

# SEARCH THE SCRIPTURES

A Quarterly Newsletter of B'rit Hadashah Ministries

John  
5:39



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## Hear Him (Matthew 17:5)!

Just a month ago I completed my 42nd Gospel outreach to Israel. The third day I was in Israel I made the beautiful drive through the Golan Heights to Mount Hermon. Once I arrived, I met two gregarious and open IDF soldiers. I have chosen not to reveal their names here for security reasons. Nevertheless, they don't mind my telling you of the great Gospel ministry I had with them. One of the first things the two soldiers said to me was how much they really liked my Star of David and Cross necklace. They both went on to say to me without any solicitation that belief in Yeshua ties Him with what God revealed to Israel in the Tenach! They said we believe in the same God! Once again I was utterly amazed at the soldiers' insight and understanding of this! I joyfully agreed and boldly preached to them from Matthew 17:1-9 of what happened on this mountain with Yeshua and three of His disciples; how the Messiah radiated the shekinah glory of God and the appearance of Moshe (Moses) and the prophet Eliyahu (Elijah). I told the soldiers that this incident showed how the Torah and the Prophets identify and reveal Yeshua to be the Messiah. But one of the disciples, Shimon Kepha (Simon Peter), made the mistake of thinking all three were equal in status when suggesting they build sukkot (booths) for all three. God's glory cloud covered the scene and from that cloud the bath kohl (audible voice of God) spoke and affirmed the superiority of the Messiah Jesus by saying of Him, "This My beloved Son, hear Him" (Matthew 17:5). This was the voice of Elohim Abba (God the Father). To learn this and more historic evidence and the divine seal God placed upon Yeshua, I boldly suggested the two IDF soldiers should receive a pair of complete Hebrew Study Bibles from me to see and believe in the One who came to Israel and died on the tree as a kipporah (atonement) for our sins so that whoever believes in Yeshua receives the forgiveness of sins and eternal life (John 3:16).

Amazingly, the soldiers enthusiastically received the Scriptures and positively commented that the Bibles included the New Testament! Then when I asked what believers in Jesus could pray to the God of Israel what to give them, one of the soldiers said, "Salvation!" Wow! I then said "salvation is from the Jews" (John 4:22) and gestured toward their Bibles and God has given this through Yeshua and

one can be saved by believing in Him (Acts 15:11; 16:30-31). Both soldiers thanked me for giving them the Scriptures and said they would read them and the Messianic Gospel tracts I also gave them. I came away from this ministry awed and floored that God

is beginning to lift the partial blindness off Israel's eyes to be open to the fact Yeshua is the Messiah. The Second Coming is near when that blindness will be fully removed from all Israel (Romans 11:25-27).

I spent most of the next morning ministering the Gospel in Tiberias. It was tough sledding there. Nevertheless, by God's grace and the power of Christ Jesus, I was still able to pass out two Bibles in Tiberias. After I did this, the Lord Jesus spoke to my heart and instructed me to go to the little city of Rosh Pina and revisit a restaurant there that I had gone to a year ago and there He would have someone to receive the Word concerning Him. So I drove there by faith and sure enough I met Anastassya there. She had told me her and her husband just got back from vacationing in America and that she had visited Dallas, Texas! Awestruck at this I told her that is where I live! And this amazing fact opened the door to share the Gospel with her. She was from Russia and immigrated to Israel four years ago. I informed her that the prophet Jeremiah foretold the last day exodus of Jews from the far north back to the land of Israel (Jeremiah 16 and



Anastassya & Todd

23). I further said to Anastassya the Lord brought her back to the land to hear the Good News of Yeshua the Messiah I shared with her and to receive what the Holy Scriptures foretold about Him. I was able to leave her an excellent Hebrew Study Bible with a Russian Gospel tract concerning the resurrection of Jesus from the dead. Pray her husband (Ami) and she will read them, receive and believe in Jesus for salvation. Tomorrow, I leave for Jerusalem with eight Bibles left to pass out. When this goes to print, the Lord opened a door to return for me to Israel again for my 43rd Gospel outreach. Pray for a good and bountiful ministry among the Chosen People. †

## 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, is a Fellow of the International Academy of Apologetics, Evangelism & Human Rights in Strasbourg, France, and is currently a Doctor of Ministry candidate at Liberty University. 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. †



Todd sharing the Gospel

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# Seven Reasons Why the Rapture Cannot Come After the Tribulation

By: Allen Beechick

The best thing my mother did for me, as a boy, was teach me Bible verses. But she also tried to get me to eat peas. I hated peas. Still do. My mother often said, "Try these, Allen. These peas are different." But somehow they never were.

Well, now that I'm an adult, I get to say, "These arguments are different." Instead of proving that the rapture comes before the tribulation, these arguments prove that the rapture cannot come after the tribulation. Instead of going in the front door, I'm coming through the back door.

Try these arguments. They're different.

## 1. The known day and the unknown day cannot be the same day.

"But of that day and hour knows no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). "In such an hour as you think not the Son of man comes" (Matthew 24:44).

In contrast to the unknown day, we also read about a known day. The 1260 days (Revelation 12:6) coincides with the 42 months (Revelation 13:5) or three and one-half years (Revelation 12:14). Unlike schemes of today that pretend to predict the time of the trumpet sound, this future timetable has a clear starting point, a clear duration, and a clear ending point. It begins at the abomination of desolation (Matthew 24:15-16), and it ends at the return of Christ (Revelation 19:20).

The known day and the unknown day must be different days. The rapture cannot occur on the known day.

Some try to dull the sharp point of the known day by saying the time is shortened (Matthew 24:22, Mark 13:20). In other words, the 1260 days will turn out to be less than 1260 days. But the "shortened days" has at least two other interpretations that do not contradict other Scriptures. Why pick the one interpretation that contradicts several other Scripture passages? No, the 1260 days will turn out to be 1260 days, exactly as prophesied.

You may ask, doesn't a close look at the context reveal that the unknown day appears in a context after the tribulation? Doesn't Matthew 24:29 say, "after the tribulation"? Yes, you are right. But a closer look at the context reveals a double reference. And this double reference reinforces the idea of two different days.

## 2. At the end of the age the unbelievers are taken first.

"In the time of harvest I will say to the reapers, Gather together first the tares.... the harvest is the end of the world.... As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity.... So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." (selections from Matthew 13)

Separate the wheat from the tares? No. Separate the tares from the wheat? Yes. The order of gatherings at this time is opposite to the rapture.

## 3. Those taken on that day end up as corpses for vultures to feed on.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And He said unto them, Whosoever the body is, there will the eagles be gathered together" (Luke 17:34-37).

"Eagles" is better translated "vultures." "Body" means "corpse" according to the parallel passage Matthew 24:28. Those taken on that day end up as corpses for vultures to feed on. This cannot be the rapture.

You may answer that the birds of prey gather around those left rather than around those taken. Consider two points. First, Revelation 19:17 shows that the birds of prey gather to a certain spot rather than being scattered to find whoever is left. Jesus' answer here in Luke 17 also speaks of such a gathering.

Second, when the disciples asked "Where?" it naturally implies "Where are they taken?" We already know where they are left. That's obvious. We know where the bed is, where the mill is, where the field is. That's where they are left. So the disciples wanted to know where they are taken. The only time the other meaning makes sense is when you ask, "Where did I leave my glasses?" But in this context where people are snatched away from various places, the natural question is "Where are they taken?"

It is those taken who end up as corpses for vultures to feed on. This is the opposite of the rapture.

## 4. If all unbelievers are destroyed, then who will populate the millennium?

"[Noah] entered into the ark, and the flood came, and destroyed them all. ... the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:27-30).

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matthew 13:41).

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape [strong dual negative in the Greek]" (1 Thessalonians 5:3).

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ... That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 1:7b-8; 2:12).

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Malachi 4:1).

Present-day believers will be in the millennium, of course, but as rulers, not as subjects. We'll have glorified bodies, not decaying bodies. Who will we rule over? Who are the subjects with natural bodies, who bear children, who are subject to sin and death, and who finally rebel after the 1000 years are over? (Isaiah 65:20, Revelation 20:7-9)

According to the several Scriptures quoted above, only believers enter the millennium. These believers have children, and apparently some of these children do not become believers.

Where do the original believers come from? They aren't raptured believers. They must be after-the-rapture believers. If the rapture were at the end of the tribulation, then there would be no believers left with natural bodies. Therefore, the rapture cannot come at the end of the tribulation. Believers who populate the millennium are those saved after the rapture and who survive the tribulation period. By the way, those killed during the tribulation are resurrected before the millennium; so they will have glorified bodies for the 1000 years.

Some argue that Israel gets saved as Christ returns, just moments after the rapture, but just in time to get saved and avoid destruction. That's pretty close timing. Impossible timing, in fact. According to the Bible, Israel does get saved at the end, but it's just before the end. (Hosea 5:15, Matthew 23:39)

But beyond Israel, the Bible also teaches that many nations will populate the millennium. (Zechariah 14:16-19, Revelation 20:8) How do they get there?

A rapture at this time just doesn't fit.



(Continues on page 4)



# The Parable of the Two Sons

## (Matthew 21: 28-32)

### Part 1



***“But What Do you think? A Certain man had two sons, and he came to the first, and said, ‘Son, go, work today in my vineyard.’ He answered and said, ‘I will not,’ but afterward he repented and went. Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go. Which of the two did the will of his father. They said to Him, ‘The first.’ Jesus said to them, Truly, I say to you that the tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him; but the tax collectors and harlots believed him; and when you saw it, you did not repent afterward and believe him.”***

The parable of the two sons is the first of three parables answering the calumnious questioning of Jesus’ Messianic authority by the unbelieving chief priests and elders of Jerusalem. In the preceding verses of Matthew 21, the ecclesiastical authorities of the temple confront the Lord Jesus. They openly question the Lord on the validity of His divine authority in doing such things as receiving adulation and homage due a king during His triumphal entry into Jerusalem (verses 1-17); and the healing of the blind and lame (verse 14). These divine acts cited in Matthew 21 were clear, incontrovertible evidences of Jesus’ Messianic authority. Yet the unbelieving, Jewish leaders of the people persisted in their obstinate unbelief. They rejected the evidence for the Messiahship of Jesus by the disdainful questions of, ***“By what authority do You do these things, and who gave You this authority?”*** (Matthew 21:23)? Christ calmly replied, using a common rabbinic method of the day, by answering a challenging question with a challenging question! Verse 24 says, ***“But Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: The baptism of John – where was it from? From heaven or from men.”***

The Lord makes a direct appeal here to the testimony of John the Baptist’s ministry on whether it was validly sanctioned by God or man. Jesus deliberately questioned the religious leaders on this crucial point in order to determine whether or not they truly believed and embraced the main thrust of the Baptist’s message. The reception or rejection of this message would fix the eternal destiny of the individual hearers. John’s divine mission was simply to proclaim and prepare the Jewish nation for the first coming of Jesus the Messiah—the Savor of the world (John 1:29-34). John’s mission culminated in identifying the Messiah to Israel—who indeed is Jesus of Nazareth the Lamb of God. John said of Him, ***“I saw and bare testimony that this is the Son of God”*** (John 1:34). After this momentous event occurred, John’s mission was completed and from that time afterwards, Israel was corporately and individually responsible for receiving or rejecting Jesus the Messiah upon the testimony of the Lord’s prophesied forerunner (Isaiah 40:3; Malachi 3:1-2). John the Baptist was that prophetic forerunner who was sent by the Lord to prepare the hearts of Israel to receive the Messiah. Therefore those

who received his testimony would acclaim Jesus as Savior and Messiah. On the other hand, those who remained impenitent rejecting the Baptist’s testimony, would disclaim Jesus as being the Messiah.

The basis of one’s right standing with God rests on the sole fact of accepting His only begotten Son, of whom John the Baptist was first to testify of. The sole intention of Christ’s question put to the Chief Priests and Elders about the authoritative origin of John the Baptist’s ministry was to evaluate whether or not they believed John’s true disclosure of Messiah. But in fearing the multitude, which esteemed John as a prophet, the Pharisees reasoned thusly: ‘if we accept John’s testimony of the Messiah, then we must also unanimously accept Jesus as the Messiah. If we don’t accept this, the populace will hold us in contempt, for they consider John to be a prophet.’ Foreseeing this inescapable dilemma, the Pharisees evaded a direct answer with a disingenuous reply by answering, ***“We don’t know”*** (Matthew 21:25-27). By this indecisive answer, the Pharisees displayed their own spiritual dishonesty to correctly discern and fully appraise the authority divinely delegated to John by God. Their deliberate rejection of John’s testimony really was the actual denial of Jesus the Messiah. For John was sent to Israel by God the Father to exclusively bear witness of God the Son—Jesus Christ. Consequently, Jesus naturally declines to tell the religious leaders of Jerusalem by what authority He performs and ministers by, knowing full well beforehand they have already rejected Messiah’s forerunner; and therefore refuse to accept the greater authority of the Messiah Jesus. But what of those humble, indistinguishable souls who readily receive the Messiah as revealed by John in contrast to the self-righteous who reject it? The parable of the two sons comes into focus here. The parable basically illustrates what happens to two classes of people who reject or accept Jesus Christ as Lord and Savior. The parable distinguishes between the self-righteous, unsaved person from the confessed sinner who is saved having obtained the righteousness of God which is in Christ Jesus by repentance and faith in Him.

***“But What Do you think? A Certain man had two sons”*** (Verse 28).

The parable of the two sons introduces a certain man having two different sons. The father approaches the first son and kindly asks him

to go to work in the vineyard. The son openly defies the father’s command, rudely refusing his request, but afterwards, he has a change of heart and goes to work in the vineyard. The father then approaches the second son requesting the same chore of working in the vineyard. The answer of the second son was in the affirmative. His verbal reply is polite and highly respectful of the father’s wishes. ***“I go, sir”*** – but he did not go. The two sons obviously symbolize two classes of people. The first class, under the heading of the first son, represents those who are openly rebellious and unrepentant. They have no qualm or conviction about openly denouncing the God of the Bible before the world. But by the supernatural exertion of the Holy Spirit, they are brought to repentance later on and henceforth obey God in righteous obedience. In the historical context of Christ’s day, these were the publicans and harlots whose outright refusal and rebellion toward the heavenly Father’s call of repentance and obedience was visibly apparent by their reckless, ungodly denunciation of the Father’s demand. But soon afterward, they fell under the convicting power of the Holy Spirit and repented of their wickedness. The proof is seen in their prompt obedience to the Father’s will after the change of heart and mind took place.

The second class, under the heading of the second son, represent the outwardly religious that make a cordial affirmation of God, but utterly deny Him in daily living. These religious hypocrites verbally affirm obedience to the Father, but fail to render due obedience by their actions. In the contextual setting of Matthew 21:28-32, the second son is definitely illustrative of the Pharisees, Scribes, Chief Priests, Sadducees, and Elders of Israel who stressed undue prominence on cleansing the outside of the cup and dish, but leaving the inside corroded and filled with sanctimonious uncleanness. They outwardly appeared to be obedient “men of God” but inwardly lacked a spiritual willingness and deep desire to obey the Lord. A closer examination of the parable’s episodic unfolding will reveal wonderful truths ending in a most startling conclusion that should inevitably lead both reader and writer to ***“examine ourselves whether we are in the faith”*** (2 Corinthians 13:5). The first person we encounter in the parable is the father who had two sons. God is the identity of the fatherly figure here in this parable and therefore, in this respect,

(Continues on page 4)

is the father of all man in that He is the paternal Creator of all humanity. In this sense is the word "father" meant by our Lord when He spoke this parable to His enemies.

It would be theologically be preposterous to assume that all men are automatically born innate sons of God as Liberal Christianity and Eastern religions would unscripturally assume. Due to the transmission of the sin nature passed on through physical birth by the Adamic transgression, every man and woman born in infancy is conceived with a sin nature and thus born a sinner, **"alienated from the life of God"** (For further biblical proof of this see Psalm 51:5; 58:3; Romans 5:12-14; Ephesians 4:18). Our Lord said in John 8:44 of His wicked detractors, **"You are of your father, the devil, and the lusts of your father you will do."** This is indubitably true in the case of every unsaved sinner. The commission of just one sin alone, however great or small, is sufficient enough to prove the fatherhood of Satan over fallen humanity; as it is written: **"He that commits sin is of the devil"** (1 John 3:8). Consequently, now, the world of unsaved humanity is presently under the blinding rule of satanic tyranny. **"And we know the whole world lies under the sway of the Wicked One"** (1 John 5:19).

The only possible way a man can become an inherent son of God is not by natural birth, but by spiritual rebirth. True spiritual sonship is not received

by genealogical descent, religious affiliation, nor by physical or intellectual exertion of the will but by the particular choosing of the sovereign will of God. **"Of His own will begot He us with the Word of truth. But as many as received Him, to them He gave the power to become the sons of God, even to them that believe on His Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man but of God"** (James 1:18; John 1:12-13). Sonship is received by faith in Jesus Christ. Faith in Christ enables men to become sons and heirs in God's family - **"For you are all children of God by faith in Christ Jesus"** (Galatians 3:26). Therefore we see there exists a wide distinction between God as our Father by spiritual rebirth, and God as the Father of humanity by virtue of creation. God was the Creator-father of Adam and Eve and their offspring. All humanity has God as one Father through the creation of the federal head of the race - that being Adam, who was the son of God (Luke 3:38). Through Adam, God instituted the law of reproduction. Adam's physical descendants directly stemmed from him, but it was God who originated and created the human process of biological reproduction. Therefore God is the original Father of all human beings insofar as it pertains to His singular role as Creator of all living beings. **"Have we not all one Father? Has not one God created us, for in Him, we live, and move, and have our being"** (Malachi 2:10; Acts 17:28)?

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### *Seven Reasons Why... Continued from page 2*

#### **5. Revelation 3:10 clearly says, "I will keep you from the hour."**

"Because thou hast kept the word of my patience, I also will keep thee from [out] the hour of temptation [testing], which shall come upon all the world, to try [test] them that dwell upon the earth" (Revelation 3:10).

What could be clearer than that? It doesn't say "take out." No, "take out" and "keep out" have entirely different meanings. It doesn't say "keep in." No, "keep in" and "keep out" have entirely different meanings. It doesn't say "keep in and take out." No, it takes twice as many words to express those two distinct ideas. God chose this simple word combination to communicate as clearly as possible.

Some say this means believers are protected during testing instead of from testing. But I answer, protected from what? Believers during that time are killed, not kept. (Revelation 6:9, 13:7) Some may respond, they are protected from God's wrath, not Satan's wrath. But I answer, look at the verse again. It doesn't talk about God's wrath. It talks about testing. Testing precedes wrath. The outcome of testing is wrath or reward, as the case may be. Saints at that time are tested. Even post-trib theologians warn us to prepare ourselves spiritually for that testing. They are the same ones who teach us (and correctly so) that God's wrath focuses at the end of the tribulation, leaving us with the question, "Protected from what?"

Let's think deeper. The reason for the promise illuminates the purpose of the promise. The reason ("because you have already demonstrated patience in testing") prompts the purpose ("I will keep you from further testing"). Is God saying, "Since you have shown patience, I will now give you a bigger test?" No, He is saying, "You have already passed the test. Congratulations!" You have shown patience, haven't you? You have leaned on God's Word during testing, haven't you? Then this promise is for you.

Answering the objections is easy enough, because the verse is clear, but what really drives me crazy are those who throw up their hands and say that we can't know the meaning. Have you ever read something like, "If the theologians disagree on this, then you and I can't possibly know the meaning"? That effectively takes the Book out of your hands. How dare you read the Book for yourself! How dare you claim to interpret it for yourself!

No, rather than take the Book out of your hands, I want to put it back into your hands. God says Revelation is unsealed. (Revelation 22:10) How dare I seal it back up again. Yes, Revelation has many symbols. Some symbols are explained within the book, some are explained in the Old Testament, and some are left unexplained. But in Revelation 3:10 we don't even have symbols to worry about. It is a clear statement in an unsealed book.

#### **6. By Revelation 19, the wife is already ready.**

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to

her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [literally righteousnesses, plural] of the saints. And he saith unto me, Write, Blessed are they which are called [invited] unto the marriage supper of the Lamb" (Revelation 19:7-9b).

How do we know she is ready? Well, just look at her. She's arrayed in fine linen. What is she ready for? The marriage supper. The invitations are about to go out.

According to some, the marriage supper is over by this time. But for a marriage supper to be complete, you need the bridegroom, bride, and guests. The supper waits not only for the bride to get ready, but also for the guests to be invited.

But that's beside the point. The point is that the wife is ready by Revelation 19 before Christ descends to earth. The wife is the church. (2 Corinthians 11:2; Ephesians 5:31-32) For the wife to be ready, she must be in heaven. Fine linen awaits heaven. Her wedding gown is complete. She is ready.

You may ask me, isn't the wife ready long before Revelation 19? I think so. Then why isn't she mentioned until now? For the sake of contrast. The wife in 19:7 contrasts the harlot in verse 19:2. The fine linen, clean and white, in 19:8 contrasts the purple and scarlet in 17:4. The marriage supper in 19:9 contrasts the supper of the great God in 19:17. So it fits the narrative here.

The marriage process in the days when Revelation was written consisted of three parts, the engagement, the processional, and the feast. When Luke 12:36 says, "return from the wedding," it speaks about the return from the wedding processional. (The Greek and the KJV simply say "wedding," not "wedding feast.") Luke 12:36 backs up Revelation 19. A return from the wedding implies a return before the wedding.

#### **7. By Revelation 4, the crowns are already awarded.**

"And round about the throne were four and twenty seats [thrones]: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads [victory] crowns of gold" (Revelation 4:4).

Who are the elders? Some may think that the elders are angels. But God doesn't award victory crowns to angels. These crowns are reserved for sinners who overcome by faith. You can say the elders are the church, or Israel, or a combination of both, or the New York Yankees, minus one player. I don't care. But definitely human.

Crowns come when Christ comes. (2 Timothy 4:8, 1 Peter 5:4, Revelation 22:12)

Therefore, Christ must have come prior to Revelation 4:4, but after Revelation 3 when the church is still on earth. Somewhere in between there.

# B'rit Hadashah Ministries

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### **Wedding Ceremonies by Dr. Todd Baker**

Pastor Todd Baker specializes in officiating at Christian non-denominational or interfaith weddings. He also is available for wedding vow renewals, marking anniversaries or other special occasions. Add warmth and personal touches at small or large gatherings in chapels, homes or other venues. Dr. Baker brings joy to the bride and groom's most important day. He eases anxiety by offering flexible support, encouragement and a sense of humor!

The \$250 donation fee to the BHM non-denomination Ministries is tax deductible. Dr. Baker is an ordained minister in the Baptist Church, Dallas TX, a biblical scholar and professor. Call today at 214/356-2583 or 214 384-1892 (please leave message if not there). We will send complete information on all the services included. The calendar is filling up!



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A Bi-Monthly Newsletter of B'rit Hadashah Ministries

John  
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Fall/Winter 2017 Issue

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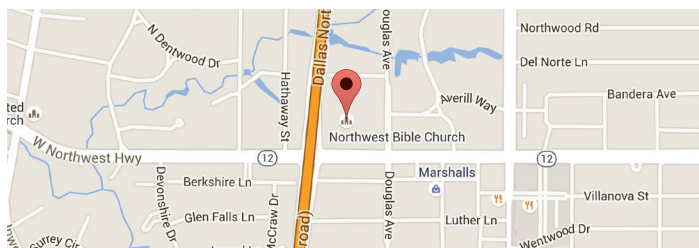
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e-mail: [todd@brit-hadashah.org](mailto:todd@brit-hadashah.org)

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### In This Issue

Hear Him! .....	1
Seven Reasons Why .....	2
The Parable of the Two Sons .....	3



Come learn about the Jewish roots of Christianity, enjoy great teachings from the Bible by Dr. Todd Baker, and join in loving fellowship with the Shalom, Shalom Congregation.

**Friday Evenings at 7:00pm**  
**Northwest Bible Church**  
**Christian Life Center, Room 306**  
**8505 Douglas Ave.**  
**Dallas, Texas 75231**



For more information, please visit [www.brit-hadashah.org](http://www.brit-hadashah.org) and click Contact, 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.

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