

SEARCH THE SCRIPTURES

John
5:39



A Bi-Monthly Newsletter of B'rit Hadashah Ministries

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PROCLAIMING THE GOSPEL TO THE POOR OF JERUSALEM

(Luke 4:18)

For this 24th Mission trip to Israel, I was joined by Robert Williams, another member of the Shalom, Shalom congregation in Dallas, Texas.

On Shabbat in Jerusalem, Robert and I were walking down an abandoned street and spotted a dejected, haggard-looking street person. He had a plastic cup where people had dropped in coins to help him. What particularly caught our attention was the fact the man had two pet ducklings and a canary. We stopped and put ten shekels in the cup. When asked, the man told us his name was Igor. He was originally from Russia and immigrated to Israel some years ago and was now an unemployed down-and-out street person. Like our Lord Jesus, we too are sent by the Lord to preach the Gospel to the poor (Luke 4:18). Igor listened as Robert and I told him of the great hope and destiny for those who trust what Yeshua the Messiah did in His atoning death and resurrection for the salvation of sinners. As Igor continued to listen to our Gospel presentation, his sunken, saddened countenance seemed to be lifted and his physical frame



by
Todd Baker

24th Gospel Outreach to Israel's People

Part 1



renewed while he heard of the great hope in the Gospel (see Hebrews 12:12-13). Robert and I concluded our witness by saying to Igor: "We give back to you the complete Jewish Bible where the Messiah is revealed and found in Yeshua—the priceless gift which infinitely exceeds ten shekels we gave you" (Acts 3:6). Igor was visibly touched and invigorated by our ministry of the Gospel to him. As we walked away, he was already reading the Scriptures we gave him along with the Messianic Gospel tracts he received from this ministry.

Later in the evening, back at the Kibbutz where we were staying, Robert, myself, and one of the pilgrims from the Zola Levitt tour were sitting at a table in the courtyard quietly discussing various topics about God's special relationship with Israel and the need for them to see from the Scriptures the proof it gives certifying Yeshua is the Messiah. Suddenly, in the midst of this conversation, an Israeli Jewish lady by the name of Leat, sitting at another table behind us, came up and wanted to learn more about Yeshua and what the

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Special thanks go out to Zola Levitt Ministries / To The Jew First Ministry for their ongoing funding contributions, helping to make these mission trips to Israel possible. Also, special thanks to Andy Ball of The Bible Society of Israel for supplying us with Hebrew Bibles.

The Nine Harbingers Preceding G-d's Judgment on the United States - Part 3



by Robin Hopper
(Aviel b'Meir)

When I started this study, it was after I was given a book for my birthday. The book was **The Harbinger** by Rabbi Jonathan Cahn. The first 19 pages of the book confirmed to me what I have been talking about the past three or four years. I would suggest that you get a copy for yourself.

Continued from Part 2 found in the July/August 2012 issue of this newsletter...

The Fifth Harbinger: The Gazit Stone

"The bricks have fallen, but we will rebuild with quarried (hewn) stone."

"We will rebuild with hewn stones." Hewn or cut stones are stronger than building materials, than bricks. These stones are not made out of clay, but instead are quarried and cut out of the mountain's bedrock. These are the same types of stones that built the Temple (1 Kings 5:17) and the walls of Jerusalem.

The prophecy speaks of rebuilding with hewn stone and you might be thinking that was covered in the fourth harbinger by building bigger, taller, and stronger. But is that really what it is saying? Let's go to Hebrew 101 for a second... we need to go to the Hebrew to get the full meaning of what is to come. It states in the ancient prophecy *"We will rebuild with hewn stone."* The prophecy specifically speaks about a stone, *"a hewn stone."* I went to the Hebrew, checking to the exact words used in the prophecy in Isaiah 9. I looked up the Hebrew behind the word "stone"; the word that I found was גִּזִּית "Gazit." It could be called the Gazit Stone. It could be translated any number of ways... *a smooth stone, a hewn stone, a dressed stone, a quarried stone, or a cut stone.* The Gazit Stone was, more specifically, a stone quarried, carved, and chiseled out of mountain rock. So what is the connection of the Gazit Stone of ancient Israel and the tragedy of 9/11?

After being quarried, the stone would be leveled, shaped, and smoothed into a block for the purpose of building – a building block. Ancient Israel would rebuild with a stone cut from a mountain, shaped, and polished for the purpose of rebuilding. *"But we will rebuild with hewn stone."* Yet another sign and act of defiance, they vow to rebuild bigger, stronger. And they start their task by quarrying their stones from the mountain side, and transporting them back to the site of destruction, back to where the bricks had fallen. The most important stone in any building project is always the corner stone; the laying down of the corner stone starts the construction. Not only is it a necessary act, it is also a symbolic one. In the case of Israel's rebuilding, it would be full of symbolic meaning, communicating the beginning of the nation's rebuilding and, more than that, the fulfillment of the nation's vow to rebuild.

Let us now travel two and a half thousand years into the present and see where we stand here in America. The stone becomes the representation and embodiment of their vow, their self-belief and their defiance. But the Gazit Stone in reality is a sign of the nation's rejection of G-d's calling. *"The fifth Harbinger: the Gazit Stone."* After 9/11 they came to the Adirondack Mountains to cut it out of the mountain and bring it back to the site of the World Trade Center – a twenty ton massive rectangular block of quarried stone that was to mark the beginning of the rebuilding.

The stone in Isaiah 9:10 was linked to the proclamation of the vow, likewise when the Gazit stone was laid at Ground Zero, it was laid with the same proclamation and vow. Their words were an echo and paraphrase of the ancient vow. American leaders declared on Ground Zero that they would *"rebuild with quarried" (hewn) stone.* The stone they declared would be the beginning of the nation's rebuilding.

Fulfillment:

The symbol of Israel's rebuilding was the quarried stone cut out of the mountains. The first stone used in the construction of the Freedom Tower was the hewn stone of New York granite and it was lowered by crane in a ceremony on July 4, 2004. Governor George Pataki, at the ceremony three years after 9/11, said,

"Today is indeed a momentous day. Today we take 20 tons of Adirondack granite – the bedrock of our state – and place it as the foundation, the bedrock of a new symbol of American strength and confidence. Today, we lay the cornerstone for a new symbol of this city and this country and of our resolve in the face of terror. Today we build the Freedom Tower."

On the very day that the quarried stone was being laid in the ground, New York Governor George Pataki declared, *"Today, we, the heirs of that revolutionary spirit of defiance, lay this cornerstone."*

However, the Freedom Stone was removed on July 23, 2006. Detailing the story, Michael Daly of New York Daily News wrote, *"After two years, the stone was deemed to be in the way of the changing plans for the site. Early on the morning of June 23, 2006, it was loaded onto a flatbed truck, covered with a tarp and driven 45 miles back to Innovative Stone in Hauppauge, Long Island. We arrive at this Fourth of July with that 20 tons of disgrace sitting in the Long Island lot."*



The cornerstone of the Freedom Tower is unveiled at Ground Zero - New York, NY - Jul 4, 2004 - Photo: Innovative Stone LLC

Search the Scriptures

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The Parable of the Unmerciful Servant

(Matthew 18:23-35)

Part 6



²³"Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. ²⁴And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. ²⁵But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. ²⁶The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' ²⁷Then the master of that servant was moved with compassion, released him, and forgave him the debt. ²⁸But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' ²⁹So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' ³⁰And he would not, but went and threw him into prison till he should pay the debt. ³¹So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. ³²Then his master, after he had called him, said to him, 'you wicked servant! I forgave you all that debt because you begged me. ³³Should you not also have had compassion on your fellow servant, just as I had pity on you?' ³⁴And his master was angry, and delivered him to the tormentors until he should pay all that was due to him. ³⁵So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

In his desperate plea for mercy, we notice that several actions of the servant are demonstrative of repentance. In verses 23-36, we have the king promptly dealing with his erring servant, or better yet, God dealing with the convicted sinner. Verse 26 shows us the exclusive work of repentance on the sinner's heart. There are three elements involved in the servant's act of repentance that mirror the sinner's repentance towards God. First, the poverty stricken servant "fell down" before the awesome presence of his lord. For such it is also with the convicted sinner whose sinful and vile attire are keenly felt in the revealing light of God's overpowering, holy presence. In verse 28 the insignificance of man is seen when compared with the immeasurable greatness of the Almighty. The act of prostrating oneself before the literal presence of the Lord indicates the individual's own recognition of complete nothingness in the sight of the marvelous Lord, and the reverential plea for divine forbearance. Confessing himself a debtor, we too, like the prostrate servant, when under the guilt of sin, "lie down in our shame, and our confusion covers us; for we have sinned against the Lord our God" (Jeremiah 3:25). The act of repentance always includes the confession of sin.

When the servant "fell down" at the feet of his lord, he was simply expressing his profound reverence for the divine presence in the spirit of extreme supplication. We find in examining other portions of Holy Writ that "falling down"

before the Lord holds other meaningful aspects associated with the servant's own prostration in this parable. In Genesis 17:3 we read of Abram's humility toward God: "And Abram fell down on his face and God talked with him." Notice the prerequisite for Abram talking with God was first initiated by Abram's most humble submission—for he "fell down on his face" acknowledging God; consequently, God communed with him. It was not until the servant made due obeisance that the Lord deigned to effectively communicate with him. The humble in heart will always have an open communication with God in prayer, worship, and scriptural meditation. Our Lord is ever close and available with an immediate response toward the humble and contrite in heart. "The Lord is near to them that are of a broken heart; and saves such as be of a contrite spirit" (Psalm 34:18). As the God-fearing saint humbles himself "in the sight of the Lord", he will acquire a more perfect avenue of communication with God, obtaining a more personal and intimate relationship with Him, just as Abraham, "the spiritual father of us all" and "friend of God" did. One of the genuine evidences of repentance is humbleness. The individual, as with the servant, must in humility of spirit and humbleness in heart acknowledge he is a debtor to do the whole law, yet being morally bankrupt, cannot so much as pay a single red cent. We also notice the servant humbled himself. He worshipped his lord. The second element is the servant's composite acknowledgement of his Lord's

reckoning, sovereignty, and ownership over him. God's promise to the humble is one of great favor. "But to this man will I look, even to him that is poor and of a contrite spirit and trembles at My word" (Isaiah 66:21). How fitting and descriptive of the servant. He humbled himself at the feet of the Lord. He was in debt, and thus most poor indeed. He was contrite, kneeling and begging for pardon. He feared and trembled at His Lord's judgment (word) passed on him. Was the servant not then eligible for the promise of Isaiah 66:2? Why yes, and was graciously released from a great debt solely on the grounds of divine grace. And rightly so, for "God resists the proud but gives grace to the humble" (James 4:6). Without the grace of God found in Jesus Christ, dear believer, all of us would surely perish. For by His grace are we saved (Ephesians 2:8).

In Deuteronomy 9:25, we read of Moses falling down before the Lord: "Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said He would destroy you." Here we see the great prophet Moses depriving himself for the second time of food and water forty days and forty nights prostrating himself before the Lord in intercessory prayer. It was after Moses was utterly removed from comfortable surroundings "without food and water" that he "fell down" before the Lord and prayed that God should spare the children of Israel from destruction. The same is applicable of the servant in debt. The servant's attention was entirely focused

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New Testament says about Him! Stunned by her bold curiosity and awed the Holy Spirit aroused her interest; we eagerly talked with Leat for almost an hour concerning God's plan for Israel and the case for Jesus being the Messiah. She had many questions about Jewish belief in Jesus as Messiah and what the personal eyewitnesses wrote about Him in the New Testament. Leat learned of how Yeshua intervened in my life to reveal His resurrection glory and called me to reach His

people Israel and proclaim God's everlasting love for them in the Gospel. And from this we further shared with her what the Gospel is as foretold in the Tenach and fully realized in Yeshua's atoning death and resurrection revealed and divinely recorded in the B'rit Hadashah.

At the end of this wonderfully powerful anointed Gospel presentation, Leat accepted our compelling invitation to accept both the Tenach and B'rit Hadashah in one volume

with Messianic study materials explaining how Yeshua the Messiah is present in both Testaments of the Bible. Leat left us with the gained knowledge of learning that the New Testament is not a product of the Gentile world but written by Torah Bible-believing Jews who knew Yeshua was the prophesied Messiah of the Hebrew Bible and to believe in Him was preeminently and primarily Jewish. And still is! ☆☆☆



The Nine Harbingers... Continued from page 2

The Sixth Harbinger: The Sycamore (Fig)

"The bricks have fallen, but we will rebuild with hewn stone. The sycamores have been cut down."

I went to the Hebrew, the language of the original writing, to find the Hebrew behind the word sycamore, *Shakam* שָׁקָם. The word is translated as sycamore; it is also known as the fig-mulberry tree. You are probably asking, now how can you possibly get sycamore out of that? Then I went to a Greek-English Lexicon by what I basically found; the Greek for sycamore is *sukos*, and the Greek for mulberry is *moros*. Put them together and you get *sukamoros* or Sycamore. The Latin name is *ficus sycamorus*; it is a wide spreading tree that can reach upwards of 50 or so feet. In biblical times they grew in Israel's lowlands and along Israel's roads.

"The sycamores are cut down."

The Bible's sycamore tree was a fig tree. The *Ficus sycomorus* is called the sycamore fig or the fig-mulberry (due to the leaves' resemblance to those of the Mulberry). In the Bible, Amos 7:14 refers to the fruit of the sycamore, which is of an inferior character; so also probably Jeremiah 24:2. One commentator adds, "sycamores—growing abundantly on the low Land's of Judea, and though useful for building on account of their antiseptic property (which induced the Egyptians to use them for the cases of their mummies), not very valuable." Psalm 78:47 also lists the destruction of the sycamore tree as a sign of judgment against Egypt; it says, "He destroyed their vines with hail, and their sycamore trees with frost" (Psalm 78:47).

Fulfillment:

There is yet another sign linking 9/11 to His judgment on Israel. The beginning or dawning of that judgment upon both nations was the cutting or falling down of a Sycamore tree. The **importance of the fallen sycamores is the sign of the uprooting of a nation. The Sixth Harbinger: A sign of up-rooting.**

In the destruction of the towers on 9/11, a steel beam from the north tower was hurled through the sky and struck down a Sycamore tree which saved St. Paul's Chapel. On September 11th, 2001, St. Paul's Chapel was a place where police, firefighters and volunteers at Ground Zero could go for hope and prayer. This miracle is described as follows:

"On Sept. 11, more than 2 billion pounds of steel came crashing to the ground. The crash was so powerful it registered on the Richter scale. Everything inside and below the WTC buildings was smashed beyond recognition. We now know that the total amount of energy released by the impact of the planes, the explosion of jet fuel, and finally the towers' collapse equaled the power of a small atomic bomb."

"It wasn't until Sept. 14 that anyone was able to inspect what was left of St. Paul's. Miraculously, where workers expected to see a pile of rubble, they instead found a completely intact chapel. Not a window had been broken (one was cracked). Not an inch of the walls or the roof had been compromised. The building's structure was as sound as it had ever been."

"Inside a six-inch layer of dust coated everything, which did wreck the pipe organ, but otherwise nothing had been damaged—with one notable exception. The giant sycamore tree that had stood in the northwest corner of the graveyard had been knocked over in the collapse."

Eerily, the people publicly displayed the tree with its roots exposed not realizing the tree's significance of judgment and warning in the Bible. Sculptor Steve Tobin was commissioned to cast a recreation of the roots in bronze. The New York Times reports, *"The tree became a potent symbol of sacrifice after 9/11, when it was broken by the blast from the collapsing towers and helped shield the church from damage."*

This bronze image of the fallen uprooted Sycamore is to be displayed on Wall Street which symbolizes America's financial prosperity. Bronze or brass is a metal "used as a type of severe judgment." It is for this reason the Lord Jesus is pictured figuratively in the Book of Revelation with "his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Rev.1:15).

In May, 1792, the Buttonwood Agreement was signed by 24 stock brokers under a buttonwood tree along Wall Street in New York. This agreement started the New York Stock Exchange. The buttonwood tree is usually called the sycamore and is also known as the American sycamore. As the Buttonwood Agreement birthed the golden calf or idol of American commerce, signified in the Charging Bull or Wall Street Bull sculpted in bronze, so the bronze uprooted sycamore sculpture symbolizes the riches and financial prosperity of America being uprooted in economic depression.

In each case the ancient and the modern come together, the vows that are spoken – one in ancient Hebrew, the other in English – are still the same vows.

So now I ask you if a tree falls and no one hears it...did it make a sound?

In the case of the sycamore I would say it made two sounds...for those who hear it, it is the sound of a warning and the call to redemption. For those who do not hear it, it is the sound of JUDGMENT! ☆

B'rit Hadashah Ministries

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Having been to the Holy Land over 20 times, I can assure you that Israelis deeply hunger and thirst for the Word of God and appreciate the believers in America who support ministries devoted to bringing the Word of God to the Jews. We need your support to help us continue to take the Gospel to the land from whence it came.

In light of the Last Days' realities, we appeal to you. We ask for and appreciate any support you can give us during this critical time of need. We need your thoughts,

your prayers, your words and your financial support as the Lord leads your heart.

Please consider becoming a monthly partner. As you can read for yourself in the newsletter articles, these worthwhile donations are directly impacting individual lives in Israel.

Thank you for supporting this Gospel ministry of the Lord Jesus Christ to His Chosen People in the land of Israel. May He come quickly! Until then, we continue to labor for Him.

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Matthew 18... Continued from page 3

on the lord, once his total deprivation was thoroughly made known. The servant's convenient surroundings were removed, his possessions, wife, and children were sold and he was left with nothing. God will at times remove all things counted dear to us in order to gain our full, undivided attention that we might spend it on our face in continual prayer to Him. It wasn't until the servant realized his adverse condition that he besought his Lord. When judgment was pronounced, the servant immediately fell down and entreated the lord for a pardon of the debt. Often this is typical of the sinner seeking forgiveness from the Lord, who, when he finds himself in trouble, cries out to God for a means of relief. To such the Word of God assuredly promises: "Cast your burden upon the Lord, and He shall sustain you; He shall never allow the righteous to be moved" (Psalm 55:22).

Next, we see that Moses, falling down before the Lord in prayer, spared the children of Israel of terrible judgment. The proficient prayers of a prostrate Moses saved the nation of Israel from a day of terrible visitation from the Lord. So too with the importunate servant, who fell down with humility and submission, established a precedent for himself when saying, "Lord have patience with me." This in turn stirred the lord's compassion to absolve his servant from awful destruction by the cancellation of his unpayable debt. †

Come learn about the Jewish roots of Christianity, enjoy great teaching from the Bible by Dr. Todd Baker, and join in loving fellowship with the Shalom, Shalom Congregation each Friday evening at 7:00pm at Fellowship Bible Church in Dallas, Texas.
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שלום

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or call **(866)910-0444**.

About the Author

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25th Gospel Outreach to ISRAEL! October 14-31, 2012

Please begin praying with us for our 25th mission trip to the Holy Land. Todd will be joined again by Harvey Zion on this outreach, and we ask that you please be praying for them before and during the trip. Here is our Prayer List for Mission trips to use as a guide:



- ☆ Pray for the peace of Jerusalem (Psalm 122:6).
- ☆ Pray that we have the Father's wisdom and guidance in everything we do (Psalm 32:8; 48:14; Colossians 4:5).
- ☆ Pray for witnessing opportunities (John 4:35; Luke 10:2; Acts 1:8).
- ☆ Pray that God will open the hearts of those who will hear (Psalm 110:3; Acts 16:14).
- ☆ Pray that God will give us the boldness to proclaim the Gospel to the Jew first and also the Gentile (Acts 4:31; Romans 1:16; Ephesians 6:19).
- ☆ Pray for spiritual unity and agreement among us (Psalm 133:1).
- ☆ Pray for our health, protection, safety, and God's protection from the hand of the enemy, both seen and unseen (Psalm 91; Matthew 6:13).
- ☆ Pray for spiritual fruit that will last (John 15:7-8; Galatians 5:22-23).
- ☆ Pray for favor among the Chosen People as we share the Gospel with them (Proverbs 12:2).
- ☆ Pray that the Chosen People will come to faith in Messiah (Christ) Jesus (Romans 10:1; Matthew 15-16; Mark 8:27-29, 14:61-62; Luke 9:18-20; John 4:25-26).