

# SEARCH THE SCRIPTURES

A Quarterly Newsletter of B'rit Hadashah Ministries

John  
5:39



Volume 20, Number 3

Fall 2021

## Hope Deferred

### (Proverbs 13:12)

In the 2021 Summer edition of *Search the Scriptures* Newsletter I made the announcement that this ministry was headed to Israel for the 50th Gospel outreach. August Rosado and myself were all set to fly out to the Holy Land on July 24—everything was booked and paid for to that glorious end. A week after we made the announcement in this newsletter, the Israeli government closed its borders down again so that individual travelers could not go to Israel—which frustratingly included us once again. The reason for the closure was the rapid and pervasive spread of the Delta variant of Covid 19. The repeated cancellations of these outreaches to Israel now totals six so far and brings me to the unpleasant place of experiencing what is written in Proverbs 13:12, which states: ***“Hope deferred makes the heart sick.”*** Frankly, dear readers and supporters, this is exactly where I am right now. The passage is addressing the fact that when expectations are indefinitely delayed, disappointment and discouragement sets in creating a nauseous feeling. Each time when it looks like this ministry will return to Israel the trip is cancelled and the cat and mouse game continues with an Israeli government who has yet to put together a practical and coherent plan to allow responsible vaccinated travelers back into Israel. It is now approaching two years since this ministry has been in Israel! That is too long!

The word deferred used in Proverbs 13:12 literally means “to put off” or “drag out” as in a long, drawn, protracted process. Such ongoing deferment and delay makes the person feel sick and disheartened. I have honestly had to fight such a sick and despondent feeling, as it seems this ministry has been put on the shelf when it comes to Gospel ministry among the Chosen People in the land of Israel that Jesus has called us to carry out—which we have done by His grace for the last 21 years! I have even some well-intended believers tell me that maybe God is finished with sending this ministry to Israel! But I certainly don’t believe that is the case now. True, we do not know what tomorrow will bring (Matthew 6:31-34); and we should concern ourselves first with dealing with today, nevertheless, despite being deferred, and are hopes to return to Israel have been delayed, the sickness we feel over this has not dampened our faith or broke our spirits.



The Western Wall in Jerusalem.

This is because waiting for God’s perfect timing to lift the ban and allow us to return to Israel will produce greater results in the end that will give glory to Jesus the Messiah and further advance the saving Gospel to the Jewish people and other groups living in Israel. Indeed, the advice and insight of gotquestions.org on this verse in Proverbs is precisely what is unfolding now in terms of this ministry relative to waiting on the Lord for reentry into the land to commence the 50<sup>th</sup> Gospel outreach there:

*“Waiting is an opportunity to trust God and allow Him to work in our hearts and strengthen our character: “But if we look forward to something we don’t yet have, we must wait patiently and confidently” (Romans 8:25, NLT; see also Romans 5:4). We ought to see these long stretches as opportunities to turn to God and depend on Him in our weakness (Psalm 62:1, 5; 2 Corinthians 12:9–10). Our unfulfilled desires and deferred hopes can lead us to rich*

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## About the Author

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# The Parable of the Wicked Husbandmen

## (Matthew 21:33-34) Part 3



*"Hear another parable: There was a certain householder who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to husbandmen and went into a far country. Now when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did to them likewise. But last of all he sent his son to them, saying, 'they will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'this is the heir; come, let us kill him, and let us seize on his inheritance.' And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard comes, what will he do to those husbandmen? They said to Him, 'He will miserably destroy those wicked men, and lease his vineyard to other husbandmen who will render to him the fruits in their seasons.'" Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected, the same is become the head of the cornerstone. This is the Lord's doing, and it is marvelous in our eyes'? Therefore I say to you, the kingdom of God will be taken away from you and given to a nation bearing the fruits of it. And whoever falls on this stone shall be broken. But on whomever it shall fall, it will grind him to powder"*

The next accoutrement we find installed in the vineyard is the winepress. The winepress was a common implement in the vineyard used for the specific function of extracting juice from the grapes put in the wine vats. The winepress had two vats. Both of these receptacles were placed in a lower and higher position. The upper vat is where all the grapes were placed and trodden by the bare feet of men. The lower vat received the overflowing juices from the crushed grapes. The winepress is perhaps the single and most important instrument in the vineyard; without it, one could not possibly exude the delectable juice from the grapes. Without being unnecessarily dogmatic here, we believe the winepress conveys the reality of God furthering and doing all that was good and beneficial for Israel's holy existence. God will never cease to provide for His chosen people. And so it was solely by God's goodness to Israel that the nation existed and subsisted on. Truly after Israel continually tasted of the sweet grapes of divine blessing, the Psalmist inspiringly proclaimed, **"O taste and see that the Lord is good. Truly God is good to Israel"** (Psalm 34:8; 73:1). The law of God brought forth refreshing vitality to the Jewish nation. Abide by it, they would live, discard it, and they would perish (Deuteronomy 30:14-20).

But through what particular avenue did these divine blessings flow to

Israel? The Law (Word) of God and obedience to it was the basis from whence flowed the life and prosperity of Israel. **"This book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. My doctrine shall drop as rain, My speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass"** (Joshua 1:8; Deuteronomy 32:2).

The Lord promised to give His people success and virtue if they abided by His Law. **"Keep therefore the words of this covenant, and do them, that you may prosper in all that you do"** (Deuteronomy 29:9). The Law was to be obeyed and was always to be upon the lips and hearts of its followers. God's Law was to have a preeminent place in Israel's national polity. The Law of God therefore was of prime importance in keeping the Lord's commandments; it was by keeping this Law through love, that Israel would prolong their posterity as a fruitful nation, to which God declared this vital promise: **"You shall therefore keep the commandments, and the statutes and the judgments which I command you this day to do them. Therefore it shall come to pass if you hearken to these judgments,**

**and keep, and do them, that the Lord your God shall keep with you the covenant and the mercy which He swore to your fathers. And He will love you, and multiply you. He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your cattle and the flocks of your sheep in the land which He swore to you fathers to give you"** (Deuteronomy 7:12-14). This promise and the many promises like it reached full fruition in the days of King David and King Solomon (see 2Samuel 6:12; 10:17-19; 1Chronicles 17:7-8; 18:4; 29:23-25; 1Kings 2:12; 4:21-24-25, 29-34).

The winepress also pictures the fierceness of God's retributive judgment and wrath on the wicked, disobedient. In Joel 3:13 we read of **"the great winepress of the wrath of God,"** under this meaning Joel goes on to say, **"Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow—for their wickedness is great"** (Isaiah 63:1-4; Revelation 14:14-20; 19:15). The winepress is both a symbol of blessing and cursing in the Holy Scriptures. The winepress in the first and positive aspect, extracts grape juice from the grapes. In the second and negative aspect, the wine vat crushed the grapes completely. The two-fold function of the winepress, in regard to Israel's standing in the kingdom of God, is



a worthy collation to be noted here. Israel was divinely placed in the Promised Land separated to God from all the Gentile nations. She was exclusively given the Law of God through Moses. If Israel obeyed the Law, God promised superabundant blessings in return for the nation's obedience (Deuteronomy 28:1-14). But if Israel refused to heed and obey God, that same Law would inflict punitive curses upon them (Deuteronomy 28:15-47). There are several added features of the vineyard found in Isaiah 5:1 that are not found in the Gospel narratives concerning the parable of the wicked husbandmen. In Isaiah 5:1, we read that the vineyard of the Lord was planted "in a very fruitful hill." The land of Canaan given to Israel was indeed an exceedingly fruitful and bountiful land "flowing with milk and honey." In Deuteronomy 11:10-17, God describes the land of Canaan as a land "of hills and valleys that drinks up the water of heaven, a land which the Lord your God cares for" (Deuteronomy 8:7-9). The vineyard was not only a fruitful plot of land, but also occupied a prominent place, for it was situated on a "hill" (Isaiah 5:1). Israel, as the chosen nation of God, through which He would rule, was to have a preeminent position above all other countries of the world (Deuteronomy 26:18-19). Last of

all, it is further mentioned that the householder removed the stones that were in the vineyard (Isaiah 5:2). This happened when God thoroughly removed the heathen nations from Canaan and planted Israel in place of them (Joshua 24:13, 18).

The vineyard of Jesus' day had another important feature added to it for further safety. Every vineyard was equipped with a tower. The householder customarily built a tower within the vineyard. Christ tells us that the householder built a tower in the vineyard. What is the meaning of this tower in the enlightening context of the parable's depiction of Israel cared and provided for as a vineyard in the kingdom of God? The watchtower conveys several meanings from Scripture. The tower secured a place for the tenants of the householder to maintain a constant vigilance over the entire premises of the vineyard. The tenants acted as watchman in the high tower, whereby they closely guarded and kept strict watch over the vineyard, making sure her walls were intact, secure and safe from outside intrusion. Likewise, God sovereignly appointed prophetic watchmen to guard over Israel, to warn them of unrepented sin, and God's judgment for this

through foreign invasion, and other vexatious things (Isaiah 62:6; Ezekiel 3:17). The installation of the tower also provided a cool resting place from the blasting heat of the midday sun. The divine refuge and overshadowing protection of God is much like a tower affording a high and safe place where the godly can run to from the deadly clutches of the enemy. ***"The name of the Lord is a strong tower, the righteous run into it, and are safe"*** (Proverbs 18:10). God faithfully gave safety to Israel so that they could alone trust Him for national preservation (Psalm 121:4). The Jewish people relished the precious promise contained in Psalm 121—knowing it to be true from past experiences in her colorful history. ***"Behold He that keeps Israel shall neither slumber or sleep. The Lord is your Keeper; the Lord is your shade upon your right hand. The sun shall not smite you by day, nor the moon by night. The Lord shall preserve you from all evil; He shall preserve your soul. The Lord shall preserve your going out and your coming in from this time forth and even forevermore"*** (Psalm 121:4-8).

## What is Salvation?

Simply put biblical salvation occurs when a lost sinner is saved from eternal death and damnation by the saving power of Jesus Christ's death on the cross and His resurrection from the dead. This salvation goes into effect the moment the sinner trusts and believes Jesus alone provides this salvation (John 5:24). In spite of all man's expectations of a new society in which he is able to bring about peace and prosperity, the world remains shattered and torn by the ravages of sin locally, nationally, and internationally. The Bible speaks, however, of God's gracious plan to provide a solution to man's problem. We call it salvation or soteriology. Soteriology is the biblical study of the doctrine of salvation, and is one of the major themes in all of Scripture. It embraces all of time and eternity. It relates in one way or another to all of mankind, without exception. Salvation is a major theme of both the Old and New Testaments. Salvation is personal, national, and cosmic; it centers on the greatest Person, our Lord Jesus Christ. Salvation only comes from the Savior Jesus



Christ---its Author who came to seek and save lost sinners (Luke 19:10) According to the broadest meaning as used in Scripture, the term salvation encompasses the total work of God by which He seeks to rescue man from the ruin, doom, and power of sin and bestows upon him the wealth of His grace encompassing eternal life, provision for abundant life now, and eternal glory to come (Eph. 1:3-8; 2:4-10; 1 Pet. 1:3-5; John 3:16, 36;10:10).

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encounters with our  
Savior: “The LORD

is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the LORD” (Lamentations 3:25–26; see also Romans 5:5). The Lord alone is the true fulfillment of our longings. When hope deferred makes your heart sick, look to Jesus Christ: “And so, Lord, where do I put my hope? My only hope is in you” (Psalm 39:7, NLT). When we place our hope in Christ alone, we won’t be disappointed, for He is a strong and



The Jordan River, site where John the Baptist immersed repentant sinners in preparation for Messiah's First Coming.

trustworthy anchor for our souls” (Hebrews 6:19, NLT).

God certainly has His inscrutable reasons for the current two year moratorium on returning to Israel. **“The secrets things belong unto the Lord our God”** (Deuteronomy 29:29) But in the end it will redound to His glory and the greater advancement of the Gospel of Yeshua the Messiah among His ethnic brothers and sisters in Israel (the Jewish people) with them coming to faith for salvation in His Name. With that said, the State of Israel has now said they are tentatively planning to allow individual tourists to enter the Holy Land starting November 21st. We are planning on seeing if they actually do this for a week or so and then will attempt to go on a late Fall outreach in early December. Our March 2022 date to return to Israel has been already set, but, God willing, this ministry does seek to return earlier if possible once the borders open back up to individual travelers going to Israel. To that end, we need your financial help in bringing the Gospel of Jesus the Messiah back to the place and people from whence it came in these last days. To donate online, you can go to the following secure link on our ministry web site: <https://www.brit-hadashah.org/wp/donate/>

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The word “salvation” is the translation of the Greek word *soteria* which is derived from the word *soter* meaning “savior.” The word “salvation” communicates the thought of deliverance, safety, preservation, soundness, restoration, and healing. In theology, however, its major use is to denote a work of God on behalf of men, and as such it is a major doctrine of the Bible which includes redemption, reconciliation, propitiation, conviction, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification. On the one hand, salvation is described as the work of God rescuing man from his lost estate. On the other hand salvation describes the estate of a man who has been saved and who is vitally renewed and made a partaker of the inheritance of the saints. The Bible speaks of salvation in three tenses—past, present, and future, as particularly represented in places like 2 Corinthians 1:9–10. From this chronological grid there are thus three parts to our salvation:

**Part I.** This is the past tense of salvation—saved from sin’s penalty. Several passages of Scripture speak of salvation as wholly past, or as accomplished and completed for the one who has believed in the person and work of Jesus Christ. This aspect views the believer as delivered once and for all from sin’s penalty and spiritual death (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; Tit. 3:5; Heb. 7:25; 2 Tim. 1:9). So complete and perfect is this work of God in Christ that the believer is declared permanently saved and safe forever

(John 5:24; 10:28–29; Rom. 8:1, 37–39; 1 Pet. 1:3–5).

**Part II.** This is the present tense of salvation, being saved from the power of sin, and has to do with present deliverance over the reigning power of sin or the carnal nature’s power in the lives of believers (Rom. 6:1–23; 8:2; 2 Cor. 3:18; Gal. 2:19–20; 5:1–26; Phil. 1:19; 2:12–13; 2 Thess. 2:13). This phase of salvation in Christ is accomplished through the ministry of the indwelling Spirit, and it is based on the work of Christ and the believer’s union and co-identification with Christ in that work.

**Part III.** This is the future tense of salvation, we will be saved from the presence of sin, which refers to the future deliverance all believers in Christ will experience through a glorified resurrected body. It contemplates that, though once and for all saved from the penalty of sin and while now being delivered from the power of sin, the believer in Christ will yet be saved from the presence of sin and transformed into full conformity to Jesus Christ (Rom. 8:29; 13:11; 1 Pet. 1:5; 1 John 3:2). This recognizes and shows that the Christian in his experience never becomes perfect in this life (Phil. 3:12–14). Full conformity to the character of Christ, experientially speaking, awaits ultimate glorification. However, the fact that some aspects of salvation for the one who believes are yet to be accomplished in no way implies that there is ground for doubt as to the outcome of eternal salvation because all three phases are dependent upon the perfect merit and the work of God in His Son, the Lord Jesus Christ.



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States. Now is the accepted time, today is the day and year for the Gospel of salvation to be preached in Israel (2 Corinthians 6:2) Partner with us in this exciting End-Time effort.

Your servant in Messiah Jesus,

Dr. Todd Baker.



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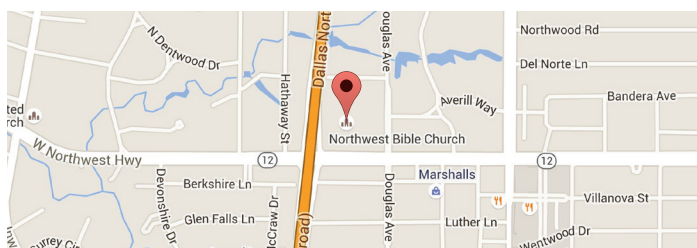
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