I. **Do the Jewish People Need the Gospel?**

A. **Dual Covenant Theory**

   In 1919 a Jewish man named Franz Rosenzweig came up with a new doctrine in his book, *The Star of Redemption*, called “Dual Covenant Theory”. By this he meant that the Jewish people had a direct relationship with the God of Abraham, Isaac and Jacob while the Gentiles needed Yeshua.

   According to Rosenzweig, a Jew is born a Jew and will die a Jew, part of the covenanted people with God. Thus they do not need Yeshua as a mediator. This was also a common mistake made by first century Jews such as Nicodemus as we can read in John 3.

   - **John 3:1** Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

   - **2** this man came to Yeshua by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.”

   - **3** Yeshua answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

   - **4** Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?”

   - **5** Yeshua answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

   - **6** “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

   - **7** “Do not be amazed that I said to you, ‘You must be born again.’
8 “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

9 Nicodemus said to Him, “How can these things be?”

The Bible says that the only way to God is through Yeshua (John 14:6) and that Yeshua and the Father are One (John 10:30).

John 14:6 Yeshua said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

John 10:30 “I and the Father are one.”

Within the Body of Messiah, there are some who adhere to this dual covenant view and claim that according to Romans 11:26, eventually all of Israel will be saved; thus they currently do not need the Gospel.

Romans 11:26 and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.”

But in context, it describes all of Israel after the time of the Gentiles; but never Israel past, present & future as a whole. It is true that at one point in time, all of Israel will call upon the One, who they have pierced (Zechariah 12:10, Matthew 23:37-39) saying Baruch Haba Bashem Adonai or “Blessed is he who comes in the name of the Lord” and they will all come to a saving knowledge of Yeshua their Messiah.

Zechariah 12:10 “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for
Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

**Matthew 23:37** “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

**Matthew 23:38** “Behold, your house is being left to you desolate!

**Matthew 23:39** “For I say to you, from now on you will not see Me until you say, ‘**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!**’”

This will not happen until the end of the Great Tribulation. So it is obvious that Jewish people, just like Gentiles need the Gospel. Also, based upon the Doctrine of the Remnant, we must preach the Gospel to the Jewish people; always praying that the one we talk to might have been selected by God as one of the Remnant. Even if that person doesn’t make a decision, we are still required to at the very least plant seeds.

**Romans 11:1** I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

**Romans 11:2** God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

**Romans 11:3** “**Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.**”

**Romans 11:4** But what is the divine response to him? “I **HAVE KEPT FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.**”

**Romans 11:5** In the same way then, there has also come to be at the present time a remnant according to God’s gracious choice.
Dual Covenant Theology is still very much a reality today. Ministries who have a humanitarian emphasis and do not share the Gospel with Israel and/or the Jewish people are doing much damage as they are temporarily helping the Jewish people from a humanitarian and materialistic perspective, yet they refrain from sharing the Gospel and let Jewish people die without hope, without Yeshua, and separated from God for all eternity.

Dual Covenant Theology is a very strong form of anti-Semitism in disguise.

B. The Great Commission – Matt. 28:18-20

18 And Yeshua came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.
19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

It was once said “When it comes to Jewish Evangelism, the Great Commission has become the Great Omission”. When Yeshua said, “Go and make disciples of all nations”, He meant Jewish people and Gentiles.

How is it possible that we have made a 180° turn in the other direction when today the Gospel goes to the Gentiles? Most people act surprised when they are told that the Gospel is to go to the Jewish people and to the Gentiles, the Word is clear that the Gospel is to go to ALL NATIONS.

The Body of Messiah today is predominately made up of Gentiles who, because they cannot relate to the Jewish people and their history, have taken everything Jewish from the Christian faith, making it into a more generic faith. This makes it difficult to share the Jewishness of Christianity with Jewish people.
British Prime Minister and Jewish believer Benjamin Disraeli (1804-1881) once said, “Christianity is Biblical Judaism completed”.

Our faith, the Bible and our Messiah Yeshua all came through the Jewish people. We must take back to the Jewish people what belonged to them in the first place according to Acts 3:25-26, and based upon the promise of Genesis 12:3.

**Acts 3:25** “It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.’

**Acts 3:26** “For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.”

The greatest blessing the Jewish people can ever receive is the message of the Gospel, presenting them the hope of a relationship with their Messiah.

C. **The Gospel is to be Proclaimed**

The Gospel Must Be Heard!

“Preach the Gospel everyday, if necessary use words.” This quote attributed to St. Francis of Assisi has a lot of truth to it, but it does not nullify the fact that according to Romans 10:14, 17 & Isaiah 52:7, the Gospel must be heard.

**Romans 10:14** How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?

**Romans 10:17** So faith comes from hearing, and hearing by the word of Messiah.

**Isaiah 52:7** How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, “Your God reigns!”
The person you share the Gospel with becomes accountable to God for their decision to either accept or reject the message of the Gospel.

Our responsibility goes as far as sharing the Gospel. If the person accepts the message and comes to Yeshua is entirely up to the Holy Spirit.

All of us simply are messengers of the Gospel. (although, once a person is saved, we must make sure that they are discipled and are growing in the Lord).

God alone decides who would be a seed planter, who will water the crop and who will be the harvester. We just share in the task, accepting whichever part of the process God has entrusted us with and are grateful for the opportunity to do so. We might spend our whole life planting, watering or harvesting for the Lord or a combination of all three. The importance is to recognize the need to share with the lost.

There are ministries that clearly state that they will not bring the message of the Gospel to the Jewish people unless they are specifically and personally asked about their beliefs. That approach has opened many doors in Israel but still stops short of the core element of the Great Commission.

D. **The Gospel is to go to the Jew First**

Paul is clearly the Apostle to the Gentiles, yet, in Galatians 2:7-9 and Romans 11:13-14, Paul still claims to be Jewish.

> 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised
> 8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),
> 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.
Romans 11:13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them.

Paul does this because as a devout Jew, trained in the Hebrew Scriptures, he was very aware of God's emphasis on the priority given to the Jewish people (Deuteronomy 7:6-8, 26:18-19) and of Yeshua’s practice as we can read in Matthew 10:5-6, 15:24.

Deuteronomy 7:6 “For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 “The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

26:18 “The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; 19 and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken.”

Matthew 10:5 These twelve Jesus sent out after instructing them: “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;
6 but rather go to the lost sheep of the house of Israel.

15:24 But He answered and said, “I was sent only to the lost sheep of the house of Israel.”

Romans 1:16 is very clear and can be explained as follows

- The Gospel IS the power of G-d to Salvation.
- The Gospel IS to the Jew first.
- The Gospel IS also to the Greek (or Gentile).

The present participle “IS” does not show an action in progress but does describe a general timeless fact. (Phillip R. Williams, Grammar Notes on the Noun and the Verb and Certain Other Items, revised ed., 1976)

Examples in Paul’s Missionary Journeys


The Priority of the Gospel to the Jewish people:

3 options based upon a proper exegesis of Romans 1:16

1. Historical Priority: wrong word. The word “first” here has no chronological meaning (see Acts 13:46 with 14:1)

Acts 13:46 Paul and Barnabas spoke out boldly and said, “It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

14:1 In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.
2. **Missiological (Methodological) Priority**: “first” does not appear to have a chronological meaning. It does not describe the procedure of going to the Jew first chronologically but the nature of the Gospel.

3. **Elective Priority**: the Gospel in its nature is “preeminently Jewish”. The greek word *proton* can mean “especially” or “above all”.

**Application**

- Gentiles must appreciate the fact that they stand on a Jewish promise.
- We all have an obligation to bring the Gospel to Jewish people.
- A healthy church needs to have either a local Jewish outreach ministry or support a local or global Jewish mission that clearly takes the Gospel to the Jewish people.

Recommended reading list:
