

Supporting Israel and the
Jewish Community Conference

Session #01

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Dean Bible Ministries

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“To the Jew First”

Romans 1:16 and the Priority of Jewish Evangelism

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Romans 1:17, “For in it [the gospel] the righteousness of God is revealed from faith to faith; as it is written, ‘*The just shall live by faith.*’ ”

Romans 1:16,

“for it [the gospel] is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

Romans 1:16, “For I [Paul] am not ashamed of the gospel of Christ, for it [the gospel] is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

for

it [the gospel] is the power of God

the good news

**for the purpose of
salvation for everyone
who believes:**

**[to the Jew first
and also for the
Greek]**

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“salvation” is never used as a synonym for justification or reconciliation, but is used for Phase 2, Phase 3, and also for physical deliverance of Israel at the Second Coming.

**for the purpose of
salvation for everyone
who believes:**

**[to the Jew first
and also for the
Greek]**

Three Stages of Salvation

PHASE ONE

Justification

**Saved from
Penalty of Sin**

“You were saved”

PHASE Two

**Spiritual
Life**

Text

**Saved from
Power of Sin**

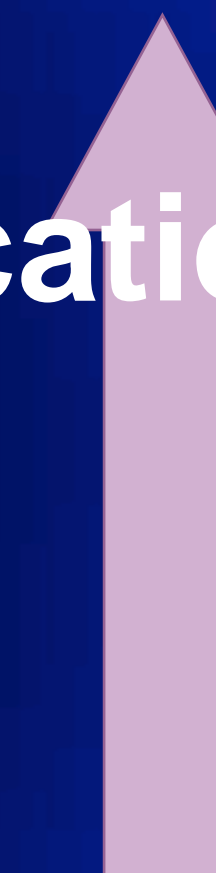
“You are being saved”

PHASE THREE

Glorification

**Saved from
Presence of Sin**

“You will be saved”



for

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the good news

πρῶτος *prōtos* Adverb first,
prominent, former

πρῶτον, *prōton*

BDAG: ① adv. πρῶτον of
degree in the first place,
above all, especially;

Rom. 1:16

for the purpose of
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Matt. 6:33, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

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Rom. 1:16

One way to emphasize the significance of both πρῶτον and ἔστιν would be to paraphrase Romans 1:16 as saying,

“*As long as* the gospel is the power of God for salvation, it is especially so to the Jewish people, and also to the Gentiles.”

Rom. 1:16, “... for thus the good news is always the power of God for the purpose of the deliverance of all who believe, that is, it is especially so to the Jewish people, and also to the Gentile.”

What is the place of Israel in the outreach of the Church?

Context

Rom. 1:15, “So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

Rom. 1:16, “For I am not ashamed of the gospel of Christ, for it [the gospel] is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

Rom. 1:17, “For in it [the gospel] the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’ ”

Rom. 2:8, “but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,

Rom. 2:9, “tribulation and anguish, on every soul of man who does evil, to the Jew first and also of the Greek;

Rom. 2:10, “but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.”

Rom. 15:8, “Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,

Rom. 15:9, “and that the Gentiles might glorify God for His mercy, as it is written: ‘For this reason I will confess to You among the Gentiles, and sing to Your name.’ ”

Gen. 12:1, “Now the LORD had said to Abram: ‘Get out of your country, from your family and from your father’s house, to a land that I will show you.

Gen. 12:2, “I will make you a great nation; I will bless you and make your name great; And you shall be a blessing.

Gen. 12:3, “I will bless those who bless you, and I will curse him who curses you; And in you all the families of the earth shall be blessed.”

Abrahamic Covenant

ABRAHAMIC COVENANT

Genesis 12:1–13

“land”

“seed”

“blessing”

ISRAEL LAND COVENANT

Deuteronomy 29

“land”

DAVIDIC COVENANT

2 Samuel 7

“seed”

NEW COVENANT

Jeremiah 31

“blessing”

Paul's Practice

Acts 13:5, “And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.”

Acts 13:14, “But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.”

Acts 13:44, “On the next Sabbath almost the whole city came together to hear the word of God.

Acts 13:45, “But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.

Acts 13:46, “Then Paul and Barnabas grew bold and said, ‘It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.’ ”

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Acts 14:1, “Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.”

Rom. 11:12, “Now if their [Jewish] fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!”

Rom. 9:1, “I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

Rom. 9:2, “that I have great sorrow and continual grief in my heart.

Rom. 9:3, “For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,”

Why we must reach out to the Jewish people?

1. God still loves Israel and has not rejected them.

Rom. 11:1, “I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Rom. 11:2, “God has not cast away His people whom He foreknew.”

2. A remnant of Israel will believe.

Rom. 11:5, “Even so then, at this present time there is a remnant according to the election of grace.”

3. The Body of Christ is not complete without the believing remnant of Israel.

1 Cor. 12:13, “For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.”

Eph. 2:14, “For He Himself is our [Jew and Gentile] peace, who has made both [Jew and Gentile] one, and has broken down the middle wall of separation,

Eph. 2:15, “having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

Eph. 2:16, “and that He might reconcile them both [Jew and Gentile] to God in one body through the cross, thereby putting to death the enmity.

Eph. 2:17, “And He came and preached peace to you who were afar off and to those who were near.”

4. It is not Israel's lineage or chosen status that guarantees individual salvation (Matt. 3:8–9). Like everyone else, Jewish people cannot be saved unless they hear and believe the gospel (Acts 15:11; Rom. 1:16).

**Matt. 3:8, “Therefore bear fruits worthy of repentance,
Matt. 3:9, “and do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones.”**

Acts 15:11, “But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.”

Rom. 1:16, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

Acts 4:12, “Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

How to prepare.

- 1. Similar to foreign missionaries who must learn the culture of the people to whom they are ministering, and subsequently adapt their behavior and language to that culture in order to communicate effectively, understanding Jewish people and their culture is a major part of an effective witness to them.**

2. Be patient.

Too often we want to immediately go straight into the gospel without indicating that we even care for the person. If there is a possibility for developing a friendship, go slowly and earn their trust.

Years of bad behavior on the part of Christians: Christian anti-Semitism (to many Jews Hitler and the Nazis were Christians), forcing conversions, not being their friend, and much else has created a wall between Christian and Jew. This must be addressed first.

3. We must understand that modern Judaism is not biblical Judaism. It is rabbinical Judaism.

1. *Talmud* (collection of rabbinical commentaries on various biblical themes)—18 volumes in English

2. Rabbinical seminaries primarily teach *Talmud*, not Bible

3. “Tevye” in Fiddler on the Roof sings about “tradition!”

4. We must understand their background, their terminology. There are four branches or denominations of rabbinical Judaism.

- 1. Orthodox or Traditional**
- 2. Reform**
- 3. Conservative**
- 4. Reconstructionist**

And about 60% are secular, maybe more. They don't believe in God, a Messiah, the Torah.

5. We must understand that the majority of Jewish people today affirm their Jewish identity by observing some of the Jewish holidays (Passover, Rosh Hashanah, Yom Kippur, Hanukkah) and by their support of the State of Israel. But they have no religious convictions of the truthfulness of Torah.

6. We should recognize that the majority of Jewish people do not object to the gospel because they have searched the Scriptures and found the claims of Jesus to be false.

Instead, Jewish people object to the gospel because they have certain sensitivities that hinder them from even considering the claims of Jesus. These sensitivities must be understood in order to communicate the gospel effectively (1 Cor. 9:19–20).

7. Ideas on presenting the gospel.

- a. Ask thought-provoking questions. Help them to think about it. Do not rush in with answers. Let them work with it.**

b. Some Jewish people feel threatened by a presentation of the gospel from the New Testament. If your Jewish friend is one of those, share the gospel from the Old Testament.

I have written a tract to use for this which should be out soon.

c. Other methods:

- 1. Use messianic prophecies (see Friends of Israel book, *Jesus in the Hebrew Scriptures*).**
- 2. Use end-time prophecies.**
- 3. Read Isaiah 53, then ask, “Who is this speaking about?” Chosen People Ministries (CPM) has an excellent book on Isaiah 53.**
- 4. Loan gospel tracts and books that are specifically written for Jewish people (see www.foi.org web store [such as *What Every Jewish Person Should Ask*]).**

CPM: *How to Introduce Your Jewish Friends to the Messiah*