

Winter/Spring / Volume 1 / Number 14



ARIEL
MINISTRIES

THE
QUARTODECIMAN
Controversy

The Historical Significance
of the 14th of Nisan

quartodeciman, *n.* the early church's practice and custom of celebrating Jesus' death and resurrection annually during the Jewish Passover on the 14th day of Nisan, which is the first month of the Jewish calendar, regardless on which day of the week it fell. This practice took place the first 300 years of church history, especially in Asia Minor, up until the Nicene Council in 325 AD.

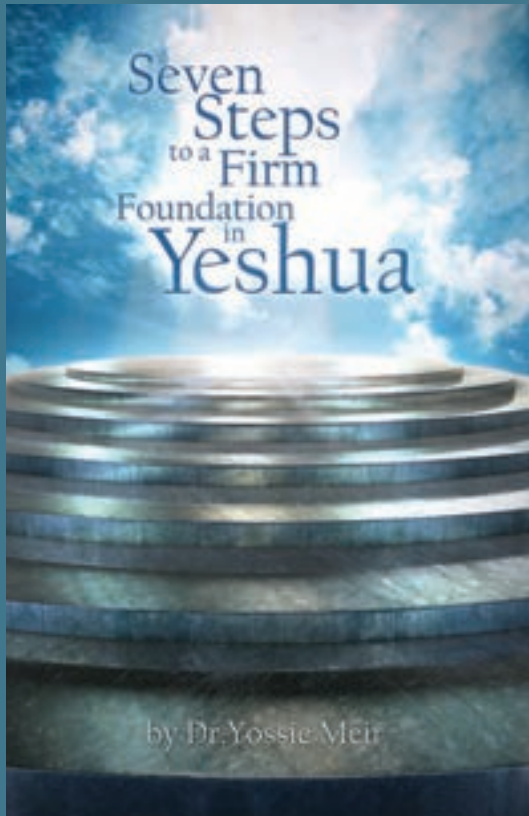
Amor por Israel:
March for Peace in Mexico

WMO 2014 Report:
From ISRAEL to the Nations and Back

Ariel School of Messianic Jewish Studies
Opens This Year!



FROM THE BOOKSTORE



Seven Steps to a Firm Foundation in Yeshua by Dr. Yossie Mier

"Dr. Yossie Meir has successfully provided a book, which helps the young believer to use Scripture in the God-ordained way: to teach, to reproof, to correct, and to instruct him in righteousness. By consistently combining doctrine with practical exercises, Dr. Meir offers a great teaching tool for mentors and small group Bible study leaders alike. Rather than forcing his own opinions on the new believer, he encourages him to think and reason for himself. The seven steps he challenges him to take examine such fundamental questions as, "What is the Bible?", "Can we understand the character of God?", "Who is Yeshua?", "What is sin?", "What happens at salvation?", "How do we live in the power of the Holy Spirit?", and "How do we live a balanced life in Yeshua?" Upon completing this Bible study, the reader will have a firm foundation for his faith. From it, he will be able to grow in maturity and become a useful and faithful servant of the living God." — Dr. Arnold G. Fruchtenbaum

Paperback: 118 pages

Price: \$10.00

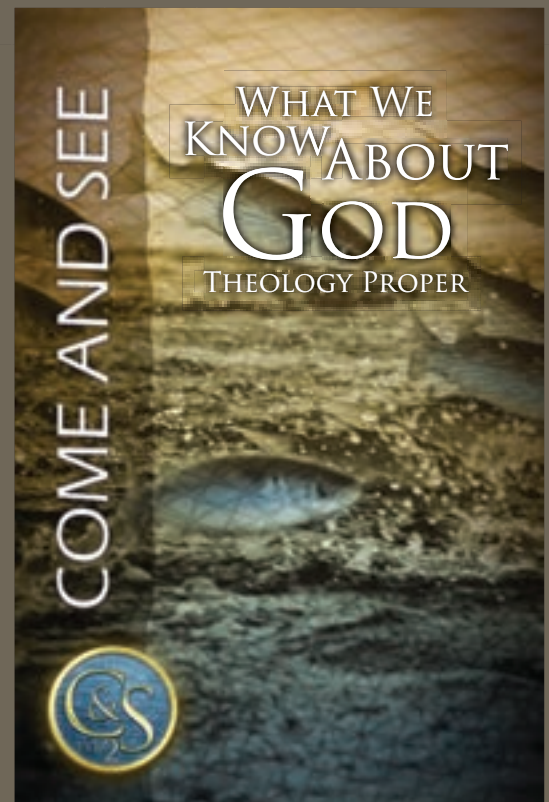
What We Know About God: Theology Proper by Dr. Arnold Fruchtenbaum

C&S Volume 2: The Come and See series is a multi-volume collection of Messianic Bible Studies transcribed from Dr. Arnold Fruchtenbaum's original radio broadcasts. Each study is a solid foundation upon which you can stand or from which you can teach. The texts will edify you in your personal devotion or small group Bible study regardless of which topic you choose.

Volume 2 of Come and See examines the nature, attributes, and persons of God. It investigates the names of God in the Old and New Testament and what they tell us about His character and work. The Trinity is examined in detail, followed by a study of God the Father. Each chapter contains challenging questions and study suggestions that make this book an excellent tool for anyone who desires to acquire a deeper understanding of who God is.

Paperback, glossy: 138 pages

Price: \$13.00





20

cover story the quartodeciman controversy

Chris Eisbrenner delves into the historical controversy surrounding the timing of the Jewish Passover Feast and the celebration of the death and resurrection of Messiah.

quartodeciman
quar-to-dec-i-man, n. one of the early church especially in who during the 2d century a Nicene council in 325 observ the 14th of Nisan, the d celebrated Passover, regard day of the week that was.

04

feature
march for israel

Roberto Anchondo returns to the dangerous streets of Ciudad Juarez to march for the peace of Israel.

10

feature
dispensationalism

Dr. Barry Leventhal tackles the topic of dispensational apologetics and explains the meaning of dispensationalism.

16

spotlight
wmo

A year in review as World Mission Outreach reflects on 2014 and what lies ahead in the near future.



from the home office

Purpose Statement

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

Board of Directors:

Mark Adler

Charles Barg

Arnold G. Fruchtenbaum

Guy Hoffman

Jake Hogue

Publication:

Publisher

Ariel Ministries

Executive Editor

Chris Nikkel

Managing Editor

Emily Glisson

Copy Editor

Christiane Jurik

Contributing Writers

Chris Eisbrenner

Roberto Anchondo

Barry Leventhal

Nanette Keao

Art Directors

Jesse & Josh Gonzales

vipgraphics.net

Home Office Contact:

Ariel Ministries

11926 Radium Street

San Antonio, Texas

78216-2713

(210) 344-7707

homeoffice@ariel.org

Mailing Address:

P.O. Box 792507

San Antonio, Texas

78279-2507

Greetings Ariel Family!

It's always a privilege to welcome you to the next issue of Ariel Magazine. This issue is packed with great articles that will really stretch your mind, as well as stories from around the globe that will expand your perspective of Ariel's work.

I would like to take this opportunity to encourage you to pray for and help promote the new Ariel School of Messianic Jewish Studies (ASMJS). Please take a look at the ASMJS website at www.arielsmjs.org. This school has been in the making for decades now. It is both humbling and encouraging to see it finally come to fruition. Our hope is for 20-25 students to sign up by June of this year. Applications are starting to come in, but we are praying for many more. Would you commit to praying for the new school?

We are so thankful for your prayers and support. This is a journey of faith, and you, as the Ariel community, are such an amazing one. I am constantly inspired by the stories I hear of life change that is taking place as a result of the laborers in the field. The passionate service of many international branch leaders, local field representatives, staff, and countless volunteers is so incredible that one can't help but be humbled to be serving alongside them. To God be the glory.

Thank you for reading our magazine. We pray this issue ministers to you!

Blessings,

Chris Nikkel

Home Office Manager



Ariel Branches & Representatives



ARIEL BRANCHES



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 translating the Come & See Discipleship Program into Hebrew and Russian.



Ariel China

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



Ariel Germany

Website: www.cmv-duesseldorf.de

Email: germany@ariel.org

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



Ariel Hungary **Ivan & Rita Nagy**

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 people, believers, and to the Hungarian people.



Ariel New Zealand **Johan Jansen van Vuuren**

Mail: P.O. Box 40-305,
Glenfield, Auckland, New Zealand 0747

Email: info@ariel.co.nz

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

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

ARIEL REPRESENTATIVES



Michael & Hannah Gabizon **(Texas)**

Email: michaelgabizon@gmail.com

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



Chris & Tina Eisbrenner **(North Carolina)**

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

Email: chris.eisbrenner@ariel.org

Phone: 919-607-1327

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



John Metzger **(Pennsylvania)**

Website: www.promisestoisrael.org

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.

For more information:

www.ariel.org



feature

March for Peace, Love for Israel

Marcha Por la Paz,
Amor por Israel
by Roberto Anchondo



"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Genesis 12:3



Shortly after the Gaza war with Hamas, thousands of tracts were donated to me for evangelism in Latin America. This was when Adonai placed a thought in my heart ... to order 40,000 tracts entitled, "Love the Jewish People," in support of Israel.

It was astonishing to see how rapidly public opinion concerning Israel was turning. In a matter of a couple of months, the world, including Latin America, would turn against God's Chosen People, calling Israel a terrorist state. Since a great number of believers in Yeshua are not aware of the Abrahamic Covenant, let alone the significance of supporting Israel, we set out to promote an event that would bring awareness to Juarez, Mexico.

A few years ago, Juarez was the most violent city in the world. With so much blood shed in the streets, the prayers of the brokenhearted certainly reached the Lord's ears. The city was in great distress with all the sorrow bearing down on the people. Juarez was on the defensive, against the principalities of evil. The Church began crying out for help and coming against the adversary through prayer. Another thought came to mind: It is time to take the offensive and bring blessings to the city of Juarez and the nation of Mexico.

Genesis 12:3 states, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Efforts were coordinated with *Evangelismo Masivo* (EM), which means "Massive Evangelism." It is a ministry that was founded in 2008, after the violence had broken out in Juarez. By January 2008, there had already been more than 6,000 murders in Juarez, and many more thousands of assassinations were yet to come. I was compelled to contact this organization of pastors in order to plan the 'March in Support of the State of Israel.' We had previously worked together in March 2014. That was when we held a Messianic Conference, where Jacques Gabizon, the pastor/rabbi of Ariel Ministries Canada, was our guest speaker.

Politicians, judges, and journalists were among those executed by the cartel in Juarez. Extortion ran rampant, and even churches were targeted by the drug lords. Pastors' family members were kidnapped for ransom and murdered if the families refused to be extorted. The founder and director of EM was one of those pastors, whose 24-year old son was brutally murdered.

The EM ministry is comprised of over 100 pastors from different denominations. These pastors meet twice a month to strategize as to how they can more effectively evangelize in the city. Their mission is the expenditure of the Word of God in Ciudad Juarez and the surrounding cities. They have demonstrated to the nation, and its leaders, that change happens through prayer and the spreading of the gospel. With great enthusiasm, this group of pastors jumped on board the idea of openly supporting Israel. They knew that the world was turning against Israel. They also knew that Latin America, including Mexico, was also turning against her.



An example of this happened to a group of ultra-orthodox Jews in a Latin American country. In a remote part of Guatemala, the Jews were ordered to leave. They were threaten with "lynching," if they did not leave. If the evangelical churches in Guatemala had been aware that the Abrahamic Covenant was still in effect today, perhaps they would have taken a stand. It is difficult to fathom that the Church would have been so indifferent, but then again, history has shown otherwise. More acceptable, the Church simply were not familiar with the whole council of God, including the interpretation of the Scriptures through the Jewish perspective.



Church in Mexico were wholeheartedly enthusiastic to bless the descendants of Abraham.

With these objectives in mind, we set out. There was television and radio coverage before the event, announcing this assembly on behalf of Israel. One thousand posters were printed for additional coverage. Numerous meetings with different evangelical organizations and churches were held and brought our plans into action.



On October 25, 2014, Ariel Ministries and Evangelismo Masivo had their rally in support of the nation of Israel!

Consequently, this reality necessitated that the pastors and Ariel Ministries come together, once again.



Initially, Messianic rabbis were invited to be our guest speakers, and they taught on the Abrahamic Covenant. Previously, when the pastor/rabbi of Ariel Ministries Canada taught in Juarez earlier in the year, he had a great impact

We had previously evangelized together. Over one million tracts were distributed to Juarez and surrounding cities over a period of several years. But this was a new idea ... to pass out the thousands of tracts pertaining to Israel, primarily and specifically to believers in the Church. We first wanted to educate this group in the Abrahamic Covenant. Thereafter, we would evangelize the masses by using the same tracts.



on the people. He was loved and embraced almost immediately. During a Q & A session, a lady stood up and told him that she had never been in the presence of someone like him. Being aware of this, I thought it would be a good idea to have a Messianic rabbi teaching in order to have a more profound impact on the Mexican people. However, God had plans of His own. Neither of the rabbis were available for the more recent event therefore,



Our first objective was that the believers in the Church would fall in love with Israel and bless her. Secondly, by believing in God's Word and standing by Israel, blessings would rain from heaven on the city and on the nation of Mexico. The leaders of the



I was led and encouraged to do the teaching on the Abrahamic Covenant. The blessing was immeasurable.

The parade started on Avenida 16 de Septiembre (16th of September Avenue), which is one of the busiest streets in





feature



Juarez. (September 16th happens to be Mexican Independence Day.) The peaceful march was called: "Marcha Por la Paz, Amor por

Israel." This means "March for Peace, Love for Israel." The event was named this way, so that there would not be any difficulty in obtaining permission from the Mexican government. We needed to make sure that the permit would not be denied for political reasons. We are fully aware that only Yeshua HaMachiach can bring peace to Israel.

From beginning to end, we had police escorts. Some were armed with assault rifles similar to AK-47s.

The procession began with the blowing of the *shofars*, followed by the young Messianic dancers as they played their tambourines and danced their way through the streets. There were two decorated semi-truck flatbeds. The fronts of their cabs were adorned with large Mexican and Israeli flags. They also had small Israeli flags waving from their rear-view mirrors. A praise team was performing on one of the flatbeds, leading the followers in worship throughout the course.

Many people carried handheld Israeli flags, but a large Mexican banner and a large Israeli banner led the people. Many were dressed in white and blue, contributing to the spirit of unity with God's Chosen People. The various churches were distinguished by their different attire, and quite a few young people participated in the event. Many were wearing a Magen David (Star of David) emblem on their t-shirts. There were parents pushing baby strollers, and even people with canes were able to tread the distance!

Mexico does not have the resources that we have in the United States, yet the people can be very creative. They handmade many of their Israeli flags and banners. Nothing was going to stop them from blessing God's people.

Finally, there was the caravan of decorated vehicles for those who were unable to walk. I estimate that the procession was about 10 blocks long. There was singing, praising, dancing, praying, and pro-Israel chanting during the entire route. The environment of the event was so edifying.

I specifically remember an elderly lady who was evangelizing and passing out tracts just before we



started out. She instantly won over my heart. I had to give her an Israeli flag. I was wondering how she was going to manage the distance on foot ... the Lord showed me how. I later saw her pass by as a passenger in one of the vehicles. She was waving her flag out the window. You had to have been there to have captured and appreciated the

moment! Only God knows what else was happening behind the scenes.

There was a Jewish man wearing a *kippah*, who hurriedly drove up to the front of the procession. He jumped out of his car in a bit of a panic and ran towards the front of the line. He attempted to get the attention of one of the semi-truck drivers, but he was not effective. He then came up to one of the brothers and asked whether this demonstration was pro-Israel or anti-Israel. My friend told him that it was pro-Israel. He then asked if this event was organized by the Roman Catholic Church. When he was told that it was not, he then asked, "...por los Cristianos?" (which means, "...by the Christians?"). When he found out that this occasion was being presented the believers, he became very concerned and was worried that something major had happened to Israel. He was reassured that nothing had happen to Israel, and of course, he was then ministered to! A team from my home church in Albuquerque,



New Mexico also participated in this event. They carried an Israeli flag and represented New Mexico with our state flag while passing out tracts, ministering, and praying with people from Juarez along the way.

After about an hour, we arrived at *Monumento Benito Juarez*. This is the monument of the late president Benito Juarez. He was an indigenous national who resisted the French occupation, overthrew the Empire, and restored the republic. To many, he is regarded as being the greatest president Mexico has ever had. At this important and historical location, we had reached our destination, but it was only the first phase of our program.

The praise team began the celebration anew with shouts of joy and worship. The youth danced for the Lord in the plaza, and the young girls, who had twirled their way throughout the streets, still had the energy and zeal to perform their Messianic dances in their long white dresses with blue trim.

My opportunity to teach on the Abrahamic Covenant came. The teaching emphasized the importance of standing in support of Jacob, while the rest of the world was turning against Israel. The initial idea for this event, which Adonai had placed in my heart, came to fruition. The Church in Juarez took a stand in support of Israel!

The teaching was followed by more praise and worship and ended with three hours of prayer for the State of Israel.

To understand the proper interpretation of the Scriptures, one must first understand the significance of the Abrahamic Covenant. Everything else, in




God's plan, follows after that. Thus, each leader from the EM organization exercised this wisdom as they led in prayer and pastored their flock. In their tender words, they called Juarez, "*Juarezalem*." Juarezalem prays for the peace of Jerusalem!

The event started at 4:00 p.m. and ended at 9:00 p.m. We had extensive television and radio coverage during this time. When it was all over, several people approached me, inquiring whether there was an Ariel Ministries location in Juarez, Mexico or in El Paso, Texas. They had heard a radio interview that I gave, and from there, they went logged on to the Ariel website. Their enthusiasm for Ariel Ministries was very encouraging.

We came together to bless Israel, and we did! However, there was much more meaning to this event. It was not simply a pro-Israel March. This was a remnant of the Church, of the nation of Mexico, identifying and celebrating with, and in support of, the nation of Israel!

Weeks after this reverent stand, the lead Pastor, Eduardo Garcia, informed me that many comments from other pastors and from the congregations described how much they felt blessed with such a celebration. They had never seen or participated in anything of that nature before

May the Lord continue to awaken the remnant of Israel and the Church in these dangerous times.

To Yeshua
Mechichenu
be all
the glory!
Selah. 



DISPENSATIONAL APOLOGETICS

Barry R. Leventhal, Ph.D.

Dispensational apologetics is based on a dispensational system of interpretation, or a dispensational hermeneutic. Some dispensationalists, however, speak of dispensationalism as a theological construct, calling it a dispensational theology. But since dispensationalism, as a conceptual system, does not relate to every area of theology, most would rather identify it as a system of biblical interpretation.

Different dispensationalists, as well as non-dispensationalists, describe so-called dispensational essentials in different ways. In attempting to describe the essentials of dispensationalism, Feinberg first summarizes some of the essential claims, which in his view are really non-essentials (Feinberg, 68-71): (1) by defining a dispensation, that is, by attempting to lay out the biblical

evidence that there are dispensations; (2) by what God is doing in history, that is, that God in some way is testing man who continues to fall short;

(3) by using the various numbers of dispensations, that is, that seven or eight, or any other number as the determining factor; (4) by making either Calvinism or Arminianism the defining factor; and (5) by defining the meaning of the law in its present expression as the key factor. In addition, Feinberg also adds the following as non-essentials that might be claimed in a dispensational scheme (Feinberg, 338-39): (1) the postponed kingdom concept; (2) the full offer of the kingdom at Messiah's first advent; (3) the church as a parenthesis; (4) the pretribulation rapture; (5) premillennialism; (6) one's position on the spiritual, or so-called charismatic gifts (e.g., continuation, cessationism, etc.). Although these matters are certainly important, none of them, in and of themselves, prove to be the defining marks of dispensationalism. Those who identify themselves as dispensationalists do not agree on many of the above issues. So in reality, none of these factors necessarily turn out to be the essentials of dispensationalism.

On the other hand, in his classic book on dispensationalism, Charles Ryrie lays out what he feels are the three essentials that form the basis for the system (Ryrie, 38-41): (1) A dispensationalist keeps Israel and the Church distinct. (2) This distinction between Israel and the Church is born out of a system of hermeneutics that is usually called literal interpretation. And (3) the underlying purpose of God in the world is the display of His own glory (doxological), not the salvation of men (soteriological).

Feinberg follows in like manner. Having determined several notions that are not the essence of dispensationalism, Feinberg goes on to lay out six different items that he feels are both distinctive to dispensationalism and at its core (Feinberg, 71-85): (1) multiple senses of terms like "Jew," "seed of Abraham," etc. (cf. Rom. 4; 9—11; 1 Pet. 2; etc.); (2) hermeneutics (*a consistent*, literal or normal historical, grammatical and literary interpretation of the Bible); (3) covenant promises to Israel (the unilateral, unconditional, and eternal covenant promises made to Israel and fulfilled in the believing remnant of Jews throughout history: the total complex of promises—spiritual and material—meant to be fulfilled simultaneously in the future history of the nation); (4) a distinctive future for ethnic Israel (the church neither replacing or continuing Israel: but a future for ethnic Israel, taught in both the Old Testament and the New Testament, as the elective purposes of God); (5) the Church as a distinctive organism (a "mystery" not revealed in the Old Testament, but beginning at Pentecost; a completely "new as to kind" entity [Eph. 2:15]; with a unique "in Messiah" position; holding to Messiah the Head; with the body gifted to accomplish God's will in the world); and (6) a philosophy of history (rather than a too narrow salvation or redemption history that excludes God's other works in the world, but instead the multi-faceted aspects of God's workings in history, including establishing His kingdom and glorifying Himself). With these logically connected six facets, the dispensationalist moves toward more discontinuity between the testaments than continuity.





Theology is a developmental task. Since any system of theology is *man's best attempt* at collecting, arranging, and explaining the revelation of God in a coherent way, it must, by its very nature, be an ongoing and developmental undertaking. Therefore, like all other current theological systems or hermeneutical refinements being articulated in recent years (e.g., covenant theology, etc.; cf. Ryrie, 184-87), dispensationalism is also developmental. But that does not mean that it has no historical roots. In fact, there are historical references to what has been now systematized into modern day Dispensationalism, going back in a basic way to the early church fathers and following (Ryrie, 63-72; etc.). For example, Justin Martyr (110-165) held to a concept of differing programs of God (*Dialogue with Trypho*). Irenaeus (130-200) spoke of dispensations (*Against Heresies*). Clement of Alexandria (150-220) distinguished three patriarchal dispensations, as well as the Mosaic. Augustine also reflects some early dispensational concepts in his writings (*To Marcellinus*). Several others also spoke of basic schemes reflecting an early Dispensationalism, among them such men as Joachim of Fiore (ca. 1135-1202), Pierre Poiret (1646-1719), John Edwards (1637-1716), Isaac Watts (1674-1748), and others.

But while recognizing that dispensationalism, at least in its basic concepts, goes back in Church history, this is not the most important factor. The most important factor is whether dispensationalism conforms to the biblical revelation.

While recognizing the so-called discontinuity between the Old Testament and the New Testament, dispensationalists also recognize the

continuity that exists between the two testaments. For example, the doctrine of salvation (soteriology) rests on the following fundamentals (cf. Ryrie, 115-17, 120-21; etc.): (1) *The need for salvation* is the fact that, in the sight of an absolutely holy and righteous God, all persons are sinners (Pss. 51:5; 58:3; Hab. 1:13; Rom. 3:9ff., 23; etc.). (2) *The basis of salvation* in every age is the death of Messiah (Rom. 3:25; Acts 14:16; 17:30; Heb. 9:15; etc.). (3) *The means of salvation* in every age is the grace of an all-merciful God (Eph. 2:1-9; Titus 3:4-7; 1 Pet. 1:3; etc.). (4) *The requirement for salvation* in every age is faith, never one's works (Gen. 15:6; Rom. 3:21-24; Eph. 2:8-9; Heb. 11:6; etc.). (5) *The object of faith* in every age is God (Gen. 15:6; John 1:12; 3:16-18; Heb. 11:6; etc.). And (6) *the content of faith* changes according to progressive revelation (Gen. 3:15; 9:26; 12:1-3; 15:1-21; 26:2-5, 24; 28:13-15; 35:9-15; 49:10; 2 Sam. 7:4-17; John 3:16-18; etc.).

Dispensationalists also recognize other continuities between the Old Testament and the New, with *varying shades of commonality* (cf. Rom. 4:23-25; 1 Cor. 10:1-13; 2 Tim. 3:16-17; Heb. 3:7-19; etc.). For example: (1) a common Trinitarian outlook; (2) a common theology proper, with God as Creator, Redeemer, and Consummator of the ages; (3) a common Messianic/Christological focus; (4) a common Spirit of God experience; (5) common elements in the human condition as sinners in need of salvation; (6) a common salvation initiated, nurtured, and consummated by God; (7) a common relationship with God as the people of God; (8) a common morality based on the character and nature of God; (9) a common source of evil; and (10) a

common goal of history with God dwelling with His people forever.

As noted above, one of the major factors in dispensationalism is progressive revelation, a factor that moves the dispensationalist toward a discontinuity between the two testaments (cf. 1 Pet. 1:10-12; also Luke 24:13-48; Acts 17:30; etc.). Ryrie defines progressive revelation in the following words: "Progressive revelation is the recognition that God's message to man was not given in one single act but was unfolded in a series of successive acts and through the minds and hands of many men of varying backgrounds" (31). But when a dispensationalist speaks of progressive revelation, he does not mean that in this process God actually *changes the meaning* of a prior revelation by a latter revelation. Ryrie clarifies this important dispensational distinction when he says that the "concept of progressive revelation [does not] include the possibility that subsequent revelation may completely change the meaning of something previously revealed. It is true that progressive revelation brings additional light, but does it completely reverse to the point of contradiction what has been previously revealed? [Rather,] the literal principle built upon a sound philosophy of the purpose of language does not. New revelation cannot mean contradictory revelation. Later revelation on a subject does not make the earlier revelation mean something different. It may add to it or even supersede it, but it does not contradict it. A word or concept cannot mean one thing in the Old Testament and take on opposite meaning in the New Testament. If this were so, the Bible would be filled with contradictions, and God would have to be conceived of as deceiving the Old Testament prophets when He revealed to them a



nationalistic kingdom, since He would have known all the time that He would completely reverse the concept in later revelation. The true concept of progressive revelation is like a building—and certainly the superstructure does not replace the foundation” (Ryrie, 84).

In other words, once God has committed Himself to Israel in His elective promises and purposes in the Old Testament, He will not, indeed He cannot, retract them. As Feinberg asserts, “Progress of revelation cannot cancel unconditional promises . . . If the New Testament explicitly rejects an Old Testament institution, etc., it is canceled. But if God makes a point once (the Old Testament), why must he repeat in the New Testament for it still to be true and operative? So long as he neither explicitly nor implicitly rejects the Old Testament teaching, why assume it is canceled just because the New Testament does not repeat it? To argue that it is canceled because it is not repeated is a classic case of arguing from silence. On the other hand, it is not arguing from silence to claim it is still in force despite the New Testament’s silence, *because God has already in the OT broken the silence and given us his thinking*” (Feinberg, 76).

Kaiser reminds us that there are only two basic methods to choose from when the believer is deciding what is directly and authoritatively applicable from the Old Testament, “Despite all the positive affirmations about the formal principle of the authority of the OT for the Christian, the material question eventually reduces itself to one of the following methodologies: (1) everything the NT does not *repeat* from the OT is *passé* for the Christian or (2) everything that the NT has not *changed* in principle still remains in force for the Christian” (Kaiser, 147).

The dispensationalist opts for the second method. Thus, it is not necessary for God to repeat everything from the Old Testament in the New for something to be authoritative for the New Covenant believer (e.g., the sexual morals laid out in the Levitical laws: Lev. 18; etc.; the land inheritance promised to the patriarchs and their descendants: Gen. 12; 13; 15; 17; 22; Lev. 26:40-45; Ps. 89:28-37; Amos 9:11-15; etc.). In other words, as Kaiser asserts, “only where the text itself (in either Testament) signals the reader that the author clearly intended the material to have a limited application or a built-in obsolescence can we dare to conclude that the material in that section is discontinuous and of no permanent or literal authority” (Kaiser, 100). And when it comes to the nation Israel and God’s eternal plan for her, no such text exists in the Bible.

The principle of progressive revelation also moves the dispensationalist to see four specific “seeds” of Abraham, each uniquely related to the plan and purpose of God (Ryrie, 138; etc.): (1) the natural seed of Abraham: all physical descendants of Abraham—unbelieving Jews (Rom. 2:17-29; 9:1-5ff.; 10:1-4; etc.); (2) the natural-spiritual seed of Abraham: the believing descendants of Abraham [i.e., the believing remnant of Israel]—Messianic Jews (Rom. 2:28-29; 9:6-13, 27-29; 11:1-7, 25-32; cf. Matt. 19:27-28; Acts 1:6-7ff.; Gal. 6:16; 1 Pet. 1-2; 2:4-10; Rev. 7:1-8; etc.); (3) the spiritual seed of Abraham: Gentiles made heirs by faith—believing Gentiles who have been grafted into *Israel’s olive tree*, not the Church’s olive tree (Rom. 3:27-30; 4:16-25; 9:24-26; 10:19-20; 11:11-24ff.,

esp. 24; Gal. 3:7-9, 26-29; Eph. 2:11-22; etc.); and (4) the ultimate Seed of Abraham: Yeshua the Messiah—Messiah secures the blessing of Abraham for all believers: “In your seed all the nations of the earth shall be blessed” (Gen. 12:3; 18:18; 22:18; 26:4; 28:14; Gal. 3:8, 16, 19; cf. Acts 3:25-26; Eph. 2:13-22; etc.). To miss this multiple sense of the biblical term “seed” (as well as other similar biblical terms), and to thus flatten it into just one general meaning, is to misrepresent the divine commitment to the nation Israel. On the other hand, if one comes to the biblical text with a normative—and *consistent*—historical, grammatical, and literary interpretation, he will inevitably see the eternal plan and purpose of God for the nation Israel.

The unity and diversity of the dispensational system is founded on its consistent, normative, and literal approach to interpreting the Bible. The operative term here is the word “consistent.” While other nondispensational systems, such as covenant theology, also seek to apply a literal and normative interpretation of the Bible, they are not consistent in the hermeneutical task. They interpret biblical passages on the doctrine of salvation (soteriology) in a literal and normative way, but deviate from this approach when it comes to the doctrine of last things (eschatology). Enns summarizes a dispensationalism in the following words, “Dispensationalists arrive at their system of interpretation through two primary principles: (1) maintaining a consistently literal method of interpretation, and (2) maintaining a distinction between Israel and the Church” (Enns, 513). The latter, the distinction between Israel and the church, is the result of the former, a



consistently literal method of interpretation. So when the dispensationalist does an exegetical study of the term “Israel” in the New Testament, he finds seventeen uses in Paul’s epistles. (eleven in Romans), twelve in Matthew, twelve in Luke, fifteen in Acts, two in Mark, four in John, three in Hebrews, and three in Revelation—all contextually referring to the ethnic, national people of Israel.


And that leads to another key principle in dispensationalism: the unilateral, unconditional, and therefore eternal nature of the Abrahamic Covenant. The Abrahamic Covenant is unilateral in the sense that God Himself initiated the covenant with Abraham and his descendants, binding Himself alone for its ultimate and final fulfillment (cf. Gen. 12:1-3; 15:1-21; Heb. 6:13-18; etc.). Likewise, the Abrahamic Covenant is unconditional in the sense that for its ultimate and final fulfillment, God only required faith on the part of the recipients (cf. Gen. 15:1-6ff.; Heb. 11:1-40; etc.). And finally, the Abrahamic Covenant is eternal in the sense that God promised Abraham, Isaac, and Jacob that His covenant with them would grant them a specific land (amplified in the Mosaic Land Covenant in Deut. 30), descendants (amplified in the Royal Davidic Covenant in 2 Sam. 7; Ps. 89; and 1 Chron. 17), and blessing (amplified in the Messianic New Covenant in Jer. 31; Isa. 59; Ezek. 16; 37; etc.)—all granted to them “forever” (cf. Gen. 13:15; 17:7-8, 13, 19; 48:4; also 1 Chron. 17:16; Pss. 89:28-29, 36-37; 105:8-10; Isa. 24:5; 55:3; 61:8; Jer. 32:40; 50:5; Ezek. 16:60; 37:26; Heb. 6:13-18; etc...).

In fact, the perpetuity of the Abrahamic Covenant is so basic to any

biblical understanding of God’s covenant program that He binds Himself to its ultimate and final fulfillment through the following guarantees: (1) the immutable character of God Himself (Mal. 3:6); (2) the inviolability of the covenant and oath of God (Lev. 26:40-45; cf. Ps. 89:28-37; Gal. 3:15-22; Heb. 6:13-18); (3) the irrevocability of the gifts and calling of God (Rom. 11:1-2, 25-29); (4) the immunity of the earth from another universal flood (Isa. 54:7-10; cf. Gen. 9:8-17); (5) the immeasurability of the heavens and the impenetrability of the earth (Jer. 31:37; cf. 33:21); (6) the regularity of the planetary and tidal motions (Jer. 31:35-36); and (7) the fixity of the earth’s daily rotation (Jer. 33:20-21, 25-26; cf. Ps. 89:37).

Larson explains how the Abrahamic land promises relate to both the temporary and permanent factors in the history of Israel, and even more important, how they relate to the very character of God, “Abraham and his immediate descendants did not, in God’s purpose, possess the promised land (but Abraham indeed purchased the burial-place for Sarah as described in Genesis 23). Later the chosen people were dispersed in captivity because of their disobedience . . . The promissory covenants of the Old Testament guarantee both the physical posterity and property of God’s ancient people in perpetuity. Temporary dispossession does not mean loss of the inheritance. The fulfillment of the land-promise becomes critical for anyone contemplating the fidelity of God to any or all of His promises. The character of God is on the line here.” (Larson, 22-23)

While emphasizing a consistent literal method of interpretation, the dispensationalist does not ignore the figures of speech in the Bible. When covenant theologians accuse dispensationalists of also interpreting the Bible in a non-literal sense because of the way they interpret figures of speech, they are confusing two fundamental issues. Feinberg explains this confusion on the part of the covenant theologian, “. . . the objection fails to recognize the difference between *kinds* of language (figures of speech, plain language, e.g.) and *methods* of interpreting language” (Feinberg, 74). So then, while the non-dispensationalist may shift his hermeneutical approach when he comes to interpreting eschatology, the dispensationalist is committed to a consistent, literal interpretation of the entire Bible.

In conclusion, dispensational apologetics, deriving its existence from a dispensational system of Hermeneutics, is anchored to two apologetic factors: (1) a *consistent* literal, normal interpretation of the Bible; and therefore (2) a distinction between Israel and the Church—in the past, the present, and the future. Thus, dispensational apologetics provides the best approach to both the unity and the diversity of the Bible. And in so doing, God is glorified to the maximum degree (cf. Rom. 11:25-36). 





ARIEL'S SCHOOL OF MESSIANIC JEWISH STUDIES

מכון אריאל ללימודי יהדות משיחית

arielsmjs.org

The mission of Ariel's School of Messianic Jewish Studies is to educate each student within a rigorous academic and structured discipleship atmosphere through intensive Bible teaching from a messianic Jewish perspective. At ASMJS we confess our faith in Yeshua HaMashiach (Jesus the Messiah) and seek to empower the spiritual leadership of our students through intellectual and spiritual development in community.

ASMJS Faculty ASMJS faculty members are highly qualified leaders in the Messianic community who bring knowledge, experience, and spiritual sensitivity to the classroom as they work closely with our students.



Arnold G. Fruchtenbaum
Ph.D. from New York University, 1989
Th.M from Dallas Theological Seminary, 1971
B.A. from Cedarville College, 1966

Learn from Arnold Fruchtenbaum (Th.M., Ph.D.), founder and director of Ariel Ministries, who has played a critical role in the development of the Messianic Movement for more than 40 years. Dr. Fruchtenbaum has been teaching the Bible from a Jewish frame of reference across the globe for decades and has disciple hundreds of Jewish and Gentile believers through his teaching ministry. In addition to his active speaking engagements, his many books, messianic Bible studies, articles, interviews, and radio lectures, continue to be instrumental. Alongside Dr. Fruchtenbaum, ASMJS is pleased to include numerous adjunct faculty members who bring their own distinctive expertise and gifts to our unique program.

The school is nestled in the beautiful Adirondack mountains of upstate NY.



Adjunct Faculty



Mottel Baleston
Adjunct Professor of Messianic Jewish Studies
Director, The Messengers Messianic Fellowship
B.A. Northeastern Bible College with extensive course work at Biblical Theological Seminary of Pennsylvania and Ulpan Beit HaAm (Hebrew Language Institute) of Jerusalem



Jacques Isaac Gabizon
Adjunct Professor of Messianic Jewish Studies
Director of Ariel Ministries Canada since 1996,
Pastor/rabbi at Beth Ariel Congregation (in Montreal) since 1998



Mark E. Adler
Adjunct Professor of Messianic Jewish Studies
Ph.D. from Talbot School of Theology, Biola University, 2013
Dr. Adler serves on the leadership team of Ben David Messianic Jewish Congregation in Santa Ana, CA and has been a Jewish believer in Yeshua since 1993



Gary Derechinsky
Adjunct Professor of Messianic Jewish Studies
M.Div. Gordon-Conwell Theological Seminary
Additional adjunct faculty to be announced

Experience God's call on your life with our unique curriculum:

I. BIBLICAL STUDIES

- ✧ The Life of the Messiah from a Jewish Perspective
- ✧ Acts 1-15
- ✧ The Messianic Jewish Epistles (Hebrews, James, I and II Peter, Jude)

II. THEOLOGICAL STUDIES

- ✧ Israelology

III. JUDAISTIC STUDIES

- ✧ Judaism: From the Close of the Hebrew Bible to the Present
- ✧ Ancient Rabbinic Writings

IV. HISTORICAL STUDIES

- ✧ Jewish History
- ✧ The Holocaust
- ✧ The History of Zionism and the State of Israel
- ✧ Messianic Jewish History



CLASSES BEGIN SEPTEMBER 2015

ADMISSIONS ARE OPEN NOW!

FOR DATES AND FEES: www.arielsmjs.org



World Mission Outreach 2014: From Israel to the Nations and Back

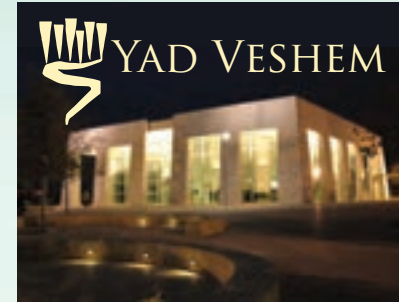
by Nanette Keao

Boarding airplanes, juggling well-worn luggage stuffed with seasonal clothing and ministry materials, and adjusting to climates in both hemispheres during six to eight months of travel are second nature to Henry and Darlene Matarrita of World Mission Outreach (WMO). Evangelism is the primary purpose of WMO, "to the Jew first and also to the Greek." Henry and Darlene also help churches throughout the

nations to understand Israel's unique relationship with the LORD through His covenants and the Jewish roots to the Christian Faith. WMO wants the world to know that God is not finished with Israel. Throughout the nations, Henry and Darlene ignite a love for Israel that results in pastors committed to teaching the Bible from a Jewish perspective and congregants trained for evangelism to the Jewish people. Pastors and congregants are hungry for the kind of teaching WMO presents, and Ariel Ministries provides the resources to feed their hunger long after Henry and Darlene leave.

The year begins and ends in Israel for the Matarritas. While spending the 2014 New Year in the quietness of their Jerusalem home.

The Matarritas reflected on the Lord's accomplishments in 2013, then prioritized plans for the coming year. Henry worked on his doctoral thesis on the Holocaust from the



University of the Holy Land in Jerusalem, assisted by the Hebrew University in Jerusalem and Yad Veshem, the Holocaust

Museum. Darlene, a graduate of Israel College of the Bible in Jerusalem, participated in intercessory prayer ministries. Henry and Darlene attended to the many administrative concerns of their global ministry, keeping topsy-turvy schedules to accommodate time differences for phone calls to the U.S., Asia, Africa, Europe, and elsewhere. Plans included evangelistic and teaching outreaches with small teams in Costa Rica, Tanzania, Thailand, Nepal and China, not to mention engagements throughout the U.S. and Canada beginning in late January.

In the spring, the Matarritas conducted multiple Passover Seders in Germany, Nevada, California, New Zealand, and several of the Hawaiian islands. On the island of Kauai, Hawaii, long-time friends Pastor Wion and Shirley Wleh of Liberia,

West Africa joined the Matarritas in presenting the Passover teaching. Henry and Pastor Wion



also met with Calvary Chapel Bible College students to speak about their friendship, ministries, Jewish and Gentile evangelism, and teaching the Bible from

a Jewish perspective. Darlene and Shirley led a special women's retreat on the North Shore, and Darlene shared about the newest project of WMO, the Naomi Ruth Bread of Life Orphan Center in Mbeya, Tanzania.

Pastor Wion and Shirley's relationship with WMO goes back over ten

years when Henry and Darlene worked with Chosen People Ministries (CPM). While manning the CPM booth at the Billy Graham Conference for Evangelists in Amsterdam in 2000, Pastor Wion



struck up a conversation and invited the Matarritas to speak at a pastor's conference in Liberia. The country was broken from 14 years of civil war, but Henry and Darlene went and





spotlight

continue to go every other year. Using Ariel Ministries resources, they disciple pastors, who in turn, disciple others. Pastors from Liberia, Sierra Leone and Cote d'Ivoire eagerly receive them, opening their hearts to Israel and committing their churches to pray for Israel. One day, Lord willing, WMO will lead a delegation of



West African pastors' to Israel. The 2015 pastor's conference has been postponed due to the Ebola crisis. Despite the terrible death toll in these countries, the Wlehs report regularly of

God's mercy and grace as people receive the gospel and find hope in the midst of despair. Please join WMO in praying for Liberia and other West African countries.

In May, Darlene and Henry joined Dr. Fruchtenbaum's Israel tour for a few days prior to leading their own international team on the



annual Shavuot outreach in Israel. While Dr. Fruchtenbaum's group resided at the Sea of Galilee's south shore resort of Ma'agan, the WMO team camped a few miles up the road. Henry spoke with Dr.

Fruchtenbaum's students about Jewish evangelism one evening and recruited students to join an evening outreach at the campground. They engaged Israelis in lively biblical discussions, culminating in one Israeli camper accepting Yeshua as Lord and Savior that night.

Over the years, several WMO team members have attended Camp Shoshanah at the Matarrita's urging. Former WMO team member Daniel Reading said, "I have Henry and Darlene to thank

for helping me answer the Lord's calling on my life. I was introduced to Ariel Ministries' Camp Shoshanah through the Matarritas, secured a partial scholarship, and attended the full six week Bible camp. I returned to camp the following year to assist with the kid's ministry and now because of Henry, Darlene, and the people I met at Camp Shoshanah, I am currently enrolled at Israel



College of the Bible's one year program for international students."

For the last three years, Camp Shoshanah has been a highlight of the Matarrita's schedule, providing refreshment, in-depth study, and friendships leading to ministry opportunities locally and afar. Pastor Evergreen, whose acquaintance Henry and Darlene made at Camp Shoshanah two years ago, resides in the Chinese Province of Henan. Pastor Evergreen invited Henry to teach in Kaifeng, Henan, China. They met with other Chinese pastors to organize a Jewish evangelistic outreach targeting the extensive Jewish population. This dates back 1,000 years when many Jews arrived in China and India from Persia, and later from Spain and Portugal due to the Spanish Inquisition of the 1490's.

In early September, WMO spent nearly a month in two different regions of Tanzania. In Mbeya, a four-man team conducted evangelistic outreaches, taught in churches, and worked at the newly established orphan center. Darlene and Henry flew to Tanzania four times between September 2013 and September 2014 to establish The Naomi Ruth Bread of Life Orphan Center that now serves 36 children, with sponsoring families for each child. These children range in age from three to 18. They now enjoy regular meals, clothing, and spiritual and educational opportunities previously unavailable to them. New Zealander Maara Heather, a WMO team member to Tanzania in 2013, moved to Tanzania in May to serve as administrator for the orphan center.



The long-term WMO vision for Naomi Ruth Bread of Life Orphan Center is to become a full-time residential facility, complete with a Christian school and enough land to grow crops and raise farm animals; i.e., a small community where children thrive spiritually and physically and receive training that will benefit the surrounding communities.


The orphan center project has provoked interest in Israel. Henry and Darlene met with Israeli government officials and others who desire to help establish rural projects involving agricultural training and development that revolve around the orphan center. Israel leads the world in innovative agricultural development and water management. Israel also has a heart of compassion for the underdogs of the world; i.e., the orphans, the poor, and the exploited. Jews will be drawn to Tanzania to partner with WMO, and WMO will do what it does best: influence the children, the workers, and the surrounding communities for Messiah.



WMO established solid Tanzanian partners through years of evangelistic work with local pastors and churches. Four Christian Tanzanian men who are respected and connected in their communities serve on the orphan center Board of Directors. One is a doctor, one a lawyer, and two are bishops residing over multiple churches; all are committed to the WMO evangelistic purposes. Dr. Joel is like a father to the Naomi Ruth orphans and enthusiastically envisions ways to involve the kids in WMO outreaches. Picture the Naomi Ruth Bread of Life choir opening the WMO Jewish campaign on Mt. Kilimanjaro in 2015, followed by the personal testimonies of the orphans. These kids have stories to share of Yeshua's love and the difference He has made in their lives. It could very well be

the Naomi Ruth orphans who speak the loudest and clearest of God's love expressed through Yeshua, the Jewish Messiah. After all, Yeshua said, *"Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven."* (Matthew 18:3)

After the WMO team left Mbeya, they flew north to Arusha to work in and around Moshi, a tourist location with a decidedly more western influence. This is the region of Mt. Kilimanjaro and the gateway to several safari parks, attracting many tourists, including a large number of Israeli adventurers. Henry and Darlene enjoyed much interest in and support from the local churches concerning a Jewish campaign planned for 2015. At an informal gathering of local missionaries, Henry and Darlene were invited to share about Jewish evangelism. They taught on the four cups of the Passover Seder to an enthusiastic audience. Several people caught the vision for the upcoming Kilimanjaro Jewish campaign and requested Ariel Ministry resources as a result of the teaching.

In mid-December, Henry and Darlene returned to Israel for their annual outreach in Bethlehem during the Christmas season. At home for the New Year, they reflected on the events of 2014 and prepared for the months ahead. Two trips to Tanzania are planned. Other trips are on the calendar, including another trip to China. In March, they fly to San Antonio, Texas to plan a Jewish campaign with Ariel Ministries. Camp Shoshanah beckons in July, and Passover Seder teachings are booked around the globe. They ask for your prayers and invite you to join a WMO team as the Lord leads. For further information about WMO mission opportunities, to receive the WMO newsletter, or to make a donation, visit their website at www.wmoutreach.org 



THE QUARTODECIMAN CONTROVERSY

by Chris Eisbrenner

Since the beginning of time, there has been a war raging between God and Satan. Shortly after the establishment of the Church in Acts chapter 2, Satan responded by using persecution to try and stomp out the Church during the first few centuries. However,

persecution only made it grow stronger. Thus, Satan also began attacking from another front. He attacked inwardly by bringing apostate teaching into the church, mass pagan conversions, pagan philosophies, and anti-Semitism. This

brought an influx of allegorical interpretation and the rise of Replacement Theology, until Rome adopted Christianity as the state religion and eventually saw itself as the kingdom of God on earth. The believing Jewish remnant in the

church became unimportant to the Gentile majority, and the Jewish people were cast off and rejected. This brought an unbiblical separation from the Jewish roots of the Christian faith that God had intended for His church.





I once asked a local church pastor if he would be interested in having me come do a *Messiah in the Passover* message, and right away I could tell by his demeanor that he was reluctant. His negative reply was something to the effect of, "We want to keep the church and Israel separate." I occasionally get this type of response, and it comes from an anti-Jewish subconscious mindset that stems from the church history I mentioned above. Such a mindset often thinks that Jewish things have been usurped in the church by a better Gentile ideology and culture, and that Jewish people ought to just quietly assimilate into local Gentile churches. Jewish things like Yeshua's fulfillment of the Feasts of Israel, Israel in prophecy, the importance of Jewish evangelism/missions, and the Jewish roots of our faith are often quietly swept under the rug for fear of going "back under the Law" into some type of Galatian heresy. This is exactly the mindset that the adversary worked so hard to create throughout church history in his quest to separate the church from anything Jewish.

The First Century

I believe it is important to understand the Jewish roots of our Christian faith. Biblical Judaism was not and is not a false religion. It was the God-ordained faith of the Old Testament saints that should have blossomed naturally into the Christianity of the New Testament. There is a difference between the Judaism of the Bible and the false Judaism that rose up from the Pharisaic schools, which eventually became Rabbinic Judaism. Biblical Old Testament Judaism is about the natural outworking of all things leading to Jesus the Messiah, the establishment of His church, and the future restoration of Israel in the Kingdom Age. In that day, both Jew and Gentile, Israel and the church, will worship Yeshua as He reigns from the Davidic throne in Jerusalem. Thus, there is a necessary and biblical continuity in God's plan for the ages.

The New Testament shows that Yeshua, our Messiah, kept the Feasts of Israel: "Now His parents went to Jerusalem every year at the Feast of the Passover. And when He became twelve, they went up there according to the custom of the Feast." (Luke 2:41-42). Other passages where Yeshua celebrated the Passover, the Feast of Tabernacles, and Hanukkah are Matthew 26:20 ff, Mark 14, Luke 22, John 2:13, John 6:4, John 7:2, John 10:22 ff, John 11:55, John 13:1.

The Book of Acts records many incidents of the disciples and the early church observing the Jewish Feasts. In fact, there is no indication in the entire book of Acts of any of

the Jewish feasts being rejected or abolished. In Acts 12:1-3 and Acts 20:6, the historian Luke records events regarding the apostles and references the time of year as during and after the Feast of Unleavened Bread. In Acts 18:21, Paul tells the church in Ephesus, "I must by all means keep the feast that cometh in Jerusalem." Then in Acts 20:16 we read, "Paul had decided to sail past Ephesus to avoid spending time in the providence of Asia, for he was in a hurry to reach Jerusalem, if possible, by the Day of Pentecost." A couple of clear conclusions can be derived by these passages. First, Paul did not consider the feasts to be abolished, nailed to the cross, or done away. Secondly, and on the contrary, they appear to be a very important part of his regenerated Christian life.

The Last Supper was a Passover *Seder*¹ (Luke 22:15), and the apostles saw this as fulfilled in the death and resurrection of Jesus (1 Corinthians 5:7-8). The Feast of Pentecost was the feast that God chose to inaugurate the church, which means this Jewish feast that He set up back in Leviticus 23 was important to Him, and it had an appointed time, fulfillment, and purpose in relation to the New Testament church. All of the seven major feasts of Israel defined in Leviticus 23 have a prophetic significance in relation to events associated to the first and second comings of Messiah. In that sense, they are very relevant to the New Testament church.

Changes in the Second and Third Centuries

The apostolic practice that was passed down to the churches in Asia Minor (established in the book of Acts) was to celebrate the death and resurrection of Jesus annually at Passover.

Thus, when the 2nd century began, most believers, Jew and Gentile alike, were celebrating what had been termed the *Pascha*.² The Greek *pascha*, formed from the Hebrew, is the name of the Jewish festival applied in the early church to designate the festival of the Lord's resurrection, which took place at the time of the Passover.³ History reveals that the apostles Philip and



John, as well as prominent Christian leaders such as Polycarp, Thraseas, Sararis, Melito, Apollinaris, and Polycrates, kept Passover on the 14th of Nisan during the first three centuries. They were celebrating the Passover, not just to remember Moses and the Exodus, but in remembrance of the death and resurrection of Jesus, just as Jesus had taught them at the Last Supper Passover meal. This was the very definition of what a Quartodeciman was.

It was mid-second century A.D. that the issues behind the *Quartodeciman Controversy* began to arise, which was a disagreement around when to celebrate the death and resurrection of Messiah. There were many things stirred up by the adversary that led to this controversy and contributed to the church's separation from the Messianic remembrance of the Jewish feasts. The first was the expulsion of the Jews from Jerusalem in 70 AD by the Roman Empire, and again by Emperor Hadrian after the Bar Kochba revolt in 135 AD. Together, these brought the forbidding of Jewish religious practices in the Roman Empire, resulting in the church beginning to disassociate itself from anything Jewish. Secondly, the church became predominately Gentile by the middle of the 2nd century.⁴ Thirdly, in about 185, the Alexandrian School was created, which developed an allegorical system of interpretation of the Bible that would eventually govern the church's view of Scripture. Those that rose from this school with the same system of interpretation, including the well-known Augustine, did not take into account the place of the Jew in the future and believed the present age of the church to be the Millennial age. Allegory and anti-Semitism were clearly two of the biggest factors that led to the separation of the church from all things Jewish in the 2nd century and beyond, including the Feasts of Israel.

The Quartodeciman Controversy took place in phases. At first there was light controversy around moving the remembrance of the death and resurrection of Messiah away from the Jewish Passover. In the second century, discussions surfaced among Western bishops expressing a desire to move the celebration of Jesus' death and resurrection from the Passover on the 14th of Nisan to the Sunday immediately following. In 154 AD, Anicetus, the bishop of Rome, was among those in favor of the change. Wind of this reached the Eastern churches in Asia Minor, prompting Polycarp, bishop of Smyrna and disciple of the Apostle John, to travel to Rome to discuss this with the Roman bishop, but no resolution was found. The Quartodecimans of the time affirmed that the Apostle John delivered the observance of the fourteenth day to them, and that they faithfully kept the Passover

on that day in remembrance of the death and resurrection of Jesus.⁵ In 180 AD, Apollinaris, bishop of Hierapolis, publicly agreed with Polycarp and the bishops of Asia Minor and reacted against those in the West who wanted to move the date of the resurrection feast from the traditional Passover date.⁶

A second phase brought more heated controversy between Polycrates, the bishop of Ephesus (and disciple of Polycarp), and Victor, the bishop of Rome, at the end of the 2nd century. In 193 AD, at the Council of Rome, Bishop Victor tried to enforce the preferred Roman Sunday date by condemning the celebration of Pascha on Nisan 14 and excommunicating all those in Asia Minor who continued to practice the Pascha. However, that same year at the Council of Ephesus, Polycrates rejected the authority of Victor and together, with the churches in Asia Minor, chose to keep the paschal tradition. Eusebius recorded a letter that Polycrates wrote to Victor around 195 AD in this regard.⁷ So it is quite clear that the churches directly planted by the apostles in Asia Minor fought to keep celebrating the resurrection of Messiah during Pascha in the 2nd and 3rd centuries, rather than (what would later be called) Easter Sunday.

The Fourth Century

What had been just a controversy up to this point now turned into a decree by the emperor of the Roman Empire against *Pascha*. This phase took place in the 4th century when hatred of everything Jewish had reached a peak in the Roman Empire. Emperor Constantine (who had "converted" to and legalized Christianity), at the Council of Nicaea in 325 AD, desiring to be completely free from any and all Jewish influences, said, "It appears an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews . . . Let us then have nothing in common with the detestable Jewish crowd."⁸ Constantine proceeded to decree that the universal church would now be celebrating the death and resurrection of Messiah annually on a Sunday and that it should be the same Sunday universally.⁹ In addition, the council under Constantine ruled that this Sunday must be the one following the 14th day of the paschal moon and that it must follow the spring equinox.¹⁰

Many Christians think this universal acceptance of Christianity by the Roman Empire under Constantine was a good thing, but was it? Constantine legalized Christianity and brought an end to persecution, yes, but suddenly the norm was to call oneself a "Christian" whether a true believer or not. This brought mass pagan



conversions, at least verbally, into the church corrupting it further from the inside. In addition, Constantine furthered anti-Semitism and the separation of the church from the Feasts of Israel and all things Jewish.

The fourth and final phase of the Quartodeciman Controversy came about in the late 4th century when the Roman Emperor Theodosius reacted, even some 60 years after the decree of Constantine at the Council of Nicaea, to the still righteously stubborn churches that refused to stop the practice of Pascha. Theodosius forbade the celebration of Pascha on the 14th of Nisan with an edict that put violators under the penalty of death, calling them heretics. Thus by the end of the 4th century, the historic *Quartodeciman Controversy* came to an end, and with it the abolishment of the true and fulfilled celebration of the ancient Passover simply because of its connection to the hated Jewish race.

The Development of Easter Sunday

The Quartodeciman Controversy has shown how and why the remembrance of the death and resurrection of Messiah was moved away from the Passover Feast. Rome and Alexandria adopted Easter Sunday to avoid even the semblance of Jewishness within Christianity, and this was done mainly by pagans within Christendom at large. In Satan's war with God, this set up an atmosphere ready and willing to adopt pagan things. Dr. Renald Showers sums this up perfectly:

Many Christians began to panic [over the mass pagan conversions and attitudes]. They feared that, unless the church was made relevant to the pagans, they never would be reached for Christ. In their zeal to make the church relevant, these Christians attempted to Christianize the pagan practices and then adopt them into the church. They substituted images of apostles and martyrs for the images of gods, goddesses, and national heroes. Veneration of Mary as queen of heaven replaced veneration of the pagan queen. Communion was changed from a memorial to a sacrifice, elders were transformed from teachers into priests, and heathen festivals were incorporated as special church days.¹¹

There is no doubt in the historical record that the name "Easter" is the English version of the name of a pagan goddess. The name seems to tie to one pagan goddess with different names. Ishtar is the most common name cited, who was the ancient Assyrian goddess of fertility. The Babylonian name of this goddess was Astarte, the queen of heaven and consort of Baal, the Sun god. She

was also known as Eostre, the Anglo-Saxon fertility goddess. In the pagan historical record, blood sacrifices were offered at the vernal equinox in her honor. After the Council of Nicaea in 325, Constantine assigned the task of coming up with a universal date for Easter to the Alexandrian church.¹² They came up with the first Sunday after the first full moon on or after the Spring Equinox, which has come down to us today as the date for Easter Sunday. Biblically, however, the correct time to remember the death and resurrection of Messiah is during the feast of Passover, as was the practice of Jesus, His disciples, and the early pastors in the churches in Asia Minor during the first three centuries of church history.

I want to make clear that neither I, nor Ariel Ministries are anti-Easter. We must understand that holidays, such as Christmas and Easter, though pagan in origin, have become a part of our Christian culture. They have become beautiful times in our churches of remembering the right things and are, no doubt, pleasing to the Lord. There is liberty and freedom in Messiah to celebrate either Passover or Easter, or both, as long as it brings glory to the Lord. We must remember that God looks on the heart.

That being said, I think all would agree that the war wages on between God and Satan. This article presents that Satan's attack throughout church history included anti-Semitism, the allegorical interpretation of the Scriptures, and acceptance by the Roman Empire. The former two brought in hatred, heresy, and a misconception of the Scriptures and the kingdom of God, while the latter brought in paganism and compromise. All three brought with them an ignorance and misinterpretation of the importance of Israel and Jewish things to the church.

Satan's Hatred of the Jew

It has been made clear that Satan sought to separate anything and everything Jewish from the church. His main purpose is to prevent Jewish people from knowing the true God through Yeshua, the true Messiah. In the process, he also robs the church of the Jewish things that can make what we believe so much more alive and vivid. At the same time, it robs the church of a literal understanding of Scripture and the blessings that come from blessing Israel (Genesis 12:1-3). But why else does Satan hate the Jews so much, even though they are in spiritual darkness? Because he thinks that if he can wipe them off the planet, then he can win his war against God.



Dr. Showers explains:

Satan is the one who prompts the anti-Semitism even of this present dispensation. Although Israel is in a state of spiritual rebellion against God, she still is a key to the establishment of the theocratic kingdom. Being aware of the fact that the kingdom will not be set up until Israel repents, Satan has been striving to prevent that repentance. The surest way to prevent it is to annihilate Israel before she can repent. Thus, throughout this present dispensation, one of Satan's goals has been the destruction of Israel.¹³


If Satan hates the Jews so much, and he hates the church so much, then he must fight to not let them come together in unity, which is what the church is actually called to be: a union of Jewish and Gentile believers (see Ephesians 2:11-22). The message of salvation through Messiah is the only thing that can bring repentance to Israel, and Satan knows this. That is why he has worked long and hard to create anti-Semitism in the church and bring heresy and paganism into the church. That is why the Quartodeciman Controversy happened and why pagan Rome accepted Christianity. That is why Passover and the Feasts were rejected and replaced with Gentile holidays.

Conclusion

It is important to understand where the church has come from and where we are today as a result. The Protestant Reformation brought the church out of the dark ages of a deeply apostate Roman Catholic church, but much of what we do today, and think, in our churches stems from the Christianity from which we came. This brings this article full circle back to the subconscious anti-Semitism in many Protestant churches today and in many of the pastors to whom I speak. There is an ignorance of where we have come from in church history and a subconscious resistance against bringing back a love of Jewish things into our churches ... a desire to keep the church and Israel separate.

Many missionaries and field representatives in Jewish missions, like myself, will contact local churches that are predominantly Gentile in order to teach the Jewish roots of our faith. We do this to bridge the gap that Satan has created throughout church history. We seek to bring Israel and the church together as one in the body of Messiah. As the New Testament makes clear, this is the purpose and nature of the local church (Ephesians 2:11-22). We do encourage churches to remember the Feasts of Israel from time to time, like having a Passover Seder in remembrance of what Jesus did for us on the

cross. We encourage churches to do this not in a ritualistic way or out of obligation to anything, but out of their freedom in Messiah, as the Feasts of Israel can be such beautiful pictures of Messiah and the program of God for the ages. Remembering feasts like Passover from a Messianic perspective is not only supporting what the early churches did for the first 300 years, but they can also teach us doctrine, prophecy, and allow our churches to be a witness to God's chosen people. An unsaved Jewish friend may not come out to an Easter service, but there is a chance he would come to a Passover Seder at your church.

So would it be healthy for us to be Quartodecimans? I think it would, and it would strengthen our churches and bridge the gap between Jewish people and the church that Satan has fought so long and hard to create. We need to ask the Lord to bring back to the church a love for his people Israel and to make the church a greater light (and a more comfortable place) for the Jew and their salvation. If including some of the Jewish Feasts in our church worship helps bring about that end, then "let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth." (1 Cor. 5:8). 

(Footnotes)

¹ Seder = meal observance

² William B. Eerdmans, *Eerdmans' Handbook to the History of Christianity*, ed. Tim Dowly (Grand Rapids, MI: Wm B Eerdmans Publishing Co, 1977), 120.

³ Eusebius Pampilus, *Ecclesiastical History* (Grand Rapids, MI: Baker Book House, 1991), 207.

⁴ Eerdmans' Handbook, 100.

⁵ Socrates Scholasticus. *Ecclesiastical History*, Book V, Chapter XXII. Excerpted from *Nicene and Post-Nicene Fathers*, Second Series, Volume 2. Edited by Philip Schaff and Henry Wace. American Edition, 1890. Online Edition Copyright © 2005 by K. Knight.

⁶ *The Writings of Claudius Apollinaris*, The Ante-Nicene Fathers, vol. 8 (N.p., n.d. Reprint, Grand Rapids: Eerdmans, 1975), 772-73.

⁷ Eusebius. *Church History*, Book V, Chapter 24. Translated by Arthur Cushman McGiffert. Excerpted from *Nicene and Post-Nicene Fathers, Series Two, Volume 1*. Edited by Philip Schaff and Henry Wace. American Edition, 1890. Online Edition Copyright © 2004 by K. Knight.

⁸ Ibid.

⁹ Frank Williams, trans., *The Panarion of Epiphanius of Salamis*, Books II and III. De Fide. (Nag Hammadi and Manichaean Studies; Leiden: Brill, 1994), 471-472.

¹⁰ Herbert Thurston, "Easter Controversy", *The Catholic Encyclopedia*, Volume V (New York: Robert Appleton Company, 1909).

¹¹ Renald E. Showers, *What on Earth is God Doing?* (Neptune, NJ: Loizeaux Brothers, 1973), 64.

¹² Thurston, "Easter Controversy," 1.

¹³ Showers, *What on Earth is God Doing?*, 60.



branch update

Israel



We have been loading portions of the *Jesus was a Jew* book in Russian onto the website, and we keep working on the Hebrew

translation of the *Come and See* discipleship program. One of the Israeli Messianic publishers are nearly done with the Hebrew version of *The Footsteps of Messiah*. Praise God!

Sasha is one of three elders of the *Or Hasharon* messianic congregation that was founded three years ago. The number of participants that come on a weekly basis is around 100 people (including children and youth). We thank the Lord for His leading and His blessing. We look forward to a warmer season, as few people want to be water immersed. The biggest blessing we notice is the whole generation of young people who willingly and gladly participating in all kind of different ministries – including youth ministries, discipleship groups, and sharing the Gospel among Israelites through personal evangelism or online websites. God blessed our congregation with so many young (and yet mature, well-disciplined and sound-based) people who are eager to serve the Lord!

Lilian volunteers at the kitchen during the national youth, soldiers, and young people conferences, building numerous relationships with the next generation of messianic believers in Israel. In every appropriate moment, she introduces the discipleship resources that are on Ariel Israel's website.

Sasha and Lilian keep leading the Biblical Parenting group of 8 couples of *Or Hasharon* Messianic congregation.

Marina, Lilian's girlfriend from Alma-Ati, was diagnosed with severe breast cancer. While here, our doctors found the cancer in the second breast and in her lymph nodes. Marina is not a believer (at least, not yet). She is our age, and to see her that sick and in great financial need was (and is) tremendously hard. It is even more difficult to

realize that if she (or we) would have enough money, then there are a lot of things Israeli medicine can offer, but neither she nor us can afford it. Some people from our congregation have donated money, allowing us to help her with the basic (and probably the most crucial) tests. God has shown her (and us) His love, care, and provision through these trials. And even though we wish she could have all the money needed for her healing and treatments, God provides little portions day after day. This walk has become a journey. Marina is touched, moved, and amazed by God's people and all of the loving care that has been shown towards her. God has opened so many doors (since Marina arrived two weeks ago) to share about His goodness, His grace, His love, and His provision, not only with Marina, but with all other friends that know us, our faith, our source of trust - that we ALL praise His name! And yet, if you know someone (there are those people among believers as well) who is willing to make donations, please let them know of how they can help Marina. If there will be something left, we will send it back to the donor.

New Zealand



Well, it has been an exciting couple of months as we plan for what will be Dr. Fruchtenbaum's last

tour of New Zealand. Commencing in early April and concluding the 25th of the same month, Dr. Fruchtenbaum will be speaking in Nelson, Westport, Christchurch, Invercargill, Queenstown, Havelock North, and Auckland. We are finalizing the teaching topics and will have everything, along with the tour schedule, online shortly.

Ariel New Zealand has also provided scholarship opportunities to Camp Shoshanah, with the intention that this is administered through an independent scholarship committee. Going forward, the committee will provide this oversight as we continue to offer scholarships.



We have decided that this year we would like to offer a scholarship to the newly established Ariel's School of Messianic Jewish Studies (ASMJS). ASMJS commences in September 2015 on the campus of Camp Shoshanah in upstate New York. If you haven't read it already, we would recommend that you view the Ariel Ministries Fall 2014 magazine, which provides an excellent overview of ASMJS.

We seek your prayers for Dr. Fruchtenbaum ahead and during his tour of New Zealand. We also seek your prayers that the Lord will bring new people to the meetings, learning and understanding the richness of the Word from a Jewish frame of reference.

The board continues to progress and establish the mission of Ariel Ministries in New Zealand. Our office is now established in Auckland and we are working closely with the U.S. as we move forward.

Hungary



The year 2014 was really one of our most special years with Ariel thus far. As you know, we attended

Israel with Arnold, we participated in Camp Shoshanah's summer session, and in Budapest (last October) we had our second Messianic conference with Arnold. The conference was nearly two weeks long. This year, since I (Ivan) took the responsibility of translating, I spent most of my time after Camp preparing myself for this event. Everything went so well, that by the end of the conference I was even able to translate Arnold's special Jewish jokes too (though I think this was the hardest part for me).

There were approximately 2,000 participants at the conference. We were able to secure a live broadcast via the Internet so that people around

the world were could follow parts of the series. We had 15 sessions in all, with Arnold covering the whole of Romans and Galatians, as well as the Olivet discourse, Isaiah 53, and the Four Sonships of the Messiah. Please pray that we will be able to produce mp3s and a DVD series from these sessions.

One of the speaking engagements was held in the countryside at a Gipsy congregation. It is a very poor area, but the people are lovely and open. The pastor (who is using our website to study Ariel's materials) prepared the congregation for Arnold's unique style. Arnold taught the Book of Galatians – by far not the easiest letter – and to our surprise and delight, nobody left at the break. After three hours of teaching, there were plenty of good questions. We were really amazed and blessed.

Just before the conference, *The Remnant of Israel*, a book written by Arnold, was published and made available in Hungarian. This is an excellent tool to help reach Jewish people because it speaks so clearly concerning the Jewish Savior and the salvation of Israel.

Our Jewish friend invited us to a gathering at his home for the Tabernacles festival. There, we met some of his Jewish friends as well as the president of the Hungarian Jewish Community. Ivan had been asked to blow the shofar for the event and he actually succeeded in blowing it. It was fun.

A pastor of an international English speaking church invited us to a meeting with a Lebanese woman and several others to share the Biblical background of Israel's future. The reason for this meeting was to dissuade her anti-Israeli opinion. We had a tough but great discussion.

For years, we have been visiting, although not regularly, a massage therapist named Tunde. Last summer, we began talking about God, and she said she believed there was a God. But when we mentioned Yeshua, she said she had problems with Him. So we explained the Gospel to her. At



branch update

our next meeting, she was already asking us to talk about Yeshua's resurrection and how this relates to her. What an opportunity! After that, she accepted Yeshua as her Savior! She later related to us that things were so good because of her total trust in God. She says she is not alone anymore. Praise God!

We have a friend named Zoli who attends our Bible study. He has never missed one. Zoli is now planning to come to Camp Shoshanah! He will be the fourth Hungarian at the Camp. A year ago his wife, Orsi, also began attending our studies. After she participated in last spring's Passover demonstration led by Ivan, she became more enthusiastic, and since September 2014, she has accompanied her husband to every single Bible study. She also attended Arnold's conference in Budapest. She said she was very sure that she wanted to follow Yeshua. Praise God!

Rita began translating, into English, her book dealing with anti-semitism in the Church. Translating it on her own takes a lot of time and patience. Nanette is kindly helping her to correct it. Please pray for this project.

Hanukah began just before Christmas this year. In Hungary, a lot of Jewish people are secular or part of a mixed marriage. In Budapest, it is said that "everybody" must have Jewish ancestors, and "you can never be sure that you aren't Jewish." Because of these mixed cultural customs, there is a word in Hungarian for celebrating *Hanukah* and Christmas: *Hanukari* (*Hanukah* + *Karacsony* = means Christmas in Hungarian). In the middle of Budapest, there was a huge *Hanukia* that was lit every night by Hasiddic Jews.

We are completing Matthew with our Jewish friend, along with two other participants. We have been addressing the subject of the resurrection and salvation by faith and not by

works. We read Isaiah 53, Psalm 22, Isaiah 9:6, and Proverbs 30:4. Two months ago, we began to read the Hebrew Bible in parallel. As our Jewish friend would always cite the Talmud and not the Bible, we encouraged him to read the Hebrew Bible (Old Testament) as well. We also read from Acts and John.

Some months ago, a woman named Zsofi joined us, whose husband is Jewish. She was brought up Catholic despite her grandfather being Jewish (he was a famous music composer). She does not go to church, but she wants to read the Bible. One time we talked about eternal life, and when we shared that we believed that we would be in heaven, she was astonished and said, "You are boasting!" We explained to Zsofi that our salvation is not by works but by faith alone in Yeshua. Catholics often assume that because they do not commit any gross sins, a good God would accept them; therefore, they could go to heaven. But for them to think that salvation is sure and secure, they interpret that as pride. This little Bible study we have is a great opportunity to practice Jewish evangelism and talk about our faith in the Jewish Messiah to other Jews.

As we continue to plan for the next year, God has given us a new open door. We have been praying (and we are thankful that you also are praying for us) for a long time to secure a central place in the city for a Bible study. We presently have this weekly Bible reading time with our Jewish friend, Gábor. This meeting takes place in the center of the most Jewish district of Budapest. There, Gabor has a flat, which is used as an art gallery. It is free for use in the evenings. He allowed us to reserve the flat for Saturday evenings, and now we will start a biweekly Bible study there! We have already advertised it on our website, and we hope that God will move hearts to attend. Please pray for the attendance and the teaching! Also, please pray that we find ways to reach the Jewish neighbors there. 📖

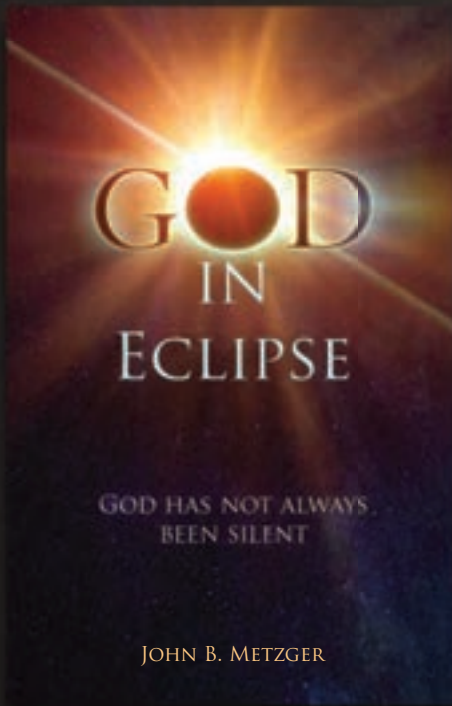
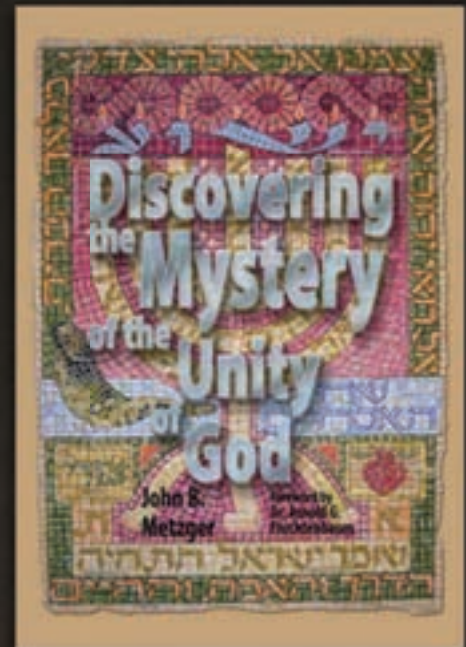
The work of John Metzger

Discovering The Mystery of The Unity of God

by John B. Metzger

Discovering the Mystery of the Unity of God provides an eye-opening exploration of the triune nature of God from the pages of the Old and New Covenants. The approach is reverent, yet encyclopedic, with each of the 19 chapters and 8 appendices being a self-contained look at various facets of the plural unity of God. This 936-page, unparalleled resource is the work of seven years, with references to Scriptures from almost every book in the Bible. Serious theology students, seminaries, and church libraries will benefit from this engaging tour of God's Word in search of new understanding of God's nature from the richness of the Bible's Jewish perspective.

Price: \$50.00
Hardcover: 936 pages



God In Eclipse

by John B. Metzger

Did G-d die in the Holocaust with the Jewish people? Since He did not, why is He so silent to His people Israel and why have the Jewish people suffered so much over the centuries? What is the theme of the Scriptures and why did G-d use centuries of time to have His Word written down by Moses and the prophets?

This book is written to you of Jewish birth, but whether you are Jewish or not you will find this book essential to understanding the primary theme that G-d wants mankind to know. He wanted the sons of Abraham to transmit that primary theme to all the nations of the world so all would know the G-d of Israel and believe in Him. Jewish people had a mandate from G-d to be a priestly nation, acting as the mediator between the nations and G-d. In this book you will learn the primary theme of the Scriptures and how you can remove the eclipse that is hiding the face of G-d from you.

Price: \$12.00
Paperback: 227 pages



John Metzger was born in Camden, NJ. He graduated in 1970 from Washington Bible College in Lanham, MD and did his graduate work at Lancaster Bible College and Graduate School in 2004 in Lancaster, PA. He has continued his studies through Tyndale Theological Seminary. John Metzger is also a Missionary/Field Representative 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 and his wife currently live in Lititz, PA. They have two married sons and 12 grandchildren.

www.PromisesToIsrael.org

ARIEL MINISTRIES

11926 Radium Street

San Antonio, Texas 78216-2713

Phone: 210-344-7707

Fax: 210-344-1114

P.O. Box 792507

San Antonio, Texas 78279-2507

Email: homeoffice@ariel.org

www.ariel.org

NON-PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
San Antonio, TX
PERMIT NO. 802



ariel.org

