

SEARCH THE SCRIPTURES

A Quarterly Newsletter of B'rit Hadashah Ministries

John
5:39



Volume 17, Number 2

Summer 2018

Repent for the Kingdom of God is at Hand (Mathew 3:2)

Evangelist August Rosado and myself completed our 44th Gospel outreach to Israel this past March of 2018. And, yet again, we have many remarkable stories to tell of God moving among the Chosen People as the Gospel of Yeshua the Messiah was boldly and powerfully shared with them. In Netanya, Israel, the Lord brought us to a bookstore where we had an effective conversation with an employee there by the name of Tom. We showed him a copy of the Hebrew Bible that we made sure to mention included a New Testament. I suggested to Tom that every bookstore in Israel should carry God's Word about Yeshua the Messiah in both Testaments of the Hebrew Bible. The evidence that Jesus fulfilled all the first coming prophecies of the Tenach (Old Testament) is undeniable proof He is the Messiah of Israel. We showed Tom from the Hebrew text some of these major First Coming prophecies Yeshua fulfilled in His life and ministry to illustrate that what we told him was true and worthy of Jewish belief. After hearing this, the Holy Spirit moved Tom to then take a copy of the Scriptures from us to further study this for himself. May the Holy Spirit lead Tom to see Yeshua is the promised Messiah in the Scriptures and believe on Him for eternal life.

While driving to Jerusalem from Tiberias, August felt led to stop at the exact location where John the Baptist was baptizing in the Jordan River at a place called Aenon near Salim mentioned in John 3:23. Last year, we had great ministry with a park ranger there and ended up giving him a Hebrew Bible. Today, this biblical location is a sizable tour center where Christians come

in these last days to see a decrease of Gospel preaching in Israel. Your support can help restore this where it needs to be and where it was before (Romans 10:14). Reaching the Jewish people in Israel has sadly become the great omission in the Church when carrying out the Great Commission! God's Word says the Jewish people are to be the first people to hear the Gospel and believe

upon Yeshua the Messiah for salvation (Romans 1:16). But you can change this by supporting us so that we can go to them with the saving love and Gospel of Jesus the Messiah. This coming October, August Rosado and I will be in Israel sharing the Gospel once again to the Chosen People. Please, while there is very little time, consider giving any donation large or small for our 45th Gospel outreach. To donate online, you can go to the following secure web link on our ministry web site: <https://www.brit-hadashah.org/wp/donate/>.

You can also donate by mail to:

Brit Hadashah Ministries
P.O. Box 796127
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Brit Hadashah Ministries is a 501 (c) (3) non-profit ministry, so your donation is tax deductible in the United States. Now is the accepted time, today is the day and year for the Gospel of salvation to be preached in Israel (2Corinthians 6:2) Partner with us in this exciting End-Time effort.

Your servant in Messiah Jesus,

Dr. Todd Baker.



August & Todd



Yafit & Yannah

introduce the nation to the Messiah through teshuvah (Hebrew word for repentance) and water immersion (Matthew 3:1-12).

Yafit and Yannah listened as we shared how every person, Jew and Gentile, must turn from sin and believe that Yeshua is the Messiah to be saved and part of His kingdom. Both ladies understood and welcomed our invitation to accept a complete Hebrew study Bible with Messianic Gospel tracts that explain further what August and I taught them concerning the Savior John pointed to and Yeshua who offers the free gift of salvation to those who repent and believe in Him for salvation. This ministry has had to cut back the budget so we can only go to Israel now two times a year, when in the past we were going three to four times a year. Please help us replenish this fund so we can resume going to Israel with the Gospel with more outreach team members for three to four times a year. This ministry is too important

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. ✡

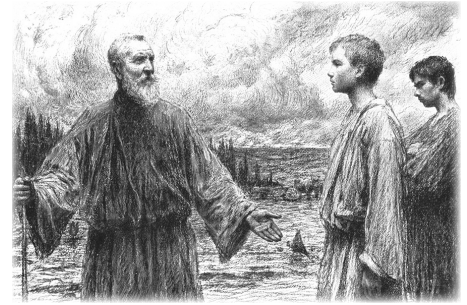


Special thanks go out to Zola Levitt Ministries / To The Jew First Ministry for their ongoing funding contributions, helping to make these mission trips to Israel possible. Also, special thanks to Andy Ball of The Bible Society of Israel for supplying us with Hebrew Bibles.

The 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 term “father” involves a birth brought about by natural generation. A son is the offspring of such and is a continuing descendant of his father’s lineage. Unless we receive the Holy Spirit of adoption whereby the child of God acclaims the Lord as his spiritual Father, we have no right to assert divine sonship (Romans 8:15-16; Galatians 4:4-6). It is within a father’s right to request and expect proper compliance from his sons. When a son displays filial obedience to his father, it is a mark of a loving son honoring his father. The test of gauging true sonship is based on the obedience to our heavenly Father’s commandments. The dutiful child of God has the Father’s word of Proverbs 7:1 indelibly impressed upon his heart and is careful in keeping all that it entails. **“My son keep My word, and lay up my commandments with you.”** The parable of the two sons opens with the father giving a commandment to both sons. The commandment was to go and work in the father’s vineyard. Before closely examining the significance of the first son’s disobedient reply and subsequent reformation, the command to work and the certain place wherein the labor was to be performed confront us. Notice first, that the father commanded his sons to work. They were prime candidates of the father’s choosing due to their sonship.

The primary qualification for being a worker of the “Everlasting Father” is first being a son of His through the spiritual regeneration of the born-again experience. After this occurs, the Spirit of God has complete control guiding and energizing the saved person to follow after Christ according to the good pleasure of the Father’s will in Jesus Christ (Ephesians 1:5). Obedience to God in turn produces righteousness. All children of God are accounted righteous by faith in Jesus Christ, and thus proving they are born anew by God the Father through the sacrifice of God the eternal Son (1Corinthians 1:30). This imputed righteousness of Christ is actively involved in freeing us from inbred disobedience into daily obedience to God, our Heavenly Father (Romans 3:21-31). Keeping the commandments of God is

a genuine consequence of Christian sonship. For **“everyone that does righteousness is born of Him”** (1John 2:29). This enlightening truth, found in the Scriptures is the key allowing us to discover the actual and imagined sonship of individuals called by the Father to work in the vineyard (this aspect will be examined later in our study of the parable of the two sons). Let us now quickly pass on and briefly explain what is meant by the vineyard—the particular locality in which the work of the two sons was to be done.

In our previous exposition of the parable of the laborers in the vineyard, the vineyard was considered to be the Church, God’s husbandry (1Corinthians 3:9). The vineyard also in Scripture stands for Israel (Isaiah 5:7). The vineyard in the parable of the two sons answers the common question of where the child of God should work. The simple answer to this question is in **“all the world”** (Mark 16:15), to “the uttermost parts of the earth” (Acts 1:8). The perceptive student of Scripture will immediately recognize that these two biblical passages given above are contained within the context of the Great Commission our Lord gave to His Church. The immediate commission of the two sons to work in the vineyard is a concise, picturesque description similar of God’s Great Commission given to the Church—the family of God. The vineyard is the full expanse of the populated world ready to be harvested and evangelized for the Lord Jesus Christ. This vineyard encompasses world Christendom, the land of Israel, and the total conglomeration of unsaved civilization. The vineyard in totality is the world of human souls ready to be harvested, gleaned, and plucked with the saving Gospel of Jesus Christ. In a personal sense, the vineyard could also mean the inner field of our lives. The unholy desires of the carnal nature—**“the little foxes that spoil the vine”** (Song of Solomon 2:15), which need to be cut off and cast into the incinerating fire of God’s consuming presence. Hence, Paul’s welcome exhortation in Philippians 2:12 is highly applicable for us in this respect, **“work out your own salvation with fear and trembling.”**

The father approaches the first son and benignly requests he go labor in the family vineyard. The son is simply commanded to “go.” Christ also commanded His Church under the redemptive purpose of the Great Commission to “go” into all the world proclaiming the liberating Gospel to sin shackled humanity. It is here we notice the fascinating similarity between the Father’s command to work in the vineyard and our Lord’s command to the Church. Both commands begin with the imperative word “go” (Matthew 21:28 with Matthew 28:19). The word “go” indicates, no doubt, the immediate urgency and promptness of work needing to be done. Therefore in pointing out the significance of the word “go” found in the Great Commission, comparatively joined with working in the father’s vineyard, we believe they generally constitute one and the same thing. However, to allay the doubts of some of our dear readers, we take space here to cite some other noted points of similarity. First, the Great Commission was originally given to the disciples and then to the entire church. Who but the Christian Church is the family of God? Christians alone are the spiritual children of God the Father through the atonement of His only begotten Son, Jesus Christ. Thus, truly our fellowship is with the Father and with His Son Jesus Christ (1John 1:3). Paralleling this, we observe in verse 28 that only the two sons are commanded to cultivate the vineyard. Second, the Great Commission is God’s official sanction for the Church to work throughout the world. All work done by Christians at large should be geared toward fulfilling this grand objective. It is only within this given confines that our work is approved and accepted by God the Father.

The two sons of our parable are ordered to work within the boundaries of the vineyard. The father selected this place for his two sons to work. It was solely here their labor was to be obediently conducted. Our business as ministers of the Gospel is the world of mankind and no more. Third, when Christ sent the disciples into the world, He did so by the Father’s authority. As the Father sent Christ, so Christ also sends

the child of God after the Father's commission (John 20:21-23). The Father of the vineyard sent no bondservants or hired employees, but his own sons. Since the Great Commission is interrelated in certain aspects with the father's sending his two sons into the vineyard, this parable can then be directly related to the Christian Church—both individually and corporately. The message of the parable has specific instructions for the individual believer; it also teaches universal truth to the Body of Christ. We do well to have ears to hear “what the Spirit saith unto the churches” concerning these issues. The parable of the two sons answers and addresses several issues such as: the relevant issue of sonship—what it constitutes and its qualitative manifestations thereof—what it really is and what it is not; the historical and contemporary issue of religious hypocrisy versus sincere faithfulness; the issues addressing the consequences of the repentant and the unrepentant sinner; the issue of clarifying the vast difference between saying and doing, and obeying and disobeying.

“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” (verses 28-29).

The tender affectionate appeal of the father is clearly seen from the opening sentence of our Lord's brief parable. The “certain man” calls the child of his “son.” This illustration is too simple

not to miss. The divine love of God the Father is markedly demonstrated and miraculously pronounced in sonship. In calling us sons we are officially adopted in the family of God “created for good works in Christ” thereby ordaining us as a son to work for Him. Ah, beloved of Christ, stop and ponder the admirable, wondrous grace of God that would infinitely condescend to mankind and privilege the redeemed to be called His sons. The heavenly Father bestows on us His eternal love calling and making us special objects of His magnificent grace by adopting us as chosen sons. No wonder John the Apostle broke out in unrestrained joy when writing 1John 3:1, *“Behold what manner the Father has bestowed upon us, that we should be called the sons of God.”* The first son is approached by the Father and is given the responsibility of laboring in the vineyard. The command to work is given with the paternal expectation of it being complied with prompt obedience. For the father did not say, “Son, go work when it is convenient, or tomorrow, or next week” but instead said, “Go work today.” The father's demand of service required an immediate response without delay. The work was to be executed in the state of immediate promptitude without the slightest procrastination. When God calls His children, he saves them for the express purpose of service in His saving cause. The call to work is urgent; it requires the instantaneous act of obedience. Yet how often do God's sons prattle and dawdle about in fearful doubt and

crippling indecision, while the Lord's vineyard of the world is overgrown with malicious thorns and deadly thistles.

May the following examples of prompt service mentioned in Scripture enliven our lethargic hearts to quickly rouse ourselves to fervent labor in our Lord's vineyard. When the great prophet Elijah summoned Elisha his prophetic successor, Elisha responded without hesitation and followed after him (1Kings 19:20). Peter and Andrew responded without delay when called to discipleship by Christ (Mark 1:18). Matthew, in the same manner, followed Jesus unhesitatingly (Luke 5:27-28). While up in a tree gazing at the Lord passing by, Zacchaeus immediately obeyed the voice of the Master, he “made haste and came down, and received Him joyfully” (Luke 19:6). After his dynamic, supernatural encounter with the risen Lord and Savior, Paul immediately preached Christ in the synagogues (Acts 10:29). Let us therefore in humble submission present our bodies before the Eternal Father as sanctified instruments of service yielded for His holy purposes when God call us to His service. Let us by divine grace imparted, respond with the quick and willing reply of the young Samuel, *“Here am I, speak for your servant hears.”* For what better time to start working in the Father's vineyard than now? *“For now is the accepted time. Behold now is the day of salvation, whereas you do not know what shall be tomorrow”* (2Corinthians 6:2; James 4:14).

ISRAEL'S PROMISE OF RESTORATION IN UNBELIEF

Daniel E. Woodhead

ISRAEL'S RESTORATION IN WRATH

Ezekiel 20:33-34

³³As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you. ³⁴And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out (ASV, 1901).

God says that He will assert His right to rule over them in spite of their resistance. Then after telling the Nation Israel of her past rebellions starting with the four hundred years they were in Egypt He now begins to tell them of their future. Some of it is good and some of it reflects the corrective events they will experience in order to finally and totally come under complete belief in their Messiah the Lord Jesus. God now begins to tell the Israelites two certain prophecies. 1) He will gather them together and 2) it will be after some wrath that He will bring upon

them. Since the Northern ten tribes went into captivity in 722 B.C., the southern two tribes went into captivity in 586 B.C., and the Nation Israel was completely scattered by the Romans in 70 AD after a four year rebellion they were scattered in multiple countries. God through Hosea (Hosea 3:4-5) affirmed that they would be in a diaspora.

The people of Israel would endure a period of time without any form of civil government of their own and being subject to the kings and princes of other nations into which God had placed them. During that time the Jews would lose their ability to worship in the manner in which they were accustomed. Then the people of Israel would return to the land of Israel and seeking Jehovah and David their king. (The Messiah who would be a descendent of King David upon whose throne He would sit).

Since the establishment of the State of Israel in 1948, the conception of the ingathering of the exiles has been the phenomenon of the immigration of over one million Jews from over 100 countries to the State of Israel. This section of Scripture is telling the Jews that God will gather them out of all the nations into which He has scattered

them. However, he says that this gathering will be accompanied with His wrath poured out.

THE EXAMPLE OF THEIR TIME IN EGYPT

Ezekiel 20:35-36

³⁵and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face.

³⁶Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah (ASV, 1901).

When the Jews were in Egypt the Lord brought the entire nation out of their slavery status in that country in the Exodus about 1445 B.C. He took them to the wilderness in the Sinai Peninsula between Egypt and the Promised Land. There they received the Law of God under Moses their God appointed leader. They were also commanded to build a movable Temple called the Tabernacle (Hebrew, Mishkan). In the Tabernacle God would meet with them and it would facilitate their ability to keep much of the Law through a close relationship with God who was nearby in the Tabernacle. It was also called the "Tent of Meeting." Their mission was to go into the Promise Land where they would take up residence as God's Chosen Children. The close relationship to God would continue. However, the Children of Israel chose to rebel and murmur against God's will in a series of events which culminated a Kadesh Barnea which was right on the border of the Promised Land. It was at Kadesh Barnea that God entered into Judgment with His people the Nation Israel. The results of that judgment was the forty years of wandering, during which all except two people, the faithful spies would die. Only those under the age of twenty would live and enter the Promised land with the two Spies, Joshua and Caleb. This area would long remain in the memory of the Israelite tribes as the place of their unbelief following the report of the ten spies and a delay of 38 years before their occupancy of the Promised Land (Psalm 95:8-11; cf. Hebrews 3:7-19).

Like the judgment of the Exodus where they entered the Promised Land after wandering for forty years and losing many people they came into a Land under General Joshua as free people not as slaves in Egypt. God prophecies that His people will be gathered from all over the world out of wrath and for wrath. It is important to see this distinction as expressed in verses thirty-three and thirty-four.

The Jews were gathered in Israel after the wrath of the Nazi Holocaust where at least six million Jewish people died under Adolph Hitler. This created the world-wide sympathy for the Jews that, led to the establishment of the Jewish home land Israel in May of 1948. This gathering is in unbelief which is seen in the phrase *with a mighty hand, and with an outstretched arm, and with wrath poured out*. God is going to establish His Messianic Kingdom but it will entail another wrath and judgment He must pour out to cause the national regeneration of Israel. The first gathering out of wrath will set the stage for the next judgment and wrath yet future to the Jews. The following passage in

Zephaniah shows God telling the Jews that after gathering them they will be experiencing no shame before a decree which He will bring upon them. The context of the previous passages in the first chapter of Zephaniah is the Great Tribulation and this passage shows that they are gathered together and unashamed of their sins. Today Israel is a secular nation at best with a wide range of attitudes toward God. The vast majority of Israelis are not Orthodox believers. There are even many varieties of the Orthodox. Most citizens in Israel would classify themselves either as atheistic or agnostic.

Zephaniah 2:1-2

¹ Gather yourselves together; yea, gather together, O nation that has no shame; ² before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you (ASV, 1901).

THE WRATH OF THE GREAT TRIBULATION

Ezekiel 20:37-38

³⁷And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; ³⁸ and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah (ASV, 1901).

Because the gathering is out of wrath for wrath the text moves on to describe the coming wrath the nation Israel will experience. God says that He will cause them to pass under the rod, and I will bring you into the bond of the covenant. This is a direct reference to the coming Tribulation wherein the Antichrist at the midpoint of the seven-year Tribulation will unleash a horrific persecution of the Jewish people. Under the Holocaust of Adolph Hitler one-third of the world's Jews died. Under the Antichrist's persecution God says that two-thirds will die (Zechariah 13:8). Those who are classified as rebels, also known as false prophets (Zechariah 13:5-6) will be among the two-thirds and will not come into the Messianic Kingdom following the Great Tribulation.

About the Author

Dr. Daniel Woodhead is President of Scofield Biblical Institute & Theological Seminary where he teaches Hebrew and the Old Testament. He earned his Ph.D. and MTS under Dr. Mal Couch at Scofield Graduate School. He holds an MBA from the University of Detroit. He has attended Hebrew University in Jerusalem and Hebrew College in Massachusetts. He is also pastor at the Pentwater Bible Church in Michigan.



B'rit Hadashah Ministries

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Daniel E. Woodhead Ph.D., President



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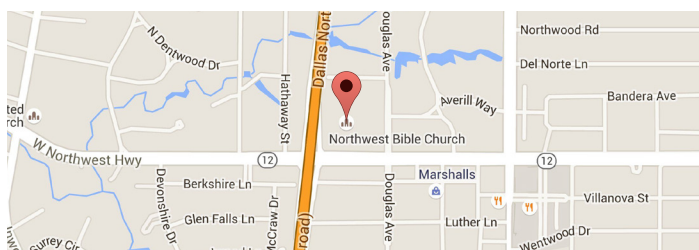
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