

SEARCH THE SCRIPTURES

John
5:39



A Bi-Monthly Newsletter of B'rit Hadashah Ministries

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“A PURE LANGUAGE”

While we were walking by a North Place hiking store in Jerusalem, the Lord spoke to us and led us to go into the store. A salesman by the name of Eli greeted us. He immediately pointed to my Messianic necklace and said he “liked it very much.” Like so many others, when a positive comment about this is made by an Israeli, I explain the Jewish nature and idea of the Messiah who was a Jew born in the land of Israel, died, and rose from the dead in Israel and will return to the land of Israel to rescue and save the Jewish people when He returns. Eli knew we were Messianic believers and accepted a free complete Jewish Bible to discover the



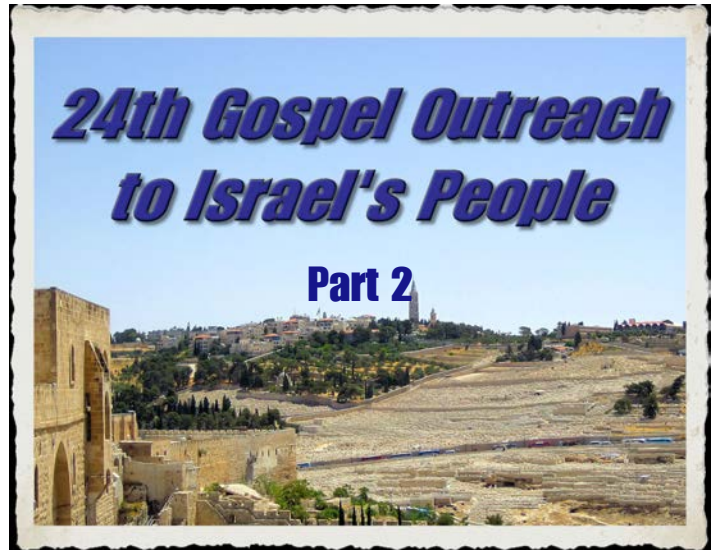
by
Todd Baker



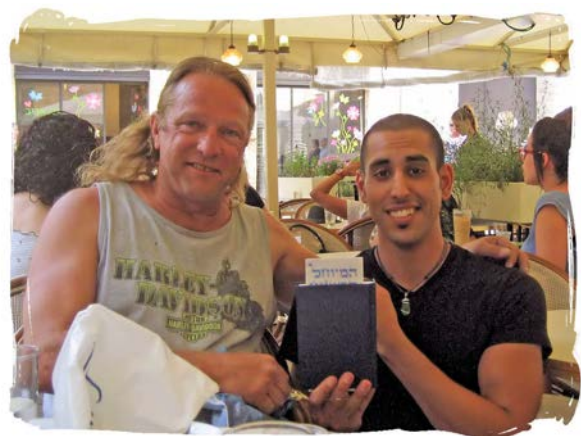
Todd with Eli and his skeptical co-worker

Jewish Jesus and learn His teachings are very rabbinic-oriented. Eli's co-worker was not so interested and seemed slightly suspicious of what we were saying. But Robert and I assured him that what we were sharing is part and parcel of biblical Judaism. The Messiah and His coming to Israel is the central tenet of Jewish beliefs. Eli allowed us to go through some of the Messianic prophecies located in the Tenach and their corresponding fulfillment by Yeshua.

Next the Lord led us to another young Israeli man by the name of Ran, who was very interested in reading the B'rit Hadashah and learning about the prophesied destiny of Israel's past, present and future planned by God as revealed in both Testaments of the Hebrew Scriptures. The miraculous restoration of the Hebrew language, with the current regathering of the Jewish people to their ancient homeland with the rebirth of the nation of Israel, was the dominant theme we discussed with Ran. We also told him how Bible prophecy



foretold God would restore Hebrew as a pure language at the time of the regathering. Ran and I looked up this prophecy in Zephaniah 3:9. He read the Hebrew text and then translated it into English. And true to form, we both confirmed this end-time prophecy was fulfilled by Eliezer Ben Yehudah (1859-1922), considered to be “the father of modern Hebrew,” when he created Modern Hebrew without any dirty or obscene curse words. Modern Hebrew was literally a “pure language” from its inception in the latter part of the nineteenth century. Ran said this was true because when Jews today curse or use a dirty word they borrow from the Arabic or English



Robert with Ran

languages! When offered a Hebrew Tenach and B'rit Hadashah in one volume, Ran jumped at the chance and expressed a desire to read the New Testament. He accepted our premise that if you read the Scriptures with the Messiah as the chief subject of both Testaments, you will see all the different authors point to one—Yeshua of Nazareth—as the single and exclusive Messiah of 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 4



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 3 found in the Sept/Oct 2012 issue of this newsletter. This is Part 4 of 4.

There are two trees in the prophecy...the second tree, the cedar, is The Seventh Harbinger.

The Seventh Harbinger: The Erez Tree

"The Bricks have fallen, but we will rebuild with hewn (Gazit) stone; the sycamores have been cut down, **But we will plant cedars in their place.**"

Now I have a question for you: why would they replant (replace) the sycamores with cedars? It was for the same reason they replaced the bricks with the hewn (Gazit) stone, the Gazit stone was stronger than the bricks of clay and straw. The sycamore was a common tree, it was never seen as anything that held much value, the grain in the wood was quite coarse, knotty, spongy...it was not what you would call a strong wood. Even though its wood could be used in building, it was neither considered the best nor the most long-lasting material to build with.

On the other hand, the Cedar was much more highly valued than the sycamore. The cedar grew in the mountains while the sycamore grew in the low lands; the sycamore was common and the cedar was exotic...striking. Unlike the twisted, spongy sycamore, the cedar was straight, magnificent, soaring in stature. The sycamore could grow to fifty feet while the cedar could grow to well over a hundred feet. The wood of the cedar was well suited for construction with its tight smooth grain; it was a very strong wood that was long-lasting. They would plant cedars in the place of the fallen sycamores, and, unlike the sycamores, the cedars they hoped would stand against any future attack...all an act of defiance.

Spence and Exell, eds., *The Pulpit Commentary*, vol. 10 pg 178 puts it this way... "Instead of harkening, heeding, and repenting, the nation determines to act in the spirit of defiance...it will exchange its feeble sycamores that are cut down for the strong cedars which the wildest gales will spare."

It is exactly the same act of defiance that they did with the quarried (Gazit) stone...the same act only in different form. They laid the quarried stone on the place and in place of the fallen bricks. Now they are planting the cedar in the place of the sycamore. It is the act of *Khlaf*. *Khlaf* כָּלַף is the Hebrew word used in the verse (Isaiah 9:10). It means to exchange, to replace, to plant one thing in the place of another. The original word in Hebrew for the tree in the prophecy is *Erez*. *Erez* עֵרֵז is most commonly translated as *cedar* in English. The word *Erez* is also found in several ancient texts where it is referenced as an evergreen conifer. So an *Erez* tree is a coniferous evergreen, but not every coniferous evergreen is necessarily an *Erez* Tree. More explicitly it is a particular type of cone-bearing evergreen.

The Revell Bible Dictionary (Fleming H. Revell)(1990) pg 198 defines it this way: "The Hebrew *Erez* rendered *Cedar* in all English versions is most likely a generic word for the pine family." The *Erez* Tree would come under the botanical classification of "pinacea." *Pinacea* refers specifically to the cedar, the spruce, the fir, and the pine - the nation's resurgence, their tree of hope. This tree of hope was not necessarily a tree of good hope though; it was a prideful, self-absorbed, egotistical, godless hope. In reality, it was a harbinger of judgment.

The Seventh Harbinger: The warning of the fallen sycamore goes unheeded. Its uprooted remains are removed; another is brought in to replace it at the place it was felled. A Hebrew *Erez*, an evergreen, a conifer, the biblical cedar...the *Pinacea* Tree.

The Seventh Harbinger was manifested when the sycamore was removed from Ground Zero...it was taken down from the place it fell and put on public display as a symbol of the great tragedy that came on 9/11/2001. Even its root structure would be carefully taken out and transferred to another site. But for the mystery to play out another tree had to be planted in the same location.

Rather than hearkening to God's initial warning, there was pride and arrogance of heart. Even this judgment did not appease God's wrath because the people refused to deal with their iniquity, so God would continue to chastise them, ultimately in a greater devastation and final judgment with the destruction of the temple. As the first stage of judgment came with no true conversion, God would come with a second and ultimate judgment. This was the wake-up call and God gave the nation a period of grace to return to Him. Since the nation did not turn back to God, then there was an impending and more devastating judgment yet to come.

Fulfillment:

Just as recorded in Isaiah with Israel, America replaced this Sycamore tree with a 21-foot Norway Spruce called the Tree of Hope. It was planted in the Northwest corner of the churchyard at St. Paul's Chapel on November 22, 2003, replacing the

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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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The Parable of the Unmerciful Servant

(Matthew 18:23-35)

Part 7



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.”

When the apostle John beheld the Lord Jesus in the overwhelming effulgence of Divine glory, he naturally fell at Christ's feet in reverent worship. **“And when I saw Him, I fell at His feet as dead”** (Revelation 1:17). Once the servant was escorted into the immediate presence of the lord, he instantly fell down imploring his lord for mercy while in the act of worship. For the repentant sinner, a true life-changing encounter with the Lord Jesus Christ will instinctively yield automatic veneration—falling down before His throne of grace in humble adoration of Him. This leads us to the next element involved with the servant's repentance—worship.

The meaning of the term worship is very broad in definition. Nevertheless, it can be generally defined as the sincere acknowledgement of God, the full admission of the Lord's supremacy,



perfect attributes, uniqueness and matchless wisdom over all things. When the servant “worshipped” his master, he made an acknowledgement of his lord's sovereignty and lordship over him. The assertion of God's existence—what He is and says—undergirds all worship. Worship, then, is to really exclaim in all honesty of heart the firm belief that **“the Lord lives, in truth, in judgment, and in righteousness”** (Jeremiah 4:21). Worship is an integral part of repentance. Worship expresses our thankfulness to God for saving us from our sins. To acknowledge the one true triune God and His only begotten Son, Jesus Christ, is the simple form of true worship.

The worship of the Lord displays the external manifestation of our inner belief, gratitude, submission and dependence on Him. Our worship of the Lord displays our love and total devotion towards Him. O saints of God make it a habitual act, imitating the servant of this parable, to fall down and kneel before our Creator, giving Him thanks for His many benefits and wondrous doings. **“O come, let us worship and bow down; let us kneel before the Lord our maker”** (Psalm 95:6). To the sinner we strongly advise him to flee from the wrath to come while there is still time, **“for the night is coming when no man can work”** (John 9:4). Give the Lord due adoration. O sinner you stand not a chance if you maintain your foolish resistance against Him. Christ gave His life that you might not perish but have eternal life. Surrender your life to Him in

repentance and He shall redeem you with an “everlasting love.” Yes, for your sake, unsaved one, **“kiss the Son, lest He be angry, and you perish from the way, when His wrath is kindled but a little”** (Psalm 2:12).

The third element of the servant's repentance was his seeking mercy. The true penitent will invariably seek God for sparing mercy, and like the contrite publican of Luke 18, will accordingly pray, his unworthiness felt, **“God be merciful to me a sinner”** (Luke 18:13). The humbled servant realized his deep accountability. He knew he was in great debt but without any way of making full payment. Naturally, he then assumes to hope in the mercy of his lord. The servant sought for patience, admitted his own weakness and perpetual failure and ineptitude to pay his debt. These things, in turn, opened the channel of remission releasing him totally of all debt incurred.

If the unsaved will demonstrate their faith by truly yearning for the mercies of the Lord, confess their sins, admit failure to live up to the perfect standards of God's holy law, the Lord assures: **“Then I will hear from heaven and will forgive their sin”** (2 Chronicles 7:14). God will never despise the contrite prayer of mercy—the kind of prayer which says, **“Have mercy upon me, O Lord, for I am weak”** (Psalm 6:2). **“Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me”** (Psalm 27:7). The servant's prayer **“Have patience with me, lord”** well exemplifies the sinner's ardent cry

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Ran was happy to receive a copy of the Bible with the B'rit Hadashah

Jewish people and the world. Let us pray Ran will read his copy of the Bible with this holy perspective in mind, as God would have all the Jewish people believe when reading His Word.

The next day, Robert and I drove to Malcha Mall and had wonderful ministry with a sweet and open young Israeli lady working at the Sabon soap shop. Robert and I personally thanked her for what God has done through the Jewish people—giving the world the knowledge of the one true God through the revelation of His Word in both the Tenach and B'rit Hadashah which together proclaim the coming of the Messiah and that Yeshua is this Messiah Who came and is soon coming again. Robert and I said with deep conviction and emotion we come to Israel to bless the Jewish people out of the love Yeshua the Messiah has given us for His people. The greatest way to do this is to give every Jewish person an opportunity to read and learn of the evidence proving Yeshua is the Messiah of Israel from the pages of the B'rit Hadashah within the larger context of the Messianic prophecies of the Tenach. The lady gratefully accepted our offer and took a complete Bible from us and a list of the major Messianic prophecies to look up in the Scriptures we gave her. ✠✧



The Nine Harbingers... Continued from page 2

fallen Sycamore tree. The tree was donated by the Imperatore Nurseries and lifted into place by crane. On November 29, St. Paul's hosted a prayer service and ceremonial lighting of the Tree of Hope. They said, **"We will replace them with cedars."** Though the cedar tree doesn't grow in America, the Erez tree, translated "cedar" in the Bible, or cadres conifer is of the Pinacea family which includes many well-known conifers such as cedars and spruces. Likewise, the Tree of Hope was a conifer tree like the Cedar of Lebanon. It was a Norway Spruce which is a large evergreen coniferous tree of the same Pinacea family.

In Hebrew parallelism, a verse is often matched with a verse that rhymes in thought. The fallen bricks and fallen sycamore are paired together in this sense and were both found in the ruins of the 9/11 attacks at Ground Zero. Similarly, there are the Cedar tree and the hewn stone which can be grouped together because they were both lowered by cranes, both had ceremonies surrounding them, and both were labeled as icons: The Tree of Hope and the Freedom Stone.

The Eighth Harbinger: The Utterance

Ok now the mystery gets a little mystical and a bit vague. The last two harbingers are not like the others, and yet they are like all of them. One speaks of what is and the other of what would be, again very mystical...and very vague.

When looking at the clues that are available to me, I start looking at Isaiah 9:9-10 and I see no other real clue. I then decide to look at the introduction to the vow...what I see in the introduction are names that are linked to Israel..."Ephraim, Jacob (Yaacov), Samaria. I looked at several commentaries and what I found I believe was the missing key...Samaria. Samaria wasn't just another name for the kingdom of Israel. It was also the name of a city, and the prophecy is directed to those who live in Samaria. So was it the kingdom or the city that was being addressed? I have been looking at the prophecy and not getting much. I then look at the intro to the prophecy starting in verse 8.

God's Anger with Israel's Arrogance; Isaiah 9:8-9 (NASB)

*8 The Lord sends a message against Jacob,
And it falls on Israel.
9 And all the people know it,*

*That is, Ephraim and the inhabitants of Samaria,
Asserting in pride and in arrogance of heart.*

As I am reading this Introduction to the prophecy, it just jumps out at me—"The Eighth Harbinger is an Utterance." The Eighth Harbinger was the public speaking of the ancient vow of defiance. For this harbinger to manifest, the vow would have to be spoken in the nation's capital by a national leader, as it had been in ancient Israel. On Sept 11, 2004, every object mentioned in the prophecy of Isaiah 9:10 had manifested. The public utterance of the prophecy had to take place publicly, which happened on Sept 11, 2004, when VP candidate John Edwards, giving a speech in the capital city, quoted this exact scripture word for word in Washington, DC. Without realizing it, he was joining the two nations together and, without realizing it, pronouncing judgment on America. The ancient and the modern were bound together.

Isaiah 9:10 (NASB)

*¹⁰ "The bricks have fallen down,
But we will rebuild with smooth stones;
The sycamores have been cut down,
But we will replace them with cedars."*

Fulfillment:

John Edwards' public utterance on September 11, 2004, of the very words of Isaiah 9:10 exactly as it was written.

The Ninth Harbinger: The Prophecy

OK; we are at the Ninth Harbinger: The Prophecy, and you are probably saying to yourself... Wait a minute—we have already covered that. Well hold onto your chair for a few seconds and you will see where we are going.

Isaiah 9:10 exists in two different realms. In the first realm it is the voice of a nation proclaiming a vow in defiance of G-d. But in the other realm, it is the voice of a prophet, the voice of Isaiah, and of G-d speaking through him. You see it is a prophecy, and as a prophecy it is a judgment on the nation's defiance and arrogance, a warning foretelling what is held in the future. It can be seen as a message from G-d, and it is given in such a way that it falls on the whole of the nation, so that all of the people will know it.

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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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The Nine Harbingers... Continued from page 4

You see the Ninth Harbinger is a manifestation of Isaiah 9:10 in the form of prophecy, as both a *vow and a prophecy*, and given in such a way as to fall on the Nation (*Ancient Israel and America*).

On Sept. 12, 2001, the day following the fall of the Twin Towers, Senate Majority Leader, Tom Daschle, proclaims Isaiah 9:10 before a joint session of Congress, adding prophetically, "This is what we will do." America's symbol of defiance, arrogance, and prideful attitude of heart is the exclusion of God from our nation. From George Washington and Abraham Lincoln to modern presidents like Ronald Reagan and others, there has existed a humble attitude toward God and His calling on our nation to herald the Gospel message of repentance and forgiveness to our nation and the world. The ungodly, from the lowliest to the highest, persist in their disregard of the warnings given by God's Word and God's people to turn from self-made idols and return to God.

As America continues down its slippery slope, God has sent repeated warnings that unless our nation turns from its sin and returns to Him, judgment is imminent. The catastrophe of 9/11, the economic collapse, war, social chaos, poverty, disease, and natural disasters are all warnings (harbingers) from God to get us to turn from sin and self and return to Him as a nation. Our sins are no less great than Israel's; our pride is a clenched fist in the face of God, our arrogance an act

of self-centeredness, and our defiance is willful disobedience to the God of heaven and earth— creator and sustainer of families, governments, and life itself. So you see "The Ninth Harbinger: The Prophecy" folds back in to itself and becomes a self-fulfilling prophecy. It is time to wake up... it is time to STOP being Sheeple... It is time to repent and turn back to G-d. This country is under Judgment now as we speak and the time may have passed us by as a nation. But as an individual it is never too late to turn back to G-d.

Until next time, Shalom in Yeshua always.
Aviel ✧



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for God's mercy—this is the heart of tearful repentance. The lord was deeply "moved" with compassion and forgave him his debt. Easy believism is not satisfactory enough for salvation. God requires repentance first! Repentance for the servant of this parable, like us, is indispensable for God to remove our sin debt. Without repentance, salvation cannot be given. Jesus informs us,



"Except you repent, you will all likewise perish" (Luke 13:5)! **"God commands all people everywhere to repent"** (Acts 17:30). God promises pardon only to the repentant individual. His mercy and forgiveness are insured upon the moment we repent. The servant of our parable acknowledged his wretched state and was thus eligible for his lord's forgiving pardon. God promises in His word: **"For I am merciful, says the Lord. I will not keep My anger forever. Only acknowledge your iniquity, that you have transgressed against the Lord your God"** (Jeremiah 3:12-13). We too, like the servant, must acknowledge our iniquities; confess our sins and God will forgive us in the abundance of His tender mercies. The servant could not be "loosed" from his debt until he first acknowledged and repented of it. Repentance naturally requires the confessing and forsaking of sin, and then remission is made possible. **"Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return to the Lord and He will have mercy on him; and to our God, for He will abundantly pardon"** (Isaiah 55:7).

The repentance of verses 23 through 26 in our parable is a beautiful illustration of God's sovereignty in the work of election. Notice the lord took account of his servants and "one" not "all" was brought to him. Equally true for every Christian servant. **"The goodness of God leads to repentance"** (Romans 2:4). No one left to himself is able to approach God through repentance, except God the Father, first, by God the Holy Spirit sovereignly draws him to God the saving Son (see John 6:44). What a marvelous testimony this is of the divine Trinity in the work of salvation. †☆

About the Author

Dr. Todd Baker is president of B'rit Hadashah Ministries and Pastor of Shalom, Shalom Messianic Congregation in Dallas, Texas. He was a chaplain at Medical City Hospital for 16 years. Todd holds a Bachelor of Science degree in biblical studies, a Master of Theology Degree from Dallas Theological Seminary, a Ph.D. in Philosophy and Apologetics from Trinity Seminary under the auspices of Liverpool University at Liverpool, England, and is a Fellow of the International Academy of Apologetics, Evangelism & Human Rights in Strasbourg, France. He is a theological consultant and writer for Zola Levitt Ministries and has appeared on Zola Levitt Presents. With his extensive experience in Jewish evangelism, he has led many Gospel outreaches to Israel. †