

NEWSLETTER



Fall 2010

In Memoriam: Daniel C. Rigney

Remembering Dan Rigney

By Arnold Fruchtenbaum

I do not remember exactly when I first met Dan and Arlene Rigney, but I do know it was during our early years working with what was then known as The American Board of Missions to the Jews (ABMJ), now known as Chosen People Ministries (CPM). I was still a student at Dallas Theological Seminary, but my summers would take me to New York City. During one of my drives to the city two of my tires went flat and the other two were showing wear. Dan had been a garage worker during his unsaved days and knew what I needed. He purchased four new tires for me and then put it on his ABMJ expense account. I drove home with four new tires, but he got scolded for his actions since he did not have permission to purchase those tires! Somehow, he learned to get by.

Contacts continued here and there, but geography kept us from getting too close in those years. When I finished seminary, both my wife and I moved to Israel for two years of ministry and study, and then we returned to the U.S. working for ABMJ at their headquarters. The Rigneys were planning on taking a group of young Jewish believers on an evangelistic tour into New England and proposed running a one-week camp in the midst of that campaign. The camp was

known as Camp Heathcote and it had been previously used by Burl Haynie, who had discipled me at that camp for four summers. The Rigneys had previously used that property for their children's camp and now wanted to use it for a special week of teaching young Messianic Jews. It originally was intended to be a one-time camp only and no more. That is how Camp Shoshanah was born.



Things went well that first summer, and we decided to do it again for two weeks. Then the following summer, it went for three weeks and continued that way for many years. More recently it went for five weeks and then last summer, our 37th year, the last time Dan could be with us before his promotion to Heaven, it lasted for six weeks.

Eventually, both of us left the ABMJ for different ministries. While I spent two years working for the Christian Jew Foundation (CJF) based in San Antonio, Texas, the camp program

continued for those two years. Dan and Arlene were unable to attend the program during those two years, because the leadership of the ministry they had joined did not share my concern for intensive Bible teaching from a Jewish frame of reference for Jewish believers.

About the time I was getting ready to start Ariel Ministries, I was traveling through San Francisco and by a stroke of Calvinistic luck, I ran into Dan. We sat down to talk. He was looking for a way to leave the ministry he had joined, but did not know where to go. He asked for some details about what Ariel Ministries would be like and I happened to have the basic plans in writing which I shared with him. He was happy with what he read and wanted to know if he could join. The ministry began with me and my secretary. After only one month, the funds came in and we were able to put the Rigneys on staff. They began Ariel's first branch in Baltimore, Maryland.

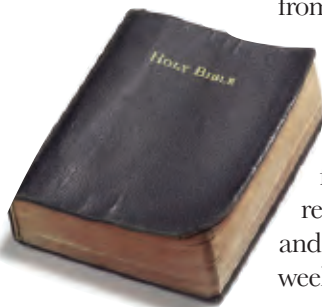
While Baltimore was their center, their ministry expanded much further. After spending a week in Italy evangelizing Russian Jews in transit camps in preparation for their immigration to Israel, I had the Rigneys go over for a more extensive period of time. Thus began their Russian Jewish ministry which became the love of their life. When CPM wanted to start a new branch in Kiev,

(Continued on page 9)

Study Hard. Grow Strong.

A Quick Glimpse at The Shoshanah School of Jewish Messianic Studies

By Emily Glisson



If ever there was an opportunity to take six weeks out of your busy schedule, escape to the beautiful countryside, and learn the Word of God from a Jewish perspective amidst picturesque mountains in upstate New York ... this would be your perfect excuse. The Shoshanah School of Jewish Messianic Studies (formally known as Camp Shoshanah) provides believers with the opportunity to sink their teeth deep into the Word of God. What began as a one-week Bible study over 30 years ago is now a 6-week program hosting believers from all over the globe.

Instructors worldwide gather together every summer for in-depth Bible courses, all taught from a Jewish frame of reference. The instructors and courses vary from week to week, giving students the opportunity to pick and choose their course of study. Some attend the School for one week, while others prefer the full 6-week program.



Whatever course path you choose, you are guaranteed to walk away with a greater knowledge of God's Word, an exciting camp-like experience, and new found friendships with believers you might not have met otherwise. "Thirty years ago the discipleship program at camp was vital to my early spiritual growth and

understanding of the Bible," explains Mottel Baleston, a Messianic Rabbi from New Jersey and fellow instructor with the school. "My wife and I were in the first group to receive the 5-year certificate. When I later attended Bible College to complete my formal studies, I found that large parts of it were a repeat of what I had already learned at camp. Many people from our Messianic congregation have



recently attended camp, and they all say it was well worth the time and expense. It is a privilege to now teach there as well as to encourage all believers to attend."

And that encouragement is echoing worldwide, as more and more believers from

different parts of the globe are learning about the 6-week program from other fellow believers. Take Mac and Alison Leauanae of New Zealand. Both expressed an interest in checking camp out and were finally able to attend for the first



amazing this year,” says Mac. “We enjoyed courses such as Zionism and the History of Israel, Eschatology, and The Book of Jeremiah.” But if the Leunaes' had to choose their favorite, it would be Life of Messiah from a Jewish Perspective.

“No other teaching has impacted my life as much as this study has,” states Mac. “It shows how the Jewish customs of the 1st century provide a fullness of understanding that I never would attain just reading it as I had. It really has helped iron out many of the seeming contradictions.”

time three years ago. Since that first camp experience, Mac and Alison have returned every summer – eager to learn more and take back the truth of God’s Word to their home country. “Because of our experience at camp, we finally understand the Word correctly. Scriptures that we thought we understood but incorrectly applied to our lives have now come alive in its proper context,” says Mac.

Like Baleston, the Leunaes’ encourage all believers, Jew and Gentile alike, to make an investment in what will surely profit towards a spiritual blessing. “The curriculum was



The 2011 dates for The Shoshanah School of Jewish Messianic Studies are currently scheduled for July 9 through August 20. The details of the School’s course syllabus are still pending, so please stay tuned for details. For more information about this amazing summer program, please contact Gary and Melissa Demers (Camp Overseers) at 518-834- 6057 or at CampShoshanah @Ariel.org



The True Light of Channukah & Christmas

By R. C. Burris

*Channukah
gives honor to
the covenant
keeping God
who has
promised to
protect and
deliver Israel.
Christmas
celebrates the
fulfillment of
God's promise of
salvation.*

The secular world sees both holidays as a time for families to get together, lots of lights, festive parties, lots of special foods, music and games, and of course presents – eight days worth for Channukah, but only one day for Christmas. Jewish people have various reactions to Christmas, but for the most part they see it as a Gentile thing. Gentiles know very little about Channukah. To many Gentiles, Channukah is simply the Jewish alternative to Christmas.

Channukah is a Jewish feast recalling a historical event. Back around 175 B.C., the Jewish people were under foreign domination, defeated and discouraged. A despotic Syrian king, Antiochus Epiphanes, forced his pagan culture on God's chosen people. He erected idols, proclaimed himself to be God, and desecrated the Temple by sacrificing a pig on the altar. But behind these actions was a more sinister conquest, a spiritual conquest, resulting from the sins of the nation. After earnest repentance and crying out for Adonai's deliverance, a small group of Jewish men, the Maccabees, took action and defeated this pagan king. Channukah commemorates this Jewish victory.

In the midst of the Temple stood the *menorah*, a seven branched lampstand, which was to burn continuously. According to Talmudic tradition, as the Maccabees cleansed the Temple following their victory, they found only a one day supply of oil for the menorah. It would take another eight days to make fresh oil. The word Channukah means dedication. In their zeal to re-dedicate the Temple, they rekindled the menorah with the oil they had. That one day supply of oil miraculously lasted eight days according to tradition.

As a result, Channukah is celebrated for eight nights with a miniature nine branched *menorah*. Each night the “servant” candle or *shamash* is lit first, and it in turn lights all the other candles. On the first night only one candle is lit. On the following nights, another candle is lit, until all eight candles are lit on the eighth night.

So, what do Channukah and Christmas share in common? It is light. In the midst of the Temple Mount, *Yeshua* (Jesus), the Messiah of Israel, declared himself to be the “light of the world” (John 8:12). At Christmas, believers, both Messianic and Gentile, celebrate the birth of *Yeshua* (Jesus) – the True Light of the World. *Yeshua* is the suffering servant of Isaiah 53. And like the servant candle of Channukah, He brings light to a darkened world and calls us to re-dedicate our lives to Him.

Channukah gives honor to the covenant keeping God who has promised to protect and deliver Israel. Christmas celebrates the fulfillment of God's promise of salvation. With His first coming, *Yeshua*, the Messiah of Israel, delivered all from the bondage of sin. With His soon second coming, He will make an end to sin and establish His Messianic Kingdom.



Fruit from the Frucht



THE INTERMEDIATE STATE BETWEEN DEATH AND RESURRECTION

What happens when a person dies, and exactly where is that person? Does the person have an intermediate physical body during this state between death and resurrection? The Bible provides some answers. This study focuses on the meaning of the intermediate state for the believer and for the unbeliever.

I. THE MEANING

The first state of man is from birth to death; the second state of man is from death to resurrection; and the third state of man is from resurrection to eternity. Everyone, whether a believer in *Yeshua* (Jesus) or an unbeliever, will experience all three states. This study focuses on the second state of man, from death to resurrection.

II. REGARDING THE BELIEVER

What is the state of the believer between death and resurrection? The souls of believers at their deaths are made perfect in holiness, and they immediately pass into glory; their bodies, still united to the Messiah, rest in their graves until the resurrection.

A. A State Far Better

One passage is Philippians 1:23-24: *But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake.*

In this passage, one is clearly told that the state of the soul after death is *very far better* than its condition while it *is in the flesh*. A change for the better takes place immediately after death. Upon death, while the material part of man, the body, stays behind, the immaterial part of man, all that pertains to the spirit and soul, enters into God's presence and is in an exulted position, *a far better* position

than is found while the immaterial part of man was residing in his body.

B. A State of Rest

The intermediate state is also described as a state of rest according to two passages. Those who have already died now exist in a state of rest.

The first passage is Revelation 6:9-11: *And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, do you not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.*

A second passage emphasizing their state of rest is Revelation 14:13: *And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, says the Spirit, that they may rest from their labors; for their works follow with them.*

C. A State of Consciousness

Revelation 7:16-17 details what the intermediate state is like for the believer who has died: *They shall hunger no more, neither thirst anymore; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.*

These two verses spell out what life is like in the intermediate state for the believer: first, no hunger; secondly, no thirst; thirdly, no sunstroke; fourthly, no heat; and fifth, no tears. The believer, at this time, is in a state of complete rest; he has no wants or physical infirmities whatsoever.



That is what life is like when a believer dies.

One thing that should be made clear is that all the Scriptures that describe the soul of the believer upon death show him to be in a state of total consciousness.

III. REGARDING THE UNBELIEVER

Three main passages describe the unbeliever in the intermediate state. The Bible tells us that it is quite the reverse of what the state of the believer is like.

A. A State of Torment

The first passage is Luke 16:19-31, which is the story of the *rich man* and *Lazarus*. The Bible does not call this a parable. Parables do not have personal names like *Lazarus* and *Abraham*. On the contrary, *Yeshua* (Jesus) treated this as a true story.

In the story Lazarus in a state of rest and full consciousness; and the *rich man* is also in a state of consciousness, but he is in torment. So the state of the unbeliever's soul between death and resurrection is a state of torment.

B. A State of Confinement

A second passage is found in I Peter 3:19, which describes these unsaved spirits as being in prison: *in which also he went and preached unto the spirits in prison*. The picture is that, since they are in Hell, the unsaved are imprisoned; they are in a state of confinement.

C. A State of Punishment

The third passage is II Peter 2:9, which describes the unbeliever's soul as being under punishment until the day of judgment: *the Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment*. The picture here is that the unbeliever is suffering in Hell; he is confined in Hell. He is under punishment until the day of the Great White Throne Judgment when he will be resurrected. Then he will suffer something even worse than death and Hell, and that is the Lake of Fire.

So the immaterial part of the believer and the unbeliever are in a state of consciousness after death even though they are in two different places. While the believer is in Heaven in the presence of God, the unbeliever is in Hell being tormented, but the torment will become greater after the second resurrection, the resurrection of unbelievers only.

IV. THE INTERMEDIATE BODY

What is the intermediate body, if any, that the believer has between death and resurrection? This is a serious issue

that needs to be fully discussed. Misunderstanding what the Bible says on this issue is very dangerous and can have eternal consequences.

A. The Issue

The issue is this: Upon death, does the soul remain disembodied until the resurrection, or is an intermediate body given to the soul until the resurrection?

B. The Key Passage

The key passage is found in II Corinthians 5:1-10:

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, while we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he has done, whether it be good or bad.

1. Analysis

This passage discusses the three states of man. Verse 1 states that if the believer's *house* of his *tabernacle be dissolved*, if his body is dissolved by death, he has another *building from God, a house* that is *not made with hands*, that is eternal, and is *in the heavens*.

In verse 2, he points out that in our present body we groan. While believers are in this present body, they are *longing to be clothed upon with our habitation which is from heaven*.

Verse 3 states: *if so be that being clothed* the believer will *not be found naked*. The implication here is that the believer is naked without his body during the intermediate state.

In verse 4, he states: *indeed we that are in this tabernacle do groan*. The believer is burdened in this body because of the body's weaknesses. Now, the believer is not longing to be unclothed (the second state), but rather what the believer is longing for is to be clothed upon (the resurrection, the third state).

What the believer is longing to be clothed with is spelled out in the next line: *what is mortal may be swallowed up of*

life. What Paul wrote here is a summary of his statements made in I Corinthians 15:50-58, where he emphasized that, at some point, at the resurrection, mortality must put on immortality. So, what the believer wants to be clothed with is immortality and once the believer puts on immortality, *what is mortal* will indeed *be swallowed up*.

Verse 5 points out Who the Maker of all this is: *Now he that wrought us for this very thing is God*. God is the One who is working in the believers to give believers bodies that eventually will be characterized by immortality. Temporarily, He has given the believer *the earnest of the Spirit*. The Spirit is an “earnest payment,” a down payment or a reservation payment. The fact that the believer has the indwelling Holy Spirit in the first state of man is the guarantee that a day will come when the believer's mortal body will put on immortality in the third state.

Verse 6 states that this reason, knowing that the believer has the Holy Spirit as the evidence of a down payment, should give them *good courage*. For as long as the believer is living in his mortal body, this automatically means that the believer is *absent from the Lord*.

The believer is not absent spiritually, of course, but he is absent physically because verse 7 states that, in this life, the believer walks *by faith, not by sight*. Only when the believer goes into Heaven will he have *sight* as well as *faith*.

So in verse 8, the believer is told again to be of *good courage*. While one must recognize that as long as one is in this mortal body he is absent from the Lord, one should always be willing to give up one's life, one's mortal body, to be *at home with the Lord*. Here is a clear verse that says purely and simply that upon absence from the body, upon death, the believer is in God's presence. Believers do not need to be afraid to die.

Verse 9 goes on to state: *Wherefore also we make it our aim, whether at home or absent, to be well-pleasing to him*. So knowing what the believer is now, knowing what the future holds, and knowing that the believer has the earnest of the Holy Spirit, the believer's life should be conducted consistently with the aim of being *well-pleasing* to the Lord.

Verse 10 concludes the discussion by pointing out that once all believers get into Heaven with their immortal bodies they will all have to be *made manifest before the judgment-seat of Christ*, described in I Corinthians 3:10-15. The purpose for this judgment [which applies to believers only] is the receiving of rewards or not receiving rewards *that each one may receive the things done in the body, according to what he has done, whether it be good or bad*. [While the believer's works have nothing to do with his or her salvation—one is saved by grace, apart from works—nevertheless works do determine the believer's rewards. A believer's rewards in turn determine one's degree of authority in the Kingdom.]

2. Conclusions

The conclusions can be stated in two simple points. First, this passage does not teach the existence of an intermediate body. Secondly, the future body it does describe is the resurrection body of the third state of the believer.

C. Can a Disembodied Spirit Function?

Generally, people want to immediately say, “No, the spirit cannot function without some kind of a body.” It is this presupposition that causes some people to believe and to teach the existence of an intermediate body, but does the Bible really teach that a disembodied spirit cannot function?

John 4:24 states: *God is a Spirit*, and the Spirit is likened to wind in John 3:8. Wind does not have any specific shape, form or body and yet the wind is able to function. Also keep in mind that for all eternity past the Second Person of the Trinity was also without a body; He took on a body only as of the Incarnation. Furthermore, Hebrews 1:14 states that the angels are spirit beings, and they function without a body.

So to the question, “Can a disembodied spirit function without some kind of body?” the answer is, “Yes.”

D. The Description of the Intermediate State

“If what has been stated previously is true, what is the state of those who have died?” Wherever the intermediate state of the dead is described, they are always seen as soul spirits without bodies.

For example in I Samuel 28:12-19, Samuel appears in the form of a *god*, meaning in the form of a spirit (v. 13). According to verse 14, when Samuel appeared as a spirit, he looked like he did when he had died. This shows that, in the intermediate state, the soul spirit has the same appearance as the body and yet there was no body there. The body of Samuel had died and it was still dead; Samuel was not resurrected from the dead at that point. Rather, it was his soul spirit, the immaterial part of Samuel that was brought up from *Sheol*. King Saul was able to recognize him. If Samuel had a totally different intermediate body, Saul would not have recognized him.

A second passage is Luke 16:19-31, which is the story of the *rich man* and *Lazarus* in their deaths. Neither in Abraham's bosom nor in Hell was there any intermediate body. It is noted that they appear in death just as they appeared in life. So again, the immaterial part of man looks like the material part of man, but it is a soul spirit; it has no intermediate body that is mentioned.

Another evidence of the intermediate state of the dead being described as always seeming as soul spirits without bodies is in the story of the Transfiguration (Mat. 17:3; Mk. 9:4; Lk. 9:30-31). Of the three appearing, Moses is the only one who had died. Jesus had not yet died; He was in His mortal body. In the case of Elijah, he was in his immortal body because Elijah never died; he was raptured into Heaven, having undergone the same type of experience that living saints will undergo at the time of the Rapture of the Church. So Moses is the only one of those three who had died, yet there is nothing stated about Moses' having any kind of intermediate body. What one is told is that they do share in the Shechinah Glory, but it is not necessary to have an intermediate body to share in the Shechinah Glory.

One more passage that deals with the intermediate state where no bodies are mentioned is Revelation 6:9-11: *And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, do you not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.* In this passage, John sees souls in Heaven and, while souls are mentioned, bodies are not mentioned.

So from these examples, it should be clear that whenever the intermediate state of the dead is described they are always seen as soul spirits without bodies.

E. The Conclusion

The conclusion is very simple: There is no intermediate body! The body that the believer has is the only body he will ever have. When the body that is now mortal dies, the soul spirit goes into Heaven and is unclothed, it is naked with no intermediate body present until the body is resurrected and then the soul spirit is clothed again.

V. THE FALSE TEACHINGS

Misinterpreting the Scriptures that reveal the intermediate state of man leads to errors in understanding God's salvation plan. The Second Probation and Soul-sleeping are two such schools of error. The doctrine of the Second Probation misleads one to believe that there are secondary chances to be saved after death. The doctrine of Soul-sleeping teaches that man is not in a conscious state after death.

Those hearing these false doctrines could miss their opportunity for salvation from eternal punishment and suffering. Therefore, it is important to understand the true interpretation of the Scriptures above regarding these topics. [Please obtain Messianic Bible Study #104 for a detailed analysis of these heresies that oppose the



December 5 - Cross Community Church – Boerne, Texas.
TBD

December 5-8 - Pre-Trib Conference – Dallas, Texas.
Replacement Theology and the Epistle of First Peter

January - March 2011 - Look for the Hawaii Itinerary soon!

(Continued from page 1)

Ukraine, they asked Ariel Ministries to join them in this endeavor. They asked if the Rigneys were willing to head up this ministry. Were they ever! Thus they traveled there and had an effective ministry that extended all the way to Germany. The leader of the Berlin Messianic Congregation is one whom they led to the Lord in Kiev. Later on, they moved to Saint Petersburg, Russia and served there until their health forced them to return to the U.S., but the congregation they left behind has continued to function to this day. They also had the opportunity to participate in one of my five-week study tours of Israel. They produced a t-shirt which read, "I went to Israel with the Frucht and survived!" We still make that t-shirt available to those who participate in my trips to Israel.

What I remember most about Dan is his extensive participation in Camp Shoshanah. He regularly brought in students to the program, he built the new bathhouse and accommodations above it, conducted Russian summer camps, took charge of the Sunday Services, and performed many acts of discipleship of individual believers. In our early days, the lecture hall and dining hall were one and the same building. It had a tin roof, so whenever it rained on that tin roof, it was so noisy that no one could hear my lecture and we had no sound system to resort to. Dan had a loud booming voice and never needed a microphone to be heard. So on those rainy days, I would lecture and he would repeat everything I said with his loud booming voice, and all would hear the lecture that way. Dan also had a beard for many years, but as he aged it began to turn gray. One day, he and Arlene were eating at a restaurant. When he received the check from the waitress, he noticed that he was given a discount on his meal ticket. When he asked her why, she told him that it was his senior citizen's discount. The next day, Dan shaved his beard off! There are many such anecdotes about Dan that I and others both inside and outside of Ariel Ministries remember well. Camp Shoshanah and the School of Messianic Jewish Studies will continue but Dan will be greatly missed. If I was to evaluate Dan, I would emphasize two things. First, Dan was an

evangelist and rarely a day would pass that he did not witness to someone. He was one of our most effective evangelists. He often had to go to hospitals for various treatments, but every single nurse and doctor got witnessed to. Even when he was doing deputation tours, he continued to evangelize. He continued to take young people on evangelistic tours while teaching them how to evangelize, themselves. I often mentioned in my church presentation that never has a quarter year passed without at least one Jewish person coming to faith, and this success rate was largely due to Dan. Second, he was a discipler and many people now in full time ministry were disciplined by him.

As many of you know, once we finish the new dining hall (which is now eighty percent complete) we will eventually build two new dormitories. The men's dormitory will be named after Dan and the women's after Arlene.



Fear Not This was our title for the six weeks of Camp Shoshanah 2010. Daniel preached on it each Sunday for the worship service. Daniel also used it for the daily wake up calls. Hebrews 2:14-15 and 1 John 4:17-18 were key Scripture portions for each week's message. There is a proper and good FEAR, which is FEAR OF THE LORD. But most fear can be traced to the first occurrence of FEAR in the Scripture: Genesis 3: 10, 11 ... And he (Adam) said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And He (God) said, who told thee that thou wast naked?

The father of lies, the devil, puts thoughts in our mind that cause most fear. These thoughts end up becoming bricks that build various fortresses or strongholds in our lives which must be torn down by bringing every thought to the obedience of our Lord Yeshua 2 Corinthians 10: 3-6 ... For through walking about in flesh, we do not war according to flesh. For the weapons of our warfare are not fleshly, but mighty through God to the pulling down of strongholds (fortresses), pulling down imaginations and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ (Messiah), and having readiness to avenge all disobedience, when your obedience is fulfilled.

Shoulder to Shoulder



Jacques & Sharon Gabizon - Montreal, Canada



Is status quo all that bad? In many areas we don't even want things changed ... the same door to door Bible outreach continues, as does the manuscript translations into French, newsletter production and other activities from this branch. What may change is the enemy's tactics in how to depress us or cause division among us in our work. So the fact that things are continuing as usual is a sign of spiritual success. We continue to hand out the Bibles ... we do our work and leave what is secret to the Lord. We are very excited for projects soon to be completed, such as the Web site Shalom Ariel as well as the French publication of *Footsteps of the Messiah!* We pray that this publication will soon be ready and delivered in time for the holiday season of Channukah and Christmas. Please pray for the radio outreach ministry as well. We provide a lot of answers for people who question the truth of God. When they ask, "Do you believe that everyone who doesn't believe in Jesus is going to hell?", why not ask them this question ... "So, does that mean you believe in a hell?" Status quo is not always good. Let's wake people up and cause them to consider something new under the Son.

Jackie Fierman - Montreal, Canada



Ministry in Montreal since my return this summer has been manifold. Our weekend outreach, Shalom in the Park, has led to some good conversations. Diana, a Brazilian Sephardic Jewish woman who was only visiting Canada, said "God brought me to you!" when I shared the Jewishness of the Messiah *Yeshua* and the New Covenant with her. She took the Scriptures back with her on the plane. I teamed up with someone else and handed out ten Bibles to Jewish people during the fall feasts. Sometimes there is opposition, but then you have the interested ones, who just make you want to keep on going all day! I have also had good contact with several Jewish neighbours: Gaynia, Clara, and Phyllis. Please pray for this slower, friendship evangelism, as well as with my secular Jewish landlords downstairs. My fall speaking was quickly booked, and now I will plan western and eastern Canada for 2011.

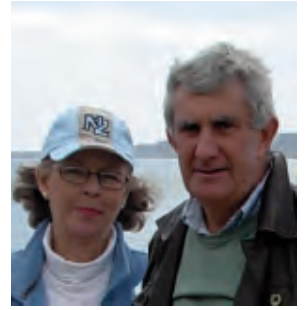
Michael & Hannah Gabizon - Chicago



As the Moody school year has begun, Hannah and I have settled well in our new Chicago apartment: Jenkins Hall. It is amazing how God works because Jenkins is smack dab in the middle of a field "white for harvest," (Mark 4:35). On August 1, as we were still away, a fire occurred in Jenkins Hall and all the people throughout the 14 floor building were evacuated - many of whom are Russian Jews. As they were thoroughly taken care of through free meals and bedding, all have witnessed the wonderful love of *Yeshua*. This gives us great joy as we are able to build a ministry with these residents! Since our arrival to Chicago, we have been able to visit Bible study groups as well as share at churches. Just this past weekend, we were able to witness a young lady return to church after a three year absence. While sitting through our teaching of *Messiah in the Old Testament*, she was jotting down notes and enjoying the Word of God. Pray for us as we are planning to impact the souls of Chicago with the Gospel of *Yeshua* our Messiah!

Tony & Diana Wood - Auckland, New Zealand

Greetings from New Zealand, and more specifically from the Waikato District, which is in the North Island and located 130 Km. south of Auckland. There are now four Bible Study groups meeting in this area, each using Ariel material as the basis of their studies. All commenced by studying *Life of Messiah* and then *Messianic Jewish Epistles*, as well as *Come & See*. Recently, a group of five ladies purchased copies of *Footsteps of the Messiah*, and they are meeting regularly to study through the book. Attendees at all groups are enthusiastic to study the Word and grow in their walk with the Lord, and they agree that the quality and depth of teaching in the Ariel material is superb. Please pray with us that more such groups will be set up in our area and throughout New Zealand.



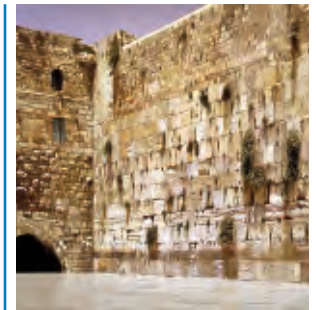
John & Sharon Metzger - Charlotte, North Carolina

With great excitement and 9 years of work, my book *Discovering the Mystery of the Unity of God* was released last July by Ariel Ministries. Please pray with me that the LORD will be able to use this book as a tool to equip believers and confront Jewish people with the plurality of the LORD who is one, and the deity of the Messiah. This fall I am teaching in a Bible school in Charlotte, North Carolina, as well as teaching two series in local churches; one on Revelation for 8 weeks in the evening and the other on the Deity of Messiah for Sunday school. Pray that I will clearly present the need to reach Jewish people for Messiah. I am looking into having a “Kiosk” in a local mall, selling books written by Jewish believers as well as having free brochures and pamphlets. I am looking to attract Jewish people and unsaved Gentiles during the Thanksgiving and Christmas shopping season. One donor has promised to pay \$4,000 for one of the two months that I would be at the mall. Also, I am working on a simplified version of my book that will be freely given to Jewish people.



Sasha & Lyana G. - Ra'anana, Israel

During the last few months, we have closely worked on coordinating the translation project of the *Come and See* discipleship program material into both Hebrew and Russian languages. 50 studies that have been carefully selected to build a solid house of faith, and these studies will stand the rigorous challenges for believers in *Yeshua*. In addition to a much-needed Hebrew translation, it is of equal importance that the *Come and See* material be completed in Russian as well. For the last 30 years, Jewish immigrants from the old Soviet bloc of nations have been pouring into Israel, making the Russian language the second most spoken language in the country. Lessons come directly from the pages of the Bible. This material has been instrumental in preparing believers in Messiah to share the Gospel with the lost and to disciple them to maturity once they have come to faith. Please pray for the work of translators and for the finances. The impact of this project can be great in the lives of Jewish people that might be exposed to this material.



Gary & Melissa Demers - Camp Shoshanah

Another year of Ariel's Camp Shoshanah has come to an end....and a new one is beginning! Praise God for His unwavering faithfulness. This summer all students were once again able to go through the new building to see what has been done and what needs to be done in order to complete the project. God's blessing was upon us, as people were enthusiastic and committed to pray this building to completion. Even though the attendance this summer was down again, it was a mighty Program of Messianic Studies. People came to study God's Word and that they did! It was a joy to see and this blessed us tremendously. We thank God for the way He put Ariel's Program of Messianic Studies together, and we are looking excitedly towards next summer's program. Please feel free to share your input with us on how to make things better. Our e-mail address is campshoshanah@ariel.org. We will look forward to hearing from you!

