

# **REACHING THE JEWISH PEOPLE; REASONS WE HAVE NOT**

## **INTRODUCTION**

Reaching the Jewish people, well, is a topic that has been debated, discussed, argued over, and cast as a source of theological debate for most of throughout most of Christian Church history. Today however, a broad consensus has formed whereby many realize that God's arm of salvation has long been extended to the Jewish people. But there is still work to do. Many people still have the idea that either God will initiate some evangelistic effort reaching the Jewish people at a future time, so let's leave it to Him. Also, for many, there is no need to worry, or the Jewish people are just too difficult to reach, or there is a fundamental breakdown regarding what the Scriptures reveal. There are also other reasons.

First and foremost, God never shut the door of salvation to the Jew, even as far back as two thousand years ago. If one could annihilate all the Jewish people from the earth, even wipe Israel off the globe, God would recreate every Jewish soul, and speak Israel back into existence as He did with the world should it be necessary due to their prophetic purposes in the eschaton.

I say this to recall God's long-held plan for the Jewish people. God's plan is to preserve His remnant people and to sweep the New Testament body of believers into recognizing their mandate to steward the Jew back to God. And it is here that a great spiritual rub takes place between the darkness of an adversary and the light of the One True God.

We, beloved, are caught in a struggle!

So, why should we reach them?

Is it God's intention to wait for a later time to reach them as dispensationalists believe?

Are we to wait for the Tribulation when God reaches them as dispensationalists also believe?

After all, the Jewish people rejected Yeshua two thousand years ago, and therefore, they were spiritually blinded then and for all generations?

Is this correct? Do we see them so far beyond our investment of time and money that our efforts can be best served in other places?

Or is there an underlying arrogance due to the faith that we received as a result of their rejection of their Messiah?

These questions represent a host of issues, but I ask the million-dollar question; “Why Not?

When we ask ourselves this, we are forced to pause and consider a broad spectrum of reasons against supporting Jewish mission work, which makes any missionary work to Jewish people challenging. I will confess, the reader may feel unsettled at times here, but no intention is made to cause offense or sleight of hand. Here are some reasons that I have found.

1. Wrong ecclesiastical and Historical Reference.
2. Wrong Prophetic Understanding of the Jewish people and Israel in the Eschaton.
3. Incorrect Understanding of Jewish Missiology, and the Role of the Church.
  - Romans 11:11 /
  - Deuteronomy 32
  - Replacement Theology
  - Dispensationalism.
  - Allegorical Interpretation.
4. A Mission’s Heart Without a Missionary Heart.
5. Wrong Understanding of Christian Zionism.
6. Arrogance.

# ONE

## **Wrong Ecclesiastical, and Historical Reference.**

***Question: Is my understanding of Church history inclusive of how it affected Jewish history and the witness of the Gospel to the Jewish people?***

Understanding Church history and its framework of Judaism, which it was birth from, is only part of the story and journey of discovery. The influences of how Judaism collided with such peculiarity, bore great influence on our interpretive reasoning of Scripture when it comes to the Jewish people, and God's plan to reach them.

Sadly, a historical narrative proceeded that obscured the Jewish people and Israel; a false picture and theology were created that is termed, Supersessionism and Replacement theology, for one. You know, the church replaced Israel and the gentile Christian, the Jew. The consequence of this was perilous for Israel and the Jewish people. Simply, Israel disappears, and the Church rises to a new pseudo-Israel with the gentiles displacing ethnic Jews with Gentile spiritual Jews.

Now many would recognize how wrong this was and is. However, the notion that the Jew is different, as there is another moral and mission's equivalent as other people groups remains a block. This can be caused by one's frame of reference in both subtle and overt ways. So instead of Romans 1:16 stating the Jew should be a priority in Jewish evangelism, they are often last or non-existent. So, what is our solution?

For one, the modern-day Pastor must deconstruct traditional methods of interpretation to unravel foreign threads in its fabric. Christian and Jewish history, for instance, fostered attitudes and created points of view that were influenced by erroneous dogma, both from a mission's point of view, and also our understanding of the eschaton. The fact that the Jewish people have long been blamed for the death of Yeshua and the idea that the Jewish people are the

rejected of God is the most basic example. This has infiltrated mindsets and attitudes of generations even to this day.

On another note, the Roman siege of Jerusalem in 70 AD was catastrophic as well. Early church fathers interpreted the invasion and destruction of the Temple as proof that God was finished with the Jewish people. Since the intertestamental period had the Temple and the Temple was essential for Judaism and its many sacrifices, Rome's invasion and the destruction of the temple were seen as God's final act with regards to the Jewish people. So, to unravel some of the fabric of history, and to weave a new cloth of understanding, we begin with Church history. A simple opening up of a few doors is needed.

## **INSTITUTIONAL CHRISTIANITY**

To consider Institutional Christianity, we touch upon the genesis of Constantine's Christianity and its door into the early Christian Church. You see, how did this institution birth and foster anti-Jewish thinking then erect walls of separation between the Jew and the gentile in the foregoing generations and up to our present-day?

Was it God's intention that the Jew would be separated from New Covenant faith, a movement that was wholly Jewish at the start? You might say, "I was taught that the Jewish people rejected Yeshua, then God rejected them, and raised up a new people, the Church." I will say, "you are partially correct. The Jewish people did reject Yeshua. At least the religious body of Judaism did because they did not recognize Him as their Messiah." But God did not shut the door of the kingdom. And was this not within the foreknowledge and prophetic intention of God?

Many still believe, that for the sake of reaching the nation's following Israel's rejection of Yeshua, God shunned untold millions of Jewish people, at least until He finishes His work among the Gentiles. This, of course is nonsense! No! God's intention was not for the Jew to be outside the walls of New Covenant faith.

Paul states "not at all" in Romans 11:11. New Covenant faith was established to include the Jew from the days of Yeshua, Paul, and all Jews forward. Dr. Daniel Juster has termed this first Jewish community a "bridge community." They were about to demonstrate Judaism in a new spiritual reality. To have a right heart for the Jewish people, and a correct missiological picture, one must restore a

right ecclesiastical, and historical construct. Then one can see through a new lens the mandate of the Church to reach the Jewish people.

## TWO

### **Wrong Understanding of Jewish Missiology, and the Role of the Church.**

***Question: Do I have a Biblical Understanding of the Role of the church to Reach the Jew?***

Most missiology is rooted in the Great Commission that is found in Matthew 28:16-20; *Then the eleven disciples went to Galilee, to the mountain where Yeshua had told them to go. 17 When they saw him, they worshiped him; but some doubted. 18 Then Yeshua came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

Although this has served humanity extraordinarily well, considering that almost every nation and tongue has been reached for the cause of Yeshua. It has been a thorny experience for the Jewish people throughout many dark seasons of in Christian history that was unfavorable to them. But the gentile was selected to be the key agent for bringing the Jewish people back to faith. This is not found in Matthew but elsewhere. We turn to Romans 11:11, *"The purpose of gentile salvation is to provoke the Jew to envy."*

Paul provides in Romans 11:11 not some groundbreaking truth. Rather, one that is long-standing that was established first in Deuteronomy 32. *They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding."* Hence, because the Jewish people angered God by their flirtatious involvement with the nations who were not a people, God would cause those nations to provoke the Jew back to God. A two-fold prophecy and plan are before us.

1. God ensured that the Gospel would go to the Nations.

2. God ensured the plan to reach the Jewish people would be through the gentiles after their conversion. In other words, Romans 11:11 reinforces what was stated as far back as in Deuteronomy 32, and lays down “the” framework by which the gospel would go to the Jewish people.

**Secondly**, any missiology position must have a sound doctrinal foundation, as any true doctrine will include a consistent historical narrative that supports and authenticates it. The Great Commission, given by Yeshua was followed by a two-thousand-year history whereby virtually every nation on earth has received a Gospel witness, along with the power of God. In the days of the Acts of the Apostles the Church increased daily by the thousands. The history of the Apostles, and the rapid explosive growth of the New Covenant community. These all give credibility to the mission and doctrine as given by our Lord.

But when it comes to Jewish missions, we must pause. When the original mission conflates through recurring anti-Jewish prejudice, a historical narrative emerges that is inconsistent with the author of that mission. Incorrect missiology forms; false theologies are created to support it. The effect is the wrong frame of reference and history.

For instance, a significant detriment to the Jewish mandate was the development of the *Allegorical Interpretation* of Scripture. An allegory is a work in which the characters and events represent other things and symbolically express a more profound, often spiritual, moral, or political meaning. But it is wrought with subjectivity. No one can prove it. So rather than interpret Scripture literally, influential individuals like Origen (185-254 AD) interpreted end-time prophecies through this allegorizing method. It took the reader beyond their literal meaning and context where no one can prove his interpretation. And this is the fundamental problem with allegorizing.

Whose interpretation is correct? Should one rely on the most notable conference speaker at the time? Should we heed the interpretations of the most outstanding and famous author? What about the most convincing intellectual as Origen was? Perhaps it is a Eusebius type, who authored numerous volumes of work. For generations forward, Origen obliterated the distinction between Israel and the Church, Israel and the covenant land, and the relationship between the Church and the Jewish people.

A prime example is the “Wife of Jehovah”<sup>1</sup> in comparison to the “Bride of Yeshua.” Merge the Wife of Jehovah into the Bride of Yeshua, and Israel, along with the Jewish people, disappear. This distinction between the “Bride of Messiah,” (one comprised of both Jew and gentile,) and the “Wife of Jehovah,” (consisting solely of Israel,) is essential to get a full depiction of the end times regarding the relationship between Jew and the gentile. (1 Ezekiel 16:8: Hosea 2:2-5: Isaiah 50:1: Jeremiah 3: 6-10: Ezekiel 16: 60-63).

### **Consider the Following Voices of Allegorizing:**

- I. **Phillip Schaff:** Truly, allegorizing was nothing short of a diabolical plan that intruded upon the New Covenant body, and it succeeded! Philip Schaff, the nineteenth-century church historian notes of Origen:

“Even heathens and heretics admired or feared his brilliant talent and vast learning. His knowledge embraced all departments of the philology, philosophy, and theology of his day.”<sup>2</sup> “Origen’s desire is to harmonize the New Testament with the philosophy of Plato, his leaning to idealism, and His constant desire is to find a hidden mystic meaning. Through his allegorical interpretation is ingenious, it often runs away from the text and degenerates into the merest caprice.”<sup>3</sup>

- II. **Coach Bill McCarthy** of the Road to Jerusalem ministry found in recent surveys that over 60% of churches in America hold to such views that allegorizing created, like replacement theology<sup>4</sup> (the New Testament Church is Israel, the gentile Christian is a Jew.)

- III. **Hal Lindsey:** According to Hal Lindsey in his book, *The Road to Holocaust*: “The man most responsible for changing the way the Church interpreted prophecy was Origen” A leading teacher of theolog<sup>77</sup> y and philosophy at the influential catechetical school of Alexandria, Egypt at the beginning of the third century.

- IV. **A.H. Newman:** Origen was the first to reduce the allegorical method of interpretation to a system... His way of Scripture interpretation was soon adopted throughout the church and prevailed throughout the Middle Ages.



- V. **Joshua Heschel** (1907-1972:) Considered to be one of the foremost Jewish theologians of the twentieth century wrote of allegorizing: The radical use of the method of allegorizing of the Hebrew Bible, the tendency to spiritualize the meaning of its works and to minimize its plain historical sense has made many Gentile believers incapable of understanding or having empathy for what the Holy Land means to the Jewish people and to the authors of the Hebrew Bible, or what the people of Israel means in the flesh, not just as a symbol or as a construct of theologians.

## REPLACEMENT THEOLOGY

If anything affected Jewish missiology, the notion that God disowned His first-born Israel, the Jewish people, is at the top of the list. Early Church fathers not only believed this, but they also reveled in this idea of replacement. Church fathers believed that the Church was the new spiritual Israel. This pattern of thinking, and interpretive reasoning, developed into a well-known theology as noted, *“Replacement Theology.” Are you affected by this even subtly and or subconsciously?* It also came to be known as *“Supersessionism,” “Displacement theology.”* All carry the same idea that comes from the Latin words *super* (on-upon,) and *sedere* (to sit.) The idea that someone sits on the chair of another person or a person displaces another person. 3

This theology of replacement thinking was a demonic intrusion into the New Covenant community. And those who subscribe to this theology can also be called “Supersessionists.” You may say, “I don’t believe this.” Let me also say, “It can often be found in our sub-conscious framework or point of view, or attitude, and response.” I often experience this regularly. Let me explain further.

**First:** One may not know why we believe something or a perspective that we lean towards. We may not even know why we react to something. Often this is caused by a view that has been present in a given culture, history, and theology. An attitude can be formed because it was the only teaching that one may have received in Seminary.

**Two:** A historical reference was established as anti-Jewish. Simply take a modest overview of Christian and Jewish history.

**Three:** Church culture may have formed a reference whereby Jewish people were not a priority in missions, outreach, or supporting missions' words to the Jewish people. Absence of interest is like our silence that can speak louder than words. In other words, our inaction can be as powerful as our action.

So, let's explore this further. All the terms mentioned in this section imply that the Old Covenant with Israel has been displaced for a New Covenant, which always brings us to a new Israel, the Church. Catholic theologian John Pawlikowski in *Yeshua and the Theology of Israel* gives a theological reconstruction whose statements are well known in Christian thought:

"The first, which predominated Catholicism (particularly in the liturgy,) focused around the prophecy/fulfillment motif. Yeshua fulfilled the Messianic prophecies of Judaism and thus inaugurated the Messianic era for which Jews had hoped and prayed throughout the centuries. Their own spiritual blindness prevented the Jews from recognizing this fulfillment in the Yeshua Event. As a divine punishment for this blindness, Jews were displaced in the covenantal relationship by those baptized into the "New Israel."<sup>4</sup>

*Supersessionism* did not stay confined. As it broke into other areas, it progressed through generations fostering anti-Jewish systems of thought and interpretive reasoning. When fully developed, the early Church replaced the synagogue. The New Testament replaced the Old Testament.

Further, the doctrine of election, the very basis for Jewish calling, developed into a gentile-orientation, which inclined generations to be anti-Semitic. So, the Biblical promises that were explicitly directed to the Jewish people were re-assigned to the Church, and the Scriptures dealing with judgment and wrath remained squarely on the shoulders of Jewish people. In the end, a system of thought and belief evolved that made people prejudiced against the Jew.

## DISPENSATIONALISM

Dispensationalism became another influence upon our frame of reference. It is interpretive reasoning that was developed first by the teachings of John Nelsonm Darby (1800–1882.) At its core, Biblical history is defined by periods through which God has distinctive administrative principles; He stewards each age in a certain way. Darby saw two tracks of salvation—one for Jews and one for Gentiles. Dispensationalists then hold to a clear distinction between Israel and the Christian Church. On the one, it makes this rightful distinction in the context of prophecy, and distinction, but it makes a wrongful distinction when it comes to God's plan of salvation and the role of the Church. ***The problem is that there are no two tracks of salvation, one that is postponed until the first track is completed.***

One can see the first track originating from God's first work amongst the gentiles as dispensationalists see it. These hold that Gods will draw out a “number of the gentiles,” then when the full number has been reached, God will begin with the Jewish people, particularly during the time of the Great Tribulation. This view is widespread, and has affected the disposition of many, by lulling church to sleep in the area of Jewish ministry.

Ironically, perhaps light is shed from two quotes from Darby: *“Israel is always the people of God [and] cannot cease to be the people of God.”* *“The Jews are the habitual object of the thoughts of God; for, although He cannot recognize them for the moment, as being under His chastening hand, they are nevertheless still His people...”*<sup>[1]</sup> Notice, Darby sees the Jews presently unrecognizable to God. Though he rightfully states that God's thoughts are always upon them, God cannot do anything about it until later. God must complete his work amongst the gentiles.

Often people site Romans 11:25, “I do not want you to be ignorant of this mystery, brothers, and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.” Or, II Corinthians 3:14-15, 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Yeshua.” Nowhere does it say that the Jewish people have been rejected as a whole. And the blindness that Romans 11 speaks of is

partial, not complete. This means that many are open to the Gospel now and in the future, and a time will come when the veil of unbelief will be removed entirely. This will occur when all Israel comes to faith, Romans 11:26.

## THREE

### **Wrong Prophetic Understanding of the Jewish People and Israel in the Eschaton.**

***Question: Do I understand God's Prophetic Purposes for Israel in the Eschaton?***

Two thousand years ago, when the religious body of Judaism rejected Yeshua as the Messiah, Israel's prophetic purposes did not cease, as we noted above, and, as many have taught throughout the Christian era. Furthermore, God has held a prophetic purpose for the Jewish people and Israel that has endured from the days of the Abrahamic Covenant to the end of this age, and into the Messianic era to come.

To capture this mystery of Jewish election, as that is what we are referring too, one must set aside our past notions of replacement once again, including our cultural-Christian view. For the most part, the Jewish people have been viewed as people that have exhausted the patience of God beyond any possibilities of return. In any debate or discussion on Jewish evangelism, we often find ourselves crossing the same river if you will here. Because the same running river cut a divide between the Jewish people and the Church, numerous streams of thought and theology were created that effected Christian Church culture and the future of the Jewish people in the end of days.

You see, for thousands of years, Israel has lied at the center of blessing and cursing, contention, perplexity, and revelation. Yet, they are here! No other nation as Israel, and a people as the Jewish people, lay at the center of three significant perplexities, and what Christian history has struggled to discover.

1. **Spiritually:** Is the door of salvation closed? And if not, is there a time that it will open?
2. **Prophetically:** Are their prophetic purposes completed? Or is there posture in the future a much fuller and complete plan for Israel and the Jewish people?

3. **Geographically:** Is Israel no longer the Promised Land of the Jewish people? Or is it land, though profoundly prophetic and spiritual, for only the gentiles in the future?

These three presents a measure of influence upon the world and the church that no nation on earth, past, current, or future holds. Take a moment to reflect upon the following.

Historically, what happens when a nation comes to its end? Well, for the Babylonian Empire, the Persian Empire, the Greek Empire, and one of the most significant and most enduring, the Roman Empire, never did they reshape themselves to their former state. With Israel, following wars in a country the size of New Jersey, she becomes stronger. If she is weakened, it is only temporary. If her people are scattered, they not only prosper where they are exiled, they return. Prophecy of over 400 places in Scripture assures it. And here is the reason why.

God chose them to endure forever. Not so with the United States. He called them the Apple of His eye. Once again, we find ourselves in a sea of perplexity for those who do not know her design and purpose. From the beginning, Israel and the Jewish people were destined to be. Genesis 12:3 states of Abraham and his seed, and including the land that would become the Promised Land for them; *“those that bless the will be blessed, and those that curse they will be cursed.”* There you have it! A harbinger is defined here that in view of Genesis 12:3, the world would either be haunted by their harsh treatment of the Jew or blessed by their favorable treatment of the Jew.

Let me also clarify an important point. In all this uniqueness of the Jewish people, they should cause special treatment over other people when it comes to missions and mission giving. God does not love the Jew more than the Gentile. God does not shower special favor on the Jew over the gentile. The gentile is worthy of every dollar and missionary that goes out to reach them. But are the Jewish people not equally worthy of investment, also given their prophetic and unique place in Scripture?

# FOUR

## TO THE JEW FIRST

*“For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.” ROMANS 1:16*

**Question: Is my understanding of Jewish missions equal with the priority given in the Scriptures?**

The words of Isaiah point to John the Baptist’s work of as a spiritual one; “every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain” (Isaiah 40:3–4.) Of course, once the spiritual highway was built, it would lead to every corner of the earth from Jerusalem out—Messiah came for the redemption of Israel, but also for the salvation of the nations. Still, salvation was always to go to the Jew first.

In Matthew 10:5-6, Yeshua lays down this evangelistic model; *“Do not go among the Gentiles or enter any town of the Samaritans. Go to the “lost sheep of Israel.”* It is repeated in Romans 1:16, *“I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.”* This offering of the kingdom to Israel is their *right to choose*, or, their *right of first refusal* as I call it. Israel’s right to receive this offering of the kingdom first is solidly established in God’s Word. The Jewish people are not more important than other people, it is merely a blueprint of missions from the earliest days. When we position Jewish missions on the top of our budget meeting, missionary planning strategies, we fulfill Romans 1:16. But all other missions run parallel and are vital. Another reason is that Israel was God’s *firstborn son*, according to Exodus 4:22, which is a distinction not made to any other.

**Second**, it was God’s design to go to the Jew first.

**Third**, the Jew must, in the future, choose their Messiah in order for the Messianic Kingdom to begin. Yeshua establishes this truth in several places, one is in Matthew *“For I tell you, you will not see me again until you say, “Blessed is*

*he who comes in the name of the Lord” (Matthew 23:39.) Then Luke, “Look, your house is left to you desolate. I tell you, you will not see me again until you say,” Blessed is he who comes in the name of the Lord” (Luke 13:35.)*

Finally, in Hosea 5:15, “Then I will go back to my place until they admit their guilt. And they will seek my face; in their misery, they will earnestly seek me.” Consequently, when we discuss the principle of “First,” never did it mean that our missions work to other people, and areas of the world should cease until we reach Jews. It only suggested that our mission work and evangelistic considerations should include the Jew in order of priority rather than last or non-existent.

Part of the problem is that the gentile Church has traditionally seen it as a past pattern, or a historic startup model that was used only to begin the Church. The practical function of this fostered the idea that the Jews were first then, but due to their rejection of their Messiah two thousand years ago, the gentiles are now first. Later at the close of the age, God will again turn His attention to the Jew. This means that the Jew is no longer first, but last!

## **MORE ON “FIRST”**

When exploring this principle of “first” further, we find that it was always dynamic and forward speaking, and never was it static. This is seen in the meaning of “First.” It comes from the Greek word *proton* (pro'-ton,) meaning first in time, place, and order of importance. But importance here does not convey the notion that missions work to the gentiles should wait until all Jews are reached. Dispensationalism taught this, but from the reversed: God will reach all gentiles first than He will reach the Jewish people.

Scientifically, a proton carries an inherent positive electric charge. Without it an atom cannot be formed. For this reason, the Greeks saw it as “the” fundamental component of the universe. Spiritually and prophetically then, the Jew was chosen first in *time, place, and order*. This is where God placed the Jew in the building of the New Covenant body; in the order of importance in the mission’s budgets and planning. Romans 11:15 states, “If their rejection [speaking of the Jews] is the reconciliation of the world, what will their acceptance be but life from the dead?”



From the above passage, the body is depicted as deprived of life and need to be revived. How will this revival come? It will come by way of the Jew! For sure, the gentile church has lived with the glories of New Covenant life and the Spirit for 2000 years. She has received glorious visitations and revivals. But while proclaiming the gospel to the four corners of the world, the return of the Jewish people will usher in a quality of life that will dwarf all past glories.

Again, here is the passage from Romans 11:15, *“For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?”* Yes, Yeshua had to come to His own for His own to turn Him away (John 1:11; Isaiah 53.) He had to suffer for righteousness sake, and that all generations; Jew and Gentile could be saved (John 1:12.)

In conclusion, the model of first-things-first-evangelism is set:

*“Do not go among the Gentiles or enter any town of the Samaritans. Go to the lost sheep of Israel”* (Matthew 10:5-6.) *“...I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile”* (Romans 1:16.)

## **FIVE**

### **A MISSIONS MIND AND A MISSIONS**

**Question: Do you have a mind to reach the Jewish people but lack the understanding of their culture, history, and beliefs? If so, you might have a mission's mind but lack a missionary heart!**

Fundamental, too, any successful missiology is to employ a mission's mind with a missionary heart. These two are always married to each other! The mind of any missionary is filled with so much potential in reaching people. But once the mission is established, and the vision is confirmed, the heart of the missionary will ensure that proper training is undertaken. He will not jeopardize his witness and work to improper training. This might include language school, cultural orientation, religious education of the people.

Imagine marching out to the missions' field without any understanding, except an urgent mission to evangelize. Imagine the damage of having zeal without knowledge? Imagine going to India and inviting people to a barbecue of hamburger and steak. Imagine going to the east and telling Buddhists their priests have no power, and the wisdom they give is incorrect. It might be better first investing in learning of the culture and people and their beliefs, so relationships can be established with no injury being done to the message of the Gospel.

The Crusaders certainly had a mission's mind and no missionary heart. They caused hundreds of thousands of Jewish people to be slaughtered in the name of a Christian mission. Even Hitler later would use the cross to imply a Christian mission in annihilating 6 million Jews. Always, a missionary heart must accompany a mission's mind, so we learn about the Jewish people and their history. Without understanding their history, one cannot understand the Jew.

Two personal experiences illustrate the point that is being made. Over three decades ago, my brother-in-law contracted leukemia at 9 years of age. Throughout the 10 years of fighting this disease and many times lapsing out of remission, I never forget the one time in the hospital. A Pastor from a local church came into the hospital room with probably all good intentions. With a

room filled with Jewish people, he begins to shout in a classic Pentecostal prayer for the healing in the name of Jesus, and blood of Jesus. I will never forget the looks of all those there. Later I was asked to explain what in the world I was a part of.

Now I am well aware of praying in the name of our Lord and declaring healing through His Sacrifice. Does one need to shout it to be effective? Is their more anointing in the name of Yeshua the louder we shout? In other words, must one extenuate the name of Yeshua to a Jewish audience to such a degree that it caused more offense? NO! This uninformed Pastor had a mission's mind, but no missionary heart! He had the determination to do God's will, but he had no understanding of how to minister to Jewish people in such life care situations.

### ***42 Years of Marriage***

The second illustration I use came over 42 years ago when my wife and I were planning to get married. Bonnie coming from a strong Jewish background, and more conservative, we found that no one would marry us. I had come to the Lord, and Bonnie's faith was brand new, tenuous, and in its early formative stages. Pastors we knew felt we were unequally yoked. Rabbi's would not marry us because of being Jewish and accepting Yeshua. I also knew that a civil ceremony was not God's will.

We did find one pastor, however. And at our initial meeting, he provided his conditions. He turned to Bonnie and said; you must denounce your Judaism, be water baptized, profess Jesus as Lord, become a Christian, and attend his church for three years. We responded, thank you, but no, thank you! What was his problem? Both were consumed with the mission, but neither had the missionary heart to accompany it.

Ironically, we were married by a true missionary who was a missionary to Japan for over twenty years. His mind was open and seasoned with wisdom and training. He also had a wonderful missionary heart of love. He knew us as a couple with sincerity and promise. Always, a missionary heart ensures that one understands the culture of the people you are ministering to. It comes from a place of love, and care. It provides the true conduit and delivery system of the power of God, and it ensures that the mission is effective.

## SIX

### CHRISTIAN ZIONISM.

***Is one's love for Israel greater than the Love of the Jew that makes up all Israel? Often, people exhibit a greater love for Israel than love and burden to reach Jewish people. This can be influenced by Christian Zionism.***

Let's explore these important issues further. At its core, Zionism began as a political movement for the return of the Jewish people to Zion, the land of Israel. The roots for Zionism lie in Genesis chapters 12 and 15, in which God makes a covenant with Abraham promising him that his descendants would inherit the land between Egypt and the Euphrates River.

But associated with Jewish Zionism is Christian Zionism. Christian Zionism is simply Gentile support of Jewish Zionism as based on the promises to Israel found in the Bible, passages such as Jeremiah 32 and Ezekiel 34. Made up of largely evangelicals, Christian Zionists support the Jewish state of Israel in any way possible. They believe that support of the state of Israel is a divinely mandated obligation to hasten the Second Coming of Yeshua. Though I have no conflict with this, its ideology and prophetic world view can often trump the burden to reach Jewish people for Yeshua, and herein lies the danger.

One of the largest Christian Zionist organizations are Christians United for Israel or CUFI. It's founded is Pastor John Hagee, who is the founder and pastor of the 18,000-member non-denominational evangelical Cornerstone Church in San Antonio, Texas. They are also a strong political lobby in Washington that defends a hard-right Israeli agenda. My concern is not the heart of Christian Zionism, nor its strong political lobbying machine. It lies with its unintended and influence upon both laypeople and pastors; it often fosters a greater love for the land than the people who make up that land. It's like a naturalist trying to save a mountain but forgets that individual trees make up the mountain. *People can have an overt love for the land and not a love for the Jew.*

One way to identify this is your response to the following.

When asked do you support Jewish mission work, do you respond; “I don’t need to support Jewish missions because I support CUFI.” When asked to do you support any Missionaries involved in Jewish missions locally, do you respond: I don’t need to; “I support Jewish missions because I give to Israel” Or, I don’t need to support Jewish missions, “I already love Israel and go to Israel.” You see, a love for Israel should include the people who make up Israel. This is the Jewish people in Israel and also throughout the Diaspora.

### ***More on Zionism & Israel***

Recall the fact that the state of Israel was established in 1948. But is it really Israel at all? Wow! What kind of question is this you might say? For sure, there are streams of belief in Orthodox Judaism, where Israel is not considered the fulfillment of Scripture. This is founded on the view that because Israel was established by war and not through peace, and not at the hands of the Messiah, some believe that Israel is not the fulfillment of the Jewish scriptures.

The fact is. Israel is a country founded by an amalgamation of pure Zionists as Theodore Herzl, the founder of Zionism, Jews that had a profound sense of purpose and calling, and a significant Gentile delegation that was composed of men and women who are often overlooked. Yes, it is Israel, and it was born through an amalgamation of resources and people that were utilized by divine forces. The same applies to Jewish evangelism.

It exists through an amalgamation of resources, churches, people, and missionaries, whereby Jewish ministry establishes ways and means to empower the proclaimed word, and works through the Gentile body. This applies to Israel and around the world. In fact, Jewish missions and the very survival of Israel exists through an amalgamation of gentile resources.

## SEVEN

### MORE ON THE GENTILE ROLE IN GOD'S PLAN FOR THE JEWISH PEOPLE

#### **Do you have a Jewish Heart?**

The Hebrew prophet Isaiah wrote, “Thus said the Lord, I will raise My hand to nations and lift up My banner to the peoples, and they shall bring your sons in their bosoms, and carry your daughters on their back” (49:22). God’s Word contains many such examples of the gentile nations assisting the return of Jews to Israel, and Christian Zionists undertaking this long-appointed mandate.

Consider WW II. Many ordinary men and women in every country of occupied Europe showed great courage and compassion in helping the Jewish victims of Nazi terror. For the most part, these individuals did not set out to be heroes. Their names are mostly unrecorded, as their excellent deeds remain anonymous and unrewarded, except in the emotions of those they saved. But they helped by providing hiding places, false papers, food, clothing, money, contact with the outside world, underground escape routes, and sometimes even weapons.

Their decency, however, exposed them to the dangers of the discovery of what was really happening and caused them to denounce it as the risk of facing torture, concentration camps, or execution. Their behavior though, was not atypical even in their own communities. Most people’s attitude was characterized by indifference and open complicity in the persecution and mass murder of Europe’s Jews.”[\[ii\]](#)

But you see, long ago, and as noted, God demonstrated the role of the Nations in their dealings with Israel and the Jewish people. Whether it is from the advent of Yeshua, or His future second coming, the gentile and the gentile nations are tethered to the Jewish people by a grand design. It is what we call “a self-evident truth.”

This truth restores an element of justice to the nations, and a sense of relief to the Jew both spiritually, and politically. But before proceeding, a question must be asked that was posted earlier.

Do you have a Jewish heart? You see, my friend, love the God of Israel while knowing that God loves the Jewish people, should cause Gentile believers to love the Jewish people. It should cause us to respond in kind with the most powerful gift that we have, Yeshua the Jewish Messiah. Furthermore, the Jewish people, the physical descendants of Abraham, are called the “pupil of Gods eye” (Zechariah 2:8.) Once again, we find this in no other place in the Bible for any other people group. Another question that comes before us is this.

Does one need to have a love for the Jew to help them?

Does a nation need to love the state of Israel to help them?

Does the church possess a duty to reach the Jewish people?

On the first point. Humanly speaking, the answer might surprise you. I would say no. Well, no one knows the heart of our motivations, but one who is both a son of a Holocaust survivor and one from a family of Nazi resistance fighters in Holland, I have learned a little throughout my life. Many Jews were helped during Nazi-occupied Holland by Dutch resistance fighters as my Grandparents, out of a deep sense of God’s heart for the Jew. Hitler’s campaign wanted to wipe out an entire race of people. Others were motivated by a conviction of right and wrong.

Still, these few, perhaps only 1% of the Dutch population, allowed their moral conscience to be elevated. They were bold enough to allow themselves to feel the horror that their eyes received, and let courage to rise enough to consider a response. But they were all motivated by either a deep love for the Jew or a conviction of right and wrong. It varied! But both came to help, and both can be a driving force to spread the Gospel to the Jew as well. If it is not motivated by love, it should be driven by a matter of right and wrong!

**In Conclusion:** Why should the Jew be excluded from our mind's eye and our burden to reach all people? They shouldn't be! Why should we not be equipped to reach them? We must! Why should we not learn more about them? We are compelled to understand more!

## EIGHT

### PROVOKING THE JEW TO ENVY

***Question: Do I Have the understanding of How to Provoke Jewish people to Envy of my faith and belief in God, the God of Abraham, Isaac, and Jacob.***

With the gospel message falling to the gentiles after Israel rejected her Messiah, the gentile church has indeed proclaimed the truth of “The” One True God to virtually every nation and tongue. For almost two millennia’s, God has empowered her to testify to the power and glory of God. As previously discussed, the Gentile church was always to provoke the Jewish people to envy; this was the gentile commission to the Jew.

Romans 11:11 states, *“Again, I ask: Did they stumble to fall beyond recovery? Not at all! Instead, because of their transgression, salvation has come to the Gentiles to make Israel envious.* From the same book but a different chapter, 10:19, *“Again I ask: Did Israel not understand? First, Moses says, “I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding.” And finally, “did not the scriptures foresee that God would justify the Gentiles by faith, which was announced the in advance to Abraham, and subsequently; “all nations [ethnos] would be blessed through them” (Galatians 3:8 NIV.)*

Many do not realize; Jewish culture is infamous for rehearsing history. Jewish feasts focus on historical deliverances, other memorial days such as Holocaust Memorial Day, and the 9th Of Av, the darkest day in Jewish history keeps alive the sad events when both Temples were destroyed.

You see, from our youth, Jews are taught to never forget. That we have been a people who have suffered much at the hands of the ethnos, and yes, the New Testament church.

Church leaders like the reformer Martin Luther in 1523 wrote a pamphlet entitled *That Yeshua Was Born a Jew*. While he harshly criticized the Catholic Church for presenting a pagan brand of Christianity to the Jews and expressed



empathy for Jews, he said, “If I had been a Jew and had seen such fools and blockheads teach the Christian faith, I should rather have turned into a pig than become a Christian.” Luther later turned against the Jews and wrote subsequent pamphlets attacking them. Within Christendom at large, there has long been a distorted understanding when it comes to the relationship between the Jew and the gentile—the Jew and the Christian church.

Today however, God is wonderfully bringing a love for the Jewish people and the nation of Israel. And as mentioned throughout this work, this restorative work is preparing the body to fulfill what may be her final mandate to the Jew, “*The purpose of gentile salvation is to provoke the Jew to envy*” (Romans 11:11.)

## NINE

### GENESIS 12:3 REQUIREMENTS

Any discussion on Israel's journey back in 1948 or any discourse on Israel and the Jewish people begins in Genesis 12:3. Found in the first book of the Torah, the 12th chapter, timeless words are given to Abram that stands as a memorial and marker for the nations, *"I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you."*

The above verse is one of the straightest and most straightforward to understand. Yet one of the most contested and ignored. Those simple words would establish a historical context and social reality of the Jew from that point forward until the return of the Lord. If one were to go behind the scene, we would discover essential truths that are irrespective of time.

First, God speaks to Abraham when Israel is not yet a nation, and I would say, Abraham, is not yet a people. But a perfectly new beginning for a patriarchal history will form an unparalleled history —A people would come forth that the nations would forever contend with, or cooperate with: Abraham, his sons, Isaac and Jacob. Then from Jacob, come the twelve tribes of Israel. From that point forward, Abram and his seed remain at the center of a historical narrative throughout the Bible from Genesis to Revelation. With every subsequent generation, the Jew would carry the Genesis 12:3 mantel. Every nation will either stumble over it or honor it.

Now Genesis 12:3 requires a couple things. One, an individual must acknowledge that God personally visited Himself upon a man, Abraham. And no other in that time was visited in such a way. There was something about Abraham that caught God's attention. He was faithful! (Genesis 15:6, Romans 4:3, 22.) Genesis 12:3 then forces one to acknowledge a profound fact.

The “One True God” interconnected heaven and earth to speak with a specific individual for the purpose of re-arranging his present and future life, including the nations of the world.

Necessarily, God would lay down a plumb line to measure the disposition of the nations in their dealings with the Jewish people. Symbolically, a plumb line refers to a divine standard, and many of these plumb lines exist. From the Torah itself, and its principles and precepts, and the living Torah upon Messiah’s first advent and His instructions to us that followed in the New Testament.

What we see here is a plumb line regarding the relationship between Israel and the nations, *“I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you.”* The fact that this engagement took place between God and Abraham early in the first book of the Bible is also of no small consequence. It seems it was necessary early on before human history would develop, for God to define a people that He was going to hedge in.

We can ask ourselves another question: Was any other nation and people as the Jew given this? No!

Now to the connection to the nations. “And in thee shall all families of the earth be blessed. “That is, in his seed, as in Genesis 22:18. Yes, this can be interpreted to be referring to the Yeshua, or the Jewish Messiah because of the line in which the Messiah would come forth. Then in Acts 3:25, not every individual of all the families or nations of the earth, but that as many as believe in Yeshua. Nations then would find salvation from this first family line. Of all of them, they are blessed in him; and that whoever of them are blessed, they are blessed and only blessed in him. In Ephesians 1:3, “Praise be to the God and Father of our Lord Yeshua, who has blessed us in the heavenly realms with every spiritual blessing, such as redemption, justification, remission of sins, sanctification, adoption, and eternal life. Again, who did it come from? Abraham and his seed!

Undoubtedly, from Genesis 12:3, Abraham becomes a conduit of blessing, and a giver of blessing, and a source of favor. It is noteworthy to mention, however. Genesis 12:3 is not about *salvation, sanctification, remission, of sins, adoption, or eternal life*. It is fully about mankind and his *involvement and interaction* with the Jewish people and Israel. According to

Genesis 12:3, those that bless them will be blessed, and those that curse them will draw disfavor and trouble to themselves.

# TEN

## ARROGANCE

Paul touches explicitly upon this in Romans 11:18. “Now if some branches have been broken off, and you, a wild olive shoot, have been grafted in among the others to share in the nourishment of the olive root, do not boast over those branches. If you do, remember this: You do not support the root, but the root supports you. **You** will say then, “Branches were broken off so that I could be grafted in.” Paul was concerned that hubris of sorts would rise up in the gentile towards the Jew, knowing that the Jewish people rejected Yeshua, through the blessing the befell them would cause a sense of privilege and hierarchy in the family of God.

Since we laid a foundation for the vital partnership that the gentile has to the Jewish people and calling, I have included a brief overview of the many unique features that the gentile relationship to the Jew holds. No other prophet speaks about the salvation and blessing of the gentiles like Isaiah. Two other prophets mention the gentiles, but only once; Jeremiah 16:19 and Malachi 1:11.

In Isaiah’s writings, the importance of the Gentile is emphasized 15 times. Isaiah uses the word Gentile as many times in his writings as it is used in all the rest of the OT. His prophecies are the only ones quoted in the Gospels, (Matthew 4:15–12:18–Luke 2:32.) or sure, Isaiah could be considered the apostle to the gentiles in the Old Testament, as the Apostle Paul is regarded as the apostle to the gentiles in the New Testament. He seems to rejoice in God’s plan of salvation for all the nations. ‘

From Isaiah’s own words, “*See, I will give a signal to the Gentiles, and they shall carry your little sons (Jewish boys) back to you in their arms, and your daughters (Jewish girls) on their shoulders*” (Isaiah 49:22 *the Living Bible*.)

Also the following; “And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

*(Isaiah 49:6.)*

As one reviews further the Scriptures, one will discover the extraordinary range of involvement that the gentile has in God's plan for the Jewish people.

Honorable and profoundly prophetic, the gentiles remain essential to God's plan for the Jewish people.

In Jeremiah 16:16, the gentiles are seen as gatherers of the exiled Jews and fishers of the people. Isaiah 49:22 shows the gentiles functioning as shepherds guiding the Jew back to Jerusalem. Then as philanthropists and humanitarians for the Jewish cause in Romans 15:25-27, as they share their material blessings. **2. GUIDING JEWS BACK TO JERUSALEM:** "This is what the Sovereign says: See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders" (**Isaiah 49:22.**)

**GENTILES DRAWN TO ISRAEL:** "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married" (**Isaiah 62:2-4.**)

- **Isaiah 60:3-4**, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee. The Nations will be drawn to the Glory of Israel."