

SEARCH THE SCRIPTURES

John
5:39



A Bi-Monthly Newsletter of B'rit Hadashah Ministries

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A very good day of ministry was had in Haifa. I visited the Grand Canyon Mall. Frustrated after an hour at no door opening for Gospel ministry, I asked the Lord if coming there was in vain and to open a door soon. God answered and about ten minutes later I was boldly witnessing to both Itay and Maggie. Itay was Jewish and Maggie was a Catholic Arab. They both agreed that the key to peace in the Middle East is found only in the Prince of Peace. Yeshua not only came to forgive and remove our sins to have peace with God but also



by
Todd Baker



to bring peace between our enemies when we accept what He has done for our redemption by His death and resurrection. I pointed to both Itay and Maggie and said God has made both of you cousins and loves the Jews and the

Arabs equally—for Messiah died to save all people from every nation under heaven. To know God the Messiah and His plan of salvation for us we must read His word in the Jewish Tenach and B'rit Hadashah—for there is revealed all these wonderful things. Itay and Maggie both accepted Hebrew Bibles and Gospel tracts with great enthusiasm. There can be no true peace until Arab, Jew, and Gentile accept the sin problem Yeshua has solved. I then expanded my conversation to then explain in detail the Gospel plan of salvation in Yeshua the Messiah.

Later on, Evan, a sales rep approached me while I was browsing in a men's clothing store. He commented that he liked my Star of David and Cross necklace. Like so many times before, this served as a perfect segue for discussion about the identity of the Messiah. Evan quickly dismissed for himself any belief that the Bible is a special, supernatural message from God. Evan told me he believed the Bible is just a collection of myths



and ancient stories. I gave Evan one counter argument and proof that refutes such a common secularist notion. The history of Israel (past, present, and future) including the end of days regathering of Jews back to the land was foretold thousands of years ago in the Scriptures, and now is literally coming to pass in our time! Moreover, an observant student of Scripture cannot overlook the great Messianic prophecies foretold hundreds and hundreds of years before Messiah Jesus appeared in the manner the prophets predicted He would come the first time.

Evan knew then I was referring to Yeshua. So I went through a few of the many Messianic prophecies the Nazarene fulfilled. Israel's fulfilled history with the first coming of Messiah both prove a divine mind that knew what was to occur far in advance and further verifies the Bible is uniquely the Word of God and true in every way. Using this discourse as a further means to give Evan a copy of the complete Jewish Bible, I gently challenged him to read these amazing prophecies for himself to see and experience the God of Israel and His Son Yeshua the Messiah is real, alive, and wants to bring His saving presence into Evan's life. He was open enough to accept my gift of the Scriptures to him—a gift God first gave to the world through the inspired Jewish writers of God's Word.

After leaving Haifa, ministry was immediately waiting for me in Tel Aviv. Golan was a cook at the hotel where I was staying in Tel Aviv. He was out in front of the hotel where I pulled up. It was as if he was waiting for me to arrive! Golan greeted me and took a great interest when I told him the reason why I repeatedly come to Israel was to bring the word of Yeshua Ha Mashiach back to His people. Golan listened and was familiar with some of what I was teaching on this subject from the Jewish Bible. Golan then expressed he had very little knowledge about the B'rit

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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.

Counterfeit Confessions

By Aviel B'Meir
(Robin Hopper)



Proverbs 28:13 (NASB)

"He who conceals his transgressions will not prosper, but whoever confesses and forsakes them will find compassion."

The word **conceals** in Hebrew is כסח Kasah. It is a prime root word. It means to cover but even more than that it means to keep hidden, to hide, and to keep from being seen.

The word **transgressions** in Hebrew are עשׂה Pesha. It is also a prime root word which means to rebel, rebellion, acts of transgressions, but even more than that it means to **breach trust**.

The word **confesses** in Hebrew is ידא Yadah, a prime root which means confess, the act of confessing, to throw or cast (as in cast lots).

The word **forsake** in Hebrew is אזא Azav. Again, this is a prime root that means to leave, to loose, to abandon, to let it go.

When one starts to look at the Hebrew meaning of words in a passage of scripture, it starts to take on a much deeper significance than just the sometimes shallow English translations. For instance "One who Kasah (keeps hidden, keeps from being seen) his Pesha (his rebellion and acts of transgressions, his Breach of Trust)." You may be asking "rebellion against whom? Acts of transgression against whom? Breach of Trust against whom?" I would answer you, against G-d and dishonesty to yourself.

Now I know no one likes their sin to be known, their shortcomings to be seen, their separation from Elohim to be brought out in the open, but it is for that reason we are given the Gift of Confession. When we go through the act of Yadah (Confession), we are throwing or casting out our Pesha (sin); we are Azav (letting go of) our sin. This brings us to **repentance** (תשובה Teshuvah). The prime root is Shuv which means to return, to turn away from, to turn back, and to withdraw from. When we repent it is not just saying "I am sorry," it is so much more than that; it is turning away from that action that is separating us from G-d. It is not us saying "I will never do such and such again." It is seeking G-d's

guidance and turning away, withdrawing from, turning away from that thing or things that separate us from G-d.

Now what exactly is this thing called a Counterfeit Confession? Let's start with the definition of counterfeit.

counterfeit [koun-ter-fit]

1. pretended; unreal: counterfeit grief. *noun*
2. an imitation intended to be passed off fraudulently or deceptively as genuine; forgery.
3. *Archaic.* a copy.
4. *Obsolete.* impostor; pretender.

Sometimes we delude ourselves into thinking we are doing one thing when we really are not. For instance when we Azav, we are forsaking, abandoning, letting go of our sin. Is that what we are really doing or is it that we are just going through the motions? When we make Teshuvah (repentance), when we Shuv (return), are we really turning away from that that separates us from G-d and are we really withdrawing from that sin and returning to that relationship with G-d that we say we want? Most times we might not be aware that we are hanging onto that thing we are comfortable with. I have over the years been able to hang onto anger and it has destroyed or hurt relationships that have meant the most to me. It was only when I recognized that it was me hanging onto and justifying my anger that I was able to Azav (let go of) it. Then the hard part came, and that is making right what I did to harm my relationships with others, and G-d. It is more than saying "I am sorry, it will never happen again," it is winning back trust and that does not happen overnight; it takes time.

I know none of us want to be separated from G-d, but sometimes human nature and free will seems to takeover and for one reason or another we can't "let go" of that thing that is keeping us separated from G-d. We think we need to be seen in a certain light; we feel inferior and feel we need to project a certain image; we are full of pride for one reason or another; we try and convince ourselves "well it really isn't that big a deal." We as human beings can come up with a myriad of excuses NOT to let go, or abandon that thing that will keep us separated from G-d.

What G-d's word says about confession:

1 John 1:9 (NASB)

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

If we confess, throw or cast out our transgressions, if we stop rebelling and breaching trust with G-d, He will cleanse us of our unrighteousness. He is always faithful; it is always us and our free will that breaches trust.

1 John 1:10

"If we say that we have not sinned, we make Him a liar and His word is not in us."

We all know that we sin; we all know we fall short, but we do not always repent when we fall short. We overlook that act or acts of transgression. We remain rebellious and delude ourselves that we are in G-d's grace (because we once confessed). Most of the time we are not even aware that we are in this place; we go about our daily lives not giving it much thought; we are caught up in our little every day actions and then we show up on Saturday (or Sunday) for services and get caught up in Praise and Worship and everything is just swell.

G-d is always faithful. He will work on your heart. He will chastise you. He will convict you, and at some point you will do one of two things: you will either start to fall away,

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The Parable of the Unmerciful Servant

(Matthew 18:23-35)

Part 12



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."

The Bible equates hatred with murder (1 John 3:15). To walk in unforgiveness is essentially to walk in hatred, and from this murder is generated in the heart. Therefore, we come to realize that the servant's unforgiveness was not only anger, but also worse yet, it was actually a form of murder toward his fellow servant. There is no plausible reason for hatred towards a fellow brother or sister in the kingdom of heaven. Hatred of this order is destructive; it tears down and corrupts those it contacts. All hatred, unforgiveness, and bitterness are expressive of the emotional makeup of the Devil. Hatred is the very antithesis of Jesus Christ—Who is divine love, forgiveness, and mercy perfectly personified. The love of God is constructive. Love builds up and redeems those who are touched by it. *"Love edifies"* (1 Corinthians 8:1). The law of brotherly love is indisputably foundational to the Christian life. It is also of paramount importance in the holy commandments of God's sacred Word to love one's neighbor. God naturally forbids anyone to keep hatred in the heart toward a brother. *"You shall not hate your brother in your heart"* (Leviticus 19:17). The unmerciful servant intentionally disregards this commandment and fell into grave sin—the sin of unforgiveness!

For me to show unforgiveness is an alternate way of expressing my outright hatred for another! If I am unwilling to completely forgive my neighbor, then what I am saying, in effect, is I choose, rather, to hate you than love you enough

to forgive the wrong you have done me. The impudent actions of the servant are directly opposite of the Christian spirit. The servant's vehement display of malice, bitterness, and unforgiving hatred in verse 28 further indicates his apostate declension from the fellowship of the most holy faith. The Christian individual, walking in the light of Christ's forgiveness, surely obeys, with all readiness of heart, the sound admonition of Ephesians 4:31: *"Let all bitterness, and wrath, and anger and clamor and evil speaking be put away from you with all malice."* Furthermore, the Christian servant is expected to always walk in unconditional forgiveness toward all men in general to the same extent that God has expressed unbounded forgiveness on him through Jesus Christ. *"And be kind one to another, tender hearted, forgiving one another even as God for Christ's sake has forgiven you"* (Ephesians 4:32).

"So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt" (Verses 29-30).

The fellow servant conducts himself in exactly the same manner the forgiven servant expressed himself before his lord. The forgiven servant received mercy, yet he did not have mercy on his fellow man. One of the distinguishing features between man and the brute beasts of the field is man's humanness toward one another. To be humane is to be truly

human. To remain inhumane, unfeeling, callous, and cruel is quite animalistic and is no better than the savage hyena or fierce lion pouncing on his hunted prey. The pleading fellow servant admitted the extreme smallness of the debt he owed. He acknowledged his wrong and asked for longsuffering and merciful patience in order so he could pay in full what little he owed. The unaffected servant was unwilling to grant the slightest bit of time, but like a worthless ruffian, unjustly dragged his fellow servant to debtor's prison with malicious treatment. The servant who owed 10,000 talents gains the well-deserved appellation of being entirely "unmerciful," not to mention being also wicked, hard-hearted, and unkind when ignoring the lesser servant's pitying cry for mercy.

Some would twist the meaning of these two servants—one being over the other as if the verse were teaching definite human supremacy—the lesser subservient to the greater. The only sense that one maintains a superior edge over the other in this parable exists only in the financial realm. Both servants are really equal in being, for both have one and the same lord they must ultimately answer to. The only area where the servant of the 100 denarii debt was subject to his fellow servant pardoned of the 10,000 denarii debt, is that he, the lesser, borrowed from the greater, a measly seventeen dollars and was obligated by debt to pay this sum back. A fact of life Proverbs 22:7 affirms: *"The borrower is*

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servant to the lender." Common economics informs us the creditor has legal right over the borrower until total payment has been exacted. Thus, the unmerciful servant had a limited ownership over his fellow servant who was in debt to him. This is why the servant, who owed a hundred denarii, made a humble acquiescence to the unmerciful one he owed. The Word of God declares we are to **"owe no man anything"** (Romans 13:8), lest we find ourselves serving under the oppressive yoke of financial bondage to unyielding creditors instead of the uplifting yoke of Jesus Christ, which has freed us from all tyrannical enslavement, including the addictive bondage and luring temptation of charge accounts, loans, and the common credit cards of today. All of which only promises potential economic bondage and perennial insolvency. If Christians would heed more earnestly the Word of Holy writ they would have been prevented from entering the various entanglements of being in financial slavery under men. **"You are bought with a price; be not the servants of men"** (1 Corinthians 7:23).

In all practicality, from the rational standpoint of economic principle, the servant who lent 100 denarii to his fellow servant was justified in demanding absolute payment. The borrower's account was apparently overdue. And thus he could not pay and was therefore thrown into debtor's prison. The servant of the 10,000 denarii debt was put in the same exact situation by his creditor dealing with a welshing borrower. Yet how myopic, how insensitive to the heart of mercy which he shamefully rejected in himself and especially at the forgiveness the lord showed towards him. He had a new obligation to follow. The obligation was simple and quite clear: He must forgive, as he was forgiven. The unmerciful servant was forgiven and set free from a terrible burden he could never have carried, an obligation he could never hope to meet. The compassion of the king freed him from such devastating consequences. Once emancipated

from making payment, the king entrusted the servant with a new responsibility that simply consisted of exhibiting mercy primarily through the act of forgiveness on those who would have transgressed against him, who neither could, or for that matter, desired to pay him back! As he was forgiven his debt, he was obliged to forgive others' debts as well. But he didn't do so. Woe unto the professed believer who follows the path of the unmerciful servant!

Christians are bound to obey the commandments of the Lord, and in many avenues are exhorted to walk in the way wherein Christ walked. Christ forgave His offenders and so followers of His must forgive all their offenders as well. The mercy of God is a precious cordial to all the redeemed of the Lord, for without divine mercy our redemption is impossible and thoroughly incomplete! Divine mercy was fully operational in salvation **"according to His mercy He saved us"** (Titus 3:5). Once recipients of God's mercy, Christians are responsible to have mercy on those who merit positive retaliation. God's continuing mercy is extended to me so long as I continually remain merciful in the same spirit with the same forgiving attitude, as my Heavenly father was indeed merciful with me. **"Be therefore merciful as your Father also is merciful"** (Luke 6:36). Spiritual joy is promised in the outflow of expressing mercy. **"Blessed are the merciful, for they shall obtain mercy"** (Matthew 5:7). When merciful, we can expect to obtain mercy from God. We must display a merciful temperament if we are to secure mercy for ourselves in time of need. Otherwise, to remain unmerciful will paralyze God's mercy towards me. **"With the merciful You will show Yourself merciful"** (2 Samuel 22:26). And with the unmerciful God will certainly show Himself unmerciful. **"For He shall have judgment without mercy that has showed no mercy"** (James 2:13). ☆‡



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or you will fall on your face and ask G-d to give you direction and to show you where you fall short.

A Counterfeit Confession could also be described as a False Confession. The reason I have gone to the word *false* is because I was not able to find a word in Biblical Hebrew that spoke to the word Counterfeit. The Hebrew for this grammatical form of False is **שׁוּן** Shav which means empty, emptiness, vanity, vain, deceit, deceitful. One could say a Counterfeit Confession is an empty confession caused by vanity and self-deceit. We may believe at the time we are being sincere in our confession and we may be, but sometimes we believe "OK, I have a handle on this now. Thanks for the help G-d. I think I can take care of this now." Vanity slips in dishonesty towards ourselves and more than that dishonesty with G-d, and we might not even be aware we are deceiving ourselves.

As I said earlier, along with Confession comes **תְּשׁוּבָה** Teshuvah, the act of turning

from your transgression and returning to G-d.

Luke puts it this way...

Luke 5:30-32 (NASB)

"The Pharisees and their scribes {began} grumbling at His disciples, saying, 'Why do you eat and drink with the tax collectors and sinners?' And Yeshua answered and said to them, '{It is} not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to Repentance.'"

If we were all righteous, we would have no need to make Teshuvah. Yeshua came to make the Sinner whole. The Hebrew word for **sin** is **חַטָּא** Chata; it means miss, go wrong, ~ to bear blame; [in old English & Greek] it is an archery term that means to miss the mark. A sinner then would be one who bore blame, had gone wrong, one who has missed the mark. The Greek word for sin in this context is *hamartano* from the earlier root *hamart* which means to miss the mark, to do wrong, commit sin.

Yeshua went to those who bore blame, who had gone wrong or had missed the mark in life. Those who held themselves up as righteous and blameless could never admit to missing the mark, to stepping off on the wrong path in life. Rav Shaul (Paul) put it this way...

Romans 3:22-24 (NASB)

"even the righteousness of God through faith in Messiah Yeshua for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the Redemption which is in Messiah Yeshua,"

The Hebrew word for **redemption** is **פָּדָה** Padah; it is a prime root which means to ransom, redemption price, rescued, redeemed. On our own, we can't accomplish much, but if we work out our own salvation with fear and trembling,

Rav Shaul (Paul) wrote, Philippians 2:12 (NASB)

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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,

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Hadashah (the New Testament). He told me his girlfriend from the Philippines was a Christian and had discussed the Messiahship of Jesus with him. Golan was very open to hear about the Gospel of Yeshua as I explained it to him. Offering him a complete Jewish Bible was a great pleasure because God had opened Golan's heart to the message of Yeshua and he was excited to learn more about Him from the Hebrew Bible and Messianic Gospel tracts I gave him. ☆†☆



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"So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;"

Our Sar Shalom, our Prince of Peace, paid the ransom price for our transgressions, He has rescued us from our sin, and He has redeemed us with His blood and washed us clean. We only have to take that first step; we have to confess with an honest heart. Then we must forsake (let go of) those things that are separating us from G-d. We must now repent תשובה Teshuvah and turn away from those things that are separating us from G-d, and turn or, as the case might be, re-turn to G-d.

The price has been paid, redemption made, but now it is up to us to do what G-d wants us to do. We must seek G-d's face and seek His will for each of our own lives. G-d has a plan for each of us, but that plan can't be put into action if we are not right with G-d. He shows and tells us how to get right with Him, how to have relationship with Him, but it is our responsibility to start that relationship and that begins with honest Confession and Repentance. The counterfeit and the false will

only deceive you into thinking you are on the right path, that you are right with G-d, that is why we must work out our own salvation with fear and trembling. G-d has given us free will... He will never force us into compliance... He wants us to come to Him on our own, just as we are, with all of our flaws and imperfections. If we wait until we are perfect to come to Him, we will miss the mark, miss the boat, because we will be trapped in self and separated from G-d. ✡



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