

# SEARCH THE SCRIPTURES

John  
5:39



A Bi-Monthly Newsletter of B'rit Hadashah Ministries

Volume 13, Number 6

Nov/Dec 2015



## “SALVATION HAS COME TO THE CITY OF AKKO” (PSALM 119:130)



This ministry's 34th Gospel outreach to Israel in June 2015 was one of the best! Accompanying me on this trip was Evangelist and Bible prophecy teacher August Rosado. We traveled to the extreme northern city of Akko for the first time since I started witnessing for Yeshua in Israel in 2000. Before we traveled to Israel this past June, I sought the Lord in prayer, and He spoke to my heart and mind that we needed to go to the city of Akko so that both Jew and Arab can hear and believe in the Gospel of Yeshua.

After having successful ministry in a shopping mall in Akko among Jewish vendors who received Hebrew Bibles and Messianic Gospel tracts, August and I then traveled to the Old City of Akko. Walking past a knick-knack shop in this area, a young Arab lady by the name of Isabel greeted us. She stopped us and asked us if we would like to see her shop. Isabel saw my Messianic Star of David and Cross necklace I was wearing and said she liked it very much. So we stopped and chatted with her. Isabel confided to us she was a nominal 'Christian'. She had been recently struggling with depression; which drew us into a long conversation with her that led August and me to finally ask Isabel if she had assurance of salvation in the Lord Jesus Christ that every true Christian believer should have according to 1 John 5:11-13; an assurance that when she dies, she has the certainty of going to heaven to be with the Lord. Isabel answered the question with a "No." She did not have this assurance and certainty. We then asked her if she would like to have that assurance and certainty. Isabel answered, "Absolutely."

So August and I proceeded to share and explain the Gospel to Isabel in careful detail from the Scriptures. Once we made sure she understood, we asked her if she would like to pray with us and vocally express her trust in the crucified and risen Messiah for salvation. Isabel firmly and unequivocally answered, "yes." August and I then had the privilege of leading Isabel in prayer to receive and trust in the Lord Jesus Christ for salvation. Isabel prayed and sincerely voiced her trust that Jesus died to pay the penalty for all

her sins, and rose again from death to give her eternal life. Isabel's face lit up and she said, after trusting in Christ, that she felt renewed and joyful and the depression immediately left when she asked Jesus into her life! So, again, August and I asked Isabel, based on the authority of God's Word and what the Lord Jesus Christ solely did for her on the cross and the resurrection, if she now had assurance of salvation, forgiveness of sins, and was on her way to heaven. She answered with a jubilant "Yes" that she has a confident assurance of her salvation God has promised for the repentant believer in Jesus Christ (see John 3:16; 5:24; 6:29,47; Romans 10:9-10). August and I rejoiced with Isabel over her receiving the Lord for salvation and eternal life and also acquiring a new sister in Christ who is a new member of the born-again, forever family of God.

In future trips to Israel, will we continue to visit Isabel to help her grow in the faith.



by  
Todd Baker



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.

# Unquenchable Debate



Melody Saenz - a lover of Jesus Christ, a Liberty University student, a worship leader, and a youth leader.

By Melody Saenz

I am the daughter of Pastor Roman and Carmen Saenz. Our ministry is called *Generacion de Restauracion*, Townwood Church in Conroe, Tx. I am the worship leader at our congregation. My walk with Christ is expressed in Song of Solomon 2:16, "My Beloved is mine, and I am His." He is my all in all. We were created to worship God. And I am a Melody indeed.

I also work with the youth ministry. It is called *Heartbeat Youth Ministries*: discipling a generation after God's own Heart. They are the next generation, and it is sad to see many teens and young adults lost and in disaster. I believe that God has created us with a purpose, and that plan is to prosper His children, "plans to give us hope and a future," (Jeremiah 29:11). We cannot lose hope!

I am a senior at Liberty University earning a BA in Christian Counseling. I am praying to see if I should obtain a Master degree in Counseling or do Worship Leadership.

The debate over the nature of hell has had the best and the worst in biblical exegesis. The topic of hell is a very fiery subject; no pun intended. Some believe that hell as a place of eternal punishment is outdated. Rob Bell proposes in his book called *Love Wins* that it is inconceivable that a God so loving and so merciful would send those He has created to an eternal hell. He states that

*God loves us. God offers us everlasting life by grace, freely, through no merit on our part. Unless you do not respond the right way, Then God will torture you forever in hell. Huh?!*

He believes God's love is so great that He sent His Son in order to save; so do we. However, Bell's thought of non-believers being "in torment and punishment in hell" forever has him questioning God's infinite love. Therefore, Rob Bell writes that preaching about eternal punishment is misguiding and intoxicating "and ultimately subverts the contagious spread of Jesus' message of love, peace, forgiveness, and joy that our world desperately needs to hear."

When Rob Bell came out with his book, the Southern Baptists made clear that hell is "an 'eternal, conscious punishment' for those who do not accept Jesus."<sup>2</sup> The controversy allowed them to speak the truth; "to proclaim faithfully the depth and gravity of sin against a holy God, the reality of hell, and the salvation of sinners by God's grace alone, through faith alone, in Jesus Christ alone, to the glory of God alone."<sup>3</sup> Jesus came to earth because there is no other way (John 14:6). The apostle Paul affirmed in Romans 6:23 saying, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Eternal Life is a gift; it is free. However, there are consequences for those who rebel against God. Hell has been hotly debated. There are basically two main views on this issue: the Annihilationist view and the Classical view. I would like to examine these and also share some of my own thoughts on this subject.

The Annihilationist view that "the wicked shall be no more."<sup>4</sup> Annihilationism is the belief that non-believers in Christ will not be sent to eternal suffering in hell. They assume that "after the wicked have suffered the penalty of God's wrath for a time," they will be annihilated from eternity by God. In other words, they will cease to exist, be totally eliminated, and suffer no more. Many agree with this "attractive belief" simply because of the alarming truth that there is a place of eternal torment.

David Servant is the founder of Shepherd Serve. Mr. Servant wrote an article called *The Hell Debate: A Consideration of Annihilationism*, in which he states:

*I've always believed the former, and when someone first suggested to me the latter, the doctrine known as annihilationism, I rejected it. But as I studied Scripture and listened to others, I've found myself leaning more in that direction.<sup>8</sup>*

The verse that led Servant to conclude Annihilationism made sense was John 3:16; "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but

have everlasting life." Therefore, he believes that the Bible verifies the Annihilationist's point of view.

Dr. Nicholas Ansell is an assistant Professor of Theology that focuses on "teaching and [researching] on several areas of systematic and biblical theology, notably Christology, eschatology, Old Testament wisdom thinking, and the theology of gender."<sup>9</sup> And in his book, *The Annihilation of Hell: Universal Salvation and the Redemption of Time in the Eschatology of Jürgen Moltmann*, Dr. Nicholas Ansell states that annihilationism shows more of a "mainstream" approach towards the Final Judgement.<sup>10</sup>

The Classical view of the Hell debate is that the wicked "will experience unending suffering."<sup>11</sup> They believe that there is such a place as hell and it is the place God prepared for the devil and the angels who sinned, c.f. Matthew 25:41. Boyd and Eddy state from Anselm's teaching that "sin against an infinite God is an infinite crime exacting an infinite punishment."<sup>12</sup> Robert Jeffress is a pastor, author, and a radio and television host for *Pathway to Victory*. He now pastors the historic First Baptist Church of Dallas, Texas.<sup>13</sup> In the year of 2004, Jeffress wrote a book called *Hell? Yes!* in which he states that we must be like Christ. Jesus was and is motivated to proclaim the "severity of hell." John 3:17 says, "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved." His intention was not to condemn them, but to warn them. He strongly believes that Christians need to "reclaim the truth in order to... become the salt and light Jesus exhorts us to be."<sup>14</sup> He states that absolute truth is accepted by all, but not everybody obtains it.<sup>15</sup> Truth, absolute truth, is found in the Word of God. Therefore, Jeffress gives "biblical, scientific, and historical evidence" so that the believer would always be ready to give an answer, (1 Peter 3:15).<sup>16</sup> Thus, Christians should not minimize the reality of hell.

The Purgatory View states that hell is a place that exists for two reasons. One being a place to stay for "a long period of time, not eternal." The second reason is that hell's purpose is to cleanse a person. However, Dr. Elmer Towns believes that there is no biblical evidence for this imaginary place.<sup>17</sup> The Universal view holds that God would not allow a person to go to hell. Similar to Rob Bell's approach, universalism has misinterpreted the love of God. It seems to over-emphasize God's love and compassion. But this theory neglects the righteousness and justice of God.<sup>18</sup>

I believe God, in His Righteousness and Justice, has prepared a place of eternal punishment for those who have rejected Him. Hell is an eternity without God's Presence. I take the simple interpretation: it's a place of suffering after death, and when the Bible says "eternal" then it's "eternal." Jesus mentioned hell and eternal judgement thirteen percent of the 1,850 verses in the New Testament.<sup>19</sup> An example of this is found in Matthew 5:31,41. Jesus, speaking about the final judgement, declares that "[w]hen the Son of Man comes in His glory," He will say "to those on His left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.'" Christ' urgency to preach about Sheol and Repentance must be important.

I also believe that this debate is so important because if we view hell as a prison cell that lasts for a period of time and then that sinner is restored, then we devalue the greatness of Jehovah God. Boyd and Eddy write that "[h]ell is eternal in consequence, not duration."<sup>20</sup> Wayne Grudem affirms that "[h]ell is a place of eternal conscious punishment for the wicked."<sup>21</sup> Jesus taught about this in Matthew 25:46. He declared that "[w]hen the Son of Man comes in His glory" that He will judge all the nations; saying that those who are cursed.... "they will go away to eternal punishment, but the righteous to eternal life."

Without the reality of eternal punishment, how will our gospel presentation convict the soul of man? If we do not mention eternal damnation, people will not see how serious sin is and how serious it is to break God's Laws. The Lord God Almighty speaks to us throughout the gospels that Hell is a warning.

## 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 Todd by e-mail at:

**Todd@brit-hadashah.org**

or by mail at:

**B'rit Hadashah Ministries  
P.O. Box 796127  
Dallas, Texas 75379-6127**

Visit our website at:

**[www.brit-hadashah.org](http://www.brit-hadashah.org)**

(Continued on page 5)

# The Parable of the Laborers in the Vineyard

(Matthew 20:1-16)

## Part 4



*<sup>1</sup>“For the Kingdom of heaven is like to a man that is a householder, which went out early in the morning to hire laborers into his vineyard. <sup>2</sup>And when he agreed with the laborers for a penny a day, he sent them into the vineyard. <sup>3</sup>And he went out about the third hour, and saw others standing idle in the marketplace, <sup>4</sup>and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ And they went their way. <sup>5</sup>Again he went out about the sixth and ninth hour, and did likewise. <sup>6</sup>And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why do you stand here all day idle?’ <sup>7</sup>They said to him, ‘Because no man has hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you shall receive.’ <sup>8</sup>So when evening had come, the lord of the vineyard said to his steward, ‘Call the laborers, and give them their wages, beginning from the last to the first.’ <sup>9</sup>And when those came that were hired about the eleventh hour, they received every man a penny. <sup>10</sup>But when the first came, they had supposed they should have received more; and they likewise received every man a penny. <sup>11</sup>And when they had received it, they murmured against the Goodman of the house, <sup>12</sup>saying, ‘These last have labored but one hour; and you have made them equal to us, which have borne the burden and heat of the day.’ <sup>13</sup>But he answered one of them, and said, ‘Friend, I do you no wrong. Did you not agree with me for a penny? <sup>14</sup>Take what is yours, and go your way. I will give to the last, even as I gave to you. <sup>15</sup>Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good?’ <sup>16</sup>So the last shall be first, and the first last. For many are called, but few chosen.”*

The next noticeable emblem pictured in the parable is the place where laborers are assigned to work in—the vineyard. A vineyard is simply a marked off area, fenced in, where grapevines are planted in sectional rows trained on stakes. The laborers were directed to work in the vineyard. The vineyard is the place of the laborers’ occupancy. After careful deliberation, we would agree with others, that the vineyard is indeed a fine metaphorical representation of the Church. Several reasons confirm this sensible viewpoint. For one, a worker of Christ needs an organizational medium to work through. The Church is the proper instrumentation for this. It constitutes all the ministers used to effectively communicate the Gospel. The fact the laborers are under the custodial supervision of the householder working together as a single laboring entity enclosed in the vineyard is a living type of the toiling members of the Church unified by Jesus Christ and bonded under His singular, caring headship—“Dependent on Him, the whole body—its various parts closely fitting and firmly adhering to one another, grows by the aid of every contributory ligament, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love” (Ephesians 4:16—Weymouth translation). Before a vineyard is built, a selected piece of land is first taken from the common, fallow ground. It is chosen, converted, and fertilized to the extent that it may be used for a unique purpose—that being a vineyard of fruitful uses.

The Church corresponds with the vineyard in the same respect. She is taken out of a mundane setting by God, who has raised us up together and made us sit together in heavenly places in Christ Jesus separated from the world and all heathendom (Ephesians 2:6). “You have brought a vine out of Egypt (a spiritual type of the world), You have cast out the heathen, and planted it. You prepared room before it, and did cause it to take deep root, and it filled the earth” (Psalm 80:8-9). Once transformed and quickened by the regeneration of the Holy Spirit, the Church is taken out of the world separated by God to be a peculiar people of the Lord’s ownership (1 Peter 2:9). The elect saints of God were by nature sinners, barren and utterly fruitless, “dead in trespasses and sin” (Ephesians 2:1), but are now “elect according to the foreknowledge of God the Father through the sanctification of the Spirit...being filled with the fruits of righteousness which are by Jesus Christ to the glory and praise of God (1 Peter 1:3; Philippians 1:11); and therefore composite a divinely chosen plot of ground, once infertile, but now made a spiritual vineyard “fruitful in every good work, and increasing in the knowledge of God” (Colossians 1:10). The vineyard is also the invaluable object of the householder’s eyes. His worthwhile occupation consists of maintaining a constant vigil over the vineyard in order to protect it against adverse circumstances, climate, weather, or marauding bands from harming or destroying it. God keeps

unceasing watch over His redeemed Church as He does with Israel, the vineyard of the Old Testament. “In that day sing to her, a vineyard of red wine. I, the Lord to keep it, I will water it every moment, lest any hurt it. I will keep it night and day” (Isaiah 27:2-3).

The Lord Jesus Christ guarantees omnipresent guardianship over His people throughout the present age until we are physically present with Him. “Lo, I am with you always, even until the end of the age” (Matthew 28:20). The vineyard is the fond desire of the householder’s heart. God the Father claimed His Son with the adoring appellation, “Beloved” (Matthew 3:17; 12:18; 17:5; Luke 3:22; Ephesians 1:6; 1 Peter 1:17). The word “beloved” denotes a term of endearment, a person greatly loved, the object of supreme affection. The intimate term “beloved” is used repeatedly in the Old and New Testament Scriptures. The Church, as the precious vineyard of the Lord, is the nuptial gift of God the Father to His beloved Son, thus exhibiting His ultimate love for Him. As God is beloved of the Son, and the Son beloved of the Father, so the Church is the highly beloved vineyard of Christ. “Now will I sing to My well beloved a song of My beloved concerning His vineyard. My well beloved has a vineyard in a very fruitful hill” (Isaiah 5:1). The corporate church can say of the loving Savior, like the Shulamite woman of her Solomon lover, “I am my Beloved’s and His desire is toward me” (Song of Solomon 7:10). With amorous response, the Lord Jesus, or Messianic Husbandman,

*(Continued on page 4)*

softly replies to His beloved church, "My vineyard, which is mine, is before me" (Song of Solomon 8:12). The Church is the beloved vineyard of God. A concrete example verifying this is seen in the salutation of Paul in the opening verses of Romans. "To all that are in Rome, beloved of God, called to be saints. Grace to you and peace from God our Father, and the Lord Jesus Christ" (Romans 1:7). Paul expresses the same fact when addressing the church at Thessalonica. "But we are bound to give thanks always to God for you, brethren beloved of the Lord" (2 Thessalonians 2:13). The saints of all the ages are truly beloved of the Lord.

Earlier we mentioned the householder is the creator and caretaker of the vineyard in defining God as the husbandman. We will adopt this principle in a slightly different manner applying it toward Christ to consummate our proof that the vineyard in this parable speaks of the Church He planted. Psalm 80:15 revealingly states: "And the vineyard which Your right hand has planted". The position designated "right hand" in verse 15, in close connection with the implantation of the vineyard, is tremendously significant concerning the interpretation of the vineyard in this parable. If the specific identity of the enigmatic person seated at the right hand of God who planted the vineyard is known, the real meaning of the vineyard can be correctly decoded. Verse 17 of Psalm 80 strikingly solves the mysterious problem surrounding the significance of the person who is seated at the right hand of God. Verse 17 tells us exactly who He is. "Let Your hand be upon the Man of Your right hand, upon the Son of Man whom You made strong for Yourself" (Psalm 80:17). The man seated at the right hand of God is the Son of Man. He is the one responsible for planting the vineyard previously mentioned in verse 15. The Messianic title Son of Man exclusively refers to the Lord Jesus Christ. The title is never used of the Lord by others, but is used by Jesus of Himself in all four Gospels. Jesus ascribes to Himself this Messianic title more than any other biblical name used of the Messiah. Moreover, verse 17 informs us the Son of Man is seated at the right hand of God.

The Lord Jesus Christ is not only the Son of Man, but He is also presently seated at the right hand of God. Holy Scripture abounds of this truth. Peter declared in his powerful sermon of Acts 2 the prophetic fulfillment of God making Jesus both Lord and Messiah, "Who has sat down at the right hand of God". For David is not ascended into the heavens, but said himself: The Lord said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool" (Acts 2:33-34). When the first martyr of the church, Stephen, was being stoned to death, he beheld in a glorious vision the Lord Jesus Christ standing at the right hand of God the Father. "But he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:55-56). This firmly concludes who the Son of Man standing or sitting at the right hand of God is in Psalm 80:15, 17. He is unequivocally none other than the Lord Jesus Christ. Colossians 3:1 conclusively substantiates this point further—"Christ sits on the right hand of God." Many other passages from Scripture could be marshaled here for additional proof as well. The vineyard of Psalm 80:15 was planted by Jesus, the One who is uniquely seated at God's right hand who plants the vineyard—which speaks of Israel first, and then also the Church grafted into Israel the main vine (Romans 11:24).

Two particular passages from Paul's epistle to the Ephesians corroborate this meaning to be correct. Ephesians 1:20 states that the one who is head of the Church is also Jesus Christ Whom God the Father set "at His own right hand in the heavenly places", for Christ is "the head of the Church" (Ephesians 1:10; 5:23). The person of Psalm 80:15-17 entitled the Son of Man placed at the right hand of God, obviously is Jesus Christ—the Author and preeminent head of the Church, which is symbolically represented under the figure of the vineyard from which the Lord's right hand, Jesus Christ, has planted.



Prayer List for Todd Baker, Robin & Sue Hopper, and Harvey Zion  
for the 35th Gospel Outreach to Israel  
October 11-28, 2015



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).

### 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.

# B'rit Hadashah Ministries

## PARTNER WITH US

**H**aving been to the Holy Land over 30 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.

Make checks and money orders payable to:

**B'rit Hadashah Ministries**  
PO Box 796127  
Dallas, TX 75379-6127

We also accept:



You can also make your donation online at:

[www.Brit-Hadashah.org](http://www.Brit-Hadashah.org)

\* Donations are tax deductible in the U.S. as you give to this 501(c)(3) Non-profit ministry. \*

*Thank you for your support.*

### Unquenchable Debate... Continued from page 2

Jeffress states that "many Christians seem embarrassed about hell."<sup>22</sup> But we cannot ignore the truth of God's Word. In 2 Thessalonians 1:9, hell is described as "eternal destruction." Daniel 2:2 says that hell is "everlasting contempt." Matthew 3:12, 5:22, 18:9 states hell as a place of "unquenchable fire." Matthew 23:33 declares the "damnation" of hell. Jesus mentioned in Matthew 13:42, 50, that "all things that offend and those who practice lawlessness... will be cast... into the furnace of fire." Jude 13 describes hell as the "blackest darkness." Furthermore, in the book of Revelation 21:8, hell is a "fiery lake of burning sulfur."<sup>23</sup> The Holiness of God is so great. There is not a single person who can hide sin in His Presence.

The absence of preaching eternal punishment in the pulpits affects the believer's and unbeliever's logical perspective of salvation. We must preach the "whole counsel of God." We must preach the truth and "speak the truth in love," as Ephesians 4:15, with compassion and urgency. When Jesus came to earth, there was a sense of urgency to preach about the coming judgement! Jesus delivers us from the wrath of God that is coming. Our lack of knowledge on the Hell debate will affect our view of God. If we ignore the fact that there is a hell, the death, burial, and resurrection of Jesus has little value.

There are two well-known evangelicals that have been used by God to speak the truth in love. John Piper is founder and teacher of DesiringGod.org, author of over 50 books, as well as the Pastor of Bethlehem Baptist Church in Minneapolis, Minnesota. In Piper's book, Let the Nations be Glad, he states that "the biblical assumption of the justice of hell is the clearest testimony to the infiniteness of sin of failing to glorify God." Many believers do not want to offend

their friends or family members, but the truth is that "hell is a dreadful reality."

Jonathan Edwards, the great revivalist of the 1700's, expressed the horrors of eternal damnation most persuasively. He believed that eternal suffering was not necessarily punishment for sin, as it is the consequence of rejecting the Majesty and Glory of God. Edwards asserts that "God is a being infinitely lovely, because he hath infinite excellency and beauty," God is a "being of infinite greatness, majesty, and glory; and therefore He is infinitely honorable." Therefore, Jonathan Edwards states that "sin against God, being a violation of infinite obligations, must be a crime infinitely heinous, and so deserving of infinite punishment."

In conclusion, hell has to be the worst place imaginable because it's the opposite of rejecting a Good, Holy, and All Merciful and All Loving God, and breaking His commands, and despising His love and gift of salvation; God is so Huge, so Excellent, so Amazing, that rejecting Him has to result in eternal damnation. It is not about the sinner, it is about the Glory of God.

<sup>1</sup> Rob Bell, *Love Wins* (New York, NY: HarperCollins Publishers, 2005), Back cover.

<sup>2</sup> Adelle M. Banks, *After Rob Bell Controversy, Baptists Affirm Belief in 'Eternal' Hell*. (2015) <http://www.christianitytoday.com/gleanings/2011/june/after-rob-bell-controversy-baptists-affirm-belief-in.html>.

<sup>3</sup> Adelle M. Banks, *After Rob Bell Controversy, Baptists Affirm Belief in 'Eternal' Hell*. (2015) <http://www.christianitytoday.com/gleanings/2011/june/after-rob-bell-controversy-baptists-affirm-belief-in.html>

<sup>4</sup> Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum* (Grand Rapids, MI: Baker Academic, 2009), 286.

<sup>5</sup> GotQuestions. *Is annihilationism biblical?* <http://www.gotquestions.org/annihilationism.html>.

<sup>6</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Inter-Varsity Press, 1994), 1150.

<sup>7</sup> GotQuestions, *Is annihilationism biblical?* <http://www.gotquestions.org/annihilationism.html>.

<sup>8</sup> David Servant, *The Hell Debate: A Consideration of Annihilationism* (Shepherd Serve, 2015). [http://www.heavensfamily.org/ss/e\\_teachings/the-hell-debate-annihilationism-part-2](http://www.heavensfamily.org/ss/e_teachings/the-hell-debate-annihilationism-part-2).

<sup>9</sup> ICS. <http://faculty.icscanada.edu/nansell>.

<sup>10</sup> Nicholas Ansell, *The Annihilation of Hell: Universal Salvation and the Redemption of Time in the Eschatology of Jürgen Moltmann* (Great Britain: Paternoster, 2013), 1.2 The Annihilation of Hell/The Hell of Annihilation.

<sup>11</sup> Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum* (Grand Rapids, MI: Baker Academic, 2009), 281.

<sup>12</sup> Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum*, 284.

<sup>13</sup> Robert Jeffress, Wikipedia about Robert Jeffress.

<sup>14</sup> Robert Jeffress, *Hell? Yes!* (Colorado Springs, Colorado: Waterbrook Press, 1995), 12.

<sup>15</sup> Robert Jeffress, *Hell? Yes!*, 19.

<sup>16</sup> Robert Jeffress, *Hell? Yes!* (Colorado Springs, Colorado: Waterbrook Press, 1995), back cover.

<sup>17</sup> Elmer Towns, *Theology for Today* (Mason, Ohio: Cengage Learning, 2008), 838.

<sup>18</sup> GotQuestion. *Is universalism / universal salvation biblical?* <http://www.gotquestions.org/universalism.html>.

<sup>19</sup> Robert Jeffress, *Hell? Yes!*, 73.

<sup>20</sup> Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum*, 287.

<sup>21</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Inter-Varsity Press, 1994), 1148.

<sup>22</sup> Robert Jeffress, *Hell? Yes!*, 90.

<sup>23</sup> Walter A. Elwell, *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic, 2001), 548.

<sup>24</sup> John Piper, *Let the Nations be Glad* (Grand Rapids, MI: Baker Academic, 2010), 142-143

NONPROFIT  
US POSTAGE PAID  
DENTON TX  
PERMIT NO. 438

**RETURN SERVICE REQUESTED**

**B'rit Hadashah Ministries**

P.O. Box 796127  
Dallas, Texas 75379-6127  
e-mail: [todd@brit-hadashah.org](mailto:todd@brit-hadashah.org)

**In This Issue**

*“Salvation Has Come to the City of Akko”*  
(Psalm 119:130) .....1

*Unquenchable Debate*.....2

*The Parable of the Laborers in the Vineyard* .....3



**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, located at 9330 N. Central Expy., Room 202.**

**For more information, please visit our website at [www.brit-hadashah.org](http://www.brit-hadashah.org) and click the Fellowship & Tours tab, or call (866)910-0444.**



If you would like to have Todd as a guest speaker at your church or function, visit our website: [www.brit-hadashah.org](http://www.brit-hadashah.org) or contact him at: [Todd@brit-hadashah.org](mailto:Todd@brit-hadashah.org) or call 866-910-0444.

Join our group on Facebook and start or join a discussion!

