

SEARCH THE SCRIPTURES

A Bi-Monthly Newsletter of B'rit Hadashah Ministries

John
5:39



Volume 5, Number 9

September/October 2007

"You Search the Scriptures because you think that in them you have eternal life; it is these that testify about Me;"

John 5:39

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As always, special thanks go out to Zola Levitt Ministries / To The Jew First Ministry for their ongoing funding contributions to B'rit Hadashah Ministries, helping to make these mission trips to Israel possible.

NEW BI-MONTHLY FORMAT!

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Search the Scriptures

This publication is a bi-monthly newsletter, free of charge, from B'rit Hadashah Ministries. For more information about our ministry, or to be added to, or removed from, our subscription list, you may contact Elisa by E-mail at:

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cover photo by Don Retzlaff at The Holy Land
Experience in Orlando, FL

Welcome!

We are excited to announce our new format for the ministry newsletter! This new format will be published every other month and will allow us to expand the newsletter from a six page format to an eight to ten page format. During the months in between, I will be talking to you through the new Personal Letter to keep you up to date on a variety of matters pertaining to Israel, the Church, the Middle East, Bible prophecy, Jewish evangelism, and pertinent topics of theological interest relevant to the contemporary world we live in. As the informed student of bible prophecy looks around, he or she will obviously see that events are inexorably and quickly bringing us to the Tribulation period with the return of Jesus Christ. And He will return to the land of Israel to rescue and redeem the Jewish people (Zechariah 12-14).

Our task, therefore, is that of an advance team. God has called this ministry to go to Israel and let the precious Jewish people know what lies ahead for them in God's prophetic program for the End Times which centrally involves the nation of Israel. To that end, we are commanded to take the Gospel of Yeshua the Messiah to them. Your faithful and continual giving to this ministry makes that possible. Words cannot express my undying gratitude to all the donors who unselfishly and continually support this ministry. Please continue to support us; and for those who receive this newsletter and are blessed by it, please consider helping us out too with your financial gifts. All donations are tax deductible. Thank you so much for sending us in your stead as Ambassadors to Israel for the sake of Messiah Jesus!

In His service,
Todd Baker

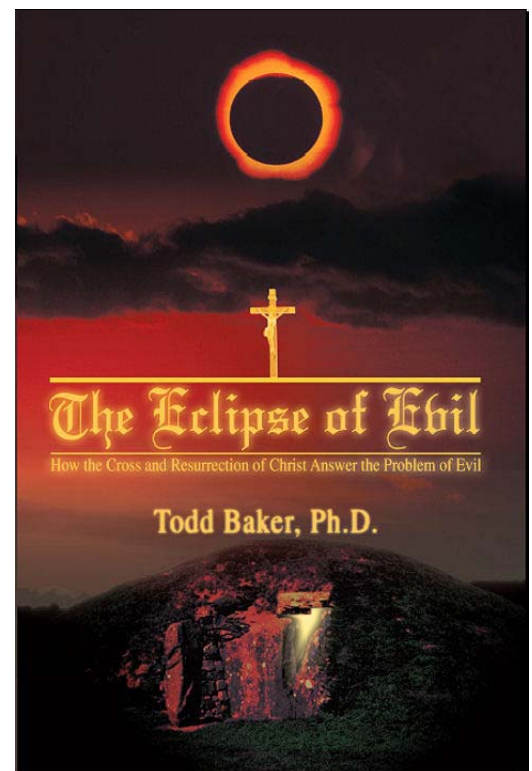
LOOK FOR TODD'S NEWEST BOOK
AVAILABLE FOR ORDERING NOW!

THE ECLIPSE OF EVIL

HOW THE CROSS AND RESURRECTION OF CHRIST
ANSWER THE PROBLEM OF EVIL

AVAILABLE FOR \$14.95

Suffering and pain affect every human being. They are the results of evil in our world. The problem of evil is something both Christian and non-Christian must face and answer. How do we deal with such unpleasant realities? If there is an all-powerful, all loving, perfectly good God, why is there so much evil? This book honestly grapples with these and other fundamental questions that are related to the problem of evil and the existence of God. The existence of evil is the chief argument traditionally used against the God of the Bible. The author argues the opposite: that the existence of evil actually justifies the argument for the existence of the God of Christianity. The answer proposed in this book is not one of theory and hypothesis alone, but comes from the historical life, death, and resurrection of Jesus Christ. Through a combined theodicy (defending the justice of God for allowing evil) of the cross and resurrection, the case for the Christian faith is reasonably presented and defended.



This series of articles is a detailed account of our thirteenth Gospel outreach to Israel that occurred from March to April 2007. I am happy to report that the Lord gave our outreach team, consisting of Robert Cuccia, Teresa Brown, Sue Legrand, and myself, ample opportunities to boldly proclaim the Gospel of Jesus the Messiah to His own people. This trip and these series of articles are devoted to the memory and ministry of Zola Levitt, whose passing into glory has now approached a year. But his vision of Jewish evangelism lives on in this very ministry to Israel. In these series of articles, the reader will hear from all four outreach team members.



Todd Baker

While our outreach team was staying in Tiberias of Galilee, we went to Mount Hermon and Qiryat Shimona. Every year this ministry makes it a point to travel up the precipitous 9,300 hundred-foot Mount Hermon to personally witness and encourage the brave IDF soldiers for defending the great democracy of Israel in the Middle East and comfort them from the Word of God.

Once we arrived at Mount Hermon we immediately chatted with two IDF soldiers, Isaac, and Hem. We conveyed to them that we were Bible believers from America who support Israel's right to exist as God's covenant nation whom He chose to reveal Himself by. The culmination of that Jewish revelation has come through the biblical portrait of the Messiah who brought redemption to all men. This plan of redemption was given in great detail in the Hebrew Scriptures foretelling the coming of the Messiah who would establish a New Covenant first with Israel and then the whole world to bring the forgiveness and love of God to a world in desperate need of these things (Jeremiah 31:31-34). We then concluded our Gospel witness by sharing with Isaac and Hem that we love the Jewish people because of the greatest gift that came from their race—Yeshua the Messiah and the Holy Scriptures that form the doctrinal foundation of our faith. To express this



Isaac and Hem, IDF soldiers, accepted copies of the Tenach and New Testaments in Hebrew

love and profound gratitude, we gave to each of the soldiers a copy of the Tenach and the New Testament in the Hebrew language so that they both can discover for themselves the powerful realities of the Messiah's kingdom.

After we left Mount Hermon, on our way to Qiryat Shimona, we decided to stop at a Restaurant (Tuscany's). The waitress who waited on us was a feisty and honest young woman. Her name was Maiyam. Our conversation started when I asked her about how the devastation of the war with Lebanon (during the summer of 2006) affected the region and the people living there. She said that since spring has come, the land that was once

Reaching Israel for the Redeemer

Part 5

Isaiah 62:11

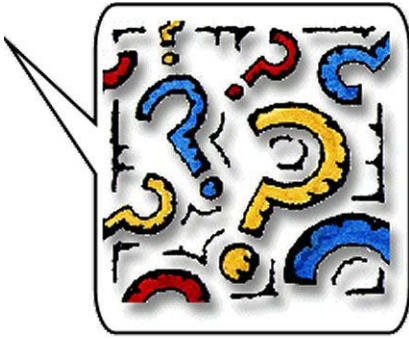
scarred by war is now vibrant with life again. Already, the Lord is healing the Land, I thought in reflection, just as He promised to do in His covenant with Israel (2 Chronicles 7:14).

The conversation then shifted from the war to the beauty of Israel and how such a pleasant landscape reflects how the God of Israel has enabled the Jewish people alone to successfully make the Land prosperous and productive. Maiyam quickly responded that she did not believe in the God of the Bible that we spoke about. Her main reason for this belief was partly due to her frustration over the excessive legalistic requirements of rabbinic Judaism and her inability to explain why bad things happen to good people.

She then told us that she believed in the evolutionary concept of the Big Bang theory. When we challenged her that something or someone had to be ultimately responsible for bringing creation into existence—even if it were the unproven Big Bang theory, she struggled to come up with an answer about who or what the ultimate cause could be. Such a chain reaction had to have a primordial cause for it to occur. For logic dictates that something cannot come from nothing. Maiyam saw the clear sense of this simple logic and agreed with it. She then revised her position by saying she did believe in a "supreme something" but did not know what it was.

It was here that Teresa, Sue and I filled in the gaps and presented to her the Person and Character of God that is revealed through her own people recorded in the Hebrew Scriptures. That from the book of Genesis we are introduced to Him as Lord and Creator of all things in the universe; this revelation reached its zenith when that God, the only true God, came to earth in the Jewish man Jesus of Nazareth.

The chef of the restaurant, Schlomo, came over to listen to the conversation. He especially took interest when he learned that our group was from Dallas, Texas. Schlomo told us that he lived there for six months. While both Maiyam and Schlomo were hesitant to accept a Hebrew New Testament, they did appreciate our love and admiration for their people and what they have done for mankind. We left them biblical literature about this Jewish Messiah who came to reveal His love for humanity from the Land and people He loves forever. Lord willing, we shall return to water this gospel seed even more. ✠



**NOW THAT'S
A GOOD
QUESTION!!**



Do you have a question about Christianity, Judaism, or the Bible? Ask Todd!

**Just send him an email:
todd@brit-hadashah.org**

**Don't have email?
Send your questions to:
Todd Baker
PO Box 796127
Dallas, TX 75379**

QUESTION:

Is it true that there are Jewish groups that do not recognize the State of Israel?

ANSWER:

There is a small extreme group of Orthodox Jews that mainly live in New York City who do not believe the secular state of Israel is genuine. They believe that only the Messiah can restore Israel. They fail to see that Bible prophecy clearly predicts that there will be a partial regathering of the Jews to the land in unbelief (see Isaiah 11:11-12; Ezekiel 36-37).

QUESTION:

What does the phrase in Scripture, "the abomination of desolation" mean? Is it a future event yet to happen?

ANSWER:

The Abomination of Desolation spoken of by the prophet Daniel and Jesus is indeed a future event that will occur at the mid-point of the seven-year Tribulation, known as Daniel's 70th week. It will occur when the Anti-Christ goes into the rebuilt Temple in Jerusalem and causes the animal sacrifices to cease and then demands to be worshipped himself as God (see 2 Thessalonians 2:4; Revelation 11:1-3).



THE FEASTS OF SEPTEMBER & OCTOBER



There is no problem with Christians celebrating the Jewish Feasts as long as the Christian keeps in mind that **Jesus Christ** is the fulfillment of these Feasts. He is the One who gives them substance and reality (see Colossians 2:16-17). The Feasts have a prophetic and Christological importance that has relevant meaning for the Church today. For a good presentation on these feasts, we recommend that you read Zola Levitt's book, The Seven Feasts of Israel, available through Zola Levitt Ministries (www.levitt.com).

source: www.levitt.com

Here are the dates of the feasts of these months for 2007.

Feast of Trumpets ("Rosh HaShana")

September 13 — 1st of Tishrei (7th Biblical month)

The Rapture in its original form. The liberating Festival of Trumpets heartened God's people through the ages.

Day of Atonement ("Yom Kippur")

September 22 — 10th of Tishrei

An awesome day of confession and repentance still faithfully celebrated in the Jewish community today. A vital symbol of salvation.

Feast of Tabernacles ("Sukkot")

September 27-October 3 — 15th-21st of Tishrei

Thanksgiving, Old Testament style! Believers will celebrate this grand festival in Jerusalem for a thousand years to come!

Matthew 13 and the Prophetic Parables About the Present Age



The Parable of
the Merchantman
and the Pearl
Part 1
(Matthew 13:45-46)
by Todd Baker

The most popular and common interpretation of this parable says the Lord Jesus Christ is the pearl of great price, and the sinner is the merchantman turned Christian, who forsook all to seek and find the pearl. There are, however, several fatal flaws with this interpretation being the correct meaning of our Lord's parable of the merchantman and the pearl.

If the pearl of great price is the blessed Savior, then what of the other pearls mentioned here? Should they not be considered as alternative saviors? What a mocking absurdity. Never is the sinner or Christian charged to seek after alternate saviors, other than the One and true Savior of the world—the Lord Jesus Christ. Jesus said He is the one and only legitimate way to God the Father whereby sinners are saved. **"I am the way, the truth, and the life. No one comes to the Father, but by Me"** (John 14:6). The sinner cannot come any other way to God except through His Son Jesus Christ, the atoning mediator between God and man, **"For there is one God, and one mediator between God and men, the Man Christ Jesus"** (1 Timothy 2:5). The pearl of great price cannot be the Lord Jesus Christ simply because the pearl has its counterpart pearls next to it. For this reason such an interpretation of Christ represented by the pearl is strictly untenable.

As for the meaning of the merchantman, the majority of Bible expositors and commentators teach that it is the sinner diligently seeking after the pearl of salvation. But such an interpretation is grossly deficient because it places an incongruent meaning on the parable

"Again the kingdom of heaven is like a merchantman seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it."

- Matthew 13:45-46



that is discordant to the content and context of Matthew 13.

The Sower, the Householder, the Man who found the treasure, and the Merchantman are all one and the same person. All these metaphorical characters have the same referent. They all point to Jesus Christ Himself. The popular teaching says the sinner sacrifices all that he has as the merchantman for the purpose of acquiring Christ, the pearl of great price. The truth of the parable teaches quite the opposite.

The sinner, of his own fallen nature, is never once motivated first to seek Christ for this precious gift, although he is much advised to seek for it by God. Every sinner should and must seek for redemption if he or she wants to truly live. All need salvation, and cannot do without it. God exhorts sinners to seek Him for this priceless gift. **"Seek the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord. Incline your ear, and come to Me, hear**

and your soul shall live" (Isaiah 55:6-7, 3). But it is God who first seeks out the sinner in order to save him. Christ declared this uncontested reality when saying, **"The Son of Man is come to seek and save that which was lost"** (Luke 19:10).

Some would object here by pointing out that they distinctly remember when they sought the Lord. We do not deny this. But what first caught our attention and drew us to earnestly seek after God? Truly was it not because He first loved us and sought us out as a shepherd looks for his hungry sheep gone astray? It was because Christ, the Good Shepherd, first sought for us, that we, consequently, hearkened to the beck and call of Him (John 10:4). That Christ first sought the sinner is an irrefutable truth of the Bible best exemplified in Romans 5:8 and 1 John 4:10, 19: **"But God demonstrated His love toward us, in that while we were yet sinners Christ died for us"** (Romans 5:8). For it was God that first sent His Son into the world to seek and find lost sinners. Therefore, God sovereignly takes the initial act, not the sinner, in searching out those lost in spiritual darkness. **"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. We loved Him because He first loved us"** (1 John 4:10, 19). The apostle Paul declares of the unsaved in the Epistle to the Romans that: **"There is none that seeks after God"** (Romans 3:11).

This leaves us with only one conclusion: it is Christ which first seeks after the sinner. We are also told from the popular interpretation

Continued on page 10

Kenny Gee in Israel! Part I

(No, not THAT Kenny G...)



by Kenny Gee



Kenny Gee has been a faithful member of the Shalom, Shalom Messianic Congregation in Dallas, Texas, for many years. He has a heart and true love for Israel. The following narrative is from his "mission training" trip to Israel through Zola Levitt Ministries that he took earlier this year. After this, he will be going as a Missionary to Israel!

As the day approached, it was still hard to believe, that I was about to go to Israel. Yes, in a few days I would embark on a journey of a lifetime to the Holy Land; yes, Israel! Many said to me "are you sure you want to go? Aren't you afraid something might happen?" "No, it is the Lord Who calls me to this place, and as it is written in Romans 8:31, 'What shall we then say to these things? If God be for us, who can be against us?' I have been called by the Lord to be one of His ambassadors in Israel, to tell the Jewish people the good news that Yeshua is the Messiah and coming for his people soon."

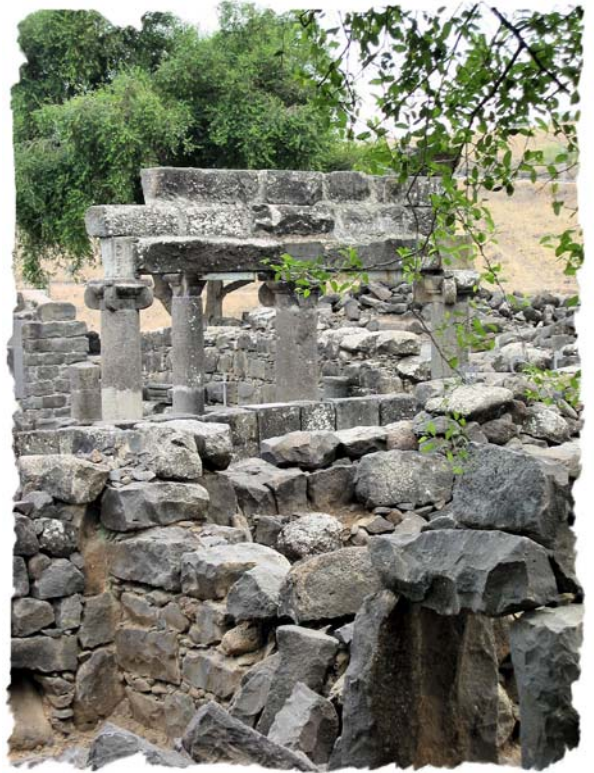
The day has arrived and I am up early for what will be a long and Blessed day. I am leaving today for Eretz Israel (the Land of Israel). *Did you know that the name Israel appears in the Bible 2576 times in some 2301 verses?* I am now in New York about to board El Al Airlines, the safest airline in the World, for Tel Aviv, Israel, with my final destination being Yerushalayim (Jerusalem). *Did you know that Jerusalem appears in the Bible over 800 times in some 767 verses - a very important place, wouldn't you say?*

I am on the plane and we are several hours into the flight. They have turned down the lights,

and I had fallen asleep momentarily when I am awakened by an urgent call from the plane's Captain summoning that if a doctor or medical professional were on board to report immediately to the galley. This has me alert and sitting up in my seat. As I look around the plane, I notice a group of people standing over someone across the other side of the plane several rows up from me. I can't see the person but I can tell it's very serious. I begin to pray for this person asking the Lord to intervene in the situation. Some time has passed and several people have responded to the aid of this person and have moved them to the rear of the plane.

It appears to be an elderly woman. I can see where they have moved her and they have given her an I.V. I begin to pray for her again when the Holy Spirit speaks to my heart and says it is done - she is ok.

Several hours have passed and the Captain has informed us that we are about to land in Tel Aviv. We are here, and soon I will walk on Israeli soil for the first time. We are departing the plane and the elderly woman who fell ill is walking off the plane under her own power; Praise the Lord! As we are departing the plane, I am speaking with several other Ambassadors of Christ who are on this trip: my team mate Daniel, Donna and Annette. All of them were



Remains in Korazin, one of the cities cursed by Jesus



Sergei, a Russian Jew, was the driver for the tour and accepted a Russian tract



Cooking bread the old-fashioned way at the Kibbutz

Roman Theatre built by Herod and read Acts 10:23-48 about Cornelius and how he was baptized by Peter. This is also near the place where Paul left for Rome. Next, we travel over to Mount Carmel from where you can look down at the Valley of Jezreel. Better known as the Valley Of Armageddon, it is where the last battle of mankind will be fought as the nations gather together against Israel, and Yeshua will defeat them. We then travel to a Kibbutz named Kfar Kedem where they recreate the daily life of a Galilean village 2000 years ago. You can dress in the clothing of that time, take a donkey ride, and bring your wheat to the threshing floor. Then grind the flour and make your own bread. Menachem Goldberg manages this place and it is quite impressive. You can feel his great love for this land.

Then we leave to go to another kibbutz where we will be staying for a few days. A kibbutz is a community settlement, usually agricultural, organized under collectivist principles. The kibbutz we are staying at is Nof Ginosar and sits on the shore of the Sea of Galilee not far from Tiberius and nestled at the foot of Mount Arbel facing the Golan-Heights. We're treated to a concert this evening given by Daniel Carmel. Daniel worked operating the tour boats on the Sea of Galilee. While piloting the boats, he was exposed to God's Word everyday. He would hear the stories about Yeshua, the prayers of the pastors, and the worship songs of the believers. Over a period of time, he considered what he was hearing about Yeshua.

praying for this person as well.

Our driver has picked us up at the airport his name is Sergei. He is a Russian Jew and came to live here in 1998. He doesn't speak English, only Russian and Hebrew. Later on in our trip, I would give him a tract about Yeshua in Russian. We are headed for the Judean hills for the first night in Israel.

The next morning, I am up at 6:20 am and it's off for the first full day in Israel. We are off to Caesarea by the Sea. There we sit in a

One morning he awoke with a great love for Yeshua. This was no surprise, for he had felt Yeshua working in his heart for some time.

Daniel is a very good singer. He also told us a moving story about a Rabbi that was very popular amongst the children. He had become very ill and later died. But before he died, he wrote a letter to the children. And in that letter, he told them that Yeshua (Jesus) is the Messiah. Wow!



Asahel accepted a tract about Yeshua though he doesn't currently accept God

something like that to happen. I tell him that there is a God who loves him and cares for him, that

sent His son to die for our sins. Asahel does accept a tract from me. I ask him to please keep it, and tell him that if he doesn't want to read it at this time that maybe the day would come when he would want to read it. I ask him to keep it in a drawer at home, and he says he will. Please beloved, pray for Asahel, that his heart will be softened and that he will come to know the Jewish Messiah Yeshua.

☆☆☆



Photos by Kenny Gee

the west bank???



BY STUART ARDEN
ISRAELI CORRESPONDENT

The term "the West Bank" is frequently bandied about in discussions about Israel, but what is the meaning of this term? To what does it refer? (and) What is its significance?

The dictionary gives three main definitions of the word "bank:" 1) a financial institution; 2) a row of things; and 3) a heap, mound, pile, or any acclivity. Since there is no financial institution in the Middle East by that name, definition number one doesn't seem applicable, nor does number two. Definition number three has possibilities, but if the side of a river is being referred to, it would be in lower case letters since "west bank" is a common noun not a proper noun. So what could be the meaning of that proper noun? In order to answer that question we have to look at a little history.

After the Arabs had rejected the United Nations Partition Plan of 1947 which would have given them another "Palestinian" state in addition to the one already established on "the East Bank" (The Hashemite Kingdom of Jordan!), six Arab armies attacked the State of Israel in 1948; four which share borders with Israel: Egypt, Jordan, Lebanon, and Syria, and two countries which do not border on Israel: Iraq and Saudi Arabia. The attack from the north was repulsed and the invaders fled back across the Lebanese border. The attack from the northeast (Syria) succeeded in taking land from the international border down to the eastern shore of the Sea of Galilee. The attack from the south (Egypt) gave Egypt control of the Gaza Strip. The Iraqis and Saudis didn't share a border with Israel, and the Arab Legion (the Jordanian Army), was the most successful of all, taking a large swath of land from the western shore of the River Jordan all the way to the city of Jerusalem, and beyond.



Typical map of Israel in today's media



A portion of the River Jordan
(www.dkimages.com)

Through their unprovoked aggression, the Jordanians (the eastern Palestinians!) had seized the heartland of Israel's biblical patrimony: In the north, Shchem, the site of Joseph's tomb (which the Arabs call Nablus, a corruption of the later Greco-Roman name for the city, [Flavia] Neapolis); in the south, Hebron, which was King David's capital for seven years prior to the move to Jerusalem; and in-between, Jerusalem, which has never been the capital of any other people than the Jews; additionally, many other settlements and villages, such as Elon Moreh, the Patriarch Abraham's first stop in the Promised Land (Genesis 12:6-7 "And the Lord appeared to Abram and said, 'To your

descendants I will give this land.'"); BaytEl (Bethel) where God changed Jacob's name to Israel (Genesis 35:10); Mt. Ebal where Joshua built an altar after the Israelites had crossed the River Jordan (Joshua 8:30); Shilo, the first resting place of the Ark of the Covenant, where Joshua made the tribal divisions of the Promised Land (Joshua 18:1-10); and many other significant sites. What the Jordanians had essentially seized (and occupied) was JUDEA and SAMARIA, which they then called "the West Bank" (the west bank of the River Jordan).

Perhaps the best way of settling this dispute about the nomenclature of this area is to look at centuries of work by noted cartographers to see what they had to say.

Herodotus was the great historian of the Classical Age, and Claudius Ptolemaeus (Ptolemy), 2nd century c.e., was its great geographer. Ptolemy's map, Tabula Terre Sanctae (Map of the Holy Land), was prepared before the printing press and was later reproduced from a woodcut in the 16th century showing the words IVDEA and SAMARIA, as well as the tribal

divisions.

Jacob Ziegler, an Austrian professor, published seven maps of "Palestine" and the surrounding area in 1532. Ziegler labels Jerusalem "Aelia," derived from the name of the Roman city (Aelia Capitolina) built atop the ruins of Jerusalem, and he refers to the Dead Sea as "Asphaltis," echoing Josephus' "Asphalt Sea." Clearly marked on Ziegler's map is IUDA (Euda or JUDEA) and SAMARIA.

Millions of Americans learned geography in school through Mercator maps (prior to satellite photography) and the Italian, Gerardus Mercator's map of Terrae Sanctae (the Holy Land), appeared in 1537, bearing the words IUDEA and SAMARIA.

IVDA and SAMARIA also appears on the map of Situs Terrae Promissionis (Site of the Promised Land) by Christian von Adrichom, Cologne, Germany, 1590

Claes Janszonius Visscher (1587-1652) was the forerunner of the Visscher map-making dynasty in Amsterdam and his 1642 map of T'Belooftde-Landt Canaan (the Beloved Land Canaan) contains many Christian symbols and associations to Iesu Christo, as well as the words IUDE and SAMARIA.

Thomas Fuller (1608-1661), an Englishman, had his map published in 1650, with the following comment on his map: "Yea, some proud Geographer will scarce stoop to take up so small a Ragge of Land into his consideration . . . [Yet] what it lacked in length and breadth, it had in depth, as if nature had heaped one acre upon another in the matchlesse fertility thereof." Across the width of Fuller's map one can see the words IVDEA and SAMARIA.

Georg Matthaeus Seutter's map of Terra Sancta (Holy Land) first appeared in Augsburg, Germany in 1725. There are a number of artistic flourishes that appear in the upper left and lower right corners of this map, including an inset map of the Exodus, a miracle of Jesus, the crucifixion taking place during a solar eclipse, and Moses holding the tablet of the Ten Commandments, with rays of light on his head and not the horns that Michelangelo Buonarroti sculpted (San Pietro in

Vincoli, Rome) due to a biblical mistranslation from the Hebrew! Also appearing on the map are the words IUDA AND SAMARIA, the tribal divisions of the land, and the two-and-a-half tribes that remained east of the Jordan River.

In Paris, in 1745, Gilles Robert de Vaugondy's map of Carte de la Terre de Hebreux ou Israelites (Map of the Land of the Hebrews or Israelites – keep that title in mind!) appeared, containing the words JUDEE and SAMARIE.

Jean-Baptiste Bourguignon d'Anville's map of 1767 entitled La Palestine shows JUDAE and SAMARIA emblazoned across its width.

Napoleon Bonaparte and l'Armee Francaise were in the Holy Land in 1799. "Napoleon's map," Carte Geographique De L'Egypte et des pays environnans (Geographic Map of Egypt and Surrounding Countries, by M. Jacotin) was more concerned with topographical features than with area names, so neither of the "competing" terms appears; but Napoleon had drafted a proclamation declaring Palestine a Jewish state. However his defeat by the British ended any action on that plan.

Neue Handkarte von Palaestina (New Handmap of Palestine) appeared at the end of the 19th century (1891), in Berlin, Germany, with the words JUDAEA and SAMARIA.

Prof. Dr. Max Ludwig Blanckenhorn's map, Geologische Karte von Palaestina (Geological Map of Palestine) appeared in Leipzig, Germany, (clearly showing the words JUDAEA and SAMARIA) in 1912, a mere two years before World War I. In the aftermath of World War I, the League of Nations gave the "Mandate for Palestine" to Great Britain, 24 July 1922, with these words in Article 2: "The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home" (emphasis mine). Nevertheless, in complete contravention of the foregoing, Britain's first official act was to "detach" everything east of the Jordan River (over 78% of the Palestine Mandate!), and give it to the Hashemites of Arabia, today bearing the name "The Hashemite Kingdom of Jordan."



Seutter's "Holy Land" map, 1725

In attempting to decide which name is more correct, "the West Bank" or "Judea and Samaria," we should bear in mind that Jordan's occupation of this land lasted a mere nineteen years; dating from their unprovoked and rabid attack of 1948 in which they massacred Jews in Jerusalem's Old City, demolished synagogues that were centuries old, and used tombstones from the Mt. of Olives cemetery to make latrines for their soldiers, until 1967 when they again joined the unprovoked Arab attack on Israel and in so-doing lost their ill-gotten gains. Furthermore, only two countries in the world recognized Jordan's annexation of this land: Britain, which had trained, equipped, and commanded the Arab Legion (the Jordanian army!), and Pakistan, a fellow Muslim country (although not Arab). Interestingly, absolutely no Arab country recognized this annexation, nor is there any record during the Jordanian occupation of any Muslim dignitaries visiting those sites that are supposedly so sacred to them: the Al Aksa Mosque or the Dome of the Rock! Finally, during centuries of cartography (of which the foregoing represents less than ten per cent) the recurring name for the land west of the Jordan River has been JUDEA and SAMARIA.

Additionally, in United Nations General Assembly Resolution 181 (29 November 1947), commonly referred to as "The United Nations' Partition Plan" (the plan to partition western Palestine, the remaining portion of the Mandate for Palestine), into an Arab state and a Jewish state, which was accepted by the Jews but rejected by the Arabs, there is not one single mention of any entity called "the West Bank." United Nations Resolution 181, which is very exact in its nomenclature of all

the places mentioned therein, clearly refers to this area as "Samaria and Judea." Finally, among the very explicit language and terminology of this Resolution, there is no mention whatsoever of any "people" called "Palestinians" because they hadn't been invented yet.

There is a significant point about Israel's regaining Judea and Samaria as the Six Day War (officially) began on 5 June 1967. In his own book, Hussein of Jordan: My "War" with Israel, King Hussein (I) ibn Talal, had the following quote:

"Mr. Eshkol [Israel's Prime Minister, writing on 5 June 1967] . . . 'if you don't intervene, you will suffer no consequences.'" Jordan's response was to send its Hawker Hunter, British-supplied jets, to bomb Israel. Jordan had "intervened," had made war on Israel in 1967 (as well as in 1948 after secret meetings between King Abdullah I ibn al-Husayn and Golda Meir, had failed to stop Jordan's aggression at that time also). In Arabic documents examined by historian Dr. Michael Oren, Oren found that the Arabs' intention in 1967 was to completely destroy Israel (contrary to revisionist historians' ideas!) The Jordanians' repeated aggressions against Israel should suffer consequences and should not be memorialized by using their terminology.

This is not a question of "political correctness" (a devious term if I ever heard one!), nor is it a question of "self-serving propaganda." "The West Bank" is the terminology of an aggressor, which by the way renounced its claim to this area in 1988! Why this questionable terminology should be perpetuated, and used by supposedly reliable sources is beyond the scope of logic! The Jordanian occupation comprised a miserable and miniscule nineteen years, whereas "JUDEA and SAMARIA" is the correct Biblical nomenclature, as well as being terminology with centuries of usage.

The time has come to stop using an aggressor's terminology and to use the long-standing correct nomenclature, which was United Nations' recognized terminology as well; that is, before the U.N. succumbed to Arab propaganda and fell victim to "political (IN)correctness!" It's JUDEA and SAMARIA folks! ☼

that the sinner sells all that he owns and gives everything up to purchase the pearl. What a contradictory and confusing interpretation this is. Christ cannot be sold or bought. Jesus, the Savior, is God's unspeakable gift to man. Salvation is without money, without price. **"Ho everyone that thirsts, come to the waters, and he that has no money, come buy and eat, yes come buy wine and milk without money, without price"** (Isaiah 55:1). Salvation is a free gift of God, and a gift cannot be bought or sold at any price; a gift can only be freely given by the benefactor to be freely received by the beneficiary. **"The gift of God is eternal life through Christ Jesus our Lord"** (Romans 6:23). Peter, the bold apostle, sharply rebuked Simon the sorcerer for assuming salvation could be bought with a price. **"But Peter said to him, your money perish with you, because you have thought that the gift of God maybe purchased with money"** (Acts 8:20). To invent such an interpretation that Christ is the pearl of great price that may be sold and bartered for desecrates and twists the correct meaning of Scripture in this parable. Christ is the One Who has chosen us for salvation. The sinner is not the one who first chose Christ. **"You have not chosen Me, but I have chosen you, and ordained you"** (John 15:16). The sinner is unable to sell all that he has to buy the pearl. How incorrect to assume that the sinner could purchase Christ for a set price. The sinner has absolutely nothing to sell.

The sinner certainly has no righteousness of his own. What righteousness he does have is no better than "filthy rags," as Isaiah 64:6 clearly states: **"But we are all as an unclean thing, and all our righteousness are as filthy rags."** Nor does the sinner have any perfect qualities of doing good in the sight of God. **"There is none who does good, no not one"** (Romans 3:12). The sinner must even rely on God for life-saving faith; apart from God he has none, since faith is a gift of God (Ephesians 2:8-9). To reiterate once again, salvation can in no way be earned, merited, or purchased by men! God's

Word repeatedly teaches this. **"Not by works of righteousness which we have done, but according to His mercy He saved us"** (Titus 3:5).

Those who would ascribe to the popular interpretation of this parable unwittingly repudiate the unmerited grace of God. It will do us well to remember that such misinterpretation of Scripture gives harmful distortion to the Word of God breeding confusion and deception in the Church of Jesus Christ. It is ironic to note that all the cults base their delusive concepts and ideas on the Bible itself. Ah, but their eyes are colored and blinded with doctrinal deception and presuppositional prejudices favoring their own unsound interpretations of what the Word of God says.

We will now proceed to describe in expository manner what we believe the true meaning of the parable is. **"Again the kingdom of heaven is like a merchantman..."**



The merchantman refers to Jesus Christ, just as He is seen clearly throughout Matthew 13. In the first parable (the parable of the Sower and the seed), Christ is portrayed as the "man" who sowed good seed in his field. The "man" referred to in the second parable (the parable of the wheat and tares) also represents Jesus Christ (verse 41). This then leads the Bible student to rightfully deduce that the man (the merchantman) in this parable is the Lord Jesus Christ.

The New Testament Greek word for merchantman is *emporos* (*emporioim*) which denotes a

merchant dealer or tradesman on a journey, a passenger on a ship. The merchantman is a committed wholesale dealer who is a fulltime traveler making voyages from sea to sea sojourning from country to country in search of that priceless pearl of his discriminatory eye. Our Lord, portrayed as a merchantman, is a specialist, a connoisseur of pearls. He has a peculiar acumen and keen discernment for the real and bogus. The Lord says He was in search for more than one pearl. But He only found one to His specific liking. †

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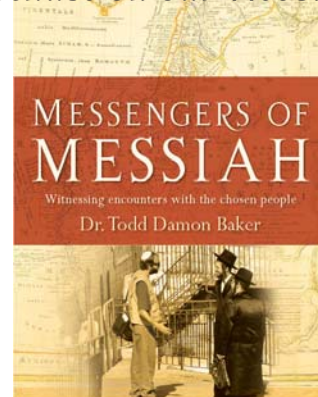
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שלום

UPCOMING FRIDAY NIGHT MESSAGES

Topics for September and October's lessons are:

Daniel's Seventy Weeks of Years series
Illuminations From Isaiah series

