

# Deconstructing the Virgin Birth Claim

*Rabbi Michael Skobac, Jews for Judaism*



Wednesday, December 25, 2013  
Shaarei Tefillah Congregation

## ***Messiah in the Bible:***

### **Ezekiel 37:24-28**

My servant David will be king over them, and there will be one shepherd for all of them; they will follow My ordinances and keep My decrees and fulfill them. They will dwell on the land that I gave to My servant Jacob, within which your fathers dwelled; they and their children and their children's children will dwell upon it forever. I will seal a covenant of peace with them; it will be an eternal covenant with them; and I will emplace them and increase them, and I will place My sanctuary among them forever. My dwelling place will be among them; I will be a God to them and they will be a people to Me. Then the nations will know that I am Hashem Who sanctifies Israel, when My sanctuary will be among them forever.

### **ISAIAH 11:1-9**

A staff will emerge from the stump of Jesse and a shoot will sprout from his roots. The spirit of Hashem will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of Hashem. He will be imbued with a spirit of fear for Hashem; and will not need to judge by what his eyes see nor decide by what his ears hear. He will judge the destitute with righteousness, and decide with equity for the humble of the earth. He will strike [the wicked of] the world with the rod of his mouth, and with the breath of his lips he will slay the wicked. Righteousness will be the girdle round his loins, and faith will be the girdle round his waist.

The wolf will live with the sheep and the leopard will lie down with the kid; and a calf, a lion whelp, and a fatling [will walk] together, and a young child will lead them. A cow and bear will graze and their young will lie down together; and a lion, like cattle, will eat hay. A suckling will play by a viper's hole; and a newly weaned child will stretch his hand over an adder's den. They will neither hurt nor destroy in all My holy mountain; for the earth will be as filled with knowledge of Hashem as water covering the seas.

### **JEREMIAH 33:14-17**

Behold, days are coming – the word of Hashem – when I will fulfill the favourable matter that I spoke concerning the House of Israel and the House of Judah. In those days, at that time, I will cause a sprout of righteousness to sprout forth for David, and he will administer justice and righteousness in the land. In those days, Judah will be saved and Jerusalem will dwell in security; and this is what people will call [Jerusalem]: "Hashem is Our Righteous One." For thus said Hashem: David shall never lack a man to sit on the throne of the House of Israel.

(Jeremiah 23:5-6 echoes this passage and adds that David will rule as king and prosper)

## **MISSIONARY PROOFTEXTING**

### **Gospel of John 19:36**

For these things came to pass that the Scripture might be fulfilled, "Not a bone of him shall be broken."

### **Exodus 12:46**

It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house; nor are you to break any bone of it.

### **Zechariah 13:1-6 (King James Version)**

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

### **Zechariah 13:6 (The Artscroll English Tanach)**

And [if] someone will say to him, 'What are these scars between your arms? He will say, 'It is from when I was beaten in the house of those who loved me.'

### **Zechariah 13:6 (Christian translation: New American Standard Version)**

And one will say to him, 'What are these wounds between your arms?' Then he will say, "Those with which I was wounded in the house of my friends."

## ***THE VIRGIN BIRTH PASSAGE IN MATTHEW Chapter 1***

<sup>18</sup> Now the birth of Jesus Christ<sup>Ⓜ</sup> took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; <sup>19</sup> and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. <sup>20</sup> But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; <sup>21</sup> she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." <sup>22</sup> **All this took place to fulfil what the Lord had spoken by the prophet:**

<sup>23</sup> **"Behold, a virgin shall conceive and bear a son, and his name shall be called Emman'u-el"**

**(which means, God with us).**

### **Genesis Chapter 3**

<sup>14</sup> So the LORD God said to the serpent: "Because you have done this, You *are* cursed more than all cattle, and more than every beast of the field; On your belly you shall go, and you shall eat dust all the days of your life.

<sup>15</sup> And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel."

**Genesis 16:10** And the angel of the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

**Genesis 24:60** And they blessed Rebekah and said unto her, "Thou art our sister; be thou the mother of thousands of millions; and let thy seed possess the gate of those who hate them."

**Genesis 22:17-18** ...in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies.<sup>18</sup> And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."

**Galatians 3:16** Now to Abraham and his seed were the promises made. He saith not, "and to seeds," as though many; but as though one: "and to thy Seed," who is Christ.

<b>THE KINGDOM OF JUDAH</b> <b>(Tribes of Judah and Benjamin)</b> <b>930 – 587/6BCE</b> <b>One ruling family: The House of David</b>	<b>THE KINGDOM OF ISRAEL</b> <b>(10 Northern Tribes)</b> <b>930 – 722BCE</b> <b>9 ruling families</b>
Rechavam 931/930 – 913	Yeravam ben Navat 931/930 – 910
Abijam (Abijah) 913 – 911	Nadab 910 – 909
Asa 911 – 870	Baasha 909 – 884
	Elah 886 – 885
	Zimri 885
	Omri 885 – 874
Yehoshaphat 870 – 848	Ahab 874 – 853
	Ahaziah 853 – 852
Jehoram 848 – 841	Jehoram (Joram) 852 – 841
Ahaziah 841	Jehu 841 – 814
Queen Ataliah (daughter of Ahab of Israel) 841 – 835	
Jehoash 835 – 796	Yehoahaz 814 – 798
Amaziah 796-781	Yehoash 798 -783
Uzziah (Azariah) 781 – 740	Yeravam II 783 – 743
	Zechariah 743
	Shallum 743
Jotam 750 – 736	Menachem 743 – 738
	Pekahiah 738 – 737
Ahaz 736 – 716	Pekah 737 – 732
Hezekiah 716 – 687	Hoshea 732 – 724
Manasseh 687 – 642	<b>Assyrian conquest and fall of Samaria, (capital of Northern Kingdom); 10 tribes taken into exile, 722BC</b>

Amon 642 – 640
Josiah 640 – 609
Yehoahaz 609 (first deportation of exiles to Babylon)
Yehoiakim 609 – 598
Yehoiachin 598 – 597 (second deportation of exiles to Babylon 597)
Zedekiah 598 – 587/6 (third deportation of exiles to Babylon 587/6)
<b>Babylonian conquest; destruction of Jerusalem and the Temple and exile for citizens of Judah, 587/6BCE (70 years of exile)</b>

## Isaiah Chapter 7:1-16

1. And it came to pass in the days of Ahaz son of Jotham son of Uzziah, king of Judah, that Rezin, king of Aram, and Pekah son of Remaliah, king of Israel, marched on Jerusalem to wage war against it, and he could not wage war against it.

2. And it was told to the House of David, saying, "Aram has allied itself with Ephraim," and his heart and the heart of his people trembled as the trees of the forest tremble because of the wind.

3. And the Lord said to Isaiah, "Now go out toward Ahaz, you and Shear-Yashuv your son, to the edge of the conduit of the upper pool, to the road of the washer's field.

4. And you shall say to him, "Feel secure and calm yourself, do not fear, and let your heart not be faint because of these two smoking stubs of firebrands, because of the raging anger of Rezin and Aram and the son of Remaliah.

5. Since Aram planned harm to you, Ephraim and the son of Remaliah, saying:

6. 'Let us go up against Judah and provoke it, and annex it to us; and let us crown a king in its midst, one who is good for us,'

7. So said the Lord God, 'Neither shall it succeed, nor shall it come to pass.

8. For the head of Aram is Damascus, and the head of Damascus is Rezin; and in another sixty-five years, Ephraim shall be broken, no longer to be a people.

9. And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah; if you do not believe, it is because you cannot be believed."

10. And the Lord continued to speak to Ahaz, saying,

11. "Ask for yourself a sign from the Lord, your God: ask it either in the depths, or in the heights above."

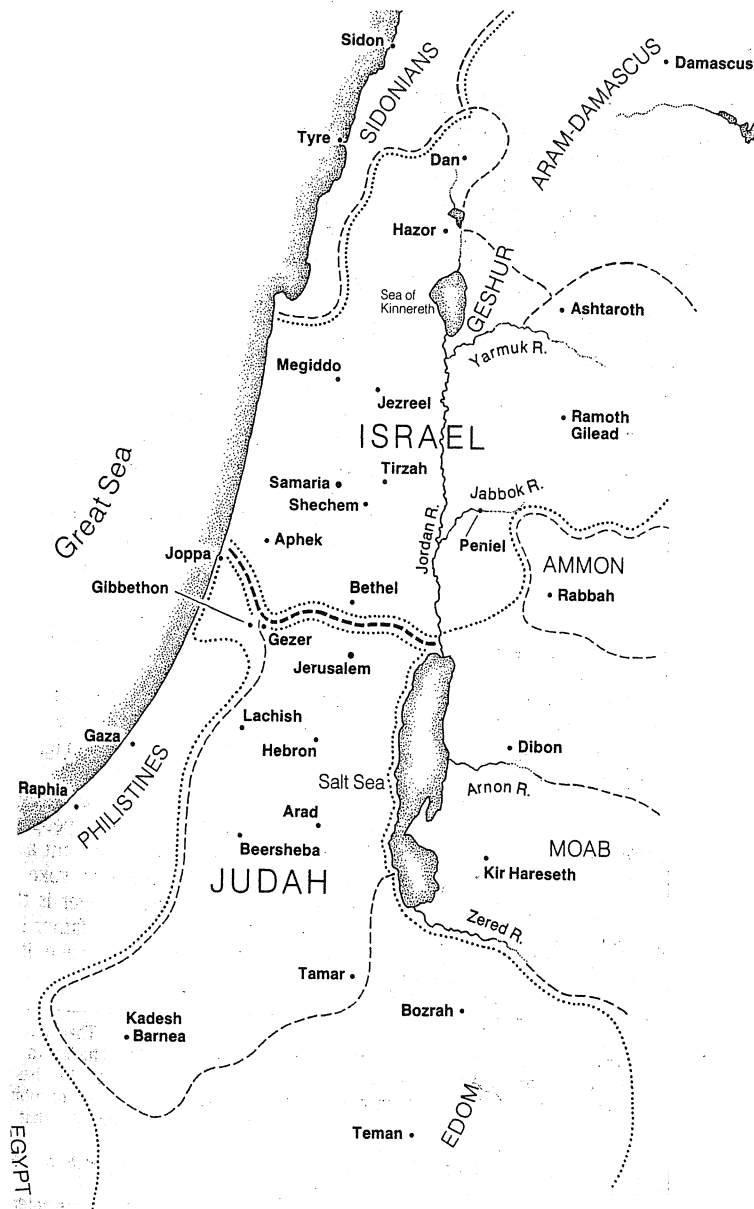
12. And Ahaz said, "I will not ask, and I will not test the Lord."

13. And he said, "Listen now, O House of David, is it little for you to weary men, that you weary my God as well?

14. Therefore, the Lord, of His own, shall give you a sign; behold, the young woman is with child, and she shall bear a son, and she shall call his name Immanuel.

15. Cream and honey he shall eat when he knows to reject bad and choose good.

16. For, when the lad does not yet know to reject bad and choose good, the land whose two kings you dread, shall be abandoned."



The Divided Kingdom

## Isaiah 8

Then the LORD said to me, Take a large tablet and write on it in common characters, "Belonging to Maher-shalal-hash-baz,"<sup>2</sup> and have it attested for me by reliable witnesses, the priest Uriah and Zechariah son of Jeberechiah. <sup>3</sup>And I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, Name him Maher-shalal-hash-baz; <sup>4</sup>for before the child knows how to call "My father" or "My mother," the wealth of Damascus and the spoil of Samaria will be carried away by the king of Assyria.

<sup>5</sup>The LORD spoke to me again: <sup>6</sup>Because this people has refused the waters of Shiloah that flow gently, and melt in fear before Rezin and the son of Remaliah; <sup>7</sup>therefore, the Lord is bringing up against it the mighty flood waters of the River, the king of Assyria and all his glory; it will rise above all its channels and overflow all its banks; <sup>8</sup>it will sweep on into Judah as a flood, and, pouring over, it will reach up to the neck; and its outspread wings will fill the breadth of your land, O Immanuel.

<sup>9</sup> Band together, you peoples, and be dismayed;  
listen, all you far countries;  
gird yourselves and be dismayed;  
gird yourselves and be dismayed!

<sup>10</sup> Take counsel together, but it shall be brought to naught;  
speak a word, but it will not stand,  
for God is with us.<sup>[d]</sup>

<sup>11</sup> For the LORD spoke thus to me while his hand was strong upon me, and warned me not to walk in the way of this people, saying: <sup>12</sup> Do not call conspiracy all that this people calls conspiracy, and do not fear what it fears, or be in dread. <sup>13</sup> But the LORD of hosts, him you shall regard as holy; let him be your fear, and let him be your dread. <sup>14</sup> He will become a sanctuary, a stone one strikes against; for both houses of Israel he will become a rock one stumbles over—a trap and a snare for the inhabitants of Jerusalem. <sup>15</sup> And many among them shall stumble; they shall fall and be broken; they shall be snared and taken.

<sup>16</sup> Bind up the testimony, seal the teaching among my disciples. <sup>17</sup> I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. <sup>18</sup> See, I and the children whom the LORD has given me are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion.

## 2 Kings 15

<sup>27</sup> In the fifty-second year of King Azariah of Judah, Pekah son of Remaliah began to reign over Israel in Samaria; he reigned twenty years. <sup>28</sup> He did what was evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he caused Israel to sin.

<sup>29</sup> In the days of King Pekah of Israel, King Tiglath-pileser of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried the people captive to Assyria. <sup>30</sup> Then Hoshea son of Elah made a conspiracy against Pekah son of Remaliah, attacked him, and killed him; he reigned in place of him, in the twentieth year of Jotham son of Uzziah. <sup>31</sup> Now the rest of the acts of Pekah, and all that he did, are written in the Book of the Annals of the Kings of Israel

## 2 Kings 16

In the seventeenth year of Pekah son of Remaliah, King Ahaz son of Jotham of Judah began to reign. <sup>2</sup> Ahaz was twenty years old when he began to reign; he reigned sixteen years in Jerusalem. He did not do what was right in the sight of the LORD his God, as his ancestor David had done, <sup>3</sup> but he walked in the way of the kings of Israel. He even made his son pass through fire, according to the abominable practices of the nations whom the LORD drove out before the people of Israel. <sup>4</sup> He sacrificed and made offerings on the high places, on the hills, and under every green tree.

<sup>5</sup> Then King Rezin of Aram and King Pekah son of Remaliah of Israel came up to wage war on Jerusalem; they besieged Ahaz but could not conquer him. <sup>6</sup> At that time the king of Edom<sup>[a]</sup> recovered Elath for Edom,<sup>[b]</sup> and drove the Judeans from Elath; and the Edomites came to Elath, where they live to this day. <sup>7</sup> Ahaz sent messengers to King Tiglath-pileser of Assyria, saying, "I am your servant and your son. Come up, and rescue me from the hand of the king of Aram and from the hand of the king of Israel, who are attacking me."<sup>8</sup> Ahaz also took the silver and gold found in the house of the LORD and in the treasures of the king's house, and sent a present to the king of Assyria. <sup>9</sup> The king of Assyria listened to him; the king of Assyria marched up against Damascus, and took it, carrying its people captive to Kir; then he killed Rezin.



**Harper's Bible Dictionary** (1985) page 419

It is clear, however, that...Isaiah 7:14 did not speak of the miraculous birth of Jesus centuries later...The sign of Immanuel offered by the prophet to Ahaz had to do with the imminent birth of a child, of a mother known to Ahaz and Isaiah, and signified God's presence with His people...

from the **Sources**  
by Eliezer Segal

## **Rabbi in the Abbey**

The most acerbic conflicts between Jews and Christians have hinged on their differing readings of Biblical passages. For Christians, the chief value of the "Old Testament" lay in the prophecies and "prefigurations" that, as they believed, were fulfilled in the life and death of Jesus. Jews reading the same texts might apply them to the future redemption. In many cases, Jews fail to discern any messianic content whatsoever.

Andrew of St. Victor\*, a twelfth-century commentator from northern France challenged the Christian reading on solid linguistic grounds, and noted that the larger context of the chapter strongly supports the Jewish readings. In discussing Isaiah 7:14-16, which was understood as a prediction of the virgin birth, he notes that in its original context the prophecy is part of a reassurance that Judah will be delivered from an attack by the kings of Aram and Israel--an event that predated Jesus by many centuries.

\* First Abbot of Victoria Monastery at Wigmore, England

**New Interpreters Bible:** In its original context, Isaiah 7:14 refers to the promise that Judah would be delivered from the Syro-Ephraimitic War before the child of a young woman who was already pregnant would reach the age of moral discernment...In Isaiah 8:8, "Immanuel" [the child] is addressed as already present. It is thus clear from...the context...that the Isaiah passage...[didn't] predict an event in the long-range future, but was directed to Isaiah's own time.

MATTHEW 1:23 "quoting" ISAIAH 7:14 -

Behold, a virgin shall conceive and bear a son,  
and his name shall be called Emmanuel.

ACTUAL TRANSLATION:

Behold, the young woman is with child and will bear a son and shall call his  
name Emmanuel.

At issue is the meaning of the Hebrew word HA'ALMAH

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**(1) This is the feminine form of the masculine noun 'elem'.**

**1 Samuel 17:56**

The king said, "You inquire whose son the youth is."

**1 Samuel 20:22**

But if I say to the youth, 'Look, the arrows are beyond you,' then go; for  
the LORD has sent you away.

**Isaiah 54:4**

"Fear not, for you will not be put to shame;  
And do not feel humiliated, for you will not be disgraced;  
But you will forget the shame of your youth,  
And the reproach of your widowhood you will remember no more.

**(2) Places where ALMA appears in scripture:**

**Genesis 24:43**

I am standing here by the spring of water; let the young woman who  
comes out to draw, to whom I shall say, "Please give me a little water from  
your jar to drink,"

### **Exodus 2:8**

Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother.

### **Psalm 68:26**

the singers in front, the musicians last,  
between them girls playing tambourines

### **Proverbs 30:18-19**

<sup>18</sup> Three things are too wonderful for me;  
four I do not understand:  
<sup>19</sup> the way of an eagle in the sky,  
the way of a snake on a rock,  
the way of a ship on the high seas,  
and the way of a man with a girl.

### **Song of Solomon 1:3**

your anointing oils are fragrant,  
your name is perfume poured out;  
therefore the maidens love you.

### **Song of Solomon 6:8**

There are sixty queens and eighty concubines,  
and maidens without number.

**(2) The Hebrew word for virgin is "betulah".**

### **Leviticus 21:14**

A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a virgin of his own people.

## **Deuteronomy 22:13-17**

<sup>13</sup>“If any man takes a wife and goes in to her and *then* turns against her, <sup>14</sup>and charges her with shameful deeds and publicly defames her, and says, ‘I took this woman, *but* when I came near her, I did not find her a virgin,’ <sup>15</sup>then the girl’s father and her mother shall take and bring out the *evidence* of the girl’s virginity to the elders of the city at the gate. <sup>16</sup>The girl’s father shall say to the elders, ‘I gave my daughter to this man for a wife, but he turned against her; <sup>17</sup>and behold, he has charged her with shameful deeds, saying, “I did not find your daughter a virgin.” But this is the evidence of my daughter’s virginity.’ And they shall spread the garment before the elders of the city.

## **Judges 21:12**

They found among the inhabitants of Jabesh-gilead four hundred virgin girls who had never had relations with a man, and they brought them to the camp at Shiloh, which is in the land of Canaan.

## **Joel 1:8**

Lament like a *betulah* girded with sackcloth for the husband of her youth.

“The Oxford Companion to the Bible” 1993, pp.789-790:

The Hebrew word used, *alma*, means simply “young woman” without any implication of virginity.

“The Apostles’ Creed” by Stuart Briscoe, 1994, pp.70-71:

...it is perfectly true that *alma* does not necessarily mean “virgin.”

**CHRISTIAN BIBLE TRANSLATIONS THAT RENDER "ALMA" AS YOUNG WOMAN:**

Common English Bible  
Easy-to-Read Version  
Good News Translation  
New English Bible  
Complete Jewish Bible  
New Life Version  
New Revised Standard Version  
Revised Standard Version 1952  
The Voice  
The Bible in Basic English  
Revised English Bible  
James Moffatt Translation  
New World Translation  
The Jerusalem Bible  
The New Jerusalem Bible  
World Biblical Commentary  
The Bible: An American Translation  
The Message of the Bible  
The Layman's Bible Commentary  
The Bible: A New Translation  
New English Translation Bible  
The International Critical Commentary  
New American Bible Revised Edition 2011

**CHRISTIAN BIBLE TRANSLATIONS THAT FOOTNOTE "YOUNG WOMAN" AS ALTERNATE TRANSLATION:**

New International Version  
Contemporary English Version  
Expanded Bible  
Lexham English Bible  
Living Bible  
New American Standard Bible  
New Living Translation  
New Century Version\*

\* Footnote says: The Hebrew word means "young woman".

## THE CLAIM THAT THE JEWISH TRANSLATORS OF THE BIBLE INTO GREEK (THE SEPTUAGINT) RENDERED ALMA AS PARTHENOS WHICH IS VIRGIN:

...concerning the meaning of *parthenos*, its etymology is uncertain. At first, in Classical Greek literature, the word was used in the general sense of "girl" or "young woman." Long before the Septuagint was translated (second century BCE?), this Greek word had no specific connotation of virginity. *Parthenos* was a young female individual who was in the process of maturing.

*Parthenos* was used of both a virgin and a non-virgin in the Septuagint and in earlier Classical Greek. Isaiah 7:14 was discussing a mature young woman and was not focusing on sexual experience in the context. The translators of the Septuagint found nothing mysterious in the passage, and the *parthenos* was generally used for "girl" or "young woman" (Genesis 24:16, 43). In one maintains that *parthenos/almah* only means "virgin," he would have a definite problem: besides the fulfillment in Matthew 1:23, he would have to take the position that there was another virgin birth (conception) in the time of King Ahaz!

"Hebrew-Greek Key Study Bible"  
Spiros Zodhiates, AMG 1990

### **GENESIS with Septuagint Translation:**

34:1 ἐξηλθεν δε δινα η θυγατηρ λειας ην ετεκεν τω ιακωβ καταμαθειν τας θυγατερας των εγχωριων Now Dina, the daughter of Leah, went out to look over the daughters of the land.

34:2 και ειδεν αυτην συχεμ ο υιος εμμωρ ο χορραιος ο αρχων της γης και λαβων αυτην εκοιμηθη μετ' αυτης και εταπεινωσεν αυτην And Shechem the son of Hamor the Chivite, the ruler of the land, saw her and took her and lay with her and violated her.

34:3 και προσεσχεν τη ψυχη δινας της θυγατρος ιακωβ και ηγαπησεν την **παρθενον** και ελαλησεν κατα την διανοιαν της **παρθενου** αυτη He became deeply attached to Dina, daughter of Jacob, he loved the maiden and appealed to the maiden's emotions.

## THE CLAIM THAT A NATURAL BIRTH WOULD NOT BE A SIGN:

Genesis 1:14 Sun, moon, stars serve as signs to determines days, seasons  
Genesis 4:15 G-d gives Cain a sign on his head so no one will kill him  
Genesis 9:12-17 G-d places rainbow in the sky as a sign  
Genesis 17:11 Circumcision as a sign  
Exodus 3:12 When Jews worship God at Sinai, this is sign He sent Moses  
Exodus 12:13 Blood on the doorposts in Egypt as a sign  
Exodus 13:16 T'fillin on our arm and head is a sign  
Exodus 31:13 Observance of Sabbath is a sign that G-d sanctifies Israel  
Joshua 4:5-24 Stones set up in Jordan river are a sign  
I Samuel 2:34 Death of both sons on one day is a sign to Eli  
2 Kings 19:29 The harvest that will be eaten is a sign  
2 Kings 20:8-11 Shade of sundial moves backwards as a sign to Chizkiyahu  
Isaiah 8:18 The prophets children are signs for Israel  
Isaiah 19:20 Altar and pillar in Egypt are signs  
Isaiah 20:3 Isaiah going unclothed & barefoot is a sign to Egypt and Cush  
Isaiah 37:30 Sign based upon what will be eaten from the harvest  
Isaiah 38:7-8 Shade of sundial moves as sign for Chizkiyahu  
Jeremiah 44:29 Deliverance of King of Egypt to enemies is sign for Israel  
Ezekiel 4:3 Iron pan separating himself from Jerusalem is sign to Israel  
Psalm 86:17 David asks for sign for his enemies to see and be ashamed

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"Let me repeat this point: There is no self-evident blueprint in the Hebrew Bible which can be said to unambiguously point to Jesus. Only *after* one has come to believe that Jesus is the Messiah, and more specifically the kind of Messiah that he is, does it all begin to make sense and hang together."

*Yehoshua ben David* by Walter Riggans  
Olive Tree Press, 1995, page 155

There is bad news for the Messianic movement. Some scholarly followers of Yeshua are taking Messiah out of the Hebrew Bible. I was shocked when I first encountered it, but I'm convinced that an interpretive approach that negates Messianic prophesy is becoming prevalent among many scholars who believe in Yeshua...these believers adopt views that find it hard to see Messiah in the Hebrew Bible...

"Some Bad News About the Good News" by Michael Rydelnik  
from *The Messianic Times*, Summer 1997 page 5