

# SEARCH THE SCRIPTURES

John  
5:39



A Bi-Monthly Newsletter of B'rit Hadashah Ministries

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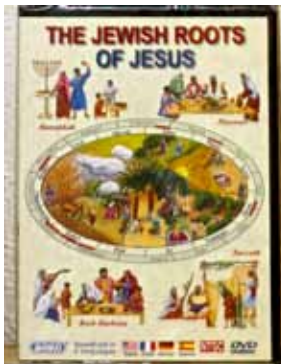
## JEW AND GENTILE— MADE ONE BY THE SHED BLOOD OF YESHUA



While in Jerusalem one evening, Harvey Zion and I ventured into Ben Yehudah Street after the Sabbath ended. The Spirit of the Lord led us to talk with a shop owner by the name of David. While discussing with him that our love for Israel was based on what God gave us through



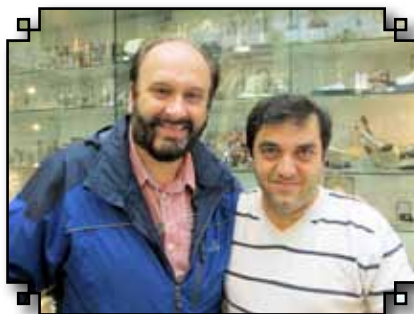
by  
Todd Baker



them (the Messiah and the Jewish Bible), I noticed David was selling a DVD called "The Jewish Roots of Jesus." We highly commended David, an observant Jew, for selling a DVD on this very important truth every Jewish person needs to know. This allowed us to share with him that the best way this can be done is to let the people of Israel read the Tenach with the B'rit Hadashah together so they can see how the Messiah is

indeed the central Person of the Bible that unites both as one continuous revelation of God foretold and fulfilled concerning the first and second comings of Yeshua the Messiah.

David listened as we pointed out that Yeshua ratified the New Covenant God promised He would give to Israel in the Tenach (Old Testament) prophecy of Jeremiah 31:31-34. We asked David if he would like to read the divine record in both Testaments



of the Hebrew Bible to learn from the best source the Jewish roots of Yeshua. David not only said, "Yes", but also exclaimed "God bless you" for giving him the Scriptures. It was amazing that David considered it a blessing from God to receive the New Testament record certifying Jesus is the Messiah foretold in Moses, the Prophets, and the Psalms! For centuries, Jews considered Jesus and

the New Testament anathema due to the anti-Semites twisting the Scriptures in the name of Jesus Christ to hate and persecute Jews.

The same spirit of thanksgiving greeted us again from the next two Israelis we witnessed to—mother and daughter, whose names were Darlia and Pnina. The Lord beautifully opened the door for Gospel ministry with both of them

when I observed in their jewelry case the grafted-in symbol (consisting of a Menorah, Star of David, and the Christian fish symbol fused together as one).



We told them how wonderful this was for them to promote this timely symbol. Both ladies suddenly brightened up and gave the amazing reply, "Of course, we (meaning Jews and true Christians) are one family united by blood" (See Acts 17:26). How true this was, because it is truly by the shed blood of Yeshua the Messiah both Jew and Gentile are redeemed and reconciled and made into one new man (Ephesians 2:11-13). Harvey and I were simply astounded over the fact here were two more Israelis, like David before, openly showing an understanding and expressing grateful appreciation for what Yeshua has done. But more importantly, both ladies were jubilant and extremely thankful to also receive the complete Jewish Bible in Hebrew with Messianic Gospel tracts. Darlia was especially happy and gratified to know the New Testament portion was in the Hebrew language. They too blessed us in the name of the Lord for giving them God's Word about His Son—Jesus the Messiah!

Our last Gospel witness for the evening was with Eden. She was glad to learn of our love and support for the Chosen People. Harvey had favor with Eden and practically explained how he, as a Jewish person, came to believe Yeshua is the Messiah. Eden looked askance as Harvey and I said a Jewish person can truly believe this and still remain Jewish.

*Continued on page 5*

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.

# FOLLOW THE LEADER



By Harvey  
Zion

We arrived in Israel ready and anxious to talk to the people about their savior. Our first day was a ride to Netanya. At a mall, Todd elected to have some ice cream. A young lady, Gal (pronounced Gull) served him. The sale was made with some pointing and tasting. Her English was just a little better than our Hebrew. We sat at a table near her station and Todd startled me by saying he thought we should give her a Bible. This is a decision we usually make after communicating with someone and seeing that they show an interest. I felt that due to



the language barrier we wouldn't be able to explain our mission to her. At this point, Todd explained to me that he was being moved by The Holy Spirit. We went back to Gal and she got excited when Todd presented her with the Scriptures, but she wasn't able to

comprehend what we were giving to her and why. Now Our Leader stepped in. Gal called across the way to a friend at the sunglasses kiosk to come over to us. Suri arrived and became our interpreter. She translated our message to Gal. Then Gal and Suri enthusiastically accepted the literature. I do believe if Todd would have finished his snack and we ventured further into the mall we would have encountered Suri. However, due to The Spirit's involvement, we planted two seeds instead of just one. Suri was so thankful she gave each of us a personal post-it saying "you are a great person."

He directed our path again two days later as the team (we were joined by Sue and Robin Hopper) went to Mount Hermon to thank the IDF for their service. Mt. Hermon is an outpost on the border with Lebanon and Syria. This is a journey TTJF (To The

Jew First) goes on every outreach. This time our climb was delayed as we were following some slow moving construction vehicles. We patiently crawled behind them. They finally pulled off to a side road and we

picked up speed. We noticed soon after that we were descending the hill -- definitely not the way to the summit. Over two dozen treks to this place and Todd makes a wrong turn. How?? Proceeding down a narrow roadway, we weren't able to make a U-turn for about fifteen minutes. Therefore when we finally arrived at the parking area, we were more than an hour later than our original schedule. We didn't see any soldiers in sight that morning. They're not always in that area, for they have other duties. But there is always someone at the guard station.



When this situation has occurred previously, we'd go there and talk to the duty person. So that's where we headed. On our way, we saw a soldier coming toward us from the barracks section. His name was Seir and he was on his way to that post to man it. He stopped and listened intently to our message. He also was very receptive to it, joyfully accepted the materials, thanked us and continued to work.

We sat down for a few minutes praying and thanking God for this opportunity. Just then from the direction Seir went there appeared another soldier determinedly heading for us. He was

the one Seir relieved. Ron approached us and yelled "Do you have a Bible for me?" As I've stated in previous reports, young Israelis are hungry for the Word. They want to learn about Yeshua. Yes, if we had



arrived on time we would have met Ron at the guard shack, but not Seir; he'd still have been getting ready for duty.

Follow The Leader. His timing is always perfect. ✨✨✨

## Search the Scriptures

This publication is a bi-monthly newsletter, free of charge, from Brit 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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## Look for Audio Lessons on our Website Available for Download!

*There are lessons recorded from Shalom, Shalom teachings, as well as Todd's weekly Bible Study - Studying the Scriptures. Some topics include the book of Isaiah, Defending the Faith, Daniel's Seventy Weeks of Years, and the Shroud of Turin. Find them on the Books & Media page.*

# The Parable of the Unmerciful Servant

(Matthew 18:23-35)

## Part 14



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

The wicked servant in the climax of his anger has his insolvent associate imprisoned. What an accurate picture of what unforgiveness ultimately does in the spiritual realm. Unforgiveness is an enslaving reaction toward the wrongdoer as witnessed in verse 30. Unforgiveness sets an unbreakable bond on the one who commits the offense. The unforgiving person places a mental imprisonment on himself and on the one forgiven. Spiritual incarceration is then experienced on both offender and the offended. The servant should have forgiven his acquaintance, especially since his suppliant asked for mercy and patience. But even if he didn't ask for mercy, this petty prince was still obligated in the light of the king's compassion towards him, to forgive his compatriot and release him from the minute debt. He refused, and instead chose to retain the debt, regardless. The Lord Jesus states an unforgiving person can retain another man's sins in a harmful way to both, as seen by the unmerciful servant. The Scriptural remedy from spiritual ruin that unforgiveness finally brings is brought about by immediate settlement whereby the two parties may firmly forgive one another, be reconciled and at peace.

When I or a Christian brother or sister in Christ commits an offense it should be confessed and forgiveness sought for at once so that a contemptuous attitude of unforgiveness will not enter in begetting spiritual bondage causing utter demolition in the end. The Scriptures reveal that if one persists in unforgiveness until the end of

this life, he will spend an eternity paying for it confined in terrible horror in the asylum of the damned till the uttermost farthing is paid. So the Word of God advises and sternly warns us of this. **"Therefore if you bring your gift to the altar, and there remember your brother has something against you, leave your gift there before the altar, and go your way. First, be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are in the way with him, lest at any time the adversary deliver you to the judge, and you are cast into prison., Truly I say to you, you shall by no means come out of there until you have paid the uttermost farthing"** (Matthew 5:23-26).

**"So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done"** (verse 31).



However secret a crime, or isolated an unjust situation may be, each underhanded act of man's injustice to man never goes

unnoticed. If the human eye is not privy to the various inequities of mankind, the steady, unblinking eyes of divine providence behold all, whether done in private or public. **"For His eyes are upon the ways of man, and He sees all his going"** (Job 34:21). The fellow servants were mute witnesses of the villainous behavior the recalcitrant servant showed toward his borrower. Their agitated response is one of deep lament and extreme sorrow. True sorrow is vicarious in nature. It feels what the other person is undergoing. The fellow servants demonstrated effective empathy on their ill-treated brother and at once went to their lord relaying all that happened in hopes the lord would establish a fair resolution to the problem. The lord of the servants graciously hears their accurate report and sees to the grievous matter himself.

Verse 31 is a pictorial depiction of the saints' corporate prayers ascending up to God, whose hearing ears are opened to their cry. Our Lord, as with the fellow servants, is near at hand attending to the intercessory cry of our heart, proving, of course, that His ear is not heavy that it cannot hear and answer the imprecatory appeals of the Christian community (Isaiah 59:10). God will not acquit the wicked (Nahum 1:3). The verses following verse 31 teach the prayers of the righteous are in fact vindicated by the Lord—**"God the Judge of all"** (Hebrews 12:23).

In times of trying distress betwixt unmitigated

*Continued on page 4*

circumstance and prevailing wrong, prayer is the single form of recourse and relief to which the saint of God must resort. **"The eyes of the Lord are upon the righteous, and His ears are open to their cry"** (Psalm 34:15). Persistency in prayer by the elect of God will result in an immediate answer to their untiring prayers for just recompense amending the wrong with the right. **"And this is the confidence we have in Him, that if we ask anything according to His will, He hears us"** (1 John 5:14). The Lord Jesus assures the praying believer that God will eventually give a retaliatory response to prayer ultimately correcting all injustices within the community of believers. **"And shall not God avenge His elect, who cry day and night to Him, though He bear long with them? I tell you that He will avenge them speedily"** (Luke 18:7-8). The lord of the servants responds to their request for just intervention and commands the abominable and indefensible servant to come before his lord's august presence once again to answer for his unthankful and unforgivable attitude. Whatever the time period this occurred, the fact is the lord recalled this servant at the righteous request of the fellow servants. Prayer will accomplish God's answer against the wicked (1 Peter 3:12).

**"Then his master, after he had called him, said to him, 'you wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?'"** (Verses 32-33).

The servant is reprimanded for his unmerciful barbarism. Following this, the lord denounces him as "wicked". All unmerciful activity is indeed iniquitous in nature. Unforgiveness is the general standard for all wickedness. From it stems a plethora of evils: hatred, murder, resentment, bitterness, anger, indignation, cynicism, wrath, animosity, strife, antipathy, retaliation, revenge, disputes, sedition, belligerence, and many others. To refuse to show mercy in favor of unforgiveness is to exhibit enormous wickedness. Thus the servant is found greatly wicked in that having been a recipient of infinite mercy, he remained unmerciful still! The lord informs the servant of his obligation to forgive: **"Should you not also have had compassion on your fellow servant, just as I had pity on you?"** He was expected to have the selfsame compassion on his fellow servant as his lord had with him. The profusion of God's mercy on us will automatically, if we truly receive it, stimulate and overflow our hearts and minds to readily forgive our brother in the same fashion as God extended his compassion towards us **"having forgiven you all your trespasses."** The Christian virtues of kindness, longsuffering, mercy and forbearance are identical traits of demonstrated forgiveness. They are spiritual ornaments of the forgiving Christian to be displayed often, as circumstance demands it. We are advised in Holy Scripture to "put them on" as we would everyday apparel. **"Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you must also do"** (Colossians 3:12-13).

God requires each of us to have compassionate forgiveness on our brethren as He had on us. **"Thus says the Lord of hosts, saying, execute true judgment, and show mercy and compassion every man to his brethren"** (Zechariah 7:9). The servant terribly failed in this matter of compliance, but rather did contrary against the holy Law, using browbeating tactics with meanness of heart. He even violated the godly ethics of the employer toward his

employee. The law of Deuteronomy 24:14 simply says: **"You shall not oppress a hired servant that is poor and needy, whether he is of your brethren, or of your foreigners that are in the land within your gates"** From a casual reading of verses 28-30, we notice the command of Deuteronomy 24:14 was flagrantly cast aside by this despotic wretch, who refused to forgive the lesser servant's meager debt. After doing this, the unmerciful servant's pardon of grace is revoked by his lord.

**"And his master was angry, and delivered him to the tormentors until he should pay all that was due to him"** (Verse 34).

The servant is equally foolish as he is wicked. He is typical of all sinners. He assumes God will somehow overlook his detestable behavior, or make him accountable for it. But to his great surprise, he is called to appear before the lord again; this time his sin of unforgiveness is before him. The fierce righteousness of God will uncover and bring into account the sins of each unsaved person on the day of the White Throne Judgment. Therefore, no act of unrighteousness shall go unnoticed or unpunished. God warns: **"Be sure your sin will find you out"** (Numbers 32:33). The unmerciful servant is met with divine wrath, and consequently is given over to the tormentors. The servant's blatant refusal to forgive causes him considerable anguish in the end. He disobeyed God's commandment of brotherly love and suffered divine wrath—"and his lord was angry." Unforgiveness is indeed tortuous. If we claim the exclusive right to hold any unforgiveness toward another, then we are liable to pay a high cost for our unmerciful inclination. The spiritual cost is moral darkness. The person is unable to walk with God in a spirit of love and intimate fellowship—and is thereby subject to eternal damnation (see 1 John 2:9-11).

The greatest commandment enjoined by God is that His people love him above all else. However, there is an equal commandment no less great, the love for our fellow man. The whole Law is supported on these two preeminent commandments of God. Our Lord reaffirms this in Matthew 22:37-40 when He was asked on which out of the Law was the greatest commandment to follow. **"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it. You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets."**

The Christian is to exclude any sort of malice or hatred toward his brother. He will have brotherly love in the same comparative relation, as Christ loves him. **"This is My commandment, that you love one another, as I have loved you"** (John 13:34). The servant was morally wicked because he kept hatred in his heart and chose not to forgive his fellow servant. One of the immutable certainties of salvation is an ongoing love for the brethren. On the opposite end of the spectrum, the logical assertion can be made that love is equated with forgiveness. If I love my brother or sister in Christ, I will then forgive them. If I don't, then I choose to hate them—and am a murderer in heart. But if hatred, which is commensurate to unforgiveness, is not replaced with commiserating love, as with the case of the unmerciful servant, there exists a certainty of eternal perdition evincing salvation never took place to begin with! **"We know that we have passed from death to life, because we love the brethren. He that does not love his brother abides in death"** (1 John 3:14). This is proof positive the servant was indeed "wicked" in heart and thus failed to truly appropriate the grace of the Lord that could have saved him from moral degeneration. ✠



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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.*

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*Thank you for your support.*

### Fall 2013 Outreach Continued from page 1

In fact the calling of every Jew is complete in God when he or she comes to faith in Yeshua—the One the Jewish Bible foretold throughout its pages. God wanted Israel to receive Him. Eden opened her heart and mind to the possibility of this and also accepted the Jewish Bible with both Testaments from us—even though, at first, she seemed reluctant to believe the New Testament is for Jews. Now that she met a Jewish believer like Harvey Zion, her perception, that was based on the misinformed tradition of the rabbis, was giving way to the fact Jews can believe Jesus is Messiah, be saved by this, and still live and remain Jewish just as the Scriptures uniformly teach. ☆☆☆



### 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. †

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## Prayer List for Todd Baker, Eric Oler, and Robin & Sue Hopper for the 29th Gospel Outreach to Israel March 15-April 2, 2014



- ✧ Pray for us that whenever we teach or witness, words will be given to us to boldly proclaim the Gospel to the Jew first and also the Gentile (Acts 4:31; Romans 1:16; Ephesians 6:19).
- ✧ Pray for spiritual agreement and unity among us (Psalm 133:1).
- ✧ Pray that God will open the hearts of those who will hear (Psalm 110:3; Acts 16:14).
- ✧ Pray for witnessing opportunities and for the anointing of the Holy Spirit's conviction and power to teach and witness (John 4:35; Luke 10:2; Acts 1:8; John 16:7-11).
- ✧ Pray for health and strength (Isaiah 40:31).
- ✧ Pray for spiritual fruit that will last (John 15:7-8; Galatians 5:22-23).
- ✧ Pray that God will open doors for us among the Jewish people for the Gospel to speak about the Messiah that we may make Him known, as we ought to speak (Colossians 4:3-4).
- ✧ Pray for favor among the Chosen People to hear the Gospel (Proverbs 12:2).
- ✧ Pray for protection from dangers and the hand of the enemy both seen and unseen (Psalm 91; Matthew 6:31).
- ✧ Pray that we have the Father's wisdom and guidance in every thing we do (Psalm 32:8; 48:14; Colossians 4:5).
- ✧ Pray that the Chosen People will come to faith in Messiah Jesus (Romans 10:1; Matthew 15-16; Mark 8:27-29, 14:61-62; Luke 9:18-20; John 4:25-26).