

## **What Is the Missing Component in World Evangelization? The “First” Mission Field (Romans 1:16)<sup>1</sup>**

As a trembling non-algebraic thinker, this presenter was terrified at even the thought of the words “College Algebra.” However, the professor stated he would give credit, up to the point of an error, to students who followed all the problem-solving steps. A valuable lesson was imparted by Mr. Teltschik – never skip a step in solving the problem for it may make a difference between an “A” and a “C”. However, many missionary endeavors and agencies are “skipping” the decisive component, the X factor in the world evangelization equation, found in Romans 1:16 – “to the Jew first.”

This statement can be affirmed when one considers that the Jewish people, the ethnic descendants of Jesus, are listed as an unreached people group by various missiological studies.<sup>2</sup> This presentation, therefore, seeks to accomplish two goals: first, to remind the mission world of

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<sup>1</sup> This presentation is an expansion of an article published by the *Occasional Bulletin* in the Spring 2009 issue. The article was entitled “X + Gospel = World Evangelization: What is the Missing Component in Reaching the World for Jesus?” An alternate presentation of this position was also presented at the South Central Region meeting of the Evangelical Missiological Society meeting in New Orleans on 26 February 2010.

<sup>2</sup> David Barrett, “Missiometrics 2007: Creating Your Own Analysis of Global Data,” *International Bulletin of Missionary Research* vol. 31, no. 1 (January 2007): 32. Barrett finds that there is a world Jewish population of approximately 15 million. Connecting Barrett’s study to the data that finds that there are only 0.16% of Israeli Jews and 0.11% of Russian Jewish immigrants to Israel who are classified as evangelicals, it would be safe to surmise that the maximum number of Jewish believers in Jesus around the world would not extend to a great deal over 150,000 (“Joshua Project 2000: Unreached Peoples List,” *International Journal of Frontier Missions* vol. 16, no. 2 [Summer 1999]: 102). The uncertainty of the exact number of Jewish believers in Jesus is limited by several factors: (1) Jewish population surveys completed by traditional Jewish sources do not count Messianic Jews in their census (United Jewish Communities, “National Jewish Population Survey 2000-01: Strength, Challenge and Diversity in the American Jewish Population”, available from <http://www.ujc.org/page.aspx?id=46185>; Internet; accessed 26 March 2009); (2) the claim by those within traditional Judaism that one cannot maintain a Jewish identity and be a Christian (Asher Norman, *Twenty-Six Reasons Why Jews Don’t Believe in Jesus* [Los Angeles: Black White and Read Publishing, 2007], xxii; Rabbi Bentzion Kravitz, *The Jewish Response to Missionaries: Counter-Missionary Handbook* [Los Angeles: Jews for Judaism, 2001], 18; Rick Halperin, *Choose Life: A Counter-Missionary Study Guide* [Atlanta: Torah Atlanta, 2002], 11-12; and Dan Cohn-Sherbok, *Messianic Judaism* [London: Cassell, 2000], 191); and (3) the variant numbers within Messianic Judaism due to the fact that numbers can be misconstrued by Gentile Christians who choose to identify themselves as Messianic (Cohn-Sherbok, 1 [lists 250,000 Messianic Jews]; Mickey Noah, “A Passion for Evangelizing Jews Drives NAMB Missionaries to Pennsylvania,” available from <http://www.namb.net/site/apps/nlnet/content2.aspx?c=9qKILUOzEpH&b=227361&ct=2893179>; Internet; accessed 26 March 2009 (lists 100,000 Jewish believers in the United States).

“to the Jew first”; and second, to illustrate that world evangelization is not possible if the Gospel message is not focused upon the people to whom it was first intended.

### **“To the Jew First”**

The struggle to voice the preeminent component of “to the Jew first” has existed since this presenter first elucidated the case at a meeting of the Evangelical Theological Society in 2001.<sup>3</sup> For even in a bastion of evangelical scholarship such as an ETS meeting or in evangelical churches/seminaries across America, the reality of the “firstness” of Jewish evangelism is often overwhelmed by the cacophony of voices that either decry or suppress the need for Jewish evangelism. R. Kendall Soulen in *The God of Israel and Christian Theology* effectively negated the error of supersessionism but fell prey to the ambivalence of dual covenantalism.<sup>4</sup> The pastor of Crescent Hills Baptist in Louisville, Kentucky, (once home to 20<sup>th</sup> century Jewish evangelist Jacob Gartenhaus) remarked to a 1999 forum on Baptist/Jewish relations, “I certainly don’t believe that any one tradition has an exclusive corner on God. I would never limit God’s salvation to those who share my own perspective or my own understanding.”<sup>5</sup> Controversial but influential televangelist John Hagee preaches to a worldwide audience that Jewish people are not in need of Jesus because He never claimed to be their

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<sup>3</sup> Amy Karen Downey, “Cultural Obstacles to Jewish Evangelism in Modern American Society,” Presentation at the Evangelical Theological Society Annual Meeting, Colorado Springs, CO, November 14, 2001. Information and sources from the 2001 presentation are included in this article as well.

<sup>4</sup> R. Kendall Soulen, *The God of Israel and Christian Theology* (Minneapolis: Augsburg Fortress, 1996), 173. Soulen wrote: “Nothing in the Apostolic Witness remotely suggests the validity of a gentile-Christian mission to non-Christian Jews. Christians should not hide or minimize their faith in conversation with Jews. But the church, above all in its gentile portion, should cease organized mission efforts among the Jewish people.”

<sup>5</sup> Tim Ellsworth, “Baptist/Jewish Relations Forum Deals with Gospel’s Exclusivity,” available from <http://www.bpnews.net/bpnews.asp?ID=14842>; Internet, accessed 26 March 2009. Much like Crescent Hills Baptist has changed from a welcoming home for Jacob Gartenhaus, other religious organizations have changed as well. The Sisters of Sion which was once dedicated to “conversion” of the Jewish people is now focused on dialogue even at the expense of the Gospel. Mary C. Boys, “The Sisters of Sion: From a Conversational Stance to a Dialogical Way of Life,” *Journal of Ecumenical Studies* 31:1-2 (Winter-Spring 1994): 27-48.

Messiah.<sup>6</sup> Hagee did attempt to rectify or pacify, depending upon your view of Hagee's theology, the controversy stirred up by the 2007 edition of *In Defense of Israel* with a revised edition in 2009; however, he only resorted to an "underground" tactic which advocated the original position he took in 2007.<sup>7</sup>

These representative examples of a trend against Jewish evangelism for the mission-minded "church" are contrary to the Scriptural evidence of "to the Jew first." James Leo Garrett, Jr., noted the primary role of Jewish evangelism for Paul, the missionary to the Gentiles, who went first to his own people and only upon or after rejection did he extend the Gospel to the non-Jewish population.<sup>8</sup> In fact, Garrett's observation is validated by the textual clues found in Acts 9:20-22; 13:13-52; 14:1-5; 18:7-11; and 19:8-10.<sup>9</sup> Barry Horner in *Future Israel* takes Garrett's

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<sup>6</sup> John Hagee, *In Defense of Israel* (Lake Mary, FL: Front Line, 2007), 134, 135-36, 137, 139, 140, 141, 143, 145; *Jerusalem Countdown: A Warning to the World* (Lake Mary, FL: Front Line, 2006), 157, 158, 163, 168, 174-175, 178. In *Jerusalem Countdown*, Hagee takes the argument in another extreme direction by stating that in essence because the Jewish people have survived the Holocaust and other attempts at extermination that they are already the remnant described in Romans 9-11.

<sup>7</sup> John Hagee, *In Defense of Israel*, rev. ed. (Lake Mary, FL: Front Line, 2007), 128-30. Hagee utilizes the theology of Clarence Wagner in his self-reclamation project; however, Wagner is known for not-so-subtle dual covenantalistic approach towards the Jewish people. For example, Wagner wrote "The Error of Replacement Theology (available from <http://ldolphin.org/replacement/>; Internet, accessed 18 November 2009) that the Christian approach to the Jewish soul should be "show God's love" and "show God's mercy" for "we are two distinct groups, both grafted into the same tree, which are the covenants and promises given to Israel;..."

<sup>8</sup> James Leo Garrett, Jr., *Systematic Theology*, vol. 2 (Grand Rapids: William B. Eerdmans, 1995), 493-494. For additional confirmation of Garrett's position, consider John H. Stek, "To the Jew First," *Calvin Theological Journal* 7 no. 1 (April 1972): 15-16, 51-52; and John Piper's July 5, 1998 sermon "To the Jew First, and Also to the Greek" available from [http://www.desiringgod.org/ResourceLibrary/Sermons/ByScripture/10/1044\\_To\\_the\\_Jew\\_First\\_and\\_Also\\_to\\_the\\_Greek](http://www.desiringgod.org/ResourceLibrary/Sermons/ByScripture/10/1044_To_the_Jew_First_and_Also_to_the_Greek); Internet, accessed 16 February 2010. In fact, Piper proclaimed, "So Jews have a priority in the order of frontier missions when the gospel comes to a new place." One caveat which this presenter would add to Piper's statement is that since Jewish evangelism has been forgotten for so long that we should consider the Jewish people as a continually frontier mission opportunity – regardless of the place in which missions occurs.

<sup>9</sup> David J. Williams, *Acts*, New International Biblical Commentary, ed. W. Ward Gasque, no. 5 (Peabody, MA: Hendrickson Publishers, 1990), 174, 240-41; J. Barmby, *Romans*, The Pulpit Commentary, eds. H. D. M. Spence and Joseph Exell (London: Funk & Wagnall, n.d.), 8; James I. Cook, "The Christian Witness to the Jews. A Biblical Perspective for the Church Today," *Scottish Journal of Theology* Vol. 36 (1983): 146; and Garrett, 493-494. James D. G. Dunn disagrees with the philosophy of Garrett and others for he sees the synagogue strategy in Acts as Paul reaching out to the Gentile population who were interested in Judaism. The view of Dunn requires a hermeneutical stretch and eisegetical interpretation that this presenter cannot fathom or affirm. James D. G. Dunn, *Romans 1-8*, Word Biblical Commentary, NT ed. Ralph Martin, vol. 38A (Nashville: Thomas Nelson, 1988), 40.

and others arguments further when he observes that Paul's "first" love for Israel continued until and beyond Paul's arrival in Rome (Acts 28:17-22, esp. v. 20).<sup>10</sup> So why is the component of "to the Jew first" missing from the mission equation of so many dedicated and faithful mission-minded individuals, churches, and mission agencies?

Arthur Glasser in his brief biography on Jacób Jocz considers this question when he wrote, "It is the acid test of the church's submission to Christ's lordship that it continues in efforts to call the Jewish people to Jesus Christ."<sup>11</sup> Therefore, the answer for this confusion, ambivalence or disobedience lies in the two-fold answer of an inadequate theological understanding of Romans 1:16 and in the growing mindset of "Christian Utilitarianism."

#### Inadequate Theological Understanding of Romans 1:16

Franklin Segler in a 1966 book review for the *Southwestern Journal of Theology* perhaps stated best the argument for a Romans 1:16 component to world evangelization when he wrote, "Orthodox Christianity does not believe a Jew is lost because he is a Jew but because he rejects God's fuller revelation in Jesus Christ."<sup>12</sup> The X factor component for world evangelization clearly states "to the Jew first";<sup>13</sup> however, the concept of "first" has been lost in a myriad of inaccurate interpretations and theological inconsistencies as it pertains to the Jewish world.

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<sup>10</sup> Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged*, NAC Studies in Bible and Theology, series ed. E. Ray Clendenen (Nashville: B&H Academic, 2007), xix.

<sup>11</sup> Arthur F. Glasser, "Jakób Jocz 1906-1983: 'To the Jew First': First Principle of Mission," *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*, ed. Gerald H. Anderson et al (MaryKnoll, NY: Orbis Books, 1995), 523.

<sup>12</sup> Franklin Segler, review of *Christian Beliefs and Anti-Semitism*, by Charles Y. Glock and Rodney Stark, *Southwestern Journal of Theology* vol. IX, no. 1 (Fall 1966): 100.

<sup>13</sup> Stan Guthrie, "Why Evangelize the Jews?," available from <http://www.christianitytoday.com/ct/2008/march/31.76.html>; Internet, accessed 25 March 2009.

F. F. Bruce wrote that Romans 1:16-17 is the focal point of the Gospel because in these verses we find “the righteousness of God revealed”; however, Bruce himself is guilty, at least in this commentary, of covering the first part of verse 16 but omitting the X component of “to the Jew first.”<sup>14</sup> While omission is the modus operandi of Bruce in this commentary series, the concept of excluding the priority of the Jewish people from the world evangelization equation is something that can be traced back to the earliest of Church Fathers.<sup>15</sup> This negation of their priority continues with a Lutheran commentary arguing in 1905 that the time of Jewish priority has passed because of the original rejection of Messiah Jesus during His earthly ministry.<sup>16</sup> Variants of this 1905 position continues across the Christian spectrum from Karl Barth to Donald Grey Barnhouse<sup>17</sup> with little attention paid to what Roy Harrisville sees as understanding the

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<sup>14</sup> F. F. Bruce, *The Epistle of Paul to the Romans*, Tyndale New Testament Commentary Series (Grand Rapids: Eerdmans, 1963), 77. It should be noted that the presenter of the article wrote a Sunday School curriculum for Chosen People Ministries in 2001 entitled *How to Introduce Your Jewish Friends to the Messiah: A Sunday School Lesson: Romans 1:16-17* from which the author is culling additional information for this article.

<sup>15</sup> Robert Matthew Calhoun, “John Chrysostom on ΕΚ ΠΙΣΤΕΩΣ ΕΙΣ ΠΙΣΤΙΝ in Rom. 1:17: A Reply to Charles L. Quarles, *Novum Testamentum* 48 no. 2 (2006): 134. Calhoun notes that Chrysostom believed “that Jews **had the opportunity** [presenter’s emphasis] to receive the gospel prior to the Gentiles” in which one could adequately surmise that for this early Church Father the time of Jewish salvation had passed. John Chrysostom, albeit the Golden Orator of the Patristic Fathers, was also an early proponent of anti-Semitic attitudes within the Christian Church. Chrysostom preached during his first homily of *Adversos Judaeos*, “But do not be surprised that I called the Jews pitiable. They really are pitiable and miserable... Nothing is more miserable than those people who never failed to attack their own salvation.”

<sup>16</sup> Henry Jacobs, ed., *The Lutheran Commentary: A Plain Exposition of the Holy Scriptures of the New Testament by Sc holars of the Lutheran Churches in America*, vol. 7 (New York: The Christian Literature Company, 1905), 21. The Lutheran position has held a firm place in the theological minds since it was written in 1905. Adolf Schlatter considers the component of “to the Jew first” as Paul speaking negatively of the Jews’ lack of faith in Jesus and the Jewish nation of being intolerant to the truth of Jesus. Adolf Schlatter, *The Righteousness of God*, trans. Siegfried Schatzmann (Peabody, MA: Hendrickson Publishers, 1995), 19.

<sup>17</sup> Karl Barth, *The Epistle to the Romans* (New York: Oxford Press, 1972), 40; Donald Grey Barnhouse, *Man’s Ruin: Expository Messages on the Whole Bible Taking the Epistle to the Romans as a Point of Departure*, vol. 1 (Romans 1:1-32) (Wheaton: Van Kampen Press, 1952), no page number. The reason for a lack of a page number for Barnhouse is simply due to the fact that Barnhouse completely ignores the phrase “to the Jew first” in his multi-volume work on the epistle to the Romans.

phrase as “not a matter of ‘being’ nice to Jews, but of acknowledging the ‘firstness’ of this enigmatic and empirically undefinable community as sign of the Godhead of God.”<sup>18</sup>

Missiologists have also been guilty of this “overlook” of the Jewish people. Thomas Schirmacher, albeit a speaker for the World Evangelical Alliance, was able in 1993 to write an entire article entitled “Romans as a Charter for World Missions” and never once mention 1:16 and/or the Jewish people.<sup>19</sup> Schirmacher even agreed with Stendahl’s argument that the theme of Romans is how Paul’s outreach to the Gentile nations fits into God’s world evangelization plan.<sup>20</sup> Conservative missiologist Enoch Wan falls prey to this confusion in the Winter 2010 edition of *Occasional Bulletin* when he uses the innocuous but damaging preposition of “then” even while acknowledging the missionary sequence effort of Romans 1:16.<sup>21</sup>

Therefore, the question needs to be asked – “how exactly should the ‘first’ of Romans 1:16 be understood?” John Piper preached to his congregation at Bethlehem Baptist that the priority of “first” should be understood via six ways – (1) priority as God’s Chosen Ones; (2) priority as they were the original recipients of the Word of God; (3) priority due to the fact that Jesus “came first as a Jew to the Jews”; (4) priority given the fact “that salvation is from the

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<sup>18</sup> Roy A. Harrisville, *Romans*, Augsburg Commentary on the New Testament (Minneapolis: Augsburg Publishing House, 1980), 29. See also James Edwards, *Romans*, New International Biblical Commentary, ed. W. Ward Gasque, no. 6 (Peabody, MA: Hendrickson Publishers, 1992), 41; and Wayne A. Brindle, “‘To the Jew First’: Rhetoric, Strategy, History, or Theology?,” *Bibliotheca Sacra* 159 (April-June 2002): 223-27.

<sup>19</sup> Thomas Schirmacher, “Romans as a Charter for World Mission: A Lesson in the Relation of Systematic Theology and Missiology,” *International Journal of Frontier Missions* vol. 10:4 (October 1993): 159-162. See also “Short Biography”; available from <http://www.thomasschirmacher.net/eine-seite/short-biography/>; Internet, accessed 1 March 2010.

<sup>20</sup> *Ibid.*, 159.

<sup>21</sup> Enoch Wan, “A Missio-Relational Reading of Romans,” *Occasional Bulletin* vol. 23, no. 1 (Winter 2010): 1-2. Dr. Wan’s specifically writes on page 2 of the article – “The first element of Paul’s personal mission policy is sequentially first to the Jews **then** [presenter’s emphasis] gentiles.”

Jews”; (5) priority illustrated through the fact that Paul preached the Gospel first in the synagogues; and (6) priority “in final judgment and final blessing”.<sup>22</sup>

Ultimately, the word “first” itself answers the argument. “First” (πρῶτον) in the accusative case has been viewed from a sense of manner, reference/respect, or time<sup>23</sup> with the view of this presenter being that, even though rare, it should be considered as an adverb of respect or reference due to the fact that the usage helps one to understand “with reference to what the verbal action is represented as true.”<sup>24</sup> The accusative of measure, though being the most common and recognized understanding of case<sup>25</sup> in regards to the “first” in Romans 1:16, does not negate the eternal truth that “how long” is for all time. Regardless, and however of one’s personal interpretation, this accusative adverb should always be defined as “in the first place, above all, especially”.<sup>26</sup> Therefore, “first” means “first” regardless of the comfort level for Christians, churches, and mission agencies. So why is Jewish evangelism so low or even non-existent on the priority chain of most mission organizations?

### Growing Mindset of “Christian Utilitarianism”

Following a particularly frustrating day of seeking to bring awareness to the urgency of Jewish missions, this presenter put a name to an attitude she often finds within American Christianity: “Christian Utilitarianism.”<sup>27</sup> The term was defined as “establishing the basis for

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<sup>22</sup> Piper, “To the Jew First, and Also to the Greek.” Piper also recognized that this priority does not extend in the areas of “righteousness and merit,” “how salvation is gained,” or “participation in God’s covenant blessings.”

<sup>23</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 199-204.

<sup>24</sup> *Ibid.*, 203.

<sup>25</sup> *Ibid.*, 201-03.

<sup>26</sup> Walter Bauer, “πρῶτος, η, ον .” *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, eds. and trans. William F. Arndt and Wilbur Gingrich (Chicago: University of Chicago Press, 1957), 732-34.

<sup>27</sup> Amy Karen Downey, “Utilitarianism ... The Great Sin of American Christianity,” available from <http://mysteriesolvedwithmessiahjesus.wordpress.com/2008/08/04/utilitarianism-the-great-sin-of-american->

missions/outreach based upon the return of investment involved and not the biblical commands of priority” with “Jewish evangelism/ missions often” coming “in dead last in the priority spectrum of missions/ evangelism.”<sup>28</sup> Jacób Jocz provided the end result of such a Christian Utilitarianistic approach that excludes or suppresses the Jewish component of world missions – “We must, however, remember that if it [the church] has no Gospel for the Jews, it has no Gospel for the world.”<sup>29</sup> Jocz wrote those words over forty years ago but they are still a component in the world evangelization equation that is still at best skipped and at worst omitted.

Two Southern Baptist missionary examples – Solomon Ginsburg and Jacob Gartenhaus – provide credence to Jocz’s argument as well as illustrating the reality that world evangelization is fully realized when “to the Jew first” component is not forgotten. Solomon Ginsburg was born to a Polish Jewish rabbi in 1867. At fifteen he escaped from a pre-arranged marriage to a twelve year girl. He soon found himself living with relatives in England and was exposed for the first time to the Gospel message of Messiah Jesus through the Mildmay Mission to the Jews. Through a series of God-ordained circumstances, Ginsburg developed a passion for the salvation necessity of Portuguese and Brazilian Catholics (“and also to the Greek”). He soon began working with missionaries Z. C. Taylor and W. B. Bagby with the end result being the salvation testimonies of untold thousands of Brazilians. Today, however, aside from two Jews for Jesus missionaries and small Messianic congregations, there is no other missionary outreach in Brazil to the 150,000 of his own Jewish people.<sup>30</sup>

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[christianity/](#); Internet, accessed 24 March 2009. “Mystery Solved with Messiah Jesus” is the ministry blog of Tzedakah Ministries (<http://www.tzedakahministries.org>).

<sup>28</sup> Ibid.

<sup>29</sup> Jacób Jocz, *Christians and Jews: Encounter and Mission* (London: SPCK, 1966), 48.

<sup>30</sup> Eugene Myers Harrison, “Solomon L. Ginsburg (1867-1927): Firebrand of Brazil,” available from <http://www.wholesomewords.org/missions/bioginsburg.html>; Internet, accessed 1 November 2009. Worldwide



Jacob Gartenhaus, born into a religiously observant Austrian Jewish family but who became a believer in Messiah Jesus at a relatively young age, was educated at Moody Bible Institute and The Southern Baptist Theological Seminary. He became in the 1920s the first and only Southern Baptist home missionary to the Jewish people but ultimately was able to grow the Jewish Department to a stable of more than twenty missionaries during the 1930s. Gartenhaus served in this position until 1949 when he left the Home Mission Board (HMB) after a period of controversy regarding the lack of involvement or concern of the Southern Baptist Convention in regards to the destruction of European Jewry during World War II.<sup>31</sup> After his departure from the HMB, the Jewish Department struggled to continue and eventually became lost in a maze of bureaucracy, “religious correctness”, and the fruitless action of interfaith dialogues.<sup>32</sup> Today, and aside from a brief period in which Jim Sibley served as the sole missionary for the North American Mission Board in the late 1990s through the mid-portion of the first decade of the 21<sup>st</sup> century, the Southern Baptist Convention has again returned to a limited missionary practice of “to the Jew first” on both a national and international level. For example, the Southern Baptist Messianic Fellowship strives to maintain a voice for Jewish missions in the United States and

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Missions also include sections of Ginsburg’s autobiography *A Wandering Jew in Brazil: An Autobiography of Solomon L. Ginsburg* (Nashville: Sunday School Board, Southern Baptist Convention, 1922), available from <http://www.wholesomewords.org/missions/bioginsburgch1.html>; Internet, accessed 1 November 2009. See also Dan Cohn-Sherbok, 14. Cohn-Sherbok, himself a Reform Jewish rabbi, also provides a summary of other Jewish believers who then sought to fulfill the rest of the command of Romans 1:16 including Samuel Isaac Scherechewsky who served in China and Bernard Betelheim of Japan.

<sup>31</sup> Jim Sibley, “The Southern Baptist Convention and Jewish Evangelism,” Presented at the Annual Meeting of the Lausanne Consultation on Jewish Evangelism, North America (4 March 1997), available from <http://lcje.net/papers/1997/Sibley.pdf>; Internet, accessed 22 February 2010; and Yaakov Ariel, *Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000* (Chapel Hill, NC: The University of North Carolina Press, 2000), 85-86, 93.

<sup>32</sup> Sibley, “The Southern Baptist Convention and Jewish Evangelism;” and Jacob Gartenhaus, *Traitor? A Jew, A Book, A Miracle* (Chattanooga, TN: International Board of Jewish Missions, 1980), 211. After his departure from the Southern Baptist Convention, Gartenhaus worked with and through the American Board of Mission to the Jews (now Chosen People Ministries) and ultimately formed the International Board of Jewish Missions (Ariel, 111; and Cohn-Sherbok, 46-47).

beyond; however, they often struggle in even being allowed a booth display during the annual convention meetings.<sup>33</sup>

### **Rediscovering the Missing Component in World Evangelization**

The 19<sup>th</sup> century German theologian Franz Delitzsch summarized the importance of the X factor of Jewish evangelism for world evangelization when he wrote: “For the church to evangelize the world without thinking of the Jews, is like a bird trying to fly with one broken wing.”<sup>34</sup> Delitzsch of the 19<sup>th</sup> century and Jewish missionaries of the 21<sup>st</sup> century are not calling for the evangelization of the Jewish people at the expense of the rest of the world. Such an action or direction is completely contrary to the rest of the message of Romans 1:16, “and also to the Greek (Gentile).” However, the completion of the world evangelization equation is impossible without the Jewish X factor not only because of the component of Romans 1:16 but also because of the multi-layered promise of Romans 11:11-24. The command to make them [the Jewish people] jealous and the bountiful reward of their ultimate fulfillment told the Gentile Christians in Rome that if they wanted to experience the true abundance of God (esp. 11:11-12) that the component of Romans 1:16 must be realized. This undeniable truth is still true today.

However, this truth is not realized by simply following a three step process of loving, praying, and giving to Jewish-centered mission agencies.<sup>35</sup> The realization of the **first** component of the world evangelization equation is not a passive activity for churches and non-

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<sup>33</sup> Tzedakah Ministries is actively involved with the Southern Baptist Messianic Fellowship and has observed first-hand the lack of attention this small but unique aspect of the Southern Baptist fold has received from the convention as a general rule.

<sup>34</sup> David L. Larsen, *Jews, Gentiles, and the Church: A New Perspective on History and Prophecy* (Grand Rapids: Discovery House, 1995), 333; and A. E. Thompson, *A Century of Jewish Missions* (Chicago: Fleming H. Revell, 1902), 276.

<sup>35</sup> Bill BJORAKER, “Jewish Believers and World Evangelization “To the Jew First...”: The Meaning of Jewish Priority in World Evangelism,” *International Journal of Frontier Missions* 21:3 (Fall 2004): 113-14.

Jewish mission agencies. It requires an active movement from non-Jewish believers and traditional Christian churches that sees a need for a reaffirmation of the Pauline words “to the Jew first” and a commitment to do something about the salvation need of the Jewish people. Failure to return to the first step of the world evangelization equation is to be guilty of what Joseph Gudel describes as “[T]he quintessential form of anti-Semitism.”<sup>36</sup>

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<sup>36</sup> Joseph P. Gudel, “To the Jew First: A Biblical Analysis of the ‘Two Covenant’ Theory of the Atonement,” *Christian Research Journal* (Summer 1998): 39. For a similar conclusion see C. David Harley, “The Church and the Jewish People: A Theological Perspective,” *International Bulletin of Missionary Research* (July 1987): 120.