from Malaysia might ever figure out the Texan accent, these two diversely different peoples are united in understanding the language of Messiah!



Our on-field representative, Jackie Fierman, has just returned from a very successful trip out in western Canada, opening up new doors and churches to the Jewish perspective, and is now planning to return to eastern Canada and expand the outreach into new cities. Beth Ariel Congregation, which Ariel Canada planted twenty years ago, is growing in attendance and continues to be a platform for



evangelism with our weekday radio broadcast (Ariel Shalom) and our weekly Knock and Talk outreach to Jewish homes. Close to 2,000 Bibles have now been distributed through the courage and persistence of Gentile believers who love the God of Israel. If you would like to partner with us in prayer and receive our weekly outreach reports please go to <http://www.bethariel.ca/outreach/>. Blessings and Shalom from Canada!

Chris Eisbrenner

As a young adult in the 1990s, I had a hunger to know God's Word better, so I attended Friends of Israel's one-year Bible college, and for the first time in my life, I was taught the Bible from a Jewish cultural and historical perspective. This revolutionized my understanding of Scripture



and thus transformed my relationship with God. I have never been the same. That is why God has called us to Ariel Ministries, as we seek to do the same thing with students of the Word in the body of Messiah: to teach and disciple them in the Scriptures from a Jewish perspective, which can intensify their understanding of the Word and their relationship with God.

As missionaries to the Jewish people, we also want to create a love in the hearts of our students for Israel and God's chosen people, so they, in turn, can reach out to the Jewish people God has put in their lives. We cannot reach every unsaved Jewish person ourselves, but we can teach others to be a daily witness to them in their neighborhoods and work places.

Will you help us do this important work? We are not far away from having our support fully raised. We are praying that God would raise up an additional \$1,500 a month toward our monthly support. That would only be 15 families sending \$100 a month, or 30 families sending \$50 a month. Please prayerfully consider joining our monthly support team so we can devote all our time to our calling at Ariel Ministries. Please email us (chris.eisbrenner@ariel.org) or contact Becky at the home office (877-242-7435) if you would like more information about joining our support team.

In the spring, I had the opportunity to teach three Jewish evangelism seminars in local churches in the Keeseville, NY area, and God has laid it on the hearts of these pastors to reach out to the Jewish

community there. It looks like they are moving forward with having an evangelistic banquet in 2017 to invite unsaved Jewish people to hear the gospel. I also had the opportunity to travel on the east coast of the US in April and May to speak in different churches and teach during three Messianic Jewish Passover Seders. Tina and I also had the privilege of representing Ariel Ministries and Ariel's School of Messianic Jewish Studies at the IFCA Annual Conference in June and also at the Messianic Jewish Alliance of America (MJAA) conference in July. In addition, God has opened up the opportunity for me to teach a course this fall at Scofield Bible Seminary on Jewish history. Please keep all these things in prayer, and pray specifically that God continues to lay it on the hearts of churches and pastors to have us come and minister to them. Thank you!



Hungary

The main focus of our work for the ministry this year was the third annual Messianic conference in Hungary, which took place in August. Dr. Fruchtenbaum taught for

five days in Budapest. He brought very important topics to the table: the five warnings of the book of Hebrews, the reign of Emmanuel, the servant of Jehovah, and the Rapture. As we are writing this branch update, the conference is still in the future, so we cannot tell how well it was attended or if Ivan was able to properly translate Arnold's rabbi jokes. ☺ However, we are able to say even at this point in time that we are grateful because the conference took place in a very central location in Budapest. In September of last year, we started the "Life of Messiah" teaching series in a biweekly format and successfully finished it in June. Twenty students attended on a regular basis, and many are interested in further studies. Next year, we will be teaching on the end times by following the book Footsteps of the Messiah.

One of the four Passover demonstrations we gave this spring fell on the exact date of Passover, while the others were given on Easter, the Gentile Christian date of Passover. This gave us a great opportunity to explain some of the crucial differences between these dates. Altogether we spoke to some eighty people. While most of them were Gentile unbelievers, we also had four Jews who practice the tenets of Rabbinical Judaism and a few secular Jews. One of them came to our Life of Messiah Bible study when the topic of the resurrection was covered.

In our weekly Bible reading group with our Jewish friends, we just finished reading through the New Testament. We are now reading the Hebrew Bible. We have lively discussions concerning Jewish practices, the Mosaic Law, and the Jewish Messiah. One of the attendees told us that she is very thankful because she now begins



to understand what saved by grace through faith means as opposed to saved by works.

In an email, a brother wrote us that he is in a theological discussion with other believers about anti-Semitism, amillennialism, and replacement theology, and that he uses a book titled Theology and Antisemitism. He asked if we know something about the writer of the book, Rita Nagy. We said, yes! Rita is continuing to translate her work into the English language.

There will be an important change in our free time in doing Ariel work. Beginning in September, Ivan will be teaching music full time at a high school. However, the plan is to continue our service as before since late afternoons, evenings, and weekends are still available for us to minister to others.

New Zealand



We continue to look at how Ariel New Zealand can continue to equip and disciple believers. We receive regular requests for assistance in supporting the establishment of study groups. The Life of Messiah course remains at the forefront of desired teaching topics. This brings us to a juncture where we are looking for more volunteers with a heart for the work of Ariel Ministries. Do you have one or two hours a month—or even a day a week—and would like to get involved in the work of Ariel in New Zealand? If you are interested, we ask you to prayerfully consider helping us and get in contact with us at our office. Let's have a chat!

We are continuing our dialogue with Henry and Darlene Matarrita from World Outreach Mission about a potential joint outreach next year with Ariel New Zealand. Furthermore, we are really delighted that our branch office in Auckland is now set up with appropriate support systems. This means we can start to dedicate far more time to the work of Ariel Ministries in New Zealand. God continues to bless us and open amazing doors of opportunity. A recent example is that we were invited to attend a Christian booksellers' event. This will be a wonderful opportunity to promote Ariel publications to a wider Christian audience.

We would like to encourage our supporters in New Zealand to remember to have a look at our new website (<http://ariel.org.nz/>), particularly when considering a new book to purchase. We continue to expand the range of titles that we hold in New Zealand, which means you can have a new book in days. We have just received our first shipment of the Life of the Messiah book, Yeshua. Keep watching our web page, which we constantly update

as new titles arrive. Also, if you are hosting Israeli tourists, we would love to provide you with some free resources for your wonderful work in proclaiming Yeshua to the Jewish people.

Germany



Over the course of the past few years, Ariel Germany has slowly developed from a “one-man show” to a team of ten devoted members and a few additional helpers who jump into action as soon as there is a need. One fairly new team member is Micha Rau, a young man whose training in videography recently opened newdoors for the ministry. The

first project Micha worked on this year was the recording of Arnold's lecture at a conference near Berlin. Teaching the New Testament from a Jewish perspective, Arnold drew a rather large crowd of 150 believers who took copious notes and were eager to learn. Together with Tobias, one of our friendly helpers, Micha filmed the conference and turned the footage into a series of DVDs which are now being sold on Ariel Germany's website.

Micha's father, Walter, a 79-year old retiree who is also one of our invaluable helpers, recently ran a book table for the ministry and was quite happy with the attention the video generated. In a time when people are too busy to pick up large books, videography is certainly a great tool to teach other believers the Bible from a Messianic Jewish perspective.

Dallas/Fort Worth Texas

This April we completed the inaugural year of the Dallas/Fort Worth, Texas Branch of Ariel Ministries. We have established biblical study centers at two locations. Each site is equipped with books and other materials from Ariel Ministries that are available for study and research. There were teachings about the dispensations, the covenants, the feasts of Leviticus 23, 1 and 2 Thessalonians, James, Habakkuk, Daniel 9, Ezekiel 38 and 39, Proverbs, the Tabernacle, etc. I also spoke at various conferences and represented Ariel Ministries at the Southwest Regional Conference of the Messianic Jewish Alliance of America and the Pre-Trib Conference. This year, we again had the opportunity to share the Passover from a Jewish perspective with parents and their children in various churches. Here are some comments we received about the Passover presentation:

"We enjoyed going back thousands of years to Egypt, then zooming forward to the first century for a tableside seat with Yeshua. The



teaching was a complex educational presentation by a skilled teacher."

A ten year old girl wrote: "I did not know that the lamb's bones were not to be broken. I see the connection to Jesus' bones not being broken on the cross."

Another attendee wrote: "Thank you for the Seder presentation. The teaching was clear, thorough, and I learned a lot. Two of my friends who attended had never been to a Passover celebration and thought it was wonderful. You and the teachings are a blessing, and you do this with such diligence and excellence."

We are available to visit your congregation or group anywhere in the U.S. Contact us at: dfw@ariel.org

John Metzger

The first church that impacted my life for the Lord also gave me a very positive attitude toward Jewish people. It was Mclean Bible Church in Mclean, VA, which was led by Pastor J. Albert Ford. I also went to Washington Bible College, which taught the Scriptures from a dispensational perspective. In fact, one of my Bible courses was a two-hour class on dispensationalism. However, 25 years later I discovered that a very important element of Bible teaching was left out—the teaching of the Scriptures from a Jewish perspective.

During my college years, the Lord developed in my heart a burden for children, Native Americans, Chinese, and Jewish people. So after graduating, my wife Sharon and I joined Child Evangelism Fellowship. Then I took over a pastorate and later became the director of a Native American Bible institute in western New York.

So how did I get into Jewish ministries? I was bored with church and the messages coming from the pulpits. It was the same thing over and over, just warm fuzzies and feel-good messages. How many ways can you teach the elementary level messages like John 3:16? It appears it can be done 316 different ways! I was really good at counting the ceiling tiles in the church auditorium. Mind you, I have nothing against John 3:16. It is a wonderful truth. But as a mature believer, I needed to be challenged in Scripture as it relates to our walk in Messiah. It was just the same old same old!

Being completely bored, I began reading Christian books and listening to Christian radio. I was fed spiritually by Dr. Charles Stanley's "In Touch Ministries" radio broadcasts and by Brock and Bodie Thoene who had written two series of books called The Zion Covenant and The Zion Chronicles. These books, which I highly recommend, were the agent of change the Holy Spirit used to direct my life towards Jewish ministries. Through a series of events, the reading of those books led me to get in touch with Ariel Ministries, and the rest is history.

So instead of being bored with church, today, as I speak in churches, I have a passion to introduce the need of sharing the gospel with the Jewish people. My fellow believers will have far more contacts with Jewish people than I can ever have as an individual. But if I can multiply myself by teaching this way, there is much more fruit for my labors. I remember reading an anti-missionary article which said that if the Christians would get together the anti-missionaries could not handle them because of sheer numbers.

My second passion is to challenge, encourage, and excite the church in the Living Word of God by teaching it from a Jewish perspective. Although the church has become accustomed to mediocre sermons that neither challenge nor encourage believers to walk in the Messiah or to grow in the grace and knowledge of Yeshua in every area of life of our human existence, the Jewish perspective has the potential to wake them up and instill in them a new desire to grow.

Today, instead of being bored, I have a passion to teach the Scriptures as I see the person of Messiah as being central to the Word and then to write concerning the Bible which is the most exciting and uplifting book of all time.

Editor's Note: John would be available to speak in your church, particularly if you live in Pennsylvania, New York, New Jersey, Maryland, Delaware, Virginia, North Carolina, and Ohio. Please contact him at EhbedAriel@gmail.com.

India

Just like in other countries, there are many different denominations and Christian movements in India. One of them is called "the Jesus Only Movement," an offspring of Pentecostalism and a centuries-old theology called Modalism. Representatives of this false doctrine teach that God is not triune with three distinct persons, but a being that has three different forms. It is said that Yeshua is sometimes the Father and sometimes the Spirit. Edward R., a Messianic Jew who attended Camp in 2009, came to visit Ariel India and proposed that we start a congregation for people who want to leave the movement. In the past few weeks, I had the privilege of discussing



this idea with some of the leaders of this group, and when I introduced them to Ariel's material, they realized that this is the correct teaching. Some Jewish people showed interest in joining the new congregation if the Lord indeed opens the doors for Ariel India to plant a church.

It is interesting that the more work the Lord provides for us here in India, the more aggressive the enemy attacks. We are fighting on multiple fronts, it seems, and unfortunately, the family is not excluded. Please feel free to contact us at bakulchristian@ariel.org for a more personal and detailed prayer list. 🙏



In our spring magazine, we introduced our readers to the Millennial Temple, described by Ezekiel in chapters 40 to 48. The article ended with the promise that we would look at the sacrifices in the Last Days Temple. Based primarily on Dr. Fruchtenbaum's lecture during a Pre-Trib conference in Dallas, TX, this article also incorporates Dr. Randall Price's work, *The Temple and Bible Prophecy*.



Several passages in the Hebrew Scriptures indicate that animal sacrifices will be re-instituted during the millennial kingdom, the most important one being Ezekiel 44:1-46:24. Many evangelical and Protestant believers struggle with the return of animal sacrifices in a future temple as they assume that this would “be equivalent to a denial of the finality and sufficiency of Christ’s sacrifice.”¹ Dispensationalists have therefore felt compelled to answer the question of the purpose of a millennial sacrificial system, and the various options will be summarized here. Before digging into the study, it should be pointed out that just because we may not know the reason for something in the Scriptures, it does not mean we should not take the passage literally.

In summary of Ezekiel 44:1-46:24, we note that these chapters are concerned with the various laws regulating the system of priesthood and sacrifice during the messianic kingdom. While there are similarities with the commandments of the Law of Moses, there are also some marked differences. For this reason, the millennial system of priesthood and sacrifice must not be viewed as a reinstatement of the Law of Moses which ended permanently with the death of the Messiah. A whole new system of law will be instituted for the time of His thousand-year reign on earth.

The Ezekiel passage has seven major sections dealing with this theme. The first section (Ez. 44:1-3) concerns the law of the outer eastern gate. The passage states that in the beginning of the Millennium, the gate will be shut for the remainder of the thousand years. The second section (Ez. 44:4-8) contains a message of the *Shechinah* glory which points out Israel’s present sins. The third section (Ez. 44:9-14) describes the duties of the Levites, who will be the caretakers of the Millennial Temple. The

fourth section (Ez. 44:15-31) concerns the duties of the sons of Zadok, who will be in charge of the sacrifices of the Temple.² The fifth section (Ez. 45:1-8) describes the Holy Oblation or the Mountain of Jehovah’s House. The sixth section (Ez. 45:9-46:18) describes the duties of the prince, David. The seventh section (Ez. 46:19-24), finally, concerns the laws of the boiling of the sacrifices.

The following are some of the options that dispensationalists have offered, and they may all play a role in the purposes of the sacrifices in the messianic kingdom in addition to what God will reveal to us when that time comes.

A. Memorial of the Death of the Messiah

This view teaches that the sacrifices will play for Israel a similar role communion plays for the church. Since the Mosaic sacrifices looked forward to the sacrifice of the Messiah, why could not the kingdom sacrifices look back and commemorate the sacrifices on the cross? The church has been asked to do something very physical, to partake of the bread and the cup, to remember the body and the blood of the Messiah. This ceremony is to be terminated with Messiah’s second coming (I Cor. 11:26). What will Israel use to remember the Lord’s death in the messianic kingdom? The physical ceremony of the blood sacrifices will help Israel remember the body and blood of the Messiah. Dr. Price adds:

In contrast to the Old Testament sacrifices, which were *prospective* (looking forward to the fulfillment of the cross), these millennial memorials will be *retrospective* (looking back at the accomplishment of the cross). Some have added that since the Lord’s Supper also proclaimed the future coming of Christ (1 Corinthians 11:26),

and the kingdom (Matthew 26:29; Mark 14:25; Luke 22:18), these sacrifices will warn of future wrath at the coming Great White Throne judgment, especially for those who will rebel at the end of the Millennium and join in the satanic attack on the Temple Mount (Revelation 20:7-11).³ In line with this interpretation is the understanding that Old Testament sacrifices were only symbolic. The late commentator Charles Lee Feinberg states: “... the function of Old Testament sacrifices . . . were never efficacious; they were never meant to be expiatory, that is to care of the penalty of sin; they were never meant to be anything but symbolic of the forfeiture of life for sin. . . .”⁴ While the memorial view has much to commend it, it does not adequately address the fact that Ezekiel (Ezekiel 43:20, 26; 45:15, 17, 20), under the New Covenant, clearly says that the blood sacrifices are for “atonement” in just the same way that Leviticus (Leviticus 4:20, 26, 35; 16:27; 17:11) does under the Mosaic Covenant. Furthermore, nowhere in Ezekiel’s prophecy concerning the sacrificial system is it ever implied that the sacrifices are “memorial” in nature. For this reason, another literal view has been advanced which attempts to incorporate the concept of atonement in its interpretation of the millennial sacrifices.⁵

B. The Means of Restoring Fellowship for the Millennial Saint

It should be kept in mind that the Mosaic sacrifices never took away sin and were not the means of salvation for the Old Testament saint (Heb. 10:1-4). The Old Testament saint was saved by grace through faith. The blood sacrifices were the means of restoring fellowship of a saint who had



sinned. In this present age, fellowship for the believer is restored by confession (I Jn. 1:9). The millennial sacrifices will not take away sin either, but they will be the means of restoring fellowship for the millennial saint who sins.

C. Ritual Cleansing for Ritual Uncleaness

Since the Shechinah will reside in the holy of holies of the Millennial Temple, it would be impossible to approach the temple compound in a state of ritual impurity. Therefore the sacrifices will be for the cleansing of ceremonial uncleanness. Dr. Price explains:

The basis of the atonement view of the Millennial sacrifices is the proper understanding of the word *atonement*. Since Ezekiel states that these offerings “make atonement,” and it has been seen that these offerings actually *did* something, the question that now must be answered is this: Just what

did atonement accomplish in the Old Testament, and what will be its function in the Millennial economy?

Two recent Christian studies of this word in the Old Testament . . . have offered a re-evaluation of its meaning in the context of a theocratic government. Their research has determined that the understanding of the Hebrew term for atonement, *kipper*, should be “to purify” or “cleanse,” based on the Akkadian cognate *kuppuru*, rather than the traditionally understood meaning of “to cover,” borrowed from the cognate Arabic *kapara* or the ransom/propitiation view, which is based on the noun form *kopper* and sees atonement as the “averting of divine wrath by the payment of ransom.”⁶ The idea of “cover over,” which has been popularly expressed in Christian books treating this subject for over a century, is that the blood “covered up” or “hid” the offenses from the sight of God so that in not seeing them He would not

exact punishment for them. In this light the Mercy Seat of the Ark of the Covenant, called in Hebrew the *kiporet* (from *kipper*, “to atone”), has been explained as a box containing objects connected with Israel’s past sins—which needed to be hidden from the presence of the Lord enthroned above the cherubim on either side of the Mercy Seat. . . . The concepts of divine wrath and payment are certainly present in the act of atonement, but the explanation of propitiation/ransom does not take into account the wider range of usage in Leviticus nor the syntax and synonyms of the verb *kipper*. For example, in Leviticus, where the meaning of the term is established, God never appears as the direct object of atonement, but only objects and persons (indirectly) that have become ceremonially impure. Therefore, contrary to the idea of propitiation and ransom, the act of “atonement” is not exercised





on God nor something that directly affects Him. This is consistent with the purpose of “atonement” as it is used in Ezekiel 40-48. As Hebrew University professor Moshe Greenberg, author of a scholarly three-volume commentary on Ezekiel, explains: This is done by purgation and whole offerings whose function is to *kipper* (purge), *hitte* (decontaminate), and *tihher* (purify) the altar so as to make it fit for the regular worship (43:20, 22, 26). These rites have . . . to do with . . . the very ancient idea that all pollutions . . . contaminated the sanctuary.⁷ According to this view, sacrifice accomplished the removal of ritual impurity in order to restore a worshiper’s ability to approach God. This concept understand that ritual violations (such as those specified in Leviticus) result in a ceremonial condition of uncleanness that not only interrupts and restricts the worship of the one who has committed the offense, but by its contagious nature is able to contaminate other people and objects, disrupting the required service of God. The possibility then exists that not only could the entire Nation suffer uncleanness, but that also the Temple itself could be defiled. This would create a situation such as that reported by Ezekiel in chapters 8-11, which resulted in the departure of the Shekinah (divine presence) from the Temple. If this occurred, the promise of restoration would be reversed and the people would again suffer exile. However, the promise of the millennial restoration is that this reversal will never again occur . . . Therefore, to protect the holiness of the divine presence and to prevent problems associated with the human condition (unholiness), the safeguards of the New Covenant include both the external requirements necessary to

create a sanctified status . . . and the internal provision of a new heart necessary to maintain it . . .

In this light it is necessary to remember three facts about life in the Millennial kingdom. First, the presence of God will dwell literally in the midst of the people. . . . Second, the unglorified human population will be capable of incurring ritual defilement and polluting the earthly Sanctuary. . . . Third, the Millennial population will be under the New Covenant and will be regarded as a holy and priestly Nation just as they [the Jews] were under the Mosaic Covenant. . . . the Nation (and in the future, also the nations) must maintain a status of ceremonial purity. As argued above, this kind of sacrificial “atonement” is not for salvation nor for inward sanctification, but to preserve outward corporate “sanctification” (or ceremonial purification) so that a holy God can remain in the midst of an unholy people. Since every member of this theocratic kingdom will be required to conform to the ceremonial requirements, the sacrificial system will be necessary in order to sustain corporate sanctity.⁸

Dr. Thomas Ice expresses it this way:

Critics of future millennial sacrifices seem to assume that all sacrifices, past and future, always depict Christ’s final sacrifice for sin. They do not! There were various purposes for sacrifices in the Bible. An overwhelming majority of sacrifices under the Mosaic system were for purification of the priests and objects used in various rites. This is why atonement can be said in the past to be effective, yet still need Christ’s future sacrifice, because many of the sacrifices did atone ceremonially, cleansing participants and objects in Temple ritual. Just as we never finish

the task of washing clothes, ceremonial cleansing was an ongoing need. The same is clearly the case in Ezekiel. In Ezekiel 43:20 and 26, the atonement is specifically directed at cleansing the altar in order to make it ritually fit for sacrifice. The only other uses of atonement also refer to cleansing objects so that ritual purity may be maintained for proper function of further worship (Ezekiel 45:15, 17, 20) . . . Since all the sacrifices of Ezekiel relate to purification of the priests for Temple service, they do not specifically depict or represent Christ’s atoning sacrifice. The presence and purpose of sacrifices neither diminishes the finished work of Christ nor violates the normal and “literal” interpretation of the prophetic passages. Nothing in Ezekiel 40-48 conflicts with the death of Christ or New Testament teaching at any point. The supposed contradictions between a literal understanding of Ezekiel and New Testament doctrine evaporate when examined specifically.⁹

Dr. Jerry Hullinger of the Piedmont International University reaches the same conclusion:

A solution that maintains dispensational distinctives deals honestly with the text of Ezekiel and in no way demeans the work Christ did on the cross. This study suggests that animal sacrifices during the Millennium will serve primarily to remove ceremonial uncleanness and prevent defilement from polluting the temple envisioned by Ezekiel. This will be necessary because the glorious presence of Yahweh will once again be dwelling on earth in the midst of a sinful and unclean people . . . Because of God’s promise to dwell on earth during the



Millennium (as stated in the New Covenant), it is necessary that He protect His presence through sacrifice . . . It should further be added that this sacrificial system will be a temporary one in that the Millennium (with its partial population of unglorified humanity) will last only one thousand years. During the eternal state all inhabitants of the New Jerusalem will be glorified and will therefore not be a source of contagious impurities to defile the holiness of Yahweh.¹⁰

D. The Privilege of Life and Physical Blessing in a Theocratic Kingdom

The relationship between the future sacrifices and Yeshua's sacrifice on the cross is characterized by a contrast: "While the Old Testament sacrificial system was *effective*, it was not *expiatory*,"¹¹ meaning while it effected temporary ritual restoration, it did not take away the guilt of sin. While in the future kingdom salvation will still be through grace by faith alone like it has always been, physical blessings and the privilege of life will depend on an outward conformity to the ceremonial law of the time. This is a view innovated by Dr. John C. Whitcomb. Commenting on the millennial sacrifices, he notes:

[They] will not be totally voluntary and purely memorial as is true of the Christian Eucharist. Ezekiel says that God will "accept" people on the basis of animal sacrifices (43:27), and they are "to make atonement for the house of Israel" (45:17; cf. 45:15). In other words, just as in Old Testament times, the privilege of life and physical blessing in the theocratic kingdom will be contingent upon outward conformity to the ceremonial law. Such conformity did not bring salvation in Old Testament times, but saved Israelites who willingly

conformed. Only faith in God could bring salvation, and this has been God's plan in every dispensation. It is a serious mistake, therefore, to insist that these sacrifices will be expiatory. They were certainly not expiatory in the Mosaic economy . . . and they will not be so in the Millennium. But their symbolic and pedagogic value, unlike the communion service, will be upheld by a legalistic system of enforced participation. For example, those who decide to neglect the annual Feast of Tabernacles will be punished by a drought or a plague . . . If the true significance of the five offerings be understood, it is not difficult to see how they could serve as effective vehicles of divine instruction and discipline for Israel and the nations during the Kingdom age.¹²

E. Conclusion

In the Hebrew Scriptures, animal sacrifices served as object lessons, showing the gravity of sin and the necessary consequence of death. For those born in the millennial kingdom, the sacrificial system will once again remind people of what it cost the Messiah to bring salvation, since *in those sacrifices there is a remembrance made of sins year by year* (Heb. 10:3). John Schmitt summarizes it well:

Ezekiel himself believed [the Temple] was a reality and the future home of Messiah. Then, it becomes not heresy to believe that a Temple and sacrifices will exist; rather, it is almost a heresy to not believe this, especially because it is a part of God's infallible word. The burden on us is to determine how it fits—not its reality.¹³

Furthermore, we need to remember that the foundational rationale of the sacrificial system of the Mosaic Law, which was

instituted after the descent of the Shechinah glory, was the presence of God. This presence had to be protected against man's sinfulness and uncleanness. When Yeshua resides in the Millennial Temple, sacrificial blood will become necessary once more in order to protect the divine from the unclean.

¹ Randall Price, *The Temple and Bible Prophecy: A Definite Look at Its Past, Present, and Future* (Eugene, OR: Harvest House Publishers, 2005), p. 535.

² According to Isaiah 66:21, there will also be Gentile priests.

³ For a defense of this purpose of the memorial sacrifices, see A.C. Gaeberlein, *The Prophet Ezekiel*, pp. 239-48.

⁴ Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody Press, 1969), p. 254.

⁵ Price, pp. 549-50.

⁶ For a discussion of the lexical issues that determine this preference, see Jerry M. Hullinger, "A Proposed Solution to the Problem of Animal Sacrifices in Ezekiel 40-48" (unpublished Th.D. dissertation, Dallas, TX: Dallas Theological Seminary, 1993), pp. 39-56.

⁷ Moshe Greenburg, "The Design and Themes of Ezekiel's Program of Restoration," *Interpretation* 38 (1984): 194.

⁸ Price, pp. 554-556.

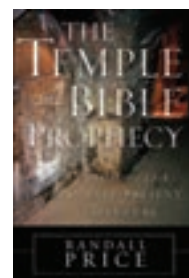
⁹ Thomas Ice, "Why Literal Sacrifices in the Millennium," *Pre-Trib Perspectives*, June 2000, pp. 4-5.

¹⁰ Jerry Hullinger, "The Problem of Animal Sacrifices in Ezekiel 40-48," *Bibliotheca Sacra*, July-September 1995, pp. 281, 289.

¹¹ Price, p. 556.

¹² John C. Whitcomb. "The Millennial Temple of Ezekiel 40-48." *The Diligent Workman Journal*, May 1994, pg. 22. For a detailed defense of this position, see: "Christ's Atonement and Animal Sacrifices in Israel," *Grace Theological Journal* 6:2, Fall 1985, pp. 201-217.

¹³ John Schmitt and Carl Laney, *Messiah's Coming Temple: Ezekiel's Prophetic Vision of the Future Temple* (Grand Rapids, MI: Kregel Publications, 1997), p. 181.



Dr. Price's excellent book *The Temple and Bible Prophecy: A Definite Look at Its Past, Present, and Future* can be ordered for a short time in our online store at ariel.org. It is then available through worldofthebible.com.



Mottel Baleston is the director of the Messengers Messianic Jewish Outreach of New Jersey and a teacher at Ariel's School of Messianic Jewish Studies. This text is the third of a series of articles that will look at different items and terms found in or related to the Scriptures, while offering an understanding of these topics from the Jewish context and culture of the first century and today.



During the very first day of my summer of living and studying in Jerusalem, the capital of Israel, the great variety of fellow Jews struck me. If you go back far enough, we all originated from Israel, the Holy Land, but centuries of wandering in the Diaspora influenced our appearance. There were many light-skinned Jews like myself whose ancestors had spent a thousand years in Eastern Europe. There were other Jews who had never left the Middle East, the Iraqi and Syrian Jews who operated the fruit stands near my Jerusalem neighborhood. There were olive-skinned Yemenite Jews who had lived almost unchanged from biblical times in an enclave of the Arabian Peninsula until the 1950s, as well as recently arrived Ethiopian Jews, who were even darker. There were Jews who were tall, Jews who were short, some who were wealthy, and a surprising number who lived in poverty. One item that many of them had in common was the wearing of a kippah, a small head covering for men who are religious Jews.

Known in English as a skullcap, the Yiddish term “yarmulke” is what I grew up with as a boy in my Jewish neighborhood in New York City. As kids we knew that whenever we walked into the synagogue,

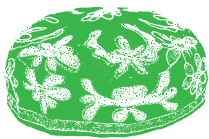
we needed to wear a kippah. For convenience, the synagogue would have a box of inexpensive kippot (plural) just inside the door for those who arrived without their own.

The kippah is worn at all times by Orthodox Jewish men and boys, and during any sort of religious service by all other men who are not religious. In recent years, there has been a small movement to wear kippot among feminist women active in more liberal Jewish circles. Thus, it is common to see female rabbis in both the Reform and Conservative Jewish movements wearing them while conducting religious services.

The small size and round design of the kippah is no more than several hundred years old. Older illustrations of religious Jewish men show a wide variety of headgear. Modern designs vary. Some are very colorful and large, covering most of the head. An example of this is the Bukharan kippah. The strictly Orthodox make sure that their skullcap is large, black, and solid, while the modern Orthodox are often known as the “Knit kippah” faction. In recent years, the Orthodox movement has permitted young boys to have cartoon, sports team, or pop-culture designs on their kippot, and so it should not surprise us to see a Superman logo painted on a leather kippah.



If you were to ask knowledgeable Jewish rabbis to explain the motivation for wearing a kippah, the answers would all center on two factors: the belief that wearing a head covering shows awe and respect before an almighty God, and the idea that the kippah is a universal symbol of Jewish men to identify with their commu-



Bukharan Kippah



nity. Thus, the basic message a man sends when he wears a kippah is that he is religious and observant of the Jewish Scriptures and traditions.

Old Testament Head Coverings

The question arises where in the Jewish Scriptures we find the command to wear a kippah. This is where things get a bit controversial. There are some in Rabbinic Jewish circles as well as a few in the Messianic movement who cite Exodus 28:4 as support for wearing a kippah. The verse requires the high priest to wear a specific uniform and head covering while ministering in the Tabernacle, and later in the Temple in Jerusalem. A quick glance at the passage shows that in addition to wearing a wrapped turban, the high priest was also to



wear a metal breastplate and a robe that had a checkered pattern. Two realities need to be noted: The instruction was only for the high priest, and the garments were to be worn only during the Temple service. If one uses this passage to mandate a head covering, then why not also wear a checkered robe? Why not a metal breastplate with precious stones?

Still, some would persist and say that the high priest's head covering was a reminder of the holiness of God and our willingness to be submissive to it. They cite the fact that the brim of the turban had the words "Holy, Holy, Holy unto the Lord." Yet, if one looks at other Old Testament passages where a head covering is mentioned, the three most prominent refer to the act of covering one's head as part of sadness and mourning. These are 2 Samuel 15:30, Jeremi-

ah 14:3-4, and Esther 6:12. In essence, no strong case can be made from the Hebrew Scriptures for the wearing of a kippah.

Talmud and Jewish Tradition

The Talmud is a large set of rabbinic books that covers nearly every aspect of living life as an observant Jew. It was completed around the year 500 A.D. and is authoritative for Orthodox Jews today. However, if you approach the Talmud expecting to find a set of clear rules, you will be confused and disappointed. The majority of the Talmud, the Gemara section, is written as a narrative of discussions amongst rabbis regarding how to live life as an observant Jew. It is often said that what one page in the Talmud supports, the next page rejects. So, it is possible to find support for almost any viewpoint. That has led anti-Semites to dishonestly use passages from the Talmud to support their anti-Jewish viewpoints. What they do not tell you is that the objectionable statement they chose is quickly rejected by other rabbis on the next page of the Talmud. All this needs to be kept in mind when trying to find passages regarding a man's head covering. There were many different traditions during the years the Talmud was compiled. With that disclaimer, here are a couple of pertinent passages and their Talmudic locations:

Cover your head in order that the fear of heaven may be upon you. (Shabbat 156b)
Rabbi Hunah ben Joshua never walked more than 4 cubits (2 meters) with his head uncovered. He said: "Because the Divine Presence is always over my head." (Kiddushin 31a)

These examples and admonitions were not universal, but personal, and if you spend enough time researching the Talmud, you will find a variety of practices. For example, the Vilna Gaon, a revered Jewish sage who lived from 1720-1797, said that one can pronounce the formal Hebrew prayer

before a meal without a kippah, since wearing a kippah is only an instance of having an "exemplary attribute." In other words, you were being very pious to wear one.¹

It is clear that the practice of wearing a head covering, and not just during religious ceremonies, while originally a "minhag,"² was becoming more and more a "din,"³ expected within Jewish circles, as it contributed to a group identity and strengthened the community. From the Medieval Age through the Enlightenment, the Jewish people wore a wide variety of head coverings with little resemblance to the small skullcaps of today. In some locations where government was influenced by large institutional churches, local edicts would be enacted as anti-Semitic measures to force Jews to wear certain types of identifying headgear. In some cases what was originally meant as an emblem of shame became in the eyes of the Jewish community a badge of honor as it showed their willingness to suffer at the hands of unjust government rather than converting to the prevailing form of apostate Christendom.

A seismic shift within Judaism during the 1800s brought about the liberal Reform movement with its abandonment of many Jewish practices. Jews who saw themselves as full participants in a modern world stopped wearing the kippah daily. Today, while it is still worn by Orthodox Jewish men, all other Jewish factions will wear it only for religious occasions.

New Testament Practice

The core New Testament passage about the head covering, and the one with varied translations and interpretations, is 1 Corinthians 11:4-7:

Every man praying or prophesying with his head covered dishonors his head. But every woman praying or prophesying with her head uncovered



dishonors her head. For it is one and the same as having been shaved. For if a woman does not cover her head, let her cut off her hair. But if it is shameful for a woman to have her hair cut off or to be shaved, let her cover her head. For surely a man ought not to cover his head, since he is the image and glory of God. But the woman is the glory of man.

Even among conservative evangelical scholars there are varied understandings of this passage. In connection with the subject of a man's head covering, several points could be made, though they may not be embraced by all: Some imagine that Paul is mandating a total change for their new Christian practice in order to differentiate it from Jewish practice. However, that view is weak because Paul's own reasoning is related to eternal theological truths, not those that were ushered in by the dispensation of grace. Secondly, Paul reminds the Corinthians that a woman ought to have an appropriate head covering at all times. That was exactly the practice the Jewish community already had, so there was no attempt to create a new doctrine or practice.

The Greek phrase in verse 4 describing a man's head covering is translated in Vincent's Word Studies as "having something hanging down from his head." This rendering is supported by several other Greek studies. Obviously, this describes something far different than today's skullcap. That "hanging down" appearance can be understood as either a full veil for mourning or a woman's style cloth head covering. It could also refer to very long natural hair on a man, obscuring his gender. Again, what is being described is something very different than a modern kippah.

As a major theme of Corinthians is the gender distinction within creation and the New Testament congregation, there is good support for understanding the prohibition of verse 4 to apply to a man having an

appearance like a woman and wearing that which "pertaineth" to a woman, something strongly condemned in the Torah. That possibility is reinforced by 1 Corinthians 11:14, which clearly states that a man is dishonored by wearing his hair in the length and style of a woman. Again, the main issue is that of gender distinctions, something our modern world is in rebellion against, a foolish position which goes against God's created order.

New Covenant Grace

To borrow a phrase from Francis Schaeffer, "How should we then live?" For those of us who are Jewish believers, the question of whether to wear a kippah on certain occasions occurs rather frequently. I believe there are two major Scripture passages that should govern our practice and behavior in this matter:

For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. (1 Cor. 9:19-22)

One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind. (Rom. 14:5)

These verses remind us that we are not under law, but under grace. The prevailing evidence is that the Greek text of 1 Corinthians 11:4 and 14 does not prohibit the wearing of a kippah, but points out the shame of a man being a "gender bender." Additionally, 1 Corinthians 9 shows Paul participating in Jewish style and ritual, with all its garb and practice, not only to

make his evangelism more acceptable, but also because of personal preference, as seen in Romans 14:5. The entire chapter of Romans 14 shows us that within our Christian community there are going to be preferences regarding cultural practices, and that is not something to be worried about or campaigned against. If a Jewish believer in Yeshua covers his head, it does not mean he is going back under the law, nor has he "fallen from grace." Rather, wearing a kippah can open doors and be a powerful testimony, as a number of newly saved Jewish believers have reported. Now, if I am in a church setting where it is customary for men not to cover their heads in the service, I will certainly abide by that, putting aside my own customs in the interest of the community fellowship described in Romans 14. By the same token, when Gentile believers walked into the messianic congregation I led for many years, they most often understood that we were sound and conservative in doctrine and that our wearing of the kippah was certainly not an issue.

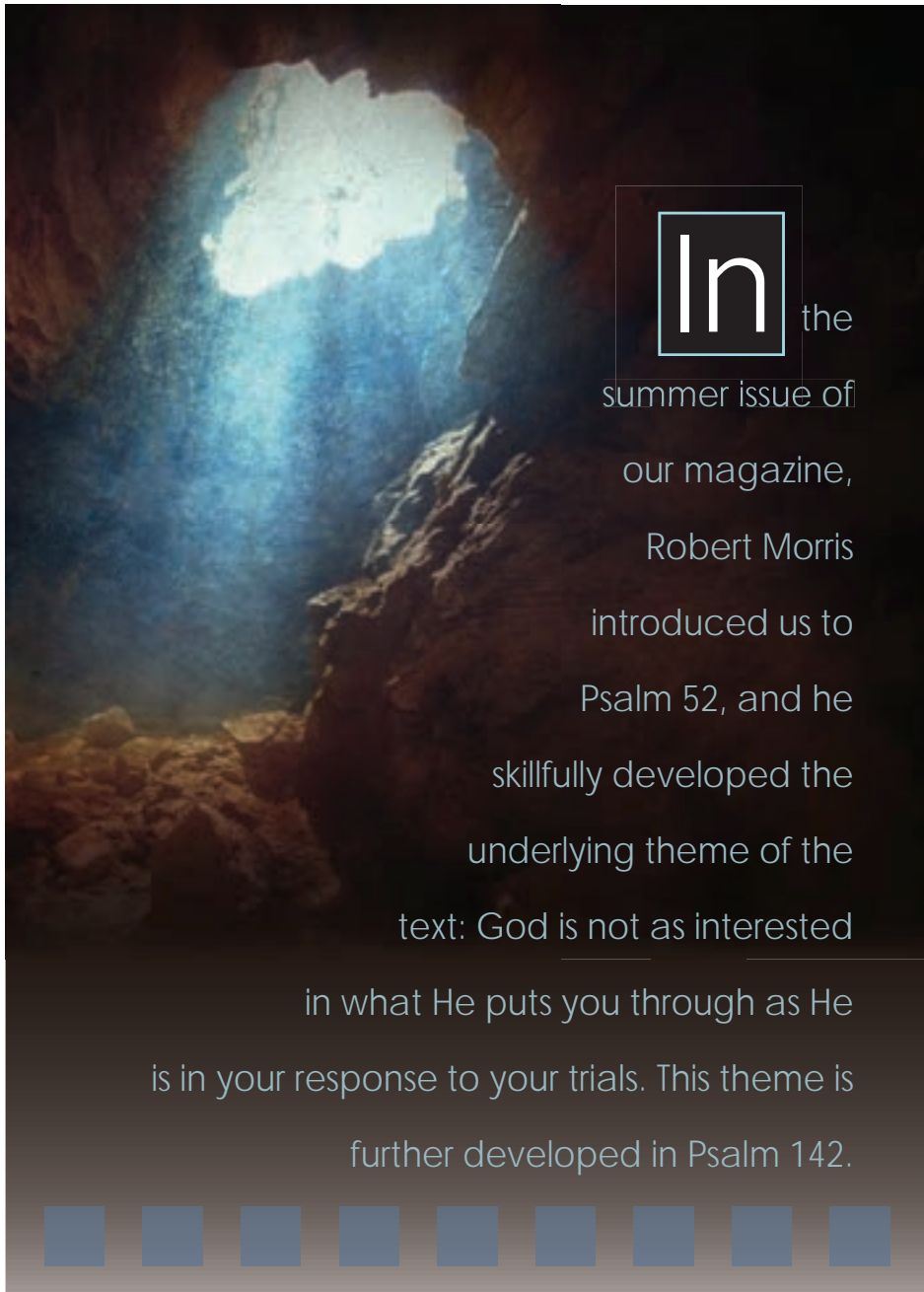
What about non-Jews wearing a kippah? It is fine as long as the believer does not imagine that wearing the kippah makes him a Jew. It also can be a positive testimony as long as sound, grace-centered doctrine is taught in the congregation.

Let us not allow cultural preferences in music, apparel, or similar non-central issues divide us. Let us grant each other the same freedom in these areas that we want the Lord to grant us. Rather than imagining the worst about a fellow believer's motivation for wearing a kippah, let us praise the Lord for the fact that so many Jewish people are coming to a born-again, saving faith in Yeshua, our Jewish Messiah.

¹See the footnotes for a URL of a document tracing the history of the Kippah dispute within Judaism at www.hakirah.org/Vol4Rabinowitz.pdf.

²Local custom

³Law



In the summer issue of

our magazine,

Robert Morris

introduced us to

Psalm 52, and he

skillfully developed the

underlying theme of the

text: God is not as interested

in what He puts you through as He

is in your response to your trials. This theme is

further developed in Psalm 142.

Jonathan had helped him escape King Saul's clutches in 1 Samuel 20, but Jonathan could not go on with David. He had to remain in the court. David went to Nob, where he received help from Ahimelech the priest. However, when Ahimelech got killed, David sought refuge with Israel's enemy, the Philistine king Achish of Gath. Achish saw him and turned on him. David barely escaped with his life from that situation.

David's only refuge was this cave. He had nowhere else to go and no one to turn to, on the human plane. The strain of being hated and hunted was almost too much for David, and his faith was being stretched to the limit. However, even in this situation, his trust in God remained undefeated.¹ He could not turn to man, so he turned to the Lord and penned this prayer.

The prayer is called a *maskil*—an instructive psalm. The principal lesson we can take from this text is how to order our prayers when we are all alone and deserted. The first lesson we learn, in verses 1 and 2, is not to deny our emotions. Instead, we are encouraged to scream out all our feelings of anguish to the Lord.

2. Anguish—142:1-2

1. Superscription

A maskil of David. When he was in the cave. A prayer

The superscription seems to take us to 1 Samuel 22:1, which reads: *David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went*

down to him there. We do not know for sure if David's reference is to the cave of Adullam in 1 Samuel 22 or the cave of En Gedi mentioned in 1 Samuel 24. However, the former seems to be the better choice. When we get to verse 4, we will see that David was all alone at this time. That fits the situation at Adullam better than at En Gedi.

When he stumbled into the cave at Adullam, David was most certainly all alone.

*I cry aloud to the LORD;
I lift up my voice to the LORD
for mercy.*

*I pour out my complaint before
him; before him I tell my
trouble.*

The word translated "aloud" is the Hebrew verb *za'aq*. *Za'aq* means "to cry," "to cry out in need."² In the privacy and



safety of the cave of Adullam, David let all his anguish and fear and bitterness gush out audibly to the Lord. There is no value in silence. Very little help lies in the way of the strong, silent types who stuff their emotions under the false piety of muteness. On that path lies despair. David's anguish, as well as our anguish, finds relief in the earnest cry to God. And it is okay to do this in the privacy of your own need.

Why is it okay? First of all, it is okay because God can handle it. God is not offended or taken aback by your emotions, no matter how intense they may be.

Second, it is okay because God knows all about your problem already. An all-knowing God is not caught by surprise and put off by an unexpected and unannounced explosion of your desperate need. God is well ahead of you and ready for your cry.

Third, it is okay because God is your heavenly Father who wants His children to come to Him in their hour of desperation. Perhaps that is why He designed little children to cry. Like our little ones, He wants us to come crying to Him so that He can pick us up and set us upon His lap and wrap His strong and comforting arms around us. He loves it when we cry our hearts out on His breast and cling to Him for comfort.

Finally, it is okay to come wailing to God because in that explosion of emotion, we find healing for our souls. There is no conflict between anguish in your soul and dependence upon God.

Your prayer does not have to be formal and stilted and proper in form. Your prayer can take the form of a moan or even incoherent, racking sobs. The all-knowing God of the universe knows very well what is on your heart. God simply wants you to turn to Him. We need to remember: God is not as

interested in what He puts you through as He is in your response to what He puts you through.

David learned that lesson quite clearly when he was all alone in the dark cave of Adullam. Honestly, and with no holds barred, he laid out the anguish of his heart before the Lord. In verses 3 and 4, he then laid out his need.

3. Abandoned—142:3-4



*When my spirit grows faint
within me, it is you who knows
my way.*

*In the path where I walk men
have hidden a snare for me.*

*Look to my right and see; no
one is concerned for me.*

*I have no refuge; no one cares
for my life.*

In verse 3, we get a glimpse into the soul of David and the desperate need that he felt in his heart. The word translated “faint” is the Hebrew verb *‘ataph*, meaning “to be bent over and enveloped,” “to be feeble and to faint away,” “to be overwhelmed, crushed, and fatigued.”³ David's adversity has brought him to the point of total mental, physical, and emotional exhaustion.⁴ Nevertheless, even in his state of acute spiritual depression, David turned in faith to the God who knew all about his situation.

David asked God to “look to his right.” When a man is granted assistance and support, this aid is spoken of as coming to his right side.⁵ It was on the right hand that

one's witness or legal counsel stood.⁶ In Psalm 16:8 we are told: *I have set the LORD always before me. Because he is at my right hand, I will not be shaken.* Psalm 109:30-31 says: *With my mouth I will greatly extol the LORD; in the great throng I will praise him. For he stands at the right hand of the needy one, to save his life from those who condemn him.* We learn from Psalm 121:5: *The LORD watches over you—the LORD is your shade at your right hand.* So, David looked to his right, and there was no one. He had no one to defend him against the adversaries. He had no refuge. He was a refugee for whom no one cared.⁷ He was abandoned, alone, utterly deserted. In the midst of this desperate need, David responded in the manner God wanted him to respond.

4. Appeal—142:5-7



*I cry to you, O Lord;
I say, “You are my refuge, my
portion in the land of the living.”
Listen to my cry, for I am in
desperate need; rescue me from
those who pursue me, for they
are too strong for me.
Set me free from my prison,
that I may praise your name.
Then the righteous will gather
about me because of your
goodness to me.*

In this life, on the human plane, David had no one; on the spiritual plane, there was Someone. At his right hand stood the One in whom he could take refuge. David's heavenly Father was the only one who could stoop down to hear the need of the most pitiful and pathetic of His creatures.⁸

In verse 7, God moved to answer the cry of David's heart. God's peace that passes all



understanding began to envelop his soul, and David gradually grew more calm. His mind shifted from the situation that he felt imprisoned him to glorifying the name of God. Balance was restored to his thinking, and he realized that he was not alone. He was not the only righteous man in the land of Israel.

He also realized that he was only one member of a community whose destiny was interwoven with his. This community of the righteous would glory in David's deliverance and identify with that deliverance as its own. The community of the righteous would express their tender sympathy toward David by gathering about him. Like a flock of sheep, they would crowd closely and gently around him.⁹ No longer did he see himself surrounded, enveloped, and imprisoned by enemies, exhausted and depressed. Instead, he saw himself enclosed and encircled by the tender arms of those who loved God and loved him.



God went on to answer David's cry for deliverance in an even more substantial manner. Psalm 142 should be placed right between 1 Samuel 22 verse 1 and verse 2. Verse 1 reads, "David left Gath and escaped to the cave of Adullam." There David poured out his lonely heart to God, and God brought him inner peace or *shalom*. The account proceeds in verse 2, revealing how God continued to respond to David's prayer: *When his brothers and his father's household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him.* Before too long, David's family had gathered at Adullam to join, support, and comfort him. Then, by degrees, others

came. Soon he had gathered about him a company of 400 men who would become the nucleus of his kingdom. God answered his prayer abundantly. David was no longer alone. This low ebb in his fortunes proved, in fact, to be the turning point.¹⁰

This psalm has instructed us to cry out to God in the midst of our most desperate need, in the midst of intense loneliness. This is the proper response to our trials and tribulations.


Part III: Application



Have you ever been defamed and deserted like David? You know, slander and solitude often go together. Someone lies about you, and then they follow it up with an attack, and no one is willing to stand at your right hand and help. It can happen at work; it can happen at school; it can happen in your marriage; it can happen in your family; it can happen right in your congregation. Right where you feel the safest and most secure, defamation and desertion can knock you to the ground. How will you respond? Will you grow bitter? Will you strike out verbally or even physically? Will you run and hide? Will you turn your back on God? Or, like David, will you turn to God in trust and pour out your soul before Him? Will you and your heavenly Father face the attack together and conquer it? The choice is up to you.

The next time slander descends upon your life, turn to Psalm 52. Read it aloud, personalize it, and make it your prayer to God. It is a *maskil*. Learn from it. Follow David's example.

The next time you find yourself all alone, turn to Psalm 142. Read it aloud, personalize it, and make it your prayer to God. It is a *maskil*. Learn from it. Follow David's example.

The psalms were written for the purpose of lifting us up when desperate times bring utter exhaustion upon us. Use them during your time of need. That is why God put them in the Bible. Turning to God in faith because He is good is the response that will bring growth and healing to your soul. Always remember: God is not as interested in what He puts you through as He is in your response to what He puts you through. 



¹ Derek Kidner, *Tyndale Old Testament Commentaries, Psalms 73-150* (Downers Grove, IL: InterVarsity Press, 1981), pg. 473.

² *Strong's Greek and Hebrew Lexicon*, entry number 2199; *TWOT (Theological Wordbook of the Old Testament)*, vol. 1, entry 570.

³ Rabbi Avrohom Chaim Feuer, *ArtScroll Tenach Series – Tehillim*, vol. 5 (Brooklyn, NY: Mesorah Publications, 1977), pg. 1665; *Strong's Greek and Hebrew Lexicon*, entry number 5848; *TWOT*, vol. 2, pg. 662. Hereafter quoted as *ArtScroll Tenach Series – Tehillim*.

⁴ Tremper Longman III, David E. Garland, eds., *The Expositor's Bible Commentary*, vol. 5 (Grand Rapids, MI: Zondervan, 2012), pg. 850. Hereafter quoted as *Expositor's Bible Commentary*.

⁵ *ArtScroll Tenach Series – Tehillim*, vol. 5, pg. 1665.

⁶ *Expositor's Bible Commentary*, vol. 5, pg. 850.

⁷ *Ibid.*

⁸ *ArtScroll Tenach Series – Tehillim*, vol. 5, pg. 1666; Soncino Books of the Bible, *The Psalms*, pg. 460

⁹ Johann Carl Friedrich Keil, Franz Delitzsch, *Commentary on the Old Testament*, vol. 5 (Peabody, MA: Hendrickson Publishers, 2006), pg. 371.

¹⁰ Derek Kidner, *Tyndale Old Testament Commentaries, Psalms 73-150* (Downers Grove, IL: InterVarsity Press, 1981), pg. 473



Daniel Mann, a Jewish believer in Yeshua, has been teaching Apologetics and Theology at the New York School of the Bible since 1992. His story of salvation led him from UC Berkeley to Israel to the Appalachian Mountains where he finally came to a life-changing understanding of who Messiah really is.

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He blogs at mannsword.blogspot.com and manages several seeker groups on Facebook, including “Seekers with Questions about Christianity” and “Christians with Vexing Issues Seeking Truth and Straight-Talk.” He is also the author of a published book, titled *Embracing the Darkness: How a Sixties Berkeley Radical Learned to Live with Depression God’s Way*.

Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. (Mt. 11:28-30)

As a first grader, I would climb into my bed at night, clasp my hands together, recite the Lord’s Prayer, the 23rd Psalm, and pray in Jesus’ name, just as I had learned in public school. I had received some incredible answers to prayer, but when I was eight, I learned that I was Jewish, what it meant, and that Jews aren’t supposed to do such things. Unfortunately, I put my ethnicity above my childlike understanding of a God who answered my prayers, and thus quit praying. This one decision condemned me to a life of sorrow, loneliness, and nihilism.

I became defiant of anything “Christian.” During Christmas school concerts, I would stand alongside my classmates, arms folded, refusing to sing the carols. Even my younger brother would taunt me by waving a red ‘45’ of *Silent Night* in my face. I was convinced that it should have no place in our Jewish home and repeatedly tried to find and destroy it.

At the time of my Bar Mitzvah, my father took me to the synagogue to see the rabbi. We passed a room where a minion of men were davening.¹ Strangely drawn, I longed to join them but dared not say anything to my father, who was not religious.

I also became well acquainted with anti-Semitism and its bullying during junior high. I couldn’t fight

every anti-Semite, but I could hate them, and that’s just what I did. The hatred then exploded into disgust for the surrounding “Christian society,” so much so that I sensed that the Gentiles had a repugnant odor.

In 1967, I was a confused and vulnerable student at UC Berkeley, where I ingested a lot of radical talk. But it was also the time of the Six-Day War. Divergent reports were coming from Israel and the Arab world, which claimed that they were at the point of crushing Israel. Finally, it was confirmed – Israel had crushed the combined air and ground forces of the attacking nations. A sigh of relief went up from the Jewish students, who then returned to their classes, but I remained crying with head covered.

I became a committed Zionist and, with a one-way ticket, left for Israel, where I lived for two years. Israel became my reason for being, and this was where my search for God began. My five highly recommended psychotherapists had utterly failed to make a dent in my chronic depression. Meditation never worked, and no other self-help possibilities were in sight. That left God. Whenever I heard about a Jew who had a relationship with God, I pursued him with a series of questions. Finally, one friend suggested that I visit Kfar Chabod (Lubavitcher Hasidism), where I stayed for a week, asking my array of



questions, but never receiving satisfying answers.

One evening while at Kfar Chabod, a young American Jewish man approached me: “Daniel, last year, I was right where you are now. But there’s a tzaddik² in Tel Aviv who can demonstrate to you, beyond a doubt, that the Tanach³ is the Word of God!”

The next evening, we were in Tel Aviv, where my friend had arranged a private consultation with the tzaddik. At first, he studied me intently with his penetrating, deeply set eyes. Then, he began shaking his head: “You are not ready to study Torah. There is too much confusion and tension in your life. Go find yourself a good Jewish community to live in. Follow their program and come back in a few months, and we’ll talk again.”

“Talk?” I hadn’t even opened my mouth, and he had already pronounced judgment! Essentially, he was saying that I had to first get my life together before God could be of any use to me. But this was why I had come to him! I couldn’t get my life together! God seemed to be my only hope, but the tzaddik was telling me that God couldn’t help me unless I first helped myself. I left feeling rejected by life itself. However, in my heart of hearts, I knew he was right. Somehow, I was a loser.

What a contrast with the God of Scripture, who has proved His words to me:

Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. (Mt. 11:28-30)

Several years later, after trying various kibbutzim, I returned to the States, with a wife and infant daughter. We found an Appalachian hill farm at the end of a dead-end road, hoping that if we’d live in harmony with nature, we would experience

the peace of nature. One day, after my wife went to town, I had a life-threatening chainsaw injury. Through my clumsiness, the chainsaw bucked back and struck me in the head. In terror, I lifted my hands to my skull to see if it was still in one piece, or if I would have to push my brains back into my head. When I lifted my hands, I saw that one of my hands was hanging half off with the blood squirting out like a fire hose.

Laying in a pool of blood, thinking that any moment would be my last, having lost so much blood,

I suddenly realized that I wasn’t alone. I knew that God was with me, and I was filled with intense feelings of love, ecstasy, and peace. I knew that God loved me and that He’d protect me. Even if I died, I would still be with Him forever. After a miraculous rescue, this experience prompted me to search for Him, whoever He might be, but the last place I had wanted to look was Christianity. I had been interested in God, but He had to conform to my specifications. Now I was willing to encounter Him on His own terms. I knew that this “encounter” was not just the product of having lost so much blood in the midst of a NDE. Ten years earlier, while I was studying for my finals in my freshman year at UC Berkeley, I put my exhausted head down in my hands and closed my eyes. Some minutes later, when I lifted my head, it seemed that everything was different. I was filled with the same ecstatic love, joy and peace. I even loved myself, but I had no awareness of the presence of God.

As hard as I tried to hold on to this mysterious visitation, I couldn’t. I had been intensely interested in the occult—mind over matter. But the occult was clearly about learning techniques and rituals in order to “plug in.” However, I had done absolutely nothing to bring about this experience! It came from nowhere, and it didn’t seem to lead anywhere. It just left me

with a profound sense that there was something out there far greater than the occult, but I was clueless about what it was.

Four years later, I was on a train, traveling from Nahariya to Tel Aviv. I was reading a story in the Jerusalem Post about a Californian who had an encounter with God. In response, he built a boat and brought his entire family to Israel. They had just arrived in the port town of Haifa that day, after a two year voyage. However, he had entered illegally and was being held in the Coast Guard area until a determination could be made about his staying in Israel.

Passing through Haifa, I decided that I had to find out how he could be so certain that God had called him to Israel. Initially, I was told that I wouldn’t be able to see Mr. Harrison (I don’t remember his name) because the Coast Guard area was off limits to civilians. However, amazingly, I found the station-master, and he called the Coast Guard and got approval for my unusual request.

I spent the afternoon with Mr. Harrison on his boat, as his wife and five little blond-haired children walked the wharf. I asked him a series of questions, mainly concerning how he could be sure about God and His will. However, he would merely answer me by quoting from both the Tanach and the Brit Chadasha. I complained, “You’re wasting time quoting Scripture. I don’t believe it, and therefore it’s meaningless to me,” but it seemed that that was all he was able to do.

After it got dark, I arose to leave. He asked if he could pray with me. I acquiesced. He had kindly spent hours fielding my critical questions. This was the least I could do. Afterwards, I walked off into Haifa’s night, not knowing where I’d spend the night, but I soon realized it didn’t matter. I was once again in ecstasy by the strange visitation.



Each stranger's face became an object of intense love, so much so that I had to lower my head, lest the passers-by would see my tears. Every flower had a message, every street a story to tell. Everything pulsed with life!

What had happened to me? Well, it seemed that it had something to do with my meeting Mr. Harrison. Perhaps his enthusiasm had gotten to me? However, never once did I connect this encounter with his prayer. I had thought that I was a truth-seeker, but my search boundaries were very confined.

Six years later, while my blood generously flowed after the chainsaw had severely injured me, I was once again overtaken by the same experience, but this time there was one significant difference: I was left with no doubt about my Benefactor. I knew it was God, who had been mysteriously wooing me for years, but I had not been aware of it.

Why did He wait so long to reveal Himself? Why does the fisherman allow his catch to tire itself before reeling it in? Perhaps I first had to exhaust every other possibility and to spend all of my reserves on false hopes? Perhaps only in a prostrate position would I accept what I had always regarded as abhorrent?


The chainsaw encounter alone did not bring me to a faith in the Messiah, but just the perplexity that the One whom I had always detested was involved. This threatened my Jewish identity. I had held Christianity in utter contempt. Too many Jews had been killed in the name of Jesus.

However, my bloody chainsaw encounter brought me to the point of crying out to my as yet unknown Benefactor: "I don't care who You are. I just want to know the truth about You!" And I meant it! I knew that

there was nothing more important than to find out His identity, whatever His identity might be.

I was convalescing in the hospital for four days. Meanwhile, the people who had rescued me brought me books to read. They were very elementary, but they talked about an all-powerful God of love and forgiveness who intervened in our lives. The conviction that my Benefactor was Jesus began to grow. I resisted this awareness, but I had made a vow. For the first time in my life, I was determined to know the truth, even if it would cost me my strongly held identity.

Faith did not come easily. I was 100% skeptic! While I would experience a joy in believing, I would then tell myself: This is ridiculous. How can I believe that somebody died on the cross, and magically, God loves me? I needed more. I joined a home fellowship group where they were studying messianic prophecy. While I found some of the material convincing and even satisfying, the skeptic in me continued to say "no."

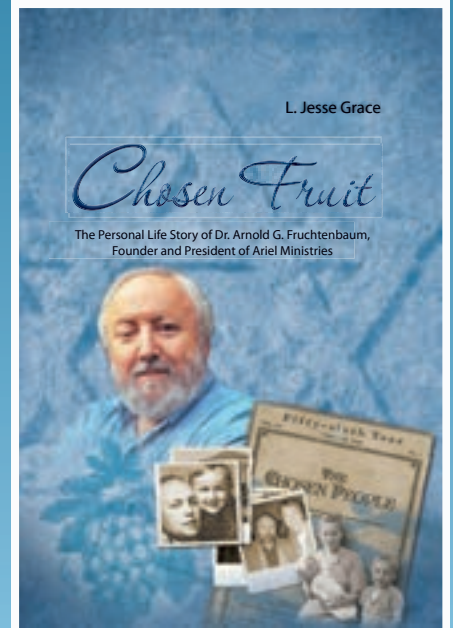
I cannot say when exactly I came to faith. It was a slow and arduous process. The old leaven had to be burned away. God humbled me exceedingly so that I could receive His Word and blessings (1 Pet. 5:6). Now, 40 years later, I can say as David did: *It is good for me that I was afflicted, that I might learn your statutes.* (Ps. 119:71) Never would I have believed that, one day, I would be ministering a message that I had once despised. 

(Footnotes)

¹ Praying.

² The holiest of rabbis.

³ The Hebrew Scriptures.



Chosen Fruit

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

Known for his foremost scholarship and his in-depth knowledge of the biblical history and geography of Israel, Dr. Arnold G. Fruchtenbaum has become one of the finest Bible exegetes of our time. The purpose of this biography is to present an intimate portrait of this scholar and teacher. His story will lead you through some of the most dramatic points of world history and take you on a journey around the globe. It is the story of a Jewish man who came to faith in his Jewish Messiah, embarked on a unique journey of servitude to his God, and impacted not only theologians, scholars, and church leaders, but everyday believers alike. Their progress to maturity, as well as the outreach to his Jewish people, is what has kept Dr. Fruchtenbaum going for nearly five decades of ministry—to God's glory and for the salvation of Israel.



\$32.00



By Nanette Keao



shared and not hoarded, two women, Yoshi Kawabata of Japan and Dorothy Callier of Missouri, decided to rendezvous in Israel in the spring of 2016 to serve with various ministries throughout the land. After talking at camp with Henry and Darlene Matarrita of World Mission Outreach (WMO) about their unique camping outreach and friendship tour in Israel, Yoshi and Dorothy decided to join the WMO team for the final two weeks of their trip. Neither woman relished the idea of "roughing it" in a Galilee campsite, sleeping in tents on the hard ground, but both felt the calling to meet Israelis, and Israeli families love to camp. Also joining the 2016 WMO team were former Camp Shoshanahites John Yerina of California; Joy Sonne of Israel; and from Hawaii, the author of this report.

WMO founders Henry and Darlene, who reside in Jerusalem, completed the five year teaching cycle at Camp Shoshanah this summer. What they have gleaned from the lectures is vital to their work as teachers, as they help churches around the world to understand the Jewish perspective and foundation of the Bible and God's promises to redeem Israel. Sometimes someone from camp will join a WMO team to go to Africa, Nepal, Thailand, or another of the nations they visit on a regular basis. This year, however, Henry and Darlene enticed the five Camp attendees mentioned above to join their annual Shavuot/Pentecost outreach team in Israel, with an invitation to turn the good teaching they received into opportunities for effective interaction concerning the Bible while camping with Israelis on the Sea of Galilee. The understanding of the whole Bible from its Jewish roots is a novel perspective to many Jews in Israel. They are often surprised to meet evangelicals who know and love the Tenach and consider the New Testament to be a Jewish book. Likewise, WMO team members are delighted at the

receptiveness of many Israelis to enter into serious discussions about the Scriptures.

Meanwhile, Bena and Ronji Tanielu from Auckland, New Zealand, Camp Shoshanahites in 2015, included Israel as part of their two-year sojourn around the world. Earlier in the year, they visited and ministered to the orphans at the Naomi Ruth Orphan Center in Mbeya, Tanzania, a ministry begun by the Matarritas in 2014. Now they were visiting Sasha and Lillian of the Ariel Israel branch on the Mediterranean coast. When Dorothy and Yoshi passed through town in April, they all celebrated Pesach/Passover together.

Another Camp Shoshanahites convergence occurred in Jerusalem with Dr. Fruchtenbaum, who had just completed his annual five-week history and geography tour of Israel. Bena and Ronji arrived in Jerusalem that same day, along with Lillian, Sasha, and their children. For one afternoon and evening, they all gathered at the Matarritas' small apartment to share stories, pictures, communion, tears, and a great deal of laughter from their time in Israel and at Camp Shoshanah.

What happens when a group of Camp Shoshanahites from five different nations and three American states meet up in Jerusalem? An outpouring of love for Yeshua, for Israel, and for each other, expressed for all to see! Camp Shoshanah invites believers to "come and see" (Jn. 1:39) the love of God revealed by the in-depth study of His Word from a Jewish perspective. In turn, believers discover the diverse family members God has adopted—a family known by the world for their love for one another, a family that just might provoke others to jealousy. They are then inspired to "go therefore" (Mt. 28:19) and make disciples for the Lord. 📖

Who knows

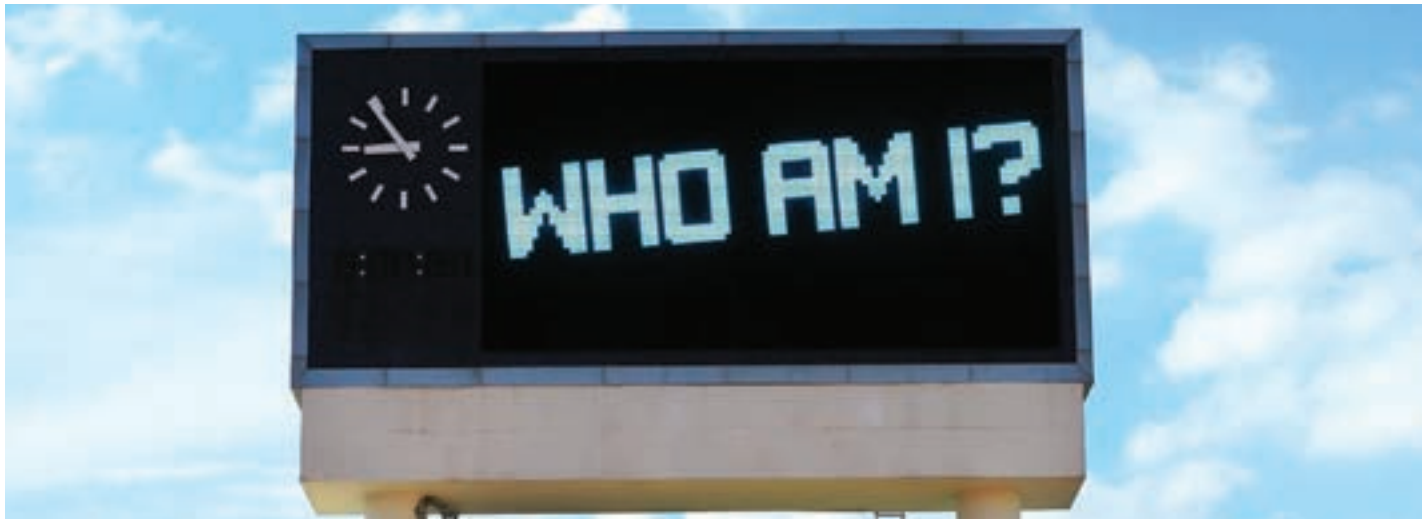
what might happened when a group of Camp Shoshanahites gather in Israel, inspired to see the land and know the people for whom God has promises yet to be fulfilled? Camp Shoshanah in upstate New York beckons believers from around the world for Bible study from a Jewish perspective; last year alone, no less than ten nations were represented at camp, and friendships formed across the continents. Knowing that the equipping they received through Ariel was meant to be



*Scripture is inspired
by God and
profitable for
teaching, for reproof,
for correction, for
training in
righteousness; so that
the man of God may
be adequate,
equipped for every
good work.*

(II Timothy 3:16-17)





I took my four year old grandson to a Reading Phillies minor league game last season. It was my daughter's idea. He was probably too young. Our seats were way too good, and I was feeling way too old to deal with climbing in and out of the aisles and rows, trying to carry him our food, our drinks, and his cotton candy from the concession stands without disturbing the genuine fans who were actually trying to watch the game. The minor league games are really very fan-friendly, and this excursion was probably the beginning of an annual tradition.

In between innings, the scoreboard displayed a trivia game to entertain the fans. "Who Am I?" flashed on the screen, followed by facts about a popular player. Fun game! Well, here is one for knowledgeable religious Jewish people to be played with their Christian friends:

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. (Deut. 18:15)

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deut. 18:18)

There are many striking prophecies in the Prophets and in the Writings which plainly depict the coming Messiah; but Deuteronomy 18:15 is unique in that it commands the



WHO AM I?

For the answers, see text box at the end of this article.

- | | |
|---|--|
| <ul style="list-style-type: none"> 1 I was the servant of God. 2 I was a prophet. 3 I was called a king. 4 I was a priest. 5 I was a judge over my people. 6 I was a shepherd. 7 I made intercession for my people. 8 I was a mediator between the people and God. 9 My life was threatened when I was born. 10 I was allowed to return after those who sought to kill me died. 11 I was a goodly child. 12 I once sat down by a well. 13 I was concerned about the burdens of my people. 14 I worked a miracle over the sea. | <ul style="list-style-type: none"> 15 My face shined on a mountain top. 16 My people were at the point of stoning me. 17 I separated out twelve men to serve. 18 I appointed seventy men to serve. 19 I was recluse for forty days. 20 People doubted my return. 21 I was willing to die for the sins of my people. 22 I was known for my meekness. 23 I am mistakenly known for founding a great religion. 24 In the future, the entire world will see me. 25 I play a role in the age to come. 26 When the nation is backed up against a barrier and the enemy army is poised to destroy them, I will split the physical barrier to provide a way to escape. |
|---|--|



reader to pay heed to the one who is coming. There could be some question as to exactly what the words “like unto me” refer when we look for a future prophet who is, in some way, similar to Moses. However, there is no question as to the expressions “from the midst of thee” and “of thy brethren.” The predicted prophet will have Jewish pedigree, Jewish parentage.

The Muslims believe that this is a prophecy referring to Mohammed. As much as we desire to keep with political correctness, we have to insist here that Mohammed was not entirely Jewish—not on his mother’s side—in fact, not either parent. Furthermore, if the prophecy would have referred to a prophet who is going to maim, murder, and begin a movement of mayhem to destroy all Jews and to erase any historical evidence of a Jewish presence in the Holy Land, then one could create a case for Mohammed’s credentials. However, that is not the case, and so we can simply say that 23% of the world’s population is just wrong.

Sadly, Jewish scholars also did not interpret the passage correctly. One of the most revered commentators in the Jewish tradition is Rabbi Shlomo Yitzchaki (1040-1105), better known by the acronym Rashi (Rabbi Shlomo Yitzchaki). Many of the leading rabbis see his writings as authoritative as the Scriptures themselves. Rashi suggested that the promise in Deuteronomy is referring to a succession of prophets. He wrote in the 11th century, a full 2,500 years after Moses. Not having found a suitable fulfillment amongst the Jewish people during this time span, it is easy to understand how he would stumble onto some other explanation. It is significant that Rashi did not suggest any one person. He saw no possibility for any biblical character fulfilling the role of this prophet. Neither did he suggest Judah Ha Nisi, the second century compiler of the Mishnah, or Ezra or any of the men of the Great Assembly. He

did not think Hillel or Shammai or any of the other pre-Christian rabbis were the ones, nor did he refer to Saadia Ben Joseph, the author of the Halachic literature. And, thankfully, unlike Mohammed, he also did not suggest himself as a candidate to be the prophet.

The prophecy in Deuteronomy does not speak of a multiple of men. Rashi is known to be a learned grammarian. As such, he should have been able to recognize and distinguish the difference between singular and plural words, and so, Deuteronomy 18:15 is not a reference to a succession of prophets as the great rabbi suggested. However, it is noteworthy that traditional Judaism fails to recognize a single possible candidate amongst the time-honored Jewish leaders who might have even conceivably approached a fulfillment to the prophecy.

A chief critic of Rashi was Nahmanides. He was born in 1194 in Spain and died in the land of Israel in 1270. He made his living as a physician. He was a philosopher, a Kabbalist, a prominent apologist for Judaism, and a revered commentator of the Scriptures. Unlike Rashi, he was also a poet. Nahmanides suggested the possibility of Joshua being the predicted prophet. This concept is eliminated in light of Deuteronomy 34:10, words almost certainly penned by Joshua himself: *And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face* (Deut. 34:10).

In Deuteronomy 18:15 and 18, God contrasted the necromancers and wizards and sorcerers and shamans mentioned in the previous verses with His truth-speaking spokesman to come. Moses begins the prediction with the word *nabi* (נָבִיא), which means “prophet” or “spokesman.” This prophet of power stands in juxtaposition to the purveyors of propaganda that

permeates from the pit. The demonized servants whom the Gentiles seek stand drastically distinct from the high calling of the man of God in His mission.

The Lord identifies this prophet with the word *miqqirbeka* (מִקְרִבְךָ), which means “from the midst of you.” This prophet will be a descendant of the patriarchs, which means that he is a man whose genealogy is clearly manifested. He is predicted to be a son of Abraham through Isaac and Jacob. Some have seen the prophecy fulfilled in the life of David. However, David was certainly more king than prophet. Furthermore, there is not one reference that compares King David with the Prophet Moses. Samuel, who anointed him as king, had much to say about David. Surely, if Deuteronomy 18:15 pre-pictured David, Samuel would have said so. But Samuel did not say it to be so, nor did David’s predecessor, Saul, or his son Solomon. We do not see it referenced by his dearest friend, Jonathan, or in the eulogies we read of him written by the authors of the book of the Kings and the book of the Chronicles. David is mentioned 1,139 times in 968 different verses, but not once is he declared to be the prophet like unto Moses. I know because I looked up every one of the 1,139 references to David in the 968 verses and compared them to the 784 references to Moses in 748 verses! Furthermore, David and Moses are only mentioned together once in 2 Chronicles 23:18, and in that verse, they are not compared or linked or associated as being similar. To summarize, we can say that David was truly king, but not a prophet; even if his authorship of the many psalms gives him prophet status, the thunderously loud argument from silence declares he is not “The Prophet” of Deuteronomy 18. Rashi didn’t think so; Abenezra¹ didn’t think so; Maimonides² didn’t think so; And come to think of it, I don’t think so, either.



The call of Moses was recognized during his lifetime by the people of his day. We must find someone of profundity to allow for comparison to the substantial and significant epic accomplishments of the life of Moses.

Truly, there is only one possible candidate who meets all three prerequisites of being the prophet as unto Moses: a man who has the dynamic of Moses, the credentials of being recognized by his generation, and a recorded genealogy.

Some twenty centuries ago, a Jewish man named Pinchas (you probably know him by his Greek name Philip) found a man named Yehoshua (you probably know Him by His Greek name Jesus) and rushed to tell his brother Nathaniel. We can read the historical account in John's Gospel: *Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph* (Jn. 1:45). The reference to the prophets shows that Philip believed that Jesus of Nazareth,

the stonemason's son, was indeed the promised Messiah. The reference to the writing of Moses shows that Philip believed Jesus to be the promised prophet of Deuteronomy 18.

After the resurrection of Jesus, one of His disciples, the Jewish fisherman Peter, said: *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people* (Acts 3:22-23). There is little doubt in Peter's mind that the promise of Deuteronomy 18 was fulfilled in the person, work, and prophecy of Jesus of Nazareth, and there seemed to have been little doubt in the minds of the many who responded to the message of salvation that day. The history book records for us the response to that sermon, informing us that *many of them which heard the word believed; and the number of the men was about five thousand* (Acts 4:4). Anyone who has ever traveled across the United States knows that thousands and thousands of Jewish people have become believers in Jesus. If the first-century Jewish people had rejected Him, how does one explain the vast number of churches in every town, village, city, and hamlet in the free world? Of course, thousands of first-century Jews recognized that Jesus was not only the Messiah, but that He was also the predicted prophet like unto Moses.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deut. 18:19)

At a ballpark on a summer evening, a trivia game on the scoreboard is just that—trivia. Do not trivialize the severest of warnings in the Torah in regards to the one prophet—singled out, identified, verified, and clarified as the only one to be heard. Torah

speaks the sternest caution in regards to listening to that prophet. The Hebrew term for *hearken* is *shima*, the first word in the undying watchword of the Jewish faith. The word *require* is in the very next chapter of Deuteronomy, translated with the phrase *make diligent inquisition*. People will stand before the Creator and have to answer His *diligent inquisition* of their response to the words of the prophet as unto Moses, Jesus the Messiah.

¹ Abenezra's full name was Abraham Ben Meir Ibn Ezra. He was born in Spain in 1089 and dedicated his life to the studies of philosophy, astronomy, astrology, mathematics, poetry, linguistics, and exegesis. He was called The Wise, The Great, and The Admirable Doctor and died in 1167 in Calahorra, Spain.

² Maimonides's full name was Moshe Ben Maimon. He also became known by the acronym Rambam, which stands for Rabbeinu Moshe Ben Maimon. He was a well-known medieval philosopher and astronomer, and his Torah studies influenced the thinking of many other scholars. He was born in Spain in 1135 and died in Egypt in 1204.

ANSWERS

#	Moses	Yeshua
1	Psalm 105:26	Matthew 12:18
2	Deuteronomy 18:15	John 6:14
3	Deuteronomy 33:5	Acts 17:7
4	Psalm 99:6	Hebrews 7:24
5	Exodus 2:14	John 5:27
6	Exodus 3:1	John 10:21
7	Numbers 21:7	Romans 8:34
8	Exodus 35:8-9	1 Timothy 2:5
9	Exodus 1:22	Matthew 2:16
10	Exodus 4:19	Matthew 2:20
11	Exodus 2:2	Luke 2:40
12	Exodus 2:15	John 4:6
13	Exodus 2:11	Matthew 11:28
14	Exodus 2:14	Matthew 8:27
15	Exodus 34:29-30	Matthew 17:1-2
16	Exodus 17:4	John 8:59
17	Deuteronomy 1:23	Mark 3:14
18	Numbers 11:16	Luke 10:1
19	Exodus 24:18	Matthew 4:2
20	Exodus 32:1	2 Peter 3:3-4
21	Exodus 32:32	John 10:11
22	Numbers 12:3	Matthew 11:29
24	Revelation 11:9	Matthew 24:30
25	Zechariah 4:3,	Revelation 11:4 Revelation 20:6
26	Exodus 14:21	Zechariah 14:4-5



A

After the founding of the State of Israel in 1949, a law was

ratified that gave the Israeli Defense Forces, or *Tzva Hagannah L'Yisrael*, the authority to enlist any citizen. This law is still the rule of the land and requires each man and each woman over the age of 18 to enroll in the army. Hence, from the moment of Israel's rebirth, the army has occupied a central role in the society of the country.

Currently, men are required to enlist for 32 months, while women serve for two years. They are Jews, Druze, Bedouins, and Sunni Muslims (Circassians). Exempt from service are most minority groups (such as other Israeli Arabs), those who are physically or psychologically unfit, religious men who are studying Torah, religious women who would rather pursue community work, and married women or women with children. This means that only about 50 to 60 percent of potential draftees end up serving in the IDF¹—and thousands of them are Messianic Jews.

In March of this year, Kehila News Israel (KNI) published the results of a survey of these believers, who answered questions such as, “Do fellow soldiers and officers know about your faith in Yeshua?” and “How do non-believers respond to your faith?”



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 results of the survey were rather surprising: 96% of Messianic soldiers had shared their faith with their fellow draftees, and 78% had even told their officers about their life as believers in Yeshua. The reactions differed only slightly: 64% of fellow soldiers and 65% of officers responded positively to the revelation of faith in Messiah. Only 4% of officers responded outright negatively, while among the soldiers the percentage was ten points higher at 14%. Interestingly, 57% of the Messianic believers served in combat positions. More than a third of them attended a local congregation on a weekly basis, 40% attended once a month, and 24% sporadically.

Evaluating the results of their survey, KNI notes:

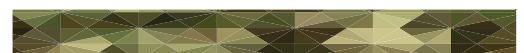
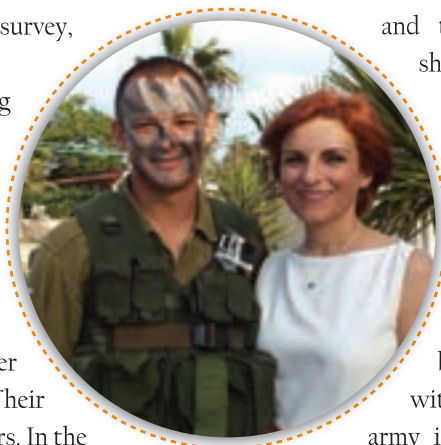
“In reading this encouraging information about Messianic soldiers, it is important to remember that over the past five months Israel has been facing a new type of terror, in which lone attackers suddenly try to stab, shoot or run over unsuspecting Israelis. Their preferred targets are IDF soldiers. In the midst of these terror attacks are hundreds of Messianic IDF soldiers, serving the State of Israel, defending its citizens, and most of all, being a tremendous blessing and testimony to their fellow soldiers.”²

In response to the survey, the *Christian Post* (CP) conducted an interview with one of Ariel’s own, Jonathan, the son of Lilian and Sasha Granovsky, who lead our branch in Israel.³ After his battle with leukemia, this young man was thrilled to be able to serve in the armed forces and enlisted as a volunteer. Eventually, he became a combat fitness instructor. In his testimony published by KNI, Jonathan commented: “How ironic, right? Only a few years before I laid in a hospital bed and now I train combat soldiers. What a miracle God performed in my life!”⁴ Asked by CP about the survey, Jonathan explained that its main purpose was to raise awareness of the struggles

and issues Messianic Jews face as soldiers in Israel. For those in the American church who are praying for and supporting Israel, the survey provides a good insight into the life in the army.

Jonathan was not surprised at the results of the survey: “The soldiers beside you become your family because you live with them more than with your family. You eat, sleep, and do everything with them. They see you in good and bad times, so you can’t hide anything. Sooner or later they will discover that you are different and that you believe in Yeshua.”⁵

Jonathan rejoiced over the fact that the body of Messiah is evidently growing in Israel and that the willingness to share the gospel message is strong. Asked what he would request of the church in response to the information they just received, Jonathan answered: “The main request I have is that our brothers and sisters stand with us in prayer because the army is a really intense, crazy time especially for the believers. Pray that we will stay strong in the Lord, and that we can set a good example and be a great testimony for our friends, so they can get to know our God and join the Messiah family.”⁶



¹ Harel, Israel. “The Draft-dodging State of Tel Aviv.” *Haaretz.com*. Haaretz Newspaper Israel, 25 Nov. 2010. Web.

² Kehila News Israel Staff. “Survey about Messianic Soldiers in the Israeli Army Finds ...” *Kehila News Israel*. Kehila Ministries International, 01 Mar. 2016. Web.

³ For the full interview, see: Zaimov, Stoyan. “Messianic Soldiers in ‘Spiritual Desert’ of Israeli Army Sharing Their Faith in Christ More Than Ever Before.” *Christian Post*. The Christian Post, Inc., 23 Mar. 2016. Web.

⁴ For Jonathan’s full testimony, please see Naftali, Hananya. “A Messianic Soldier’s Testimony of Overcoming Leukemia.” *Kehila News Israel*. Kehila Ministries International, 15 Mar. 2016. Web.

⁵ See CP interview (footnote 3).

⁶ Ibid.

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