

SEARCH THE SCRIPTURES

A Quarterly Newsletter of B'rit Hadashah Ministries

John

5:39



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The Providence and Favor of God for the Gospel in Israel

Beloved in Messiah, August Rosado and I victoriously completed this ministry's 53rd Gospel outreach to Israel in late March to early April of this year. Once again, God miraculously allowed us to pass out Hebrew Bibles and Gospel tracts to both Jews and Arabs without one rejection. We ministered and distributed the Scriptures to 37 consecutive people without one single rejection! Truly the supernatural power of God's Spirit is at work here! This make two Gospel outreaches in a row without one rejection! Below are selected accounts of several witnessing encounters we had out of the 37 people we spoke and ministered the Gospel to from Netanya to Eilat. August and I were able to share the Gospel and freely distribute complete Hebrew study Bibles in Netanya, a coastal suburb of Tel Aviv, and Nazareth, the boyhood town of the Lord Jesus Christ. In Netanya, the Spirit of God led us to a jewelry kiosk in a shopping mall where this ministry has had previous success.

Working at kiosk was a young affable Israeli lady by the name of Gaya and we started a conversation with her about Yeshua being the central Person of the Bible. We were utterly astounded when we broached the subject of Yeshua being the bridge of both Testaments of the Bible that Gaya verbally agreed with us without any problems. Most Israelis don't know this because the Church and the rabbinic community have totally failed here! But Gaya knew better! She forthrightly said that

Messiah connects and completes the Scriptures, both Old and New (Acts 26:22-23). Gaya had also mentioned she had read selected portions of the New Testament in school, and liked what she read. She also agreed with us about the parochial mindset and unbelief the rabbis collectively have towards Yeshua. She said they were "primitive" when it came to this! August and I told Gaya that her recognition of these things made her not far from the Kingdom of God! To better her understanding, and to get a clear and complete picture of this Messiah of the Jewish Bible, we suggested she read

both Testaments together, as they converge on Messiah Jesus. Subsequently, Gaya gratefully accepted our gift of the complete Hebrew Bible, which included Messianic reading materials to begin this journey into salvation by faith in Jesus the Messiah supernaturally revealed from Genesis to Revelation!

God's divine appointment in this ministry left August Rosado and I in total awe, openly sharing the Gospel in Jerusalem. The Hotel Guest Relations Manager, Kinneret Iluk, overheard August and I complimenting the kitchen chef. She approached us to thank us

concerning our kind comments to him. She asked if we would give the hotel a good rating on Trip Advisor, which we did. Such an incident supernaturally led us to immediately share with Kinneret about how the whole message of the Hebrew Bible is God's redemption of mankind from sin by sending Jesus the Messiah to the world through the Jewish people. It is this Ha Besorah (Hebrew for Gospel) message that we return to Israel. Kinneret was thrilled about hearing this and was elated to the point of tears when we gave



August, Gaya, and Todd



Todd, Kinneret, and August

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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. 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 Rabbi Samuel of Sar El Tours for supplying us with Hebrew Bibles.

The Parable of the Wicked Husbandmen

(Matthew 21:33-44) Part 8



“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”

In the parable of the vineyard, Isaiah the prophet says that the owner of the vineyard is the Lord Yahweh (Isaiah 5:1). But in the New Testaments version of this parable the son is the one called well-beloved. What then meaneth this difference? Ah, beloved reader, every detail recorded in Holy Writ by the Holy Spirit is recorded for our spiritual instruction, and none of its minute detail is insignificant. The same title of well-beloved given to both God the Father and God the Son shows at once both a distinction and oneness between the Old Testament revelation of God as Yahweh Father with the ultimate manifestation of His fully revealed character in the New Testament through God the Son—Jesus Christ. Both are “well beloved” because both Persons are one in divine essence compositely unified in the triune Godhead. Therefore the Son of God is attributed the same divine titles given to God the Father (Isaiah 9:6). Both are well beloved of one another as Father and Son and are mutual owners of the vineyard. Certainly when the Scribes and Pharisees listened to Jesus give this parable, they must have perceived that when He said He was the well beloved Son of the Owner of the vineyard, He was ascribing to Himself the same qualities of deity given to Yahweh in direct reference to the well beloved owner of Isaiah’s parable of the vineyard (Isaiah 5:1). Thus, in verse 37 Jesus claimed divine Sonship with God the Father as God the Son over Israel! And no marvel the tenants of Israel rejected Him; for we read in the inspired Gospel of John: *“Then the Jews took up stones again to stone Him. Jesus answered them, ‘Many good works I have shown you from My Father. For which of those works do you stone Me?’ The Jews answered Him, saying, ‘For a good work we do not stone You, but for*

blasphemy, and because You, being a Man, make yourself God” (John 10:31-33; see also John 5:18).

The sending forth of the householder’s son pressed an inescapable response upon the tenants. They were forced into either receiving or rejecting Him. This likewise was true of Israel in the days of Jesus. The ultimate acceptance or rejection of the nation was bound up in God’s Son. If Israel, the vineyard of the Lord, readily received the Heir, Jesus Christ, and believed His truthful claims of divine Sonship and rendered to Him the long awaited “fruits worthy of repentance”, then they would be reconciled and forgiven all wrong done. But if Israel chose not to accept the beloved, only begotten Son of God, then catastrophic judgment would justly fall on them. The following verse in the course of this parable reveals, at once, the path Israel chose to walk in regards to the appearance of the Messiah.

“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” (verses 38-39).

These verses spoken by the Lord revealed the very thoughts and evil intents of His enemies—the Chief Priests and Elders of Israel. The Lord Jesus knew very well the inner motives of their malicious and murderous hearts, and spared not to expose them. But in mercy He insulated their insane hatred for Him in the innocuous form of a parable. How exceedingly true of the gentle Redeemer of Israel, *“A bruised reed shall He not break, and the smoking flax shall He not quench”* (Isaiah 42:3). In spite of this, the enemies of Jesus did not

heed His warning. So out of fear and selfish lust to preserve the temporal, religious power and authority as leaders over the people, they conspired to kill the Blessed One from the time of His arrival into the world of sinful, wretched humanity until His brutal death upon the cross. Notice from the outset of verse 38 it was at the precise time of seeing the Son that the tenants plotted to kill Him and maintain the vineyard for themselves. The same was exactly true of the Son of God. When Christ the true King was born in Bethlehem, and His momentous birth made known to King Herod, the vile monarch of Judea deployed his soldiers all over the Bethlehem terrain and surrounding region to brutally slay all children two years old and younger in the hope that he would eliminate this rival King from taking away his self exalted throne.

There were to follow repeated attempts on the Savior’s life by the leaders of Israel as verse 38 points out; they, like the evil tenants of the vineyard, joined together in a dreadful conspiracy to kill the Son of God. For the Holy record states in Matthew 26:3-4: *“Then the chief priests, the scribes, and elders of the people assembled at the palace of the high priest who was called Caiaphas, and plotted to take Jesus by trickery and kill Him”*. And no marvel, for this horrendous fact was prophesied by Jeremiah some 600 years in advance, foretelling the evil conspiracy plotted by Israel’s leaders to kill the Messiah with the same spirit their forefathers displayed when they murdered the prophets, of which Christ the Omniscient One already knew from the Father. *“And the Lord said to me, a conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.*

They are turned back to the iniquities of their forefathers, which refused to hear My word (Jeremiah 11:9-10). Another clear prophecy pointing to the conspiracy laid against the Messiah is found in Psalm 94:21: ***“They gather themselves together against the soul of the righteous and condemn the innocent blood.”*** This of course found its fulfillment in Judas Iscariot who conspired with the religious leaders of Israel in the conspiracy to kill Jesus Christ. If the reader doubts this assessment we direct him to Matthew 27:4 where Judas remorsefully exclaims after betraying Christ, ***“I have sinned in that I have betrayed innocent blood.”*** At this point one could conclude from reading verses 38-39 that both verses are spoken in past tense, as if already completed. How then can they be prophetic?

Ah, beloved, it is because this act of murderous plotting going on in verses 38-39, typifying as it does the death of the Messiah by sinful men, was already done and completed by the predetermined counsels of God in eternity past, and thus executed and accepted as already done. Hence our Lord could speak of His future execution by the leaders of Israel, as already done in past time, knowing full well He had been “delivered by the determinate counsel and foreknowledge of God”, to be taken by wicked hands and crucified for the sins of the world, “who verily was foreordained before the creation of the world” to die for us (Acts 2:23; 1 Peter 1:20). It was just three short days later after Jesus spoke this parable that He was crucified and slain by the hands of these wicked rulers! But, as we mentioned earlier, the religious leaders conspired several times to kill Jesus during His life and throughout His three-year ministry. We believe, therefore, that verses 38-39 are both a composite picture of the conspiratorial plots laid against Jesus by the Chief Priests and Elders of Israel during His lifetime, and the final culmination of this plotting ending with the crucifixion of God’s beloved Son. Verse 38 points to the conspiracy in its planning stages, whereas verse 39 speaks of the final execution of it.

If the sincere reader questions again our assessment of these verses as being over taxed and excessively imaginative, we encourage him to ponder several passages from the Scriptures that we will now quote substantiating the meaning given to verses 38 and 39. To reiterate, the birth and early childhood of Jesus was threatened by King Herod’s murderous attempt to kill the Messiah (Matthew 2:16). Years later, after Jesus began His public ministry, He again was being plotted against by the Pharisees and followers of Herod Antipas. ***“Then the Pharisees went out, and held a council against Him, how they might destroy Him”*** (Matthew 12:14; Mark

3:6). In His home town of Nazareth, the people who had grown up with Him, gathered in one accord and attempted to push the Lord Jesus off a cliff because He claimed to be the Scriptural fulfillment of the prophesied Messiah (Luke 4:16-30). During an incident wherein our Lord healed a lame man on the Sabbath, the Jewish leaders sought to slay Jesus (John 5:1-16). Other places in the Gospel narratives where the life of Jesus was threatened are: Mark 14:1; Luke 22:1; John 7:30, 44; 8:59; 10:31, 38; 11:47-53. Indeed, from the appearing of Jesus the Son of God to Israel until His atoning death, His life was continuously plotted against by the leaders of Israel and temporary custodians of God’s kingdom, who blindly defied Jesus’ claims of Sonship and His righteous rule over them as the Divine King of Israel. They wanted nothing to do with this young, unlettered, upstart carpenter from Nazareth. The leaders were repulsed at His claims of being God’s unique Son and King of Israel. And they, in their rebellious hearts and minds said, ***“We will not have this man to reign over us”*** (Luke 19:14). At this point in time when Jesus spoke this parable, the leaders of Israel feverishly engaged in a clever plot to eliminate the gentle Nazarene and usurp the Davidic throne from the Prince of peace.

There are several reasons why the Son of God was killed by the Chief Priests and Scribes of Israel. In keeping with the contextual language of the parable before us, we notice that the tenants of the vineyard killed and disposed of the householder’s son for three reasons. First, they knew that he was the son of the householder, and thus realized that he had come to make full reclamation of the vineyard with the fruits therein. Because he was the son, they would have to kill him. To this the Scriptures affirm the same of Jesus Christ as well. In John 19:7 the murderers of Jesus delivered Him to the Romans to be slain because ***“He made Himself the Son of God”!*** Second, since he was the son of the householder, the tenants rightly understood that he was also the heir of all his father’s estate. Therefore the vineyard also belonged to him, and the tenants under his father’s employment were also under his rule and supervision. They correctly reasoned then, that the heir, who was the householder’s son, came wanting the long desired vintage they would have to permanently surrender their lease of the vineyard. And so in the final analysis, the tenants resorted to murdering the householder’s son in the vain attempt of preserving their fruitful enterprise of the vineyard for their own unlawful profit. The leaders did not condemn and kill Jesus out of ignorance, but rather to keep and preserve the theocratic kingdom of Israel for themselves,

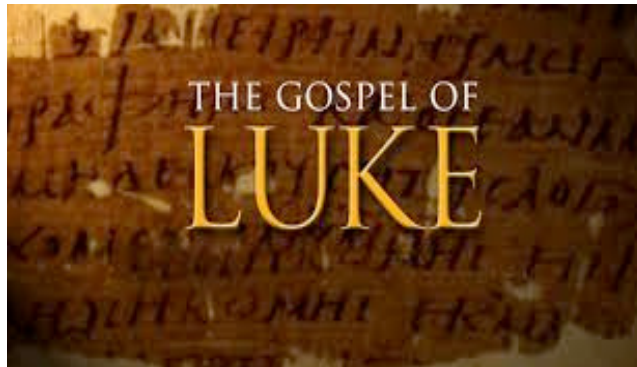
instead of surrendering it in humble submission to Jesus Christ the Heir and Ruler of God’s kingdom. The leaders knew full well the kingly claims of Jesus. They both heard and saw the verification of such by His words and miraculous deeds.

The leaders aware of these realities, said, “This indeed is the heir and son of the caretaker, but let us be rid of him, lest we have to give up our coveted positions and power.” And so their sin of rejecting Him as their King and God remained inexcusable. For in knowing better of who Jesus really is, they did not do better. Their rejection of the Son of God entailed rejecting the Lord God of Israel, the One these men of religious stature supposedly followed and revered. In the face of this, Jesus said of these corrupt leaders, ***“If I had not come and spoken to them, they would have no sin. But now they have no cloak for their sin; He that hates Me, hates My Father also”*** (John 15:22-23). In murderously rejecting God’s Son, they rejected the Father who sent Him, thus they were doubly guilty. These selfish and greedy men seized the kingdom of God and presumed Israel belonged to them, and when the King and Owner of Israel came, they refused to relinquish the coveted places of authority and power to the Son who came in the name and sovereign authority of the Father. For the sacred record states: ***“I have come in My Father’s name and you did not receive Me”*** (John 5:43). The Scribes and Pharisees of Jesus’ day occupied the top places of leadership within the religious hierarchy of Israel. They occupied the “Seat of Moses” and were therefore responsible for correctly teaching and administering the Law of God in an equitable manner (Matthew 23:2). But alas, the vainglorious preoccupation for recognized, official status among the people and religious privilege crowded out the virtues of obedience and humility, which is ever a true characteristic of a servant of the Lord. It was by their inordinate desire for power to retain the theocracy of Israel, which was not theirs in the first place, that possessed them to eliminate the Son, who truly owned the nation, to keep for themselves control over the nation which led them to say of the Son of God, ***“Come let us kill Him, and let us seize on his inheritance.”*** Their own selfish pursuit for power corrupted them leading these “Brood of vipers” to horribly deny and murder “The Prince of life” (Acts 3:14-15).

Why Did Luke Write His Gospel?

As with the other three Gospels the title is derived from the author's name. Most NT scholars believe Luke was a Gentile. However, others believe he could have been a Hellenistic Jew. Dr. Tom McCall of this ministry has written an excellent article arguing for the latter. Whatever the case, we know that he was a physician as Paul confirms in Colossians 4:14. Dr. Luke joined Paul's ministry team at the time of the apostle's Macedonian vision in Acts 16:9-10 and stayed with him until Paul's martyrdom in Rome (2 Timothy 4:11). In the prologue of his Gospel, Luke addresses his dear friend Theophilus—the original recipient of this Gospel. Luke refers to his Gospel again when writing Theophilus in the prologue of Acts 1:1. Luke calls his Gospel there “the former account.”

The Gospel of Luke was probably written in Rome around 60 to 62 A.D. during Paul's imprisonment there. Luke wrote his Gospel prior to the destruction of Jerusalem in A.D. 70. Luke records Jesus' prophecy about the destruction of Jerusalem in A.D. 70 but does not record the fulfillment of it as he does other prophetic events in the Gospel (Luke 19:41-44). Luke makes no mention of Nero's persecution of Christians in A.D. 64. So because of the absence of these two major events, it is likely Luke did write his Gospel sometime from A.D. 60 to 62. Like John, Luke also states the reason for writing his Gospel is based upon the eyewitnesses who gave their various testimonies about the life of the Lord Jesus Christ when Luke interviewed them (Luke 1:1-4). Luke wrote his Gospel to give an orderly and accurate account of the life and ministry of Jesus Christ so that Theophilus and all those readers thereafter of Luke's Gospel may know the certainty of those things contained in the Gospel. Luke's Gospel is quite comprehensive and



very detailed in scope and content. The Gospel begins with John the Baptist's prophesied birth and his being the Messiah's forerunner. Luke gives a detailed account of the virgin birth of Jesus and His genealogy through His mother Mary showing He is a physical heir to the Davidic throne. The Gospel goes on to chronicle the full three year ministry of Jesus in Israel and the Gentile area of southern Syro-Phoenicia (southern Lebanon today).

The Gospel concludes with the resurrection of Jesus and His ascension to heaven. The theological themes of Luke's Gospel emphasize the healing ministry of Jesus as the Great Physician—no surprise here since Luke was a physician himself. Special emphasis is also placed on the saving compassion of Jesus expressed towards Gentiles and the outcasts of Israel—people like tax collectors, women, lepers, and Samaritans, (Luke 5:31-32; 15:4-7, 31; 15:1-32). Luke presents Jesus as the Savior of all men and women come to seek and save that which was lost (Luke 19:10). Luke also shows the exalted and noble purpose of women in God's plan of salvation. Mary and Elizabeth are given respectful attention in chapters one and two. Luke informs us of a group of women that gave significant financial support to Jesus (Luke 8:1-3). Women are also prominent after the resurrection of Jesus. It was Mary Magdalene who had first seen and preached the resurrected Christ in Luke 24:1-11.

From Luke 9:51 and on the central focus of Luke's Gospel is devoted to the determination of Jesus to go to the Cross for the salvation of lost sinners. This is summed up in our Lord's mission statement of redemption in Luke 9:56: *“For the Son of Man did not come to destroy men's lives but to save them.”*



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Daniel E. Woodhead Ph.D., President

The Providence and Favor of God for the Gospel in Israel

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her a beautiful complete Hebrew Study Bible, disclosing the fact Yeshua is the true Messiah of Israel. Kinneret was so touched over what we shared with her that when we came back to our room later in the day there was a fruit basket, a coffee and cake voucher, and a personal note of thanks from her waiting for us there. This is the obvious favor of God once at work again for the advancement of the Gospel in Israel.

At the Malcha Mall in Jerusalem, we had powerful ministry. One occurrence in particular comes to mind with Max—a waiter at a cafe. Originally, August and I planned to share the Gospel with his co-worker, Yarden. But a language barrier and his seeming disinterest made us focus our witness on Max, who spoke perfect English. Amazingly, Max told us he was from Dallas, Texas and lived there only two years—from six to eight years old. Yet he lived in Israel most of his life. I told Max I was currently from Dallas too! What are the odds in a city of 900,000 people in Jerusalem living in the nation of Israel with 9.5 million people that we would meet Max who once lived in Dallas where I came from?! This was not chance, coincidence, or luck, but clearly a divine appointment of the Lord. Undoubtedly, this provided a wide open door to share the Gospel with Max and the great benefits of salvation Messiah Jesus freely gives to those who believe in Him—forgiveness of all sins (Ephesians 1:7), a new life by spiritual rebirth (John 3:1-8), eternal life (John 3:16), and a home in heaven with God the moment we die (2Corinthians 5:6-8). Needless to say, Max accepted a Hebrew Bible from us with grateful appreciation. He firmly put it in his backpack and assured us he would read it, thanking us for bringing him such great news August and I brought to him this day in the Name of Yeshua the Messiah.

August Rosado and I are headed back to Israel for this ministry's 54th Gospel outreach from June 19th to July 3rd. This is a very quick turnaround from April, so we urgently need your financial support so that we can continue this soul saving ministry to the "lost sheep of the house of Israel" (Matthew 15:24). Please consider financially supporting this vital end-time ministry to the Chosen People of Israel. God will reward those who participate in this urgently needed ministry of bringing Yeshua back to His people as He regathers Israel for His glorious return. But they don't have to wait until then! They can know Yeshua now and be saved through our evangelistic efforts. Help us in this Holy Spirit ordained enterprise. To donate online, you can go to the following secure link on our ministry web site: <https://www.brit-hadashah.org/donate/>

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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



B'rit Hadashah Ministries



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Having been to the Holy Land over 50 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.

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Thank you for your support.

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Summer 2023 Issue

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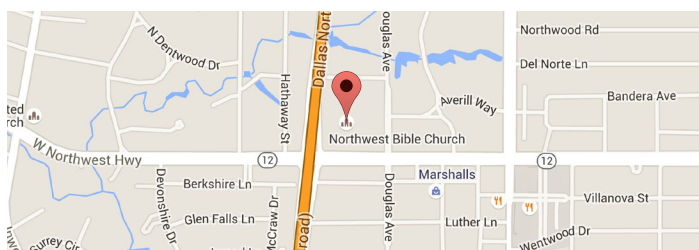
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