

LIBERTY UNIVERSITY

JOHN W. RAWLINGS SCHOOL OF DIVINITY

**Restoration Jewish Evangelism:
A Dispensational Paradigm for Jewish Evangelism**

A Thesis Project Report Submitted to
the Faculty of the Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

Justin R. Woods

Lynchburg, Virginia

January 2022

Copyright © 2022 by Justin R. Woods
All Rights Reserved

Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

Mentor Name & Title

Reader Name & Title

THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Justin R. Woods

Liberty University John W. Rawlings School of Divinity, Date Completed Here

Mentor: Dr. Hercyk

Local Jewish populations within proximity of U.S. churches are perishing in their need to hear the Christian gospel. Obstacles to Jewish evangelism have festered through the centuries. Modern scholarship has held culpable the supersessionist traditions from the early church fathers and carried over to the present day. Dispensational pastors and scholars have acted on the front lines to correct this grievance. Restoration Jewish Evangelism (RJE) supplies a template of Jewish evangelism centered on a dispensational view of Romans 9—11. The goal of this project includes strengthening the parishioners' situational awareness and self-confidence to engage in sharing the gospel of the kingdom with their Jewish neighbors. Research methods consisted of a tri-phase data collection procedure. The first phase employed an Initial Recruitment Survey and Pre-Workshop Interview. Participants openly assessed their history of faith and practice against the components of a dispensational view of Paul's example. The second phase incorporated a curriculum entitled "An Inductive Lead to Jesus," along with a survey designed to open the floor for a live discussion of critical topics. Expert special guests, Drs. Arnold Fruchtenbaum, Michael L. Brown, et al., reinforced the curriculum. Finally, a Post-Workshop Interview gauged the event's impact according to a baseline Workshop Thematic Analysis Form. This project intends to supply churches with a working template for local Jewish evangelism. This project will enable local churches to empower their parishioners to reject impeding theological systems to deliver the gospel message to their local Jewish populations.

Keywords: evangelism, dispensationalism, gospel, Jewish, supersessionism

CONTENTS

Chapter 1: Introduction	1
Introduction	1
Ministry Context	2
NH Geographic Context	2
Social Demographics	4
Religious Weekly Liturgy	4
GSBC’s Theological Framework	5
Ecclesiastical Polity	7
Problem Presented	8
Purpose Statement	10
Basic Assumptions	12
Definitions	13
Limitations	24
Delimitations	26
Thesis Statement	28
Chapter 2: Conceptual Framework	30
Literature Review	30
The Impact of Restored Jewish-Christian Relations	31
Supersessionism	33
<i>The Church Fathers</i>	34
<i>The Reformers</i>	36
From Allegory to Modern Typology	38
<i>Stages of Supersessionist Typology</i>	38
<i>Equivalent Supersessionist Consequences</i>	43
Restoring Jewish Evangelism from Paul’s Example	45
<i>Upholding the Centrality of Romans 9—11</i>	46
<i>Upholding Paul’s Example in Romans 9—11</i>	47
<i>Upholding God’s Unique Covenant People</i>	50
Conclusion	53
Theological Foundations	54
A Dispensational Spotlight on the Church Age	55
<i>Church vs. Israel</i>	55
<i>Church vs. the Order of Melchizedek</i>	56
<i>Paul’s Dispensational Management</i>	58
Paul’s Missionary Strategy in Romans	59
<i>The Great Commission: A Jewish Precedent</i>	60
<i>The Great Commission: A Jewish Responsibility</i>	62
Entailments of Restoration Jewish Evangelism	63
Theoretical Foundations	64
Messianic Apologetics	66
Rabbinic Polemics	68

Israelology, Zionism, and Recovering the Jewish Gospel.....	69
The Power of Isaiah 53	72
Other Denominational Efforts.....	73
Chapter 3: Methodology.....	75
Intervention Design.....	75
Schedule of Intervention.....	75
<i>Secure IRB approval</i>	75
<i>Permissions</i>	76
<i>The Initial Recruitment Survey</i>	76
<i>Pre-Workshop Interview</i>	77
<i>Logistics of the Workshop</i>	78
<i>Schedule of Expert Guest Speakers</i>	79
<i>Workshop Curriculum</i>	79
<i>Post-Workshop Interview</i>	82
<i>Data Analysis</i>	83
Implementation of Intervention Design	84
Contributions of Expert Special Guest	84
<i>IBJM</i>	84
<i>Jews for Jesus</i>	85
<i>Ariel Ministry</i>	85
<i>Line of Fire Ministry</i>	85
<i>Restoration Fellowship</i>	86
Live Jewish Evangelism Trip to Boston.....	86
<i>Logistics of the Boston Trip</i>	86
Criteria of Efficacy: Qualitative and Quantitative.....	86
<i>Testimonials</i>	87
<i>Evangelism Efficacy Calculation</i>	87
Chapter 4: Results.....	89
Theme One: Dispensations.....	90
Subtheme One: Denominational Identity.....	90
Subtheme Two: The Rapture of the Church	92
Subtheme Three: Distinctions of the NT and OT	93
<i>Microtheme One: Outlining the OT Narrative</i>	94
<i>Microtheme Two: the Church from Israel</i>	95
<i>Microtheme Three: Time or Eras</i>	96
Theme Two: The Jewish Covenants.....	97
Subtheme One: Two-Covenant Theology	99
Subtheme Two: The Church Controversy	100
Subtheme Three: The Abrahamic Covenant.....	104
Subtheme Four: The Davidic Covenant.....	106
Subtheme Five: The New Covenant	107
Theme Three: The Jewish People.....	109
Subtheme One: Jewish Rejection of Jesus.....	110
Subtheme Two: Sociological Viewpoints.....	111

Subtheme Three: Eschatological Future	113
Theme Four: Replacement Theology	115
Subtheme One: Origins	116
Subtheme Two: Unbiblical Nature	116
Subtheme Three: The Church and the Jewish People.....	116
Theme Five: Jewish Evangelism	117
Subtheme One: Salvation to the Jew First	118
Subtheme Two: Confidence Gained	120
<i>Microtheme One: Trip to Boston Success</i>	121
<i>Microtheme Two: Overall Workshop Results</i>	122
 Chapter 5: Conclusion	123
Research Implications	124
Biblical Augmentation	124
Ministerial Augmentation	125
Missional Augmentation.....	127
Research Applications	128
Intercity Context	129
Jewish Christians and Messianic Jewish Congregations	129
Research Limitations	131
Further Research	132
Office of Jewish Evangelism	133
Jewish Evangelism as a Seminary Curriculum.....	133
 Appendix A1	135
Appendix A2.....	136
Appendix B1	140
Appendix B2.....	141
Appendix B3.....	142
Appendix B4.....	143
Appendix C1	144
Appendix C2.....	145
Appendix C3.....	146
Appendix C4.....	147
Appendix D.....	148
Appendix E1	151
Appendix E2.....	152
Appendix E3	153
Appendix E4	154
Appendix F1.....	155
Appendix F2.....	157
Appendix F3.....	158
Appendix G.....	159
Bibliography	160

Tables

1.	Expert Guest Speakers	79
2.	An Inductive Lead to Jesus	81

Illustrations

Figures

1.	Map A – GSBC’s RJE.	27
2.	Initial Recruitment Survey.	77
3.	Pre-Workshop Interview.	78
4.	Post-Workshop Interview.	82
5.	Workshop Thematic Analysis Form.	83
6.	Evangelism Efficacy Calculation.	87

Abbreviations

DMIN	<i>Doctor of Ministry</i>
GSBC	<i>Granite State Baptist Church</i>
IBJM	<i>International Board of Jewish Mission</i>
JETS	<i>Journal of Evangelical Theological Society</i>
JIRBS	<i>Journal of the Institute of Reformed Baptist Studies</i>
JJMJS	<i>Journal of the Jesus Movement in Its Jewish Setting</i>
JODT	<i>Journal of Dispensational Theology</i>
NASCAR	<i>National Associate for Stock Car Auto Racing</i>
NIGTC	<i>New International Greek Testament Commentary</i>
OFI	<i>ONE FOR ISRAEL Ministry</i>
RJE	<i>Restoration Jewish Evangelism</i>
SCJR	<i>Studies in Christian-Jewish Relations</i>

CHAPTER 1: INTRODUCTION

Introduction

Restoration Jewish Evangelism (RJE) represents a program of Jewish evangelism for Granite State Baptist Church (GSBC). While GSBC has a vast worldwide outreach, the church's failure to address the local Jewish population remains conspicuous. This oversight emulates the regrettable history of the Christian church's unquestioned supersessionist traditions in its treatment of the Jewish people, which had embraced an infamous anti-Semitism in both its message and attitude. The grim message to the Jewish people, as carried over by modern denominations, has preached to them that their nation, Israel, is forever lost to God's plan; that the church has replaced it; but that Jesus can nevertheless save their souls. However, modern dispensational ministers, Jewish and Gentile, have labored exhaustively to correct this grievance. The RJE program aims to expose supersessionism's unbiblical nature to counteract its offensive message obstructing many Jews from accepting their Messiah. Reinforcing a dispensational view of Paul's heart for Jewish evangelism, centrally exhibited in Romans 9—11, powerfully catalyzes Jewish evangelism. The Jewish people need a church that imparts a message and attitude commensurate not merely with the Good News of their personal salvation in Christ, but also their nation's irrevocable gifts and calling under God (cf., Rom 9:1–5; 11:29). Paul's convincing example of dedication to Jewish-Christian dialogue arouses preaching to every Jew

so that we may “save some of them” (Rom 11:14, cf., 9:2; 10:1).¹ GSBC’s commitment to this dispensational corrective to Jewish-Christian relations calls for an outreach to the local Jewish population so as to drive them to jealousy for their God (Rom 10:19; 11:11).

Ministry Context

The ministry context of GSBC comprises four general categories that apply to the thesis of this work: New Hampshire (NH) geographic context, a snapshot of GSBC’s social demographics, religious liturgy and teachings, and GSBC’s ecclesiastical polity.

NH Geographic Context

GSBC has situated its ministry toward the southern side of NH as one of the main attractions along the intersection between North-South bound Route 106 and East-West bound Route 393, connecting to Interstate Route 93 leading into Massachusetts. This location affords easy access to all parts of the state via these main roads by either car or bus. Vacationers like to travel to the Central Lakes region of NH during the summer months (June through August). Many families often move here from other areas to raise families, or for retirement. As a consequence of this advantageous geographic context, GSBC’s parishioners have relatives spread throughout New England and New York state.

The rural area has heavily forested regions where outdoor activities such as hunting, camping, fishing, boating, hiking, and the like remain popular. GSBC offers many of these activities for fellowship throughout the year. The state has four sharply distinct seasons that range from -40 degrees Fahrenheit in winter to 102 degrees Fahrenheit in summer. Many GSBC parishioners, as part of their ministry effort, offer to shovel, plow, or blow snow in the winter or

¹ Unless otherwise noted, all Scripture quotations in International Standard Version.

rake leaves during the fall. Many communities have large numbers of elderly residents who benefit from and enjoy these services. Also connected with the fall season from September through November, tourism for witnessing the foliage turning bright colors becomes a significant business. Routes 93, 106, and 393 are the main transportation roads for these attractions. Route 106 also sports the NASCAR International Speedway about 10 minutes north of the church, where races every few years overload every adjacent road with both local fans and those from outside of the state. NASCAR remains very popular among the population of NH, and GSBC's parishioners are no exception.

The entire population of NH is about 1.3 million people, and the state capitol, a 10-minute drive west of the church, has a population of approximately 43,000, not counting the surrounding suburbs. The state of NH has about 20 Jewish religious facilities, and most of them are within one hour from GSBC. This easy access affords as many opportunities for evangelism as the congregation wishes to engage, and GSBC takes evangelism with the utmost priority.

Although a survey of those among GSBC's parishioners who may be of Jewish descent or who have Jewish relatives has not taken place, the dispensational liturgy of the congregation affirms the Apostle Paul's priority of reaching the Jewish people with the gospel message (Rom 1:16; cf., 2:9–10). The section on dispensational teaching below will cover this issue in greater detail. The messianic synagogue, Lion of Judah, stands at the farthest northwest corner of the state, a 2.5-hour drive from GSBC along the diagonally set Interstate Route 89. However, many other Jewish organizations lie within one hour of GSBC's facilities. These organizations include orthodox, reformed, reconstructionist, and unaffiliated. The expectation of establishing an office of Jewish-Christian relations would be easy to accomplish, but GSBC has yet to reach out to this organization for connection and mentoring in evangelizing the local Jewish populations.

Social Demographics

GSBC's congregation consists of approximately 180 people, predominantly of either middle or upper-middle-class standing, who are employed and own vehicles and houses. According to the Census Bureau, the median income for NH households in 2019 was \$76,768, accurately describing the average income in this congregation.² Additionally, the church offers opportunities for parishioners to commute by bus in order to participate in conferences, seminars, and other events across most of NH and the East Coast region. GSBC aims for these events to train in evangelism, Scripture memorization, general biblical education, and other activities that edify the participants' faith. GSBC's outreach brings in a variety of newcomers, who come to faith in Jesus from all walks of life. Some come out of drug addiction programs, the local State Penitentiary, local middle- and lower-class neighborhoods, and random visitors off the highway.

Religious Weekly Liturgy

The weekly ritual ministry efforts of GSBC occur every Sunday, Tuesday, Thursday, and Friday. The week begins with the Sunday school at 9 A.M. Participants of all ages engage in a steady stream of Christian education. Children have their classrooms to learn Scripture memorization. The adult segment of the classes studies the Scriptures more deeply, incorporating Scripture, culture, and salvation history through a dispensational framework using the King James Version (KJV) translation. Sunday proceeds with a worship service that encourages open testimonies of God's work of each parishioner, singing from a Baptist hymnal, Scripture reading, and a message from the Scripture. This time of worship reinforces the necessity for parishioners to stay prepared for the imminent rapture of the church to the heavenly sanctuary of God (1

² "QuickFacts New Hampshire," *United States Census Bureau*, accessed January 11, 2022, <https://www.census.gov/quickfacts/NH>.

Thess 4:17; cf., John 14:1–3; 1 Cor 15:52–4; Rev 4) by staying in Scripture, prayer, fellowship, and abstinence from sins that would hinder any of these practices. E-mail communications send out prayer requests and establish the Zoom meeting for either Tuesday or Saturday at 8 a.m. The Zoom meeting usually consists of participants 40 years and older. This meeting discusses informal, personal matters of anything that the participants wish to share. This time represents less theological focus than establishing interpersonal connections and updates. COVID-19 has hit this church hard, as experienced by many people, stemming from the draconian and restrictive social-distancing policies enacted by employers and government agencies, as well as due to health concerns for the elderly cohort. The ability to reach members and attendees at their homes through online services such as posting services on Facebook and YouTube and personally contacting them through Zoom conference calls has played a vital part in this ministry. The Thursday afternoon prayer meeting and nighttime Bible study offer prayer and a deeper investigation into the Scriptures, drawn from Sunday's message.

GSBC's Theological Framework

GSBC holds to a Trinitarian, evangelical, premillennial, pretribulational, dispensational theological framework for studying Scripture. GSBC holds to the 66 books of the Protestant Bible. The primary hermeneutical component that drives the interpretation of Scripture lies in recognizing the two distinct programs of calling between the church and Israel in God's outworking of redemption. The church represents the interadvent parenthesis of time until the rapture wherein God reestablishes Israel as the world centerpiece unto the world's end. GSBC members understand they are not in the kingdom but do eagerly proclaim its arrival. This framework for biblical teachings readily affirms the utterly foundational and eternally enduring constancy of the nation of Israel before God. From the moment God spoke His unilateral and

unconditional promise to Abraham (Gen 12:2), God has decreed to carry the nation through every age of the earth (Jer 31:35–7) and reestablish Israel as the permanent and central fixture for eternity to come (Rev 21:12). Individual generations of God’s covenant nation may experience rejection, but a remnant will always remain until that day when “all Israel will be saved” (Rom 11:26). GSBC regards Israel’s everlasting relationship with the triune God as the fuel driving this church’s outreach to the Jewish people. God’s promise of their divine calling obliges a direct strategic missionary response in current evangelical efforts never to overlook, frown upon, or otherwise dismiss the effort.

GSBC agrees with scholars who view Jesus’ original proclamation that “salvation comes from the Jews” (John 4:22; cf., Acts 2:39; Rom 3:1, 2; 9:4, 5) as testifying to God’s program of reaching out to the world through the Jewish people by God’s “divine economy,” rather than as merely a historical description.³ After all, Jesus originally commissioned His disciples to minister to the Jews first (Matt 10:5–8) and then included the Gentiles (Matt 28:18) as the paradigm to disciple everything He taught.⁴ Jesus then commissioned the Apostle Paul by direct post-Ascension revelation to engage likewise and command the Gentile churches to emulate Paul’s efforts as He followed Christ (cf., 1 Cor 1:11; Gal 1:12). The Great Commission mandate began with God’s covenant people and proceeded outward to every Gentile audience. The responsibility of the Jewish people to reach the world for God, and its religious establishment’s first-century rejection to do so under Christ, will constitute the discussion below. While affirming their personal covenantal status under God, unbelieving Jewish religions receive

³ Arnold G. Fruchtenbaum, “To the Jew First in the New Millennium: A Dispensational Perspective,” in *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic, 2008), loc. 2225, Kindle.

⁴ See, James I. Fazio, *Two Commissions: Two Missionary Mandates in Matthew’s Gospel* (El Cajon, CA: Southern California Seminary Press, 2015).

treatment as any other “non-Christian religion.”⁵ Therefore, as with any culture of people to whom the church sends missionaries, the Jewish people have a unique set of challenges, culture, and history relative to the gospel.

Ecclesiastical Polity

GSBC takes seriously Paul’s practical instruction to embrace a multi-generational ministry model of mentoring leadership. “What *you* have heard from *me* through *many witnesses* entrust to *faithful people* who will be able to teach *others* as well” (2 Tim 2:2, emphasis added). This church crafts its training, education, and mentoring for next-generation leadership in the ministry to confront the challenges of reaching more communities with the gospel. This ecclesiastical model rejects any desire to form a mega-church co-dependent around a single personality. The ministry model of GSBC relies on expanding Christian education, personal relationship, and the multiplication of ministry efforts. These components test parishioners for whom God calls into leadership, with the design to provide the next generation of leaders with the tools they need to nurture leadership capability in others. This strategy aims to reach communities by putting willing participants to productive work. While leaders receive mentoring, the parishioners continue to pour into the ministry their efforts at whatever level they feel capable.

This strategy applies no less to reaching and developing Jewish believers in Christ. The Jewish Federation of NH currently lists four denominations of Jewish faith: unaffiliated, orthodox, reformed, and reconstructionist.⁶ This report, of course, does not account for the

⁵ Arthur F. Glasser, “Jewish Evangelism in the New Millennium: The Missiological Dimension,” in *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic, 2008), loc. 2791, Kindle.

⁶ Jewish Federation of NH, “Community Directory,” accessed January 23, 2022, <https://jewishnh.org/community-directory?category=2>.

messianic Jewish congregation in the state. GSBC can form productive alliances with messianic Jewish scholars and local Jewish believers to expand ministry influence and productivity. GSBC needs to consult the plethora of literature that has addressed evangelizing the Jewish people and the challenges to bear in the task. The ministry team needs to train the next generation of leadership to assume the torch for future congregations to cultivate a corporate culture that embraces the practice.

Problem Presented

The problem is that GSBC has neglected support for Jewish evangelism according to a dispensational view of Paul's example, centered in Romans 9—11. This area of neglect is analogous to the centuries-long historical progression of hostility in Jewish-Christian relations. This ancient hostility originated from the broader supersessionist hermeneutic in the church's interpretation of Scripture. The religious tradition that followed perpetuated it and, while the church affirms every effort to work toward Christ's Great Commission mandate, the remnant of that hostility still lurks between these communities today.⁷ Perhaps the focus on reaching nations around the world, however, has overlooked the original heart of the mission of God to reach out "to the Jew first" (Rom 1:16) and drive them to jealousy over a faith that culminates their entire ethnic history (Rom 9:4–5; cf., 10:19; 11:11). Many often forget Paul's revelation that Israel's enduring presence in the world testifies to the faithfulness of the same God underlying the activity and identity of the church (Rom 11:22–24). GSBC declares to be a dispensational church; therefore, it needs to follow after the example set by the apostle over the Gentile

⁷ Michael L. Brown, *Christian Anti-Semitism: Confronting the Lies in Today's Church* (Lake Mary, FL: Charisma House, 2021), 126–27.

churches, who foregrounded in several places his appointment by God to pass on traditions that He obliged the church to diligently preserve (1 Cor 11:12; 2 Thess 2:15; 3:6).

Christ's Great Commission encompassed the general assignment for the apostles to "disciple all the nations," as Matthew outlines (Matt 28:18–20).⁸ This commission became more specified in its geographic execution during the development of the early church, as recorded by Luke (Acts 1:9). Initially, the Gentiles had condescending acceptance; however, Peter's new vision and command from God (cf., Acts 10:9–15; 11:18) led Gentiles to full membership, who would subsequently begin filling out the churches of the Mediterranean. The advent of Paul's direct commission as apostle to the Gentiles (Acts 9:15) solidified the mission to the Gentiles as the nation of Israel remained "partially hardened" in unbelief (Rom 11:25).

Soon the Gentiles became the largest cohort of church membership. Paul's letter to the Romans, written during Nero's reign after the Jews had returned to Rome following their expulsion by Claudius, offered to work peace in the regathered, ethnically mixed congregation. Romans 9—11 represents Paul's sermon to actualize unity through theological exposition (Rom 1—8) that communicated several theological foci for Rome's ethnically mixed congregation. First, he offered theological reminders that relegate both Jews and Gentiles as sinners (2:12; 3:9, 23) and children of Abraham (4:12), unified by the need for God's saving righteousness (4:16). Second, Paul guards the church against casting aside the Jewish unbelievers by reminding the mixed church of the nation of Israel's place in God's larger redemptive covenantal plan under Christ their King (9:4–5; 11:26ff). These two purposes serve as a backdrop to Paul's commission to the church to send representatives to preach the saving gospel message to unsaved Jews (10:1;

⁸ See, A. Boyd Butler and Nicolas A. Dodson, "'Matthean Theological Priority?': Making Sense of Matthew's Proto-Ecclesiology in Acts 1–14," *Southwestern Journal of Theology* 61, no. 1 (Fall 2018): 63–74. Matthean priority represents the underlying position of this research.

14–15). The problem is that GSBC has not employed a dispensational view of Paul’s example in Romans 9—11 as a paradigm of action.

Purpose Statement

The purpose for this DMIN action research is to bolster Jewish evangelism by reinforcing a dispensational view of Paul’s example centered from Romans 9—11. The first issue must address the church’s emulation of Paul’s example as God’s appointed apostle to the Gentile churches. This dispensational distinction clarifies and focuses the ecclesiastical mission and identity of the church age in this era of God’s redemptive history. The church is neither Israel nor the kingdom to come through Jesus’ return. Instead, “salvation has come to the gentiles to make the Jews jealous” (Rom 11:11). Many Christians in today’s church have no concept of the Jewish population as God’s preserved, covenant people. This insight, furthermore, shapes a specific justification for requiring outreach to the Jewish people. GSBC cannot merely fall in line with the lukewarm attitude toward this activity in the history of church. Indeed, achieving the necessary changes comes from the right Pauline attitude. In other words, this proposed plan of action cannot thrive apart from an attitude change driving the culture of GSBC’s ministry efforts to this end. The Scripture shows that Paul lives in heartfelt anguish and operates out of self-sacrificial love to reach the Israelites with salvation in their Messiah.

Paul unveils his underlying “bleeding heart” to evangelize the unbelieving Jewish people in Romans 9—11. This literary move segments this section as a separate and climactic portion of his letter. The central issue Paul wants his readers to understand is the criticality of engaging in outreach to the Jewish people with the Good News of their Messiah, who represents the fulfillment of their salvation and their entire history as a people. As discussed below, Paul employs several linguistic indicators to foreground this commission as an official church

tradition. He interrupts the previous theological flow of the letter with a shocking self-imprecatory prayer for his people: “I could wish that I myself were condemned and cut off from the Messiah for the sake of my brothers, my own people, who are Israelis” (Rom 9:3–4). This prayer represents the core and heart of Romans 9—11 and, by extension, the letter of Romans as a whole. He repeats both the attitude and content of this passionate entreaty, which both structures and characterizes the tenor of the section (cf., 10:1; 11:14).

Additionally, GSBC needs more than a heart to reach the Jewish people; the church needs Paul’s helpful instruction to equip them for the task. Rather than Paul leaving the church to its own devices, he supplies the content necessary to approach the Jewish people with their Messiah in Romans 9:5–6: the adoption, the glory, the covenants, the law, the worship, the promises, the patriarchs, the patriarchal lineage to the Messiah, and, finally, the Word of God. Each of these topics could serve as a separate apologetics class in its own right. Paul comprehensively summarizes in one sweep all of Israel’s biblical history to connect it to their King and God, Jesus Christ. The implication is clear that in Jesus alone, the Jewish people have the culmination of their history as a nation.

Additionally, Paul commends and challenges his audience to remain in a thorough study of the Bible’s testimony of salvation history through the Jewish people. This tactic can hardly be a shock coming from a writer who shows no qualms about foregrounding his ethnic heritage as “an Israeli myself, a descendant of Abraham from the tribe of Benjamin” (Rom 11:1). This thesis reinforces the culture and contents that Romans 9—11 embodies. Paul calls upon his readers to accept the immense task of evangelizing unbelieving Jews. GSBC needs to recover in all humility and diligence Paul’s definitive missional statement from the first chapter of his letter to

the Romans: “salvation of everyone who believes, of the Jew first and of the Greek as well.”
(Rom 1:16).

Basic Assumptions

RJE seeks to remove the wedge that history has driven between Christian outreach and the Jewish people over the centuries. The first and broadest assumption stresses that every Christian is responsible for preaching the gospel to all creation. It also assumes that this congregation has never treated local non-messianic Jewish synagogue populations as requiring that same witness, so forming a direct educational program and outreach to these populations will drive a shift of prospective action intended for this congregation. The expectation is that members of the congregation who either have some measure of Jewish descent themselves, are distantly related to it, or are good friends with someone who needs open recognition, will come forward. This program represents a social experiment at its very core and will undoubtedly impact personal relations in this congregation, with both friends and family. Experience dealing with the local Jewish cohort will require a fresh perspective, an open mentality to new approaches, and the gentleness and mental agility to field Jewish objections to the faith.

RJE assumes a significant difference between the Christian faith that initiated from its Jewish roots and the supersessionist teachings that developed later through the centuries. RJE also assumes that Christianity came from a Jewish faith practice that viewed Jesus as the King of the Jewish people and the fulfillment of Old Testament prophecy. This historical and theological assumption equips GSBC with the tools to evangelize Jewish people starting from a common ground (one of many) that the church has with Jews.

RJE assumes the existence of a diverse set of Jewish beliefs and culture, confirmed by the above report from the Jewish Federation of NH for this local area. GSBC has a strong

contingency with experience in military and civil government training in religious diversity, such as chaplains, commanders, administrators, etc. Their feedback during this training will prove invaluable. RJE does assume that a large percentage of the nearby Jewish populations have had previous conversations about Jesus.

Definitions

Abrahamic Covenant. The Abrahamic Covenant refers to the event “[w]hen God cut an unconditional, unilateral and, therefore, eternal covenant with Abraham,” as represented by the book of Genesis.⁹ “God made Himself responsible to fulfill these terms outlined in this particular covenant to Abraham.”¹⁰ The Abrahamic Covenant serves as the basis of all subsequent biblical covenants. “The general nature of the covenant became more specific as time passed when God added the Land (or Palestinian) covenant (Deut 29:1-30:20), the Davidic Covenant (2 Sam 7:12-16; see 2 Sam 23:5; Ps 89:3-4, 28, 34, 39), and the new covenant (Jer 21:21-34; see Ezek 11:17-21; 16:60-63; 36:26-38).”¹¹ These covenants God made with Abraham’s physical descendants.¹² These descendants later became known as a nation bearing Jacob’s new name, “Israel” (Gen 32:28; 35:10). These promises secured the origination and permanence of the nation of Israel with Abraham’s physical descendants and the assurance of its future kingdom through which God would rule every nation of the world. “Israel was given a series of unilateral covenants

⁹ Barry R. Leventhal, “Israel in Light of the Holocaust,” in *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Digital Editions, 2014), loc. 5118, Kindle.

¹⁰ Luther Ray Smith, Jr., “Adam’s Covenant: Another Perspective on Hosea 6:7,” *Journal of Dispensational Theology* 23, no. 67 (2019): 185.

¹¹ Robert L. Thomas, “The Traditional Dispensational View,” in *Perspectives on Israel and the Church: 4 Views*, ed. Chad O. Brand (Nashville, TN: B&H Academic, 2015), 87–88; Walter C. Kaiser, “What Should We Think About Israel’s Right to the Land?,” in *What Should We Think About Israel?*, ed. J. Randall Price (Eugene, OR: Harvest House, 2019), loc. 1101-109, Kindle.

¹² Andrew M. Woods, “What Should We Think About Israel’s Future?,” in *What Should We Think About Israel?*, ed. J. Randall Price (Eugene, OR: Harvest House, 2019), loc. 3411, Kindle.

through which God would bless the world. For example, God initiated the Abrahamic promise and Covenant which pledged land, seed and blessing for Israel, with eventual blessing to the whole world (Gen 12:1–3, 15:12–21).”¹³

Anti-Semitism. Michael L. Brown has summarized the term as “hatred and demonizing of the Jewish people, plain and simple.”¹⁴ The term does not refer to all Semitic peoples but “always refers to a person, event, or act that is directed against the Jewish people.”¹⁵ Terms closely related include anti-Jewish, anti-Judaic, anti-Judaism, and even “anti-Zionism.”¹⁶ RJE exposes the connection between supersessionist Christian theological tradition that the church replaces God’s covenant people and the spiteful or humiliating treatment of the Jewish people. Some forms of Christian theology’s “hermeneutical blunder”¹⁷ perpetuated “a competition that Christianity had to win” resulting in treating the Jewish people as “superfluous to God’s plans ... now relegated to a non-identity, ‘non-people,’ as former people of God ... repudiated en bloc!”¹⁸ GSBC hears this criticism as a corrective measure calling for parishioners to train the church in Paul’s heartfelt cry: “So I ask, ‘God has not rejected his people, has he?’ Of course not!” (Rom

¹³ Brian Moulton and Cory Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” in *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, ed. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 181, Kindle, Kindle.

¹⁴ Brown, *Christian Anti-Semitism*, 14.

¹⁵ Oliver J. Melnick, “Anti-Semitism,” in *The Harvest Handbook of Bible Prophecy: A Comprehensive Survey from the World’s Foremost Experts*, ed. Ed Hindson, Mark Hitchcock, and Tim LaHaye (Eugene, OR: Harvest House, 2020), 36.

¹⁶ Barry E. Horner, *Eternal Israel: Biblical, Theological, and Historical Studies That Uphold the Eternal Distinctive Destiny of Israel* (Nashville, TN: Wordsearch Academic, 2018), 207–8.

¹⁷ Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 194; cf., “de-Judaizing of the Bible” in Christian Palestinianism, Oliver J. Melnick, “What Should We Think About the New Anti-Semitism?,” in *What Should We Think About Israel?*, ed. J. Randall Price (Eugene, OR: Harvest House, 2019), loc. 2685, Kindle.

¹⁸ William S. Campbell, *The Nations in the Divine Economy: Paul’s Covenantal Hermeneutics and Participation in Christ* (New York, NY: Fortress Academic, 2018), chaps. 7, “The Faithfulness of God, the Remnant, and Ethnē,” n.p., Logos Bible Software; cf., J. Brian Tucker, *Reading Romans after Supersessionism: The Continuation of Jewish Covenantal Identity*, ed. J. Brian Tucker (Eugene, OR: Cascade Books, 2018), 5, Kindle.

11:1) RJE training aims for a renaissance of Christian celebration that the Jews are God’s “called” covenant people of whom few would be “chosen” to serve their King (Matt 22:14; cf., Rom 9:27; 11:2–5).

Biblical theology. This method of biblical study examines theological themes that emerge, “directly and exclusively from the biblical record itself.”¹⁹ RJE views biblical theology as the developing conversation God utilized with the human authors of Scripture to record the progress of revelation embodied in the 66 books of the Protestant Bible, from Genesis to Revelation. The themes taken from the text of the Bible serve as the basis for the church’s doctrines, liturgical practices, polity, missionary strategy, curriculum for education, and discipleship. Biblical theology also functions as a check, against which the church leadership may proscribe any practice as “unbiblical” to avoid it.²⁰

Church age. The church age in dispensational theology encompasses the historical period between the Day of Pentecost (Acts 2) and the church’s rapture (cf., John 14:1–3; 1 Cor 15:51–2; 1 Thess 4:13–17; Rev 4:1–4).²¹ Those baptized by the Holy Spirit, both Jews and Gentiles, form what Scripture collectively refers to as the “body of Christ” (1 Cor 10:16; Eph 4:12; cf., Rom 12:5 ESV).²² G. K. Beale views the church as “growing and expanding in Christ throughout the

¹⁹ Christopher Cone, *Prolegomena: Introductory Notes on Bible Study & Theological Method* (Ft. Worth, TX: Tyndale Seminary Press, 2009), 5.

²⁰ Gary E. Gilley, “Does Doctrine Matter Anymore?,” *Journal of Dispensational Theology* 23, no. 67 (2019): 152. “Of course, the real issue is not whether something works but if it is biblical.”

²¹ Cf., Ed Hindson, “Signs of the Times,” in *The Harvest Handbook of Bible Prophecy: A Comprehensive Survey from the World’s Foremost Experts*, ed. Ed Hindson, Mark Hitchcock, and Tim LaHaye (Eugene, OR: Harvest House, 2020), 398; Mark Hitchcock, *The End: A Complete Overview of Bible Prophecy and the End of Days* (Carol Stream, IL: Tyndale House, 2012), 147, Kindle.

²² See, Andrew M. Woods, *The Coming Kingdom: What Is the Kingdom and How Is Kingdom Now Theology Changing the Focus of the Church?* (Duluth, MN: Grace Gospel Press, 2016), 133–35.

interadvent age (cf., also Eph 4:13–16) ... through the exercise of her gifts (Eph 4:8–16).”²³ This unprecedented Jewish-Gentile unity of believers constitutes “one new humanity from the two” (Eph 2:15) as the “secret hidden throughout the ages” not prophesied by the Old Testament (OT) but revealed during this age (Col 1:26). This growth has an absolute limit appointed by God. “When the last person (Gentile) has been regenerated in this church age, then He will resume and complete His covenanted program with the nation Israel.”²⁴

Although participating in Israel’s New Covenant blessings as tasting the “goodness of the word of God and the powers of the age to come” (Heb 6:5), the church does not *fulfill* any of Israel’s Jewish covenants.²⁵ RJE fully endorses Olander’s forceful directness on this point. “For the Gentiles or the Church to fulfill the covenants is absolutely impossible unless the covenants are redefined, or one creates different covenants.” Olander reorients his readers to the theological foundation that the church and Gentiles “are never identified as the natural seed (Eph. 2:11–12; Rom. 11:11–32; esp. 18–21; Gal. 3:17–18)”; *ergo*, the church fulfills no part of these covenants.²⁶ This unique church age merely anticipates and declares the prophesied eschatological kingdom to Israel during the millennial period at the Second Coming of Christ (Rev 20).²⁷

²³ G. K. Beale, “Adam as the First Priest in Eden as the Garden Temple,” *Southern Baptist Journal of Theology* 22, no. 2 (2018): 21.

²⁴ David Olander, *The Greatness of the Rapture: The Pre-Day of the Lord Rapture*, ed. Kenneth R. Cooper and Christopher Cone (Ft. Worth, TX: Tyndale Seminary Press, 2009), 41–42, Logos Bible Software.

²⁵ See, Gary Gromacki, “The Fulfillment of the Abrahamic Covenant,” *Journal of Ministry and Theology* 18, no. 2 (2014): 77–119; Daniel Goepfrich, “The Nature of the Coming Messianic Kingdom as Found in Its Covenants,” *Journal of Dispensational Theology* 18, no. 55 (2014): 209–223.

²⁶ David Olander, *The Greatness of His Blood and the New Covenant* (Ft. Worth, TX: Tyndale Seminary Press, 2015), 144, Kindle; cf., Rodney J. Decker, “Response to Elliott E. Johnson,” in *Dispensational Understanding of the New Covenant*, ed. Mike Stallard (Arlington Heights, IL: Regular Baptist Books, 2018), 191, Logos Bible Software.

²⁷ Horner, *Eternal Israel*, 226.

Cohesive tie. An author’s literary technique to “help readers understand what parts of the text are more or less connected to each other” by any lexical or grammatical means.²⁸ “Cohesion between structures in a text build (sic) toward a reader’s mental representation of a text, its *coherence*.”²⁹ The crux of the issue points to any element in a text (e.g., word, connective, verb, etc.) that relies on another element for its interpretation. For instance, pronouns rely on prior elements for meaning. Cohesive ties may also refer to elements of other discourses, for instance, when one biblical author quotes another.³⁰ Thus, studies in cohesive ties corroborate conclusions drawn from discourse analysis and biblical theology. RJE recognizes the importance of relying on these textual checks to constrain interpretation from resorting to allegory.

Davidic Covenant. RJE recognizes that progressive revelation applies to God’s covenants with Israel.³¹ The Davidic Covenant further specifies that the messianic king would fulfill the Abrahamic Covenant.³² This covenant issued by God represents the messianic promise of God given to David that his descendant would rule from Jerusalem forever, but simultaneously holds Israel responsible to enthrone this Messiah as their national monarch, thereby adhering messianic claim to the land God had already declared to have placed His name upon (cf., 2 Chron 6:6; 1 Kings 14:21).³³ “Once David established Jerusalem as his capital and Solomon built the temple

²⁸ David I. Yoon, *A Discourse Analysis of Galatians and the New Perspective on Paul*, Linguistic Biblical Studies 17 (Boston, MA: Brill, 2016), 113.

²⁹ Ian Turner, “Going Beyond What Is Written or Learning to Read? Discovering OT/NT Broad Reference,” *Journal of the Evangelical Theological Society* 61, no. 3 (2018): 584.

³⁰ Xiaxia E. Xue, *Paul’s Viewpoint on God, Israel, and the Gentiles in Romans 9–11: An Intertextual Thematic Analysis* (Carlisle, Cumbria: Langham Monographs, 2015), 42, Logos Bible Software.

³¹ Woods, *The Coming Kingdom*, 34–36.

³² See, Thomas, “The Traditional Dispensational View,” 114.

³³ Woods, *The Coming Kingdom*, 44–45.

on its summit, the city represented the land as a whole, and the messianic promise to David became inseparable from the promise to Zion (e.g., Ps 132:11–18).”³⁴

Dispensationalism. The central thesis of this theological framework of Scripture teaches that God’s redemptive plan for history uses distinctive and progressively revealing “dispensations” of administration in the world.³⁵ This system maintains unique theological identities and callings between Israel and the church mainly because of how they each relate to the coming kingdom prophesied for the nation of Israel throughout the Bible.

Not only are Israel and the church completely distinct, their programs are completely distinct. As an example the church is not a kingdom, not building a kingdom, not a taste of the kingdom, not a preview of the kingdom, but the church certainly prays for the coming kingdom. Christ is now building His church not a kingdom in any sense.³⁶

RJE affirms dispensational teaching that maintains a divinely ordained, eschatological purpose for the nation of Israel. God will begin to fulfill this purpose after the church’s rapture.³⁷ Therefore, it stands utterly at odds with supersessionist teachings that the church has replaced Israel.

Dispensational thought merely became systematized by an Irish clergyman, J. N. Darby, in the 19th century. Although the flatly refuted notion still circulates that dispensational views are a “novel idea” in the church’s history, this form of Christian theology traces the essentials of its teachings hundreds of years before Darby, even to the original Jesus movement. The most recent treatment has uncovered documentation tracing teachings consonant with dispensational

³⁴ Mark S. Kinzer, *Jerusalem Crucified, Jerusalem Risen: The Resurrected Messiah, the Jewish People, and the Land of Promise* (Eugene, OR: Wipf and Stock Publishers, 2018), 25–26, Kindle.

³⁵ Michael L. Brown and Craig S. Keener, *Not Afraid of the AntiChrist: Why We Don’t Believe in a Pre-Tribulation Rapture* (Bloomington, MN: Chosen Books, 2019), 68–69.

³⁶ Olander, *The Greatness of His Blood and the New Covenant*, 127.

³⁷ Thomas Ice, “Dispensationalism and the Reformation,” in *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, ed. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 22, Kindle.

tenets “by focusing specifically on Jesus’ and the apostles’ use of ‘dispensation’ against the backdrop of Second Temple and early Christian literature.” Hence, Darby may have carried the label “father of dispensationalism,” but is certainly not the system’s inventor.³⁸

Ecclesiology. The term uses the Greek *ekklēsia*, translated into English as “church” (Matt 16:18; 18:17) which can “refer to gatherings of Christ-followers, local congregations of said followers, or even the entire body of the Jesus movement.”³⁹ Ecclesiology, then, references the study of the church: its origin, nature, purpose, and destiny. Strengthening definitions in ecclesiology helps to differentiate the church from other dispensations of the Bible, the nation of Israel, and the (unbelieving) Jewish synagogue.⁴⁰ RJE will not use the term “church” as a universal reference to all believers through history; rather, RJE acknowledges the period between Pentecost and the rapture as the church’s appointed time. Paul designates this international body of believers collectively as “the body of Christ.”⁴¹

Interadvent. The term refers to the historical period between (inter) the two “advents” of Christ, i.e., the Incarnation and the Second Coming. This historical period encompasses the church age. “During this new period of time, God would be working primarily among the Gentiles and national Israel would not be in the immediate forefront of God’s purposes (Matt.

³⁸ Max S. Weremchuk, *John Nelson Darby*, Updated and Expanded. (El Cajon, CA: Southern California Seminary Press, 2021), 55; cf., Cory Marsh, “Why the Need for Discovering Dispensationalism,” in *Discovering Dispensationalism: Tracing Dispensational Thought from the First through the Twenty-First Centuries*, ed. James I. Fazio and Cory Marsh (El Cajon, CA: Southern California Seminary Press, forthcoming), 8.

³⁹ Isaac W. Oliver, “The Parting of the Ways: When and How Did the Ekklēsia Split from the Synagogue?,” in *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, ed. Gerald R. McDermott, Studies in Scripture & Biblical Theology (Bellingham, WA: Lexham, 2021), 106, Logos Bible Software.

⁴⁰ See, Olander, *The Greatness of the Rapture*, 20.

⁴¹ Benjamin L. Merkle, *Discontinuity to Continuity: A Survey of Dispensational & Covenantal Theologies* (Bellingham, WA: Lexham, 2020), 48, 73, Kindle; cf., Horner, *Eternal Israel*, 227.

13; Luke 19:11–27).”⁴² The interadvent period persists for as long as national Israel remains in rejection of their king (Matt 23:37–9).

Messianic Jew. The term employs “an anachronistic and blurred designation” in light of the history of Judaism, Jewish believers in Jesus, and Christianity as a whole.⁴³ As the Bar Kokhba revolt demonstrated, many Jewish communities adhered to the belief in their coming Messiah while rejecting Jesus Christ. RJE employs the term to encompass any believer of Jesus Christ of Jewish descent regardless of historical origin. Messianic Jews within the interadvent age constitute the Jewish segment of the “new man” (Eph 2:15) constituting the body of Christ (1 Cor 12:13).⁴⁴ Both Jewish and Gentile believers since the advent of the church, living and dead, God will rapture before Daniel’s final 70th week prophecy begins.⁴⁵

New Covenant. The New Covenant represents the final, culminating revelation of God’s covenantal program with the nation of Israel through its Melchizedekian High Priest and King, Jesus Christ. The Cross established the “blood of the eternal covenant” to secure religious Atonement, and the resurrection forever secured the promise of Israel’s eschatological kingdom upon His Second Coming. Olander could not make a more refreshingly direct statement on the matter. “In Scripture, any reference to Israel is always to the covenanted Jewish nation Israel” because these covenants cumulatively signal through the Jewish people “His complete redemptive, prophetic, and kingdom program.”⁴⁶ RJE recognizes that the New Covenant

⁴² Woods, *The Coming Kingdom*, 76.

⁴³ Christoph Stenschke, “Jewish Believers in Paul’s Letter to the Romans,” *Neotestamentica* 52, no. 1 (2018): 4.

⁴⁴ See, David Brickner, “What Should We Think About Jews Who Become Christians?,” in *What Should We Think About Israel?*, ed. J. Randall Price (Eugene, OR: Harvest House, 2019), loc. 3886, Kindle He relays a touching story of seven generations of messianic Jewish believers in his family; cf., Olander, *The Greatness of the Rapture*, 163.

⁴⁵ Woods, *The Coming Kingdom*, 232; cf., Olander, *The Greatness of the Rapture*, 226.

⁴⁶ Olander, *The Greatness of His Blood and the New Covenant*, 138.

represents a contract with the nation of Israel. “What is important here is that this new covenant was not made with the people or leaders of the New Testament church, as if they were the ‘new Israel’; instead, it was made with the houses of Israel and Judah (Hebrews 8:8).”⁴⁷

The present church participates by faith in this covenant recognizing Paul’s warning that “you [the church] do not support the root [Israel], but the root supports you” (Rom 11:18). “If they seek to justify a feeling of superiority over the Jews (v. 19: ‘Branches were broken off so that I might be grafted in’), and the Jews do not persist in their unbelief, God could cut them off and graft those Jews back into their own root.”⁴⁸ Christ functions as High Priest and King for Israel; Paul has characterized Jesus’ relationship to the church as an intimate bridegroom (2 Cor 11:2; Eph 5:32). “Thus the term *covenant* expresses a pledge and commitment that actually establishes the *partnership*.”⁴⁹ While individual Jews and Gentiles presently encounter the benefits of Christ’s atoning sacrifice, the future regenerated nation of Israel has a global “channel of blessings” that will become unveiled in the course of its fulfillment of this New Covenant.⁵⁰

Progressive covenantalism. The thesis of progressive covenantalism views the Scripture’s covenants as the “backbone” of progressive typological fulfillment, all of which ends with the person and work of Christ.⁵¹ RJE categorizes this outlook as a reconfigured form of replacement theology. Its supporters still hold to supersessionist tradition but with a focus on

⁴⁷ Kaiser, “Israel’s Right to the Land?,” loc. 1118.

⁴⁸ Xue, *Paul’s Viewpoint*, 212.

⁴⁹ Elliott E. Johnson, “The Church Has an Indirect Relationship to the New Covenant,” in *Dispensational Understanding of the New Covenant*, ed. Mike Stallard (Arlington Heights, IL: Regular Baptist Books, 2018), 165, Logos Bible Software. Emphasis original.

⁵⁰ Imad N. Shehadeh, “What Should We Think About Christian Support for Israel?,” in *What Should We Think About Israel?*, ed. J. Randall Price (Eugene, OR: Harvest House, 2019), loc. 922; 1026, Kindle.

⁵¹ Brent E. Parker, “The Israel-Christ-Church Relationship,” in *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, ed. Stephen J. Wellum and Brent E. Parker (Nashville, TN: B&H, 2016), 48, Kindle; cf., Chad O. Brand and Tom Pratt, Jr., “The Progressive Covenantal View,” in *Perspectives on Israel and the Church: 4 Views*, ed. Chad O. Brand (Nashville, TN: B&H Academic, 2015), 252.

rewording the tenets into a mix of cessation and fulfillment language. On the one hand, “Jesus is the ‘true Israel’ in that he typologically fulfills all that the nation of Israel anticipated and hoped for.”⁵² This ‘fulfillment’ represents nothing less than the discontinuation of the nation because “[n]ational Israel ... was ultimately rejected”⁵³ and so “when he [Jesus] died, Israel died.”⁵⁴ Individual Jews may enter the church, but the church replaces their nation permanently.

The theology also holds to a form of premillennialism. Still, Robert Thomas observed an inconsistent use of literal and figurative exegesis, leading to imprecision regarding an understanding of the kingdom. Thomas criticizes that although they are clear that “the future millennial kingdom will begin in conjunction with Christ’s Parousia (i.e., Second Coming) at the Millennium,” the hermeneutic remains unclear regarding when this “present ‘Heavenly kingdom’” of the church began.⁵⁵ The endgame for their theological outlook remains clear: the church has replaced Israel.

Replacement Theology. This term represents the theological tradition that “the church takes the place of Israel inheriting all the promises (but none of the curses).”⁵⁶ The term represents one tradition of reformed theology often viewed as a “rival” to dispensational theology. “There is virtually no difference of meaning between ‘supersessionism’ and

⁵² Parker, “The Israel-Christ-Church Relationship,” 45; cf., Brand and Pratt, Jr., “The Progressive Covenantal View,” 245.

⁵³ Brand and Pratt, Jr., “The Progressive Covenantal View,” 245; cf., Michael J. Vlach, “What Should We Think About Replacement Theology?,” in *What Should We Think About Israel?*, ed. J. Randall Price (Eugene, OR: Harvest House, 2019), loc. 2987, nt. 1., Kindle.

⁵⁴ Brand and Pratt, Jr., “The Progressive Covenantal View,” 246.

⁵⁵ Robert L. Thomas, “Response by Robert L. Thomas,” in *Perspectives on Israel and the Church: 4 Views*, ed. Chad O. Brand (Nashville, TN: B&H Academic, 2015), 289.

⁵⁶ Thomas Baurain, “Sola Scriptura: Return to Literal-Grammatical-Historical Hermeneutics,” in *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy*, ed. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 321, Kindle.

‘replacement theology’ other than [that] some prefer to use one term over the other.”⁵⁷ RJE regards this term as a synonym of supersessionism.⁵⁸

Shoah. This term represents a transliteration of a modern Hebrew word rendered as “catastrophe” in English. The term functions as an alias for the Holocaust derived mainly among Jewish commentators.⁵⁹ The term gained widespread usage after a 9-hour documentary film about Holocaust survivors’ testimonies entitled *Shoah*, released in 1985 by the late Claude Lanzmann.⁶⁰ The term typically functions to highlight post-Holocaust era (i.e., post-Shoah) relations between Jews and Christians. The term has slowly gained more widespread usage among academicians in recent years.⁶¹

Supersessionism. The term encompasses “the interpretive stance that maintains that the church (in-Christ Jews and non-Jews) has fulfilled or replaced Israel in God’s plan.... There are at least three nuances to supersessionism that impinge on Israel’s continuing covenantal identity: economic, punitive, and structural.”⁶² The term derives from the Latin *supersedere* and generally

⁵⁷ Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 197, nt. 439.

⁵⁸ Thomas Ice, “Amillennialism,” in *The Harvest Handbook of Bible Prophecy: A Comprehensive Survey from the World’s Foremost Experts*, ed. Ed Hindson, Mark Hitchcock, and Tim LaHaye (Eugene, OR: Harvest House, 2020), 29.

⁵⁹ Leventhal, “Israel in Light of the Holocaust,” loc. 4650; Michael L. Brown, “Messianic Jewish Reflections on the Holocaust and Jewish Evangelism,” in *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, ed. David Parker (London: Paternoster, 2011), loc. 4015-4370, Kindle.

⁶⁰ Benjamin Netanyahu, *A Durable Peace: Israel and Its Place Among the Nations* (New York, NY: Warner Books, 2009), loc. 5707, nt. 3, Kindle.

⁶¹ Michael J. Vlach, “Israel in Church History,” in *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Digital Editions, 2014), loc. 4553, Kindle; Kinzer, *Jerusalem Crucified, Jerusalem Risen*, 243; Eugene Korn, “From Constantine to the Holocaust: The Church and the Jews,” in *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, ed. Gerald R. McDermott, Studies in Scripture & Biblical Theology (Bellingham, WA: Lexham Press, 2021), 144, Logos Bible Software.

⁶² Tucker, *Reading Romans*, 27, nt. 13; Mark S. Kinzer, *Postmissionary Messianic Judaism: Redefining Christian Engagement with Jewish People* (Grand Rapids, MI: Brazos Press, 2012), 311.

comprises “notions that the ‘church’ replaced ‘Israel’ or that the ‘law’ has been ‘abrogated.’”⁶³

A. Roy Eckardt first used this term as a “theological neologism . . . as a heuristic device—the umbrella category, the taxonomy, the way of reading and labeling theological positions and opponents.”⁶⁴ The term appears as a synonym to the terms ‘replacement’ or ‘fulfillment theology.’⁶⁵ The term also appears as a component of reformed covenantal theology.

RJE represents an act of repudiation toward any notion that God has replaced the Jewish people with the church. RJE regards this term as a primary source of repentance in Christian-Jewish relations over the centuries. Many inside the church remain oblivious to the centuries of personal, familial, and historical pain for many Jewish people that supersessionism’s teachings have caused. If Jewish recipients of RJE cannot accept Christ, they can at least receive a humble attitude from Christian evangelists as Paul directed.

Limitations

One limitation of this action research may be a lack of acceptance from the other elder leadership. Every concept of RJE finds its place within this church’s theological doctrine and teaching; however, it will require a uniform front by GSBC’s leadership to reach local Jewish populations. This church takes seriously the principle of holding the household’s unity as the church embarks on new challenges, so assuring the congregation that the leadership does not divide over this issue will prove a critical step in implementing RJE. As the leadership’s

⁶³ Michael G. Azar, “‘Supersessionism’: The Political Origin of a Theological Neologism,” *Studies in Christian-Jewish Relations* 16, no. 1 (2021): 2; cf., Cory Marsh, “Kingdom Hermeneutics and the Apocalypse: A Promotion of Consistent Literal Methodology,” *Journal of Ministry and Theology* 20, no. 2 (2016): 84, nt. 14.

⁶⁴ Azar, “Supersessionism,” 1.

⁶⁵ Horner, *Eternal Israel*, 1; Tucker, *Reading Romans*, 9; Larry Pettegrew, “The Curious Case of the Church Fathers and Israel,” in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 23, Kindle.

confidence rises in dealing with Jewish-Christian relations, the workshops can expand to the young adult ministry and then move toward a contribution in the adult Christian education. The church has grown accustomed to door knocking, handing out tracts, and other interactions. Still, some participants may experience trepidation dealing with a population that could rival their understanding of the OT. Approaching Jewish friends or relatives may become an issue as the project discusses approaching local Jewish synagogues.

Another limitation applies to those who do not accurately report or fail to report their results. RJE will affect relatives and friends of the congregation. GSBC, in a general way, has always supported Israel's need for salvation in Jesus and affirmed the enduring calling of the Jewish people in God's plan; this action research will put those commitments to the test. Moreover, parishioners do not have specific training in the areas of RJE. Issues such as the types of supersessionism, the history of anti-Semitism in the church, etc., encompass more than academic subjects. These issues represent live, sociological, and historical subjects that may come as a shock. The likelihood RJE will impact family relations for better or worse remains very high. If participants drop out due to family conflict, the study will experience severe limitations of participation and reporting.

Moreover, RJE will consider these limitations subject to wide variation. One cannot dismiss the fact that the networking capabilities of organizations devoted to equipping Christians to evangelize the Jewish people may prove a significant resource. For instance, the International Board of Jewish Mission (IBJM) within the Baptist denomination has been in operation with over 40 years of experience. Still, it has primarily remained an unused resource up to this point. So, experience will dictate what they can contribute to this mission.

Delimitations

This action research will have to affect the elder leadership first. Providing a meeting time and place to have all of them meet during the COVID-19 pandemic may not go well. Treating the local Jewish population as an opportunity for the Pauline mission set out here does not have a long history in this church; therefore, the sample size of RJE may not experience significant growth soon. The church has committed to surveying the topic to gauge commitment for the prospect, personal connections with the Jewish communities, and various other questions. This survey will stay delimited to those parishioners whose reaction shows an eagerness for a productive outcome to the project. An axiom of corporate organizational culture understands that new approaches need a top-down endorsement for confidence to trickle down to GSBC's sizable young adult population and the adult parishioners not in leadership. GSBC generates reports from evangelistic opportunities regularly.

The following synagogues will constitute the initial contacts for the study. Temple B'nai Israel is a Reform congregation in Laconia, NH.⁶⁶ Temple Beth Jacob is a Reform congregation in Concord, NH.⁶⁷ Temple Israel is a Conservative congregation in Manchester, NH.⁶⁸ Several other synagogues reside within the church's regional area and may receive attention as the need arises. This triangulated region constitutes the evangelical layout for RJE; see Figure 1 below. GSBC lies at the near center of the field along Rt. 93.

⁶⁶ Rabbi Dan Danson, "Welcome to Temple B'nai Israel!," *Temple B'nai Israel: Reformed Synagogue Serving the Lakes Region*, accessed February 17, 2022, <https://tbinh.org/>.

⁶⁷ Rabbi Robin Nafshi, "Temple Beth Jacob," *Temple Beth Jacob*, accessed February 17, 2002, <https://www.tbjconcord.org/>.

⁶⁸ Rabbi Gary Atkins, "Home," *Temple Israel*, accessed February 17, 2022, <http://templeisraelmht.org/>.

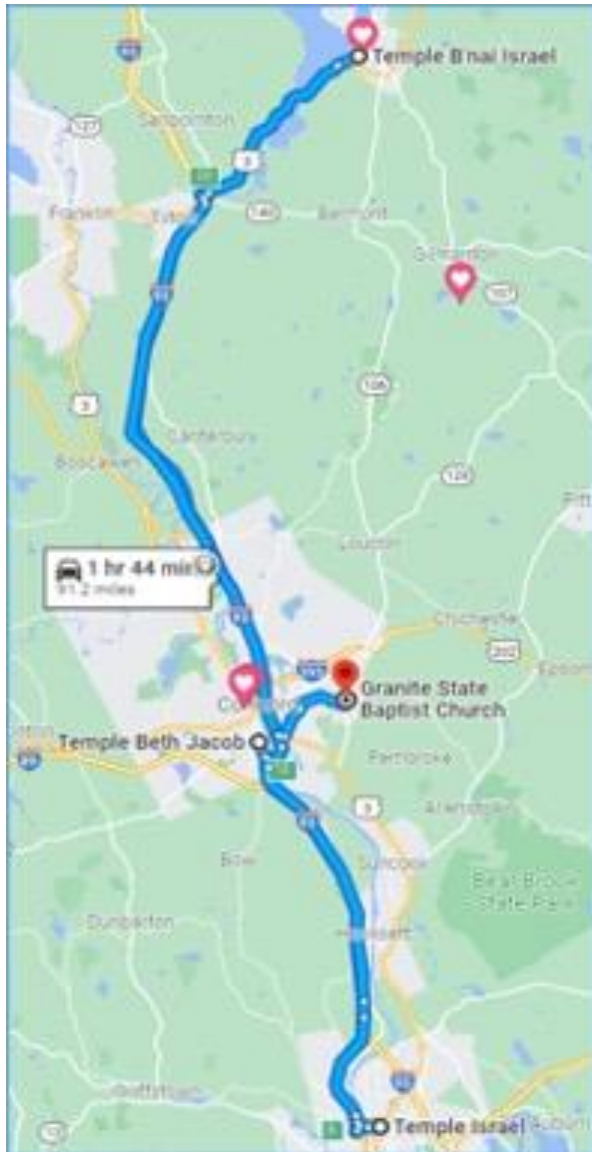


Figure 1. Map A – GSBC’s RJE. Taken from, “Directions,” *Google Maps*, accessed February 17, 2022, <https://www.google.com/maps/dir>.

Thesis Statement

If GSBC reinforces a dispensational view of Paul’s example centered from Romans 9—11, then support for Jewish evangelism will bolster. This section of Romans outlines essential obligations between the church and Israel to fulfill their theological roles. Paul identifies the church as those by whom God “will make you [Israel] jealous by those who are not a nation” (Rom 10:19; cf., 11:11, 14). This simple, straightforward verse carries far more wisdom than revealed at first glance.

Paul wants to help his readers characterize the relationship between the church and unbelieving Israel. Firstly, the term for the nation of Israel only appears in Romans 9—11 and nowhere else in the letter. This term helps the church contrast the salvation history (9:1–5; 11:7–10), identity (cf., 9:6–13; 11:1–2), and destiny (11:15, 26–27) of God’s covenant nation against those of the newfound church to whom he writes (cf., 9:25–26, 30; 11:25). His analysis culminates in a summary of their relationship: “As far as the gospel is concerned, they are enemies for your sake, but as far as election is concerned, they are loved for the sake of their ancestors” (Rom 11:28). Second, the apostolic purpose for this characterization is immanently practical in nature, setting a responsibility to his audience. The church can drive unbelieving Israel to jealousy by sending preachers with the saving message of their King and God, Jesus Christ (cf., 9:5; 10:14–17).

Several bottom-line extrapolations encompass Paul’s sermonic inclusion of Romans 9—11. One notices Paul sets this apostolic assignment of sending preachers strategically sandwiched between references to Israel’s hardened state (cf., 9:18; 11:17). References to Paul’s anguish over his unsaved kin aid the rhetorical strength of the section (cf., 9:2; 10:1; 11:14). Paul sets the *modus operandi* of preaching the gospel message as reminding them of their biblical identity and

ethnic history (cf., Rom 9:4–5; 10:5–7; 11:2–4). Paul then reveals that God’s appointed *terminus ad quem* for this appointed task obtains “until the fullness of the gentiles comes to faith” (11:25). After which, Paul reveals that “all Israel will be saved” (11:26). This relationship between the church’s rapture and the saving of every tribe of Israel, Scripture has testified elsewhere (cf., Rev 4:1; 7:4–8).⁶⁹

GSBC’s two overriding dispensational commitments of the New Testament (NT) church age are the following. First, the church exists to edify the church membership through the preaching and teaching of the Scripture. Understanding Israel as “a necessary theme in biblical theology” encompasses a priority message of Scripture.⁷⁰ Second, the church exists to evangelize and disciple believers out of every nation, so “to exclude the Jewish people would be to exclude those to whom the gospel came first and represents a form of religious discrimination the gospel came to avoid (cf., Matt. 28:18–20; Rom 1:16–17).”⁷¹ Paul has identified that the Jewish people, strategically scattered among every nation by God, constitute the first among all nations to reach (cf., Rom 1:16; 2:9; 3:2). Paul’s apostolic decree that the gospel is salvation to the Jew first encapsulates the attitude driving Romans 9—11 and one of the primary messages to the Roman church. As the following discussion shows, these brief chapters challenge Paul’s audience to use their entire Bible to win over Jewish populations to the church.

⁶⁹ Hitchcock, *The End*, 174.

⁷⁰ See, Robert R. Saucy, “Israel as a Necessary Theme in Biblical Theology,” in *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Digital Editions, 2014), loc. 3662-3973, Kindle.

⁷¹ Darrell L. Bock, “Replacement Theology with Implications for Messianic Jewish Relations,” in *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, ed. David Parker (London: Paternoster, 2011), loc. 5604, Kindle.

CHAPTER 2: CONCEPTUAL FRAMEWORK

The following chapter will explore the various themes that outline the problem above, of GSBC's lack of support for Jewish evangelism. First, a literature review of multiple themes running through the presented problem will constitute the chapter's initial focus. Then, this paper will examine the theological foundations underlying Jewish evangelism from a dispensational point of view. Lastly, this chapter examines the theoretical models that organizations and scholars have used to facilitate Jewish evangelism.

Literature Review

Reaching out to the Jewish people for Jesus starts with the Great Commission. The Christian church has taken the Great Commission seriously, and a long history of positive worldwide outreach to lost and hurting communities has been the result. GSBC stands as no exception. This church has perhaps the most robust outreach programs of any other church in its region. However, the one community that sees neglect is the one community the Apostle to the Gentile churches prioritized in his ministry, the local Jewish community. Paul engaged his outreach using synagogues as regional epicenters of missionary contact (Acts 9:20; 14:1; 17:1–3, 17).⁷² Köstenberger and Desmond recognized that Paul's "usual practice of going to the synagogue first was not merely a matter of pragmatics, utility or expediency but proceeded from

⁷² John C. Whitcomb, "Priorities in Presenting the Faith," in *Dispensationalism Tomorrow and Beyond: A Theological Collection in Honor of Charles C. Ryrie*, ed. Christopher Cone (Ft. Worth, TX: Tyndale Seminary Press, 2008), 38, Logos Bible Software; Derek Leigh Davis, "Assembly, Religious," in *Lexham Theological Wordbook*, ed. Douglas Mangum et al. (Bellingham, WA: Lexham Press, 2014), n.p., Logos Bible Software.

the recognition of the salvation-historical priority of Israel.”⁷³ Indeed, Paul testified that his efforts to evangelize communities proceeded to the Jew first (cf., Rom 1:16; 2:10).

Paul supplied the church with an effective summation in his climactic chapters of Romans 9—11 to assure Jewish evangelism could never become a lost art without conviction. The old guard of biblical scholarship once characterized this critical section of Paul’s letter as a parenthesis to the letter’s theology; however, scholars nowadays offer a renewed treatment. Indeed, the modern tide has turned. Xue uncovered that the section has recently experienced a virtual renaissance of linguistic and theological examination and appreciation. What scholarship once regarded as “an excursus or addendum” to the first eight chapters of Romans, “most recent commentators ... [see] them as the climax of Paul’s argument, or even of the book as a whole.”⁷⁴ Xue’s analysis reinforces the contemporary context of scholarly recognition of the church’s clarion call to take Paul’s implied directive seriously to reach the Jewish communities with the saving message of Christ.

The Impact of Restored Jewish-Christian Relations

Stenschke’s piercing examination considers theological assessment and a discourse-level linguistic descriptive analysis. Readers would do well to pay close attention to his introductory section, which speaks directly to the thesis of this work and sets the proper tone in concurrence with the scholarly works which support the issues below. Stenschke asserted that Jewish-Christian dialogue improved “after the Shoah, [and] Rom 9–11—at times called a ‘Tractate

⁷³ Andreas J. Köstenberger and T. Desmond Alexander, *Salvation to the Ends of the Earth : A Biblical Theology of Mission*, 2nd ed., New Studies in Biblical Theology 53 (London, England: IVP Academic, 2020), 140.

⁷⁴ Xue, *Paul’s Viewpoint*, 6; cf., David Q. Santos, “Israel and Her Future: An Exegesis of Romans 11:19–24,” *Journal of Dispensational Theology* 19, no. 56 (Spring 2015): 69–84; David Olander, “God’s Sovereign Choice of Israel: The Holy Root of Romans 11:16–17,” *Journal of Dispensational Theology* 19, no. 58 (2015): 253–68; Tucker, *Reading Romans*, chap. 5: Israel’s Present Covenantal Identity.

Concerning the Jews’—has received a noticeable upsurge in interest.”⁷⁵ He relays the impact these developments had on NT scholarship, which reevaluated understanding the criticality of chapters 9 through 11 in the rhetorical strategy of Paul’s letter. Stenschke asserted that the letter can only be misunderstood, apart from these chapters, because of the cohesive ties that link back to this section. “The many and diverse links to Rom 1–8 and 12–16 [that] can be found in these chapters caution against isolating Rom 9–11 from the rest of the letter.”⁷⁶ This rhetorical understanding of the letter foregrounds, at the height of the letter’s strategy, Paul’s love for the Jews to receive salvation in Christ, the church’s need to send preachers, and Israel’s eschatological future. How the church lost her way from Jewish evangelism calls for some intense retrospection.

In her zeal to evangelize the world, the church either lost sight of or rejected her primary support system, the Jews for whom Christ came in the first place (Matt 10:6; 15:24).

Longenecker had a great deal to say in commenting on Paul’s grand revelation that “salvation has come to the gentiles to make the Jews jealous” (Rom 11:11). He expounded upon this section of Scripture by poring over several pages of original language analysis in the Greek New and Old Testaments. Additionally, he examines connections to the rest of the letter to assert that Paul is summarily conveying that God has “ordained” believing Gentiles so as “to make Israel jealous” (εἰς τὸ παραζηλῶσαι αὐτούς) by urging that Christians must always include Jewish people.⁷⁷ On the other side of this quotation from Paul lies the warning for the Gentile church, who should withhold their need “to justify a feeling of superiority over the Jews” concerning the

⁷⁵ Stenschke, “Jewish Believers,” 1; cf., Tucker, *Reading Romans*, 5, nt. 15 for tenets of “post-Shoah theology.”

⁷⁶ Stenschke, “Jewish Believers,” 3; cf., Stanley E. Porter, *The Letter to the Romans: A Linguistic and Literary Commentary*, New Testament Monographs 37 (Sheffield: Sheffield Phoenix Press, 2015), 180.

⁷⁷ Richard N. Longenecker, *The Epistle to the Romans: A Commentary on the Greek Text*, ed. I. Howard Marshall and Donald A. Hagner, NIGTC (Grand Rapids, MI: William B. Eerdmans, 2016), 863–64, Logos Bible Software; cf., Horner, *Eternal Israel*, 94; Woods, *The Coming Kingdom*, 204.

salvation that many Jews rejected.⁷⁸ “By the same token, Paul’s declaration serves to the Gentile believers in Christ as a kind-hearted warning to stop deluding themselves, thinking that they are superior to Jews or that they can replace Israel.”⁷⁹ The question of where and how the church came to replacement theology receives treatment below.

Supersessionism

Far removed from Paul’s heart in Romans 9—11, the sad discovery of modern scholarship reveals that the church’s supersessionist tradition, also called replacement theology, remains largely culpable for the church’s history of failing to reach Jewish people. Many modern scholars have come to regard this version of Christian theology as an untenable, unscriptural, or anti-Judaic position. The tenet that the church has forever replaced Israel as God’s people served to displace Jewish identity.⁸⁰ “[T]he root of the failure to theologize seriously about the Jewish people is supersessionism. Wherever the church thinks of itself as the new Israel, it displaces the Jewish people who then have no place and function in Christian thought.”⁸¹

Thomas submitted his linguistic and historiographic analysis that “Paul never uses ‘Israel’ to refer to the church. In fact, no clear-cut example of the church being called ‘Israel’

⁷⁸ Xue, *Paul’s Viewpoint*, 212; cf., Horner, *Eternal Israel*, 9.

⁷⁹ Frantisek Abel, “The Role of Israel Concerning the Gentiles in the Context of Romans 11:25-27,” *Journal of the Jesus Movement in its Jewish Setting*, no. 7 (2020): 35–36; Cf., Olander, “God’s Sovereign Choice,” 254.

⁸⁰ Tucker, *Reading Romans*, 27, nt. 13. Bruce Compton, “Dispensationalism, the Church, and the New Covenant,” in *Dispensational Understanding of the New Covenant*, ed. Mike Stallard (Arlington Heights, IL: Regular Baptist Books, 2018), 242, Logos Bible Software; Stuart Dauermann, *Converging Destinies: Jews, Christians, and the Mission of God* (Eugene, OR: Cascade Books, 2017), 36; William C. Watson, *Dispensationalism Before Darby: Seventeenth-Century and Eighteenth-Century English Apocalypticism* (Silverton, OR: Lampion House, 2020), 21–22, Kindle; Larry Pettegrew, “Covenantalism: Reading Israel Out of the Biblical Covenants,” in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 133–59, Kindle.

⁸¹ Dauermann, *Converging Destinies*, 95.

exists in the NT or in any church writings until AD 160.”⁸² Thomas’ insightful comment holds greater depth than appears at first glance. This comment, “until AD 160,” acts like a crack in the door that strains the eyes to greater clarity at first, but challenges parishioners to step into the light of the greater mission of God at hand. Thomas subtly reconstructs when and how the church veered into the darkness of mistreating God’s covenant people. It began with unquestioned reliance on the traditions of the church fathers.

The Church Fathers

Admittedly, the appeal to ancient church tradition, often referred to as ‘historic’ Christianity, offers a persuasive appeal. Tucker discussed at length the connection of supersessionism to the early church. “Supersessionism is not only a problem among contemporary interpreters; it finds adherents in the second century. Justin and Irenaeus are two early examples.”⁸³ Justin asserted that God had “founded a new race ... which held the mystery of the cross” (Justin, Dial. 138).⁸⁴ For Irenaeus, the Jews rejected and killed Jesus, and in response, “God has justly rejected them, and given to the Gentiles outside the vineyard the fruits of its cultivation” (Iren., Adv. Haer. 4.36.2).⁸⁵ Brian Moulton and Cory Marsh have confirmed that this bitter root of Christian tradition had begun in the teachings of the earliest church fathers using the Scripture itself in an “inconsistent” manner. They outline how the inconsistency of a

⁸² Thomas, “The Traditional Dispensational View,” 115; cf., Gerald R. McDermott, *Israel Matters: Why Christians Must Think Differently about the People and the Land* (Grand Rapids, MI: Brazos Press, 2017), 2–3, who places the date at AD 135.

⁸³ Tucker, *Reading Romans*, 6; cf., McDermott, *Israel Matters*, 7–8.

⁸⁴ Thomas B. Falls, *Saint Justin Martyr: The First Apology, The Second Apology, Dialogue with Trypho, Exhortation to the Greeks, Discourse to the Greeks, The Monarchy or The Rule of God*, vol. 6 (Washington, DC: The Catholic University of America Press, 1948), 360.

⁸⁵ Alexander Roberts, James Donaldson, and A. Cleveland Coxe, eds., *The Apostolic Fathers with Justin Martyr and Irenaeus: Translations of the Fathers Down to A. D. 325*, American Reprint of Edinburgh ed., vol. 1 (Buffalo, NY: Christian Literature Company, 1885), 515; cf., Tucker, *Reading Romans*, 6.

“hermeneutical treatment on matters pertaining to Israel and the [c]hurch” procured an interpretive tradition that subsumed the social identity of Israel into the church to “erroneously ... denounce the very nation Scripture promotes.”⁸⁶ Rather than aiding efforts, relying on church history alone as a guide to interpreting the Scripture may stand in the way of Gentile believers reaching Jewish communities with Jesus.

This dichotomy between allegorical and literal interpretations of Scripture characterizes the polarization between the Antiochian and Alexandrian schools of the early church. In an era where the theological need to affirm God’s promises to national Israel became challenging to preach, the allegorical school in Alexandria took over most Christian congregations. This approach, designed to lift God’s reputation amid trial, resulted in downgrading or excluding the status of Israel in God’s plans. “The allegorical approach to Israel usually ends up ... disinheriting physical Israel and replaces her with what they regularly call ‘spiritual Israel,’ which is the church.”⁸⁷ Constantine’s state-run church turned theological prejudice into legislated pogroms.⁸⁸ Once Augustine spread his Neoplatonist interpretive language, “theology was essentially static for over one thousand years.”⁸⁹ Augustine wrote prolifically on the allegorical method of interpreting Scripture. This practice promoted the doctrine that the church is the

⁸⁶ Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 194.

⁸⁷ Grant Hawley, “How Dispensationalism Advances Sola Gratia,” in *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, ed. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 26, Kindle; see, McDermott, *Israel Matters*, chap. 2: Does the New Testament Teach That the Church Is the New Israel?

⁸⁸ Thomas Fretwell, *Why the Jewish People? Understanding Replacement Theology & Antisemitism* (Portsmouth: Ezra Foundation Press, 2021), 47–49, Kindle.

⁸⁹ Larry Pettegrew, “Israel and the Dark Side of the Reformation,” in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 78, Kindle; cf., David L. Burggraff, “Augustine: From the ‘Not Yet’ to the ‘Already,’” in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 47, Kindle.

“kingdom already.”⁹⁰ The Roman Catholic Church of the Middle Ages set its official confessional declaration that proclaims to the modern-day it is the “New Spiritual Israel.”⁹¹ Given the sheer monetary extravagance and power over the people, few would have questioned them.

The Reformers

The reformers were no strangers to what the early Fathers had bequeathed to the church. Pettegrew identifies how movements to establish state-churches took the next step. “Reformed theologians retained the state-church and supersessionism. But they also began to reformulate, step by step, supersessionism into a theological system that eventually became known as covenant theology.”⁹² The advent of Covenant Theology took on a very different but not more scriptural premise through the theology of so-called covenants of works, grace, and (to a lesser extent) redemption.⁹³ Boda criticized this approach as losing touch with the heartbeat of the OT narrative. “Reformed descriptions of covenant relationship are not as strongly linked to the biblical expression of the covenants, emphasizing covenants that are not explicitly mentioned in the biblical witness, which appear to be speculative and abstract.”⁹⁴ Assuming the removal of God’s covenant nation creates a biblical void for the covenants of promise that created it (cf., Rom 4:13, 18; 9:4). Covenant theology sought to compress Scripture’s references to Jews and Gentiles into one continuous people of God through Israel leading up to the church. Zwingli, for

⁹⁰ Pettegrew, “Israel and the Dark Side,” 78.

⁹¹ Horner, *Eternal Israel*, 163–4.

⁹² Pettegrew, “Israel and the Dark Side,” 80.

⁹³ Baurain, “Sola Scriptura,” 320–21; Pettegrew, “Covenantalism,” 142–44; Robert L. Reymond, “The Traditional Covenantal View,” in *Perspectives on Israel and the Church: 4 Views*, ed. Chad O. Brand (Nashville, TN: B&H Academic, 2015), 20–21.

⁹⁴ Mark J. Boda, *The Heartbeat of Old Testament Theology: Three Creedal Expressions*, ed. Craig A. Evans (Grand Rapids, MI: Baker Academic, 2017), 134.

instance, to corroborate his “one people of God” view, understood the Jews as God’s people in the Old Testament while the church constitutes the only people of God in the New. One can detect a tinge of irony between Zwingli’s personal life and theology. “Zwingli’s vision for Zurich, and ultimately all of Switzerland, was for it to become a ‘reformed ‘Israel’— that is, a Reformed state-church.”⁹⁵ Although Zwingli advocated nationalism for his country Switzerland, he fell in line with other reformers to assert that Israel had no future.⁹⁶

Luther represents, perhaps, the most infamous example of Christian theology turning anti-Semitic as he “was an out-spoken anti-Semite.”⁹⁷ Luther’s monstrous tractate, *On the Jews and Their Lies*, has received amply justified denunciation characterized as a work “hostile, full of sarcasm and mean language,” by many modern scholars, so it does not merit detailed treatment here.⁹⁸ While it would not be fair to characterize all his labors in the Reformation with this label, the connection between this significant aspect of his life and ministry with his “kingdom now” theology encompasses the focus here. His theological lens justified the rejection of the Jews in his day. This rejection turned into a bitter anti-Semitic prescription of behaviors that he encouraged others to follow.

⁹⁵ Pettegrew, “Israel and the Dark Side,” 82; cf., Cory Marsh, “Luther Meets Darby: The Reformation Legacy of Ecclesiastical Independence,” in *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, ed. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 140, Kindle.

⁹⁶ Pettegrew, “Israel and the Dark Side,” 84.

⁹⁷ Ibid., 78; cf., Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 194.

⁹⁸ Pettegrew, “Israel and the Dark Side,” 78–79; cf., Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 189–92; Gerald R. McDermott, “A History of Supersessionism,” in *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, ed. Gerald R. McDermott (Downers Grove, IL: IVP Books, 2016), 39, Kindle; Contra, Berthold Schwarz, “Martin Luther and the Jewish People with Implications for Jewish Missions,” in *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, ed. David Parker (London: Paternoster, 2011), loc. 2141-2930, Kindle.

From Allegory to Modern Typology

In the spirit of the reformers, modern interpreters have merely updated the language using “typological” interpretation.⁹⁹ When used within proper textually based boundaries, typology offers an insightful and biblical practice, but modern commentators have made it no mystery that they have gone beyond the text of Scripture. “The work of typology, then, is not limited to recognizing and assigning typological relationships only where the biblical terminology for such concepts is explicitly stated.... Although we may not enjoy the hermeneutical precision of the apostles, we are right in using their method.”¹⁰⁰ When one sharply considers the contortions many modern commentators have to make to render the meaning of the text through this practice, however, the final result bears a striking resemblance to the effects of allegory. These effects derive because this method of typology bears the same relationship to the text of Scripture as allegory did with the early Fathers. Regardless of content, the nation of Israel loses its identity and calling. The discussion below examines critical stages in the logic of this theological rendering of the Scripture with reference to the Jewish people.

Stages of Supersessionist Typology

The following represents a summary of stages incorporated in the exegetical process of modern typology with supersessionist results. The point to keep in mind is the incompatibility between the fruit of these stages against the aforementioned elements of Paul’s section in Romans 9—11, such as Israel’s historical covenant identity, its irrevocable gifts and calling, and

⁹⁹ Richard J. Lucas, “The Dispensational Appeal to Romans 11 and the Nature of Israel’s Future Salvation,” in *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, ed. Stephen J. Wellum and Brent E. Parker (Nashville, TN: B&H Publishing Group, 2016), 239–42, Kindle.

¹⁰⁰ Samuel Renihan, “Methodology and Hermeneutics: The Importance and Relationship of Biblical Theology, Systematic Theology, and Typology in Covenant Theology,” *Journal of the Institute of Reformed Baptist Studies* 5 (2018): 94–95.

the nation's future eschatological role. This section intends to provide vivid examples why “[d]ispensationalism has superseded covenantalism to become the dominant method of construing the meaning of Scripture,” rendering a Jewish evangelism more amenable.¹⁰¹

Firstly, supersessionist teaching asserts that typology consists of not merely analogical correspondence, but escalation and termination in the antitype. “Typology takes that analogy and says, ‘this will also *terminate* in that.’ So, while the type and antitype are distinct, they have a historical fulfillment that closely unites them.”¹⁰² If these scholars have the methodological license to go beyond the text of Scripture to draw their analogies, one rightfully wonders upon what authority they rely on to legitimate their decisions. Indeed, analogous to modern critiques of the works from both the church fathers and reformers, inconsistent application of this principle has been a frequent criticism.¹⁰³ Therefore, if these scholars characterize OT Israel as both escalating and terminating in the existence of the church, they are free to do so even in the face of express declarations of Scripture to the contrary. While “Israel as an ethnic people is not a type” in this system, the role of the nation of Israel in God’s eschatological plan turns out to be such. One notices that all the categories that apply to Israel’s theological function, e.g., “role, vocation, calling, and identity,” have a discontinued status.¹⁰⁴ The advent of Christ steps in to

¹⁰¹ James M. Renihan, “The Five C’s of IRBS Theological Seminary,” *Journal of the Institute of Reformed Baptist Studies* 5 (2018): 8.

¹⁰² Renihan, “Methodology and Hermeneutics,” 93, nt. 26.

¹⁰³ Merkle, *Discontinuity to Continuity*, 166; Andy Woods, “The Protestant Reformation: An Important and Yet Incomplete Hermeneutical Reformation,” in *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy*, ed. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 251, Kindle; Baurain, “Sola Scriptura,” 321–22.

¹⁰⁴ Parker, “The Israel-Christ-Church Relationship,” 52; cf., Benjamin L. Merkle, “A Typological Non-Future-Mass-Conversion View,” in *Three Views on Israel and the Church: Perspectives on Romans 9-11*, ed. Jared Compton and Andrew David Naselli (Grand Rapids, MI: Kregel Academic, 2018), loc. 2777, Kindle. Merkle prefers the “fulfillment” language with the same result.

supply these theological functions as one who takes on the role of bringing a “renewal of Israel, though some view it more as a replacement.”¹⁰⁵

The second stage of teaching offers the person and work of Christ as a theological overlay of Israel’s ethnic history. Israel and all its “titles, metaphors, and imagery ... service to the Lord and identity through covenant structures,” or in other words, the OT content referenced by Paul (Rom 9:1–5), represent a progressive movement toward the person and work of Jesus Christ. Supersessionist doctrine then avers that these components of Israelite identity, history, and culture have ceased because the “progress of *revelation* ... through covenants: creation, Noahic, Abrahamic, Mosaic, Davidic, and new” has allegedly merged both Jewish and Gentile identity in Christ.¹⁰⁶ This stage represents a critical element of supersessionist methodology that calls for elaboration.

Supersessionism rightly presents the church as a *soteriological* unity of Jew and Gentile. This teaching accurately reflects Paul’s representation of the church as “the new man” (Eph 2:15). However, once the nation of Israel becomes removed from the equation, the system needs a way to fit the entire plan of God inside the themes of the church age.¹⁰⁷ To support this notion, whole sections of Scripture become spiritualized to claim fidelity to the biblical text.¹⁰⁸ The most notorious example of this practice is the section of Ezekiel 40—48. According to a dispensational approach, this section outlines in wonderfully explicit detail the theocratic facets

¹⁰⁵ Jason S. DeRouchie, “Father of a Multitude of Nations: New Covenant Ecclesiology in OT Perspective,” in *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, ed. Stephen J. Wellum and Brent E. Parker (Nashville, TN: B&H, 2016), 34, Kindle.

¹⁰⁶ Parker, “The Israel-Christ-Church Relationship,” 56. Emphasis added.

¹⁰⁷ Craig A. Blaising, “Biblical Hermeneutics: How Are We to Interpret the Relation Between the Tanak and the New Testament on This Question?,” in *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, ed. Gerald R. McDermott (Downers Grove, IL: IVP Books, 2016), 350, nt. 2, Kindle.

¹⁰⁸ See, Woods, “The Protestant Reformation: An Important and Yet Incomplete Hermeneutical Reformation,” 252.

of the coming millennial Temple, its dimensions, priesthood, services, and animal sacrifices.¹⁰⁹ RJE even utilizes this section to foreground the glories of the coming age of Israel's restoration for evangelization purposes, see Appendix D. While dispensational scholars show minor disagreements within a literal rendering of the forthcoming situation, supersessionists assert *a priori* that Ezekiel cannot refer to a restored Israel. According to this view, Ezekiel's prophecy has elements that "contradict the plain deliverances of the NT."¹¹⁰ Therefore, they must either offer wildly varying speculative commentary, such as Hamilton's "Cosmic Temple of the New Creation"¹¹¹ interpretation, or simply dismiss the "vision as a largely symbolic description of the way God blesses His people in Christ."¹¹² In reading through commentary on the section, one sees the struggle that a supersessionist typology has rendering intelligible commentary on the nation of Israel's overtly theocratic eschatological situation, rendered in such precise, literal, and corporeal terminology as God blessed the prophet to do.¹¹³ He was far from alone (cf., Isa 2:3; 60:13; Dan 9:24; Joel 3:18; Haggai 2:7, 9). Fruchtenbaum's treatment of the millennial Temple

¹⁰⁹ Allan J. McNicol, *The Conversion of the Nations in Revelation*, ed. Mark Goodacre (London: T&T Clark, 2011), 100; Bruce A. Baker, "The Dangers of Kingdom Ethics, Part II: Theonomy, Progressive Dispensationalism, and Social-Political Ethics," *Journal of Dispensational Theology* 21, no. 62 (2017): 31; John M. Wiley, "Comparisons and Contrasts between the Millennial Kingdom and the New Heavens and New Earth," *Journal of Dispensational Theology* 19, no. 58 (2015): 279; Michael J. Vlach, *He Will Reign Forever: A Biblical Theology of the Kingdom of God* (Silverton, OR: Lampion House, 2020), 202–06; Mike Stallard, "What Do Israel and The Church Share From a Traditional Dispensational Viewpoint?," *Journal of Ministry and Theology* 20, no. 1 (2016): 16.

¹¹⁰ Sam Waldron, "Amillennialism And The Age To Come: A Premillennial Critique Of The Two-Age Model, A Review Article," *Journal of the Institute of Reformed Baptist Studies* 4 (2017): 117.

¹¹¹ James M. Hamilton, *Typology: Understanding the Bible's Promise-Shaped Patterns: How Old Testament Expectations Are Fulfilled in Christ* (Grand Rapids, MI: Zondervan Academic, 2022), 252; cf., Alexander Stewart, "The Future of Israel, Early Christian Hermeneutics, and the Apocalypse of John," *Journal of the Evangelical Theological Society* 61, no. 3 (2018): 571–75.

¹¹² R. C. Sproul, ed., *The Reformation Study Bible: English Standard Version* (Orlando, FL: Reformation Trust, 2015), 1444.

¹¹³ Hitchcock, *The End*, 427.

has added tremendous depth of teaching to these passages. Furthermore, it strikes at the heart of the Jewish population's hopes for both land and the Temple.

Ezekiel is not the only one to speak of the Millennial Temple and sacrifices. Other prophets spoke of these things in a non-apocalyptic context. The Millennial Temple is spoken of in Isaiah 2:3; 60:13; Daniel 9:24; Joel 3:18; and Haggai 2:7, 9. The millennial sacrifices are mentioned in Isaiah 56:6–7; 60:7; 66:18–23; Jeremiah 33:18; Malachi 3:3–4; and Zechariah 14:16–21 (this last passage speaks of the observance of the Feast of Tabernacles in the Messianic Kingdom, but it required special sacrifices as part of its observance). Therefore, more than one passage and more than one prophet would have to be allegorized away if there were no Millennial Temple or millennial sacrifice.¹¹⁴

Those starting from Paul's observation that the regulations for worship in Temple services belong to Israel have fewer hurdles to jump in both exegesis and utilizing this section for Jewish evangelism (Rom 9:4; cf., Heb 9:1).

The third stage in this method of typology reassigns to the church Israel's status as YHWH's uniquely chosen people. Once this theology sets the head of the church, Jesus, as the "antitype of OT Israel," the nation of Israel discontinues, and the NT ecclesiastical body becomes free to appropriate Israel's identity and function in the nation's stead. From this scenario, "the [c]hurch is the new, eschatological Israel ... his [Jesus'] disciples are deemed the true circumcision (Phil 3:3; Col 2:11), inward Jews (Rom 2:28–29), and Abraham's seed (Rom 4:16–18; Gal 3:7–9)."¹¹⁵

Finally, supersessionist typology concludes the theological transfer wherein "all the prerogatives, promises, and prophecies to Old Testament (OT) Israel are translated to the

¹¹⁴ Arnold G. Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*, Revised. (Tustin, CA: Ariel Ministries, 2004), 455, Logos Bible Software.

¹¹⁵ Parker, "The Israel-Christ-Church Relationship," 63; cf., John D. Meade, "Circumcision of Flesh to Circumcision of Heart: The Typology of the Sign of the Abrahamic Covenant," in *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, ed. Stephen J. Wellum and Brent E. Parker (Nashville, TN: B&H, 2016), 151, Kindle.

[c]hurch.”¹¹⁶ Parker employed Schreiner to assure his readers that the “church does not *replace* Israel, but it does *fulfill* the promises made to Israel.”¹¹⁷ This expression of fulfillment communicates the termination mentioned above in typology’s definition. Their terminological shifting shows careful crafting to express their unspoken need to change the label “replacement theology,” but, whether by typology, allegory, or other means, the theological stance remains unmoved: “Jesus does not restore the nation of Israel.”¹¹⁸

Equivalent Supersessionist Consequences

Vanlaningham examines this typology’s commitments on believers. Firstly, reading the NT into the OT relegates a secondary status to the OT messages. Second, the church has fulfilled the nation of Israel’s divine purpose, impinging on a believer’s trust in God’s faithfulness to his promises. Finally, this fulfillment concept abrogates all future ones for national Israel.¹¹⁹ The obvious question that he raises from these commitments rings clear. If God cannot keep His promises to Israel and its people, what makes the church think He can keep His promises today?¹²⁰ Vanlaningham had hit the proverbial nail on the head. Those conclusions which prove antithetical to the verifiable declarations of the Scripture they interpret, stand as a barrier between the Christian and the message of Scripture.

¹¹⁶ Parker, “The Israel-Christ-Church Relationship,” 40, 60.

¹¹⁷ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, New American Commentary (Nashville, TN: Broadman & Holman Publishers, 2003), 115, quoted in Parker, “Israel-Christ-Church Relationship,” 65-66. Emphasis Added.

¹¹⁸ Parker, “The Israel-Christ-Church Relationship,” 60; cf., P. Chase Sears, *Heirs of Promise: The Church as the New Israel in Romans* (Bellingham, WA: Lexham Press, 2015), 43.

¹¹⁹ Michael G. Vanlaningham, “The Jewish People According to the Book of Romans,” in *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Digital Editions, 2014), loc. 2491-2496, Kindle; cf., Tucker, *Reading Romans*, 189, nt. 757.

¹²⁰ Vanlaningham, “The Jewish People,” loc. 2757.

If God conveys that His Abrahamic, Davidic, and New Covenants are “unilateral, unconditional, [and] eternal”¹²¹ for the nation of Israel, then the church would do well to sit up and listen. Many churches in the modern west have done so. The prophet Jeremiah provides a compelling summary of God’s covenantal commitment (Jer 31:35–36):

This is what the Lord says, who gives the sun for light by day, the laws that govern the moon and stars for light by night, and who stirs up the sea so that its waves roar. The Lord of the Heavenly Armies is his name: “If these laws cease to function in my presence,” declares the Lord, “then the descendants of Israel will cease to be a nation in my presence for all time!

One begins to see the dissonance between Scripture and the worldview that supersessionism demands.¹²² While perhaps requiring what the early church thought was Jewish conversion, the expression of the increasingly Gentile church gradually became “an anti-Judaic repudiation of all things related to the ancient Hebrew order. Jesus Christ, the quintessential Jew, is employed to do away with Judaism. There is a perverted Christology here.”¹²³ God sent Jesus as the King of the Jews to confirm their calling under His leadership rather than serve as a source of God’s abandonment. For the Gentile, accepting Jesus is a means of “conversion” to a different religion, but for the Jew, it represents a “shift ... to a messianic sect *within Judaism*.”¹²⁴

¹²¹ Olander, “God’s Sovereign Choice,” 261; cf., Vlach, *He Will Reign Forever*, 451; Michael J. Vlach, “A Non-Typological Future-Mass-Conversion View,” in *Three Views on Israel and the Church: Perspectives on Romans 9-11*, ed. Jared Compton and Andrew David Naselli (Grand Rapids, MI: Kregel Academic, 2018), 19–21, Kindle; Thomas, “The Traditional Dispensational View,” 87–88; Kinzer, *Jerusalem Crucified, Jerusalem Risen*, 33–34.

¹²² See, Douglas D. Bookman, “Worldview Dissonance,” in *Forsaking Israel: How It Happened and Why It Matters*, 2nd ed. (Woodlands, TX: Kress, 2020), 322–29, Kindle.

¹²³ Horner, *Eternal Israel*, 48; cf., Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 189–90.

¹²⁴ Hans Hermann Hendrix, “Paul at the Intersection Between Continuity and Discontinuity: On Paul’s Place in Early Judaism and Christianity as Well as in Christian-Jewish Dialogue Today,” in *Paul and Judaism: Crosscurrents in Pauline Exegesis and the Study of Jewish-Christian Relations*, ed. Reimund Bieringer and Didier Pollefeyt, Library of New Testament Studies 463 (London: T & T Clark International, 2012), 198. Emphasis original.

One wonders how such a turn of events could occur throughout the church's history. Rather than serve the Jewish people with their messianic King, supersessionism has robbed the Jewish people of their distinctive "ethnicity, nationality, and territory," opening the door to theologically driven anti-Semitic practices throughout the church's history.¹²⁵ Unquestioned theological tradition unwittingly sanctions this situation. "Historically, replacement theology has been associated with racism, including anti-Semitism." Stuart Dauermann, speaking as a messianic Jewish rabbi, laments over the barrier set up by supersessionism when sharing the gospel with Jews.

The "truth" of the gospel is not likely to make inroads when the news is unwelcome, oppressive, and when it implies, or even theologically requires, that the evangelized be eternally separated from their people, who are axiomatically viewed to be lost forever. Nor will it do to try and hide these implications from those we evangelize: Jewish people are not stupid, and sooner or later they know when they have been duped.¹²⁶

This message, therefore, hardly characterizes "good news" to any Jewish person. The way forward becomes clear. The enduring covenantal identity of the Jewish people maintains their nation as the centerpiece in God's redemptive plan.¹²⁷ They have a seat at the discussion table, and the church needs a "post-supersessionist" message to reflect its longstanding debt to them.¹²⁸

Restoring Jewish Evangelism from Paul's Example

RJE asserts that this three-fold pitfall, namely, supersessionism, allegory, and unquestioned historical church tradition, should stay in the rear-view mirror. This move allows

¹²⁵ Horner, *Eternal Israel*, 8; cf., Vlach, "What Should We Think About Replacement Theology?," loc. 3108.

¹²⁶ Dauermann, *Converging Destinies*, 183.

¹²⁷ Tim Sigler, "Introduction," in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 13–14, Kindle.

¹²⁸ See, Tucker, *Reading Romans*, 27 nt. 11, on "post-supersessionist definition."

the unique calling and destiny of the Jewish nation to remain foregrounded. “Paul made it very clear these natural branches would be regrafted into the tree, which is theirs by God’s eternal covenant design.”¹²⁹ Longenecker’s observation that the “irrevocable promise of God regarding the salvation of ‘all Israel’ in the context of Israel’s present rejection” constitutes the forefront of interpretation throughout the section.¹³⁰ The need for a “rationale for presenting Jesus Christ to Jewish people as Saviour [*sic*], Messiah and Lord” in a God-honoring, personally respectful, and Jewish-nation appreciating manner has gained public recognition, and this thesis offers just that.¹³¹ This thesis interprets Romans 9—11 as a working paradigm of Jewish evangelism for the Church designed to “inform our efforts at witnessing to the Jews about the gospel.”¹³²

Upholding the Centrality of Romans 9—11

Paul’s preceding chapters in Romans 1—8 serve this section as preparatory and corroborating theological exposition.¹³³ Paul uses a host of cohesive ties to fortify the main argument from chapters 9—11 while drawing upon support from the earlier chapters to answer theological challenges. RJE takes Longenecker’s two-fold encouragement seriously and ensures it leads to actionable changes. He asserts that Paul designed this section “as a paradigm for believers in Jesus today—that is, as a paradigm for their lives as Christians and for their ministries,” where the church should share Paul’s passion for reaching Jewish people for their Messiah. “Israel’s prerogatives in the course of God’s redemptive program ... should not be seen

¹²⁹ Olander, “God’s Sovereign Choice,” 266; cf., Vlach, *He Will Reign Forever*, 450–51.

¹³⁰ Longenecker, *Romans*, 894.

¹³¹ David Parker, “The Call to Jewish Evangelism,” in *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, ed. David Parker (London, England: Paternoster, 2011), loc. 174, Kindle.

¹³² Schwarz, “Martin Luther and the Jewish People,” loc. 2679.

¹³³ Stenschke, “Jewish Believers,” 7–8; Longenecker, *Romans*, 145.

as a tension in one's theological understanding but, rather, needs to be understood as integrating and vitalizing realities in a Christian's thought and action."¹³⁴ However, the question of what kinds of actionable changes Paul means to instantiate in his readers needs examination.

Therein lies the gap in the literature and the thesis of this work: a paradigm of Jewish evangelization. Paul wants his readers to engage his heart's desire never to cease delivering the saving message of their Messiah to the Jewish people.¹³⁵ Paul has provided the plan of action for doing so. First, shifting the discourse to "Israel" intimates Paul's change of strategy behind this section of text.¹³⁶ Second, Paul's next move opens up the content toward which he intends to commend to his readers. This content has its basis in the OT corroboration of Israel's irrevocable calling. Finally, Paul sandwiches his commission to send preachers between references of the church's purpose to drive Israel to jealousy about their God.

Upholding Paul's Example in Romans 9—11

The following section will offer the text of Romans 9—11 to inform this thesis of a working modern church ministry paradigm to evangelize the Jewish people. This section inquires how Paul instructs the church to communicate Jesus to the unbelieving Jews. The audience of Paul's letter is assumed to be of mixed ethnicity, encompassing both Jewish and Gentile

¹³⁴ Longenecker, *Romans*, 794.

¹³⁵ Scot McKnight, *Reading Romans Backwards* (Waco, TX: Baylor University Press, 2019), 84; cf., Mark A. Seifrid, "For the Jew First' Paul's Nota Bene for His Gentile Readers," in *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic, 2008), 180, Kindle.

¹³⁶ Mark D. Nanos, *Reading Romans within Judaism*, Collected Essays of Mark D. Nanos 2 (Eugene, OR: Wipf and Stock, 2018), loc. 3263, Kindle.

believers in Christ.¹³⁷ It matches the situation after the death of Claudius in AD 54, when Nero allowed the Jews back into Rome, which raised tensions between them in the churches.¹³⁸

This section of Paul’s letter represents a “discrete and self-contained body of material,” and the text communicates that the audience has every reason to treat it that way.¹³⁹ Tucker offers an excellent analysis of the section’s linguistic structure, its unique terminology, and how these combine to serve the “social dilemma” in the early church.

Notice that he does not include a connective; the asyndetic construction highlights the emotional nature of Paul’s rhetoric. The placement of “truth” (ἀλήθεια) at the front of the clause gives it prominence, and the addition of his rejection of the claim that he is “lying” (ψεύδομαι) reinforces the veracity of the argument that he develops. Its truthfulness is further supported by a claim that what he is about to argue is true “in Christ” (ἐν Χριστῷ). Paul is speaking as a Christ-follower, although not to the exclusion of his continuing identity as an Israelite (11:1). This simultaneous social identification rightly describes the nested social dilemma that Paul seeks to address in Romans 9–11, i.e., what does one’s in-Christ identity mean for one’s existing identity? In this specific case, is an Israelite identity compatible with an in-Christ one?¹⁴⁰

Vlach has foregrounded the observation that Paul utilizes the term “Israel” nowhere else in the letter of Romans except here in chapters 9 through 11, and it reveals a purposeful strategy. Everywhere else in the letter, the term “Jew” refers to Paul’s kinsmen by descent. Still, in this section, Paul shifts gears in his rhetorical tactics to evoke *national* implications and prepare his audience for a lesson in biblical theology, seen from a birds-eye eschatological view.¹⁴¹ After eight chapters of theological exposition through the letter, Paul finally employs the term for God’s national entity to cement in the mind of his readers what modern scholarship has foregrounded in every corner of print: the irrevocable calling of the nation of Israel among the

¹³⁷ Longenecker, *Romans*, 9.

¹³⁸ Xue, *Paul’s Viewpoint*, 5.

¹³⁹ Longenecker, *Romans*, 765.

¹⁴⁰ Tucker, *Reading Romans*, 117–18.

¹⁴¹ Vlach, “A Non-Typological Future-Mass-Conversion View,” 22.

nations of the world.¹⁴² Paul's point remains clear that the nation of Israel still retains its covenantal identity. Nanos explicitly clarifies that Israel has "not lost their covenantal standing."¹⁴³ McDermott aptly qualifies the dual nature of the situation. "The promise 'is both irrevocable and unfulfilled.' It is irrevocable because it is a promise made by God. As Paul says, even Israel's apostasy cannot erase the promises: "Let God be true, and every human being a liar (Rom 3:4 NIV)."¹⁴⁴ Paul holds up this tension between God's promise and the nation's apostasy to the light for theological clarity and strategic response.

Because this section of Romans is an *apostolic* sermon, Paul holds the authority to reinforce the proper *responses* toward "the imperative of mission to the Jewish people," which he will call upon from his readers and help structure the chapters ahead.¹⁴⁵ Paul here assures his readers that no excuse exists to move toward the Jewish people with arrogance, which drains the heart of any empathy to reach them for the gospel. The culminating effect is respect for God's chosen nation, thereby setting a Christian response to their rejection from a place of personal humility and biblical diligence. Olander's admonition fits well within Paul's pattern here because he calls for a proper personal attitude toward the eternal covenants of God, which segues nicely into Paul's next move. Paul issues a clear warning to avoid the temptation to think that the church replaces Israel in God's future kingdom program. "[T]he church is to regard the

¹⁴² David Rudolph, "Zionism in Pauline Literature: Does Paul Eliminate Particularity for Israel and the Land in His Portrayal of Salvation Available for All the World?," in *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, ed. Gerald R. McDermott (Downers Grove, IL: IVP Books, 2016), 193, Kindle; cf., Tucker, *Reading Romans*, 1, 194–95; Vlach, "A Non-Typological Future-Mass-Conversion View," 314; Hawley, "How Dispensationalism Advances Sola Gratia," 410–11; Moulton and Marsh, "How Dispensational Thought Corrects Luther's View of Israel," 195–96; Larry Pettegrew, "An Assessment of Covenant Theology," in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 161–62, Kindle.

¹⁴³ Nanos, *Reading Romans within Judaism*, loc. 7431; See, Tucker, *Reading Romans*, 117–31.

¹⁴⁴ Gerald R. McDermott, "A History of Christian Zionism: Is Christian Zionism Rooted Primarily in Premillennial Dispensationalism?," in *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, ed. Gerald R. McDermott (Downers Grove, IL: InterVarsity Press, 2016), 73, Kindle.

¹⁴⁵ Dauermann, *Converging Destinies*, 197; cf., Parker, "The Call to Jewish Evangelism," loc. 467.

unconditional, unilateral, eternal covenants as they are precisely defined; it is always a sad day when these are replaced by men's ideas and notions rather than the literal biblical Text."¹⁴⁶

Upholding God's Unique Covenant People

Paul's next move in this carefully constructed summons to missionary responsibility toward the unbelieving Jewish population encompasses all the prerogatives that constitute the Jewish identity as God's covenant nation of Israel. Indeed, a significant part of including the Jewish people revolves around upholding the nation's ancient relationship with God. Through the first five verses of chapter 9, Paul shows his audience how to sweep through the content of Israel's history in a few phrases. Scholars see the following in these verses. His reference to Israel's adoption summarily references the Exodus from Egypt.¹⁴⁷ Vlach sees here an allusion to the "Shekinah" glory that leads Israel to their salvation from bondage. God's unique presence has never appeared with another nation and only reappeared in Jesus' Transfiguration (Matt 17:5). God issued the "Abrahamic, Davidic, and new" covenants.¹⁴⁸ Horner sees the elements of the giving of the Law at Sinai, the Temple worship, and the promises as pointing toward national restoration, none of which, he rightfully asserts, belong or transfer to the church.¹⁴⁹ Paul foregrounds what belongs to Israel. To the Israelis belong the patriarchs, specifically, "Abraham, Isaac, Jacob, Israel, David."¹⁵⁰ From the patriarchs, Paul reminds his audience, the Messiah

¹⁴⁶ Olander, "God's Sovereign Choice," 259, nt. 19; cf., Moulton and Marsh, "How Dispensational Thought Corrects Luther's View of Israel," 181.

¹⁴⁷ Olander, "God's Sovereign Choice," 256.

¹⁴⁸ Vlach, "A Non-Typological Future-Mass-Conversion View," 23.

¹⁴⁹ Horner, *Eternal Israel*, 18; cf., Thomas, "The Traditional Dispensational View," 108; Rudolph, "Does Paul Eliminate Particularity for Israel and the Land?," 171–6; 189–93.

¹⁵⁰ Olander, "God's Sovereign Choice," 261; cf., Woods, *The Coming Kingdom*, 139.

descended, who is God over all, the one who is forever blessed. The operative question remains: does disobedience override the calling of God? Paul makes no hesitation to answer it.

Besides the content of these summative verses, Nanos reads this list from the Greek *verbal tense* Paul used, thereby setting Paul's perspective inside the Judaic tradition. The initial use of the present tense in Paul's "many gifts and callings as Israelites" in Romans 9:1–5 bears a cohesive and rhetorical connection to his later revelation of Israel's irrevocable calling in 11:28–9.¹⁵¹ The emphasis remains clear that disobedience has not rejected the nation. Having affirmed such an overwhelming list of qualifications commending the nation of Israel to the church, Paul's summary verse becomes gains greater clarity: "Now it is not as though the word of God has failed" (9:6). Stenschke opens the floor to a similar conception of God's covenant faithfulness to His people. According to his analysis, nothing affirmed in the privileges of Romans 9:1–5 differentiates between believing Jews and the Jewish people at large. "These privileges apply to *all* Jews. There is no indication whatsoever that they have been redirected to apply only to the Jewish believers or the entire [c]hurch consisting of Jews and gentiles."¹⁵² Far from making a blind assertion, the text of this section of Paul's letter genuinely corroborates this view; Stenschke has given the modern church something to consider deeply.

Paul refuses to characterize the unbelieving Jewish population as "enemies of *God*."¹⁵³ Instead, he paints the picture of unbelieving Israelites as lost brothers to the church. "The terms for God's sovereign election are also used for both individuals and corporate Israel... God,

¹⁵¹ Nanos, *Reading Romans within Judaism*, loc. 3256. Kindle.

¹⁵² Stenschke, "Jewish Believers," 9; cf., Olander, "God's Sovereign Choice," 257; Rudolph, "Does Paul Eliminate Particularity for Israel and the Land?," 185–87; Horner, *Eternal Israel*, 3–4; Tucker, *Reading Romans*, 132.

¹⁵³ Blaising, "Biblical Hermeneutics," 97; Nanos, *Reading Romans within Judaism*, loc. 3400.

furthermore, preserves the nation of Israel even as he does a redeemed Christian.”¹⁵⁴ This relationship of sovereign election represents the theological context in which Paul commissions his church to set their outreach: the church preaches the righteousness of faith to its Jewish counterparts, but it is equally loved as far as election is concerned: “As far as the gospel is concerned, they are enemies for your sake, but as far as election is concerned, they are loved for the sake of their ancestors” (Rom 11:28). One can see that Paul emphasizes the faithfulness of God above the unfaithfulness of His people. In other words, God shows He acts in “a filial relationship” with His covenant nation.¹⁵⁵ Paul commissions his audience under God to remind the Jewish people of their identity in Christ as God’s covenant people.

To submit to Christ, therefore, the Jews receive their entire faith history under their King. God views this as good news, indeed (10:15). Paul alludes to this gospel content behind the cohesive tie set (underlined) between Romans 10:13 (Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται) as it foreshadows (πᾶς Ἰσραὴλ σωθήσεται) in 11:26. The grand-finale revelation that Paul waits eleven long chapters to disclose to his audience is that all Israel will end up calling on the name of the Lord. This responsibility to provoke Israel to jealousy (10:19-21) sets up further cohesive ties for the chapter ahead. “God is using the present unbelief of Israel to bring spiritual blessings to believing Gentiles (11:17b; 15:27). God uses this Gentile salvation to provoke Israel to jealousy. Paul’s ministry to Gentiles also provokes Israel (11:13-14).”¹⁵⁶

¹⁵⁴ Larry Pettegrew, “Sovereign Election and Israel,” in *Forsaking Israel: How It Happened and Why It Matters*, ed. Larry Pettegrew, 2nd ed. (Woodlands, TX: Kress, 2020), 123, Kindle.

¹⁵⁵ Vlach, “A Non-Typological Future-Mass-Conversion View,” 23; cf., Walter Kaiser, Jr., “Israel According to the Writings,” in *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Digital Editions, 2014), loc. 843, Kindle.

¹⁵⁶ Vlach, “A Non-Typological Future-Mass-Conversion View,” 20.

Paul fulfills everything he foreshadowed in the previous chapters with the grand revelation that “all Israel will be saved” (11:26). The only hint at when this magnanimous event will occur lies behind the enigmatic reference of the *terminus ad quem* for the church body “until the full number of gentiles comes to faith” (11:25). Vlach summarized the shocking nature of Paul’s message at this stage in the letter. The national rejection of Israel’s Messiah will trigger the release of an unforeseen mystery un-prophesied in the OT, where the salvation of Gentiles *drives Israel* to jealousy leading to the conversion of the nation and the world’s end.¹⁵⁷ Merkle examines dispensational tenets of Jesus’ return and restoration of the Jewish nation. “Christ will return and establish the millennial kingdom where God will again focus on Israel as head of the nations. The Millennium will raise Israel to a glorious nation, protected from all her enemies, and exalted above other nations.”¹⁵⁸

Conclusion

RJE takes very seriously the theological foundations underpinning the enduring calling of the Jewish people. Israel’s unique calling by God means the nation will exist for as long as the sun, moon, and stars are in orbit. God has not given up on His people, nor should Christians give up on reaching them for their King’s sake. The Christian church has amassed much to repent of in the course of its organizational history, and RJE calls its readers back to the scriptural roots of Jewish evangelism. The gospel is salvation to the Jew first precisely because of God’s work through Israel, which Paul exhibits centrally in Romans 9—11. The effort becomes strengthened when one sets aside everything that hinders it, such as supersessionism, the allegory supporting

¹⁵⁷ Vlach, *He Will Reign Forever*, 426.

¹⁵⁸ Merkle, *Discontinuity to Continuity*, 73; cf., Moulton and Marsh, “How Dispensational Thought Corrects Luther’s View of Israel,” 183–84; Vlach, *He Will Reign Forever*, 424; Kinzer, *Jerusalem Crucified, Jerusalem Risen*, 246; Woods, *The Coming Kingdom*, 160–61; Watson, *Dispensationalism Before Darby*, 90; Dauermann, *Converging Destinies*, 62; Horner, *Eternal Israel*, 2; Johnson, “Indirect Relationship,” 174.

it, and the unquestioned church tradition inadvertently promoting it. Paul’s section in Romans 9—11 drives the Christian heart to more than mere evangelization. Paul advocates for longsuffering Jewish-Christian dialogue with our “beloved enemies” in the gospel so that some might gain salvation through their Messiah and begin a new partnership with Gentiles in this faith.¹⁵⁹

Theological Foundations

Jewish populations worldwide have suffered ethnic and theological amnesia trying to interact with Christian supersessionist doctrine. The theological foundations underlying this action research’s Jewish restoration evangelism from a Pauline paradigm of missions encompass concentric circles of biblical-theological concern. On the one hand, GSBC’s dispensational framework renders a vivid comparison between the commitments of this church age and God’s dispensations of other historical periods. On the other hand, the Bible addresses every dispensation within the progress of revelation through human history.¹⁶⁰ Therefore, the primary theological foundation for RJE relies on widening the theological scope to spotlight where God has placed the current church age in the Bible’s story of world redemption. This section will proceed from the particular dispensational context of the church as it intersects with the broader biblical-theological themes in the kingdom of God.

¹⁵⁹ John Pawlikowski, “The Uniqueness of the Christian-Jewish Dialogue: A Yes and a No,” *Studies in Christian-Jewish Relations* 12, no. 1 (2017): 1–14; Blaising, “Biblical Hermeneutics,” 97; Horner, *Eternal Israel*, 3–4; 183–84; 249.

¹⁶⁰ Elliot Johnson, *A Dispensational Biblical Theology* (Allen, TX: Bold Grace Ministries, 2016), loc. 163, Kindle; Woods, *The Coming Kingdom*, 217; Luther Smith, “Soli Deo Gloria: Revealed Throughout Biblical History,” in *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy* (El Cajon, CA: Southern California Seminary Press, 2017), 550.

A Dispensational Spotlight on the Church Age

The most immediate, proximal concerns for those of the current church age turn toward the Apostle Paul's letters. God appointed Paul over the Gentile churches to direct, guide, and correct the congregations for which he planted and set elders (cf., Acts 14:23; Titus 1:5). Paul reminds the church of this imminent value for all Scripture by affirming, "[a]ll Scripture is God-breathed and is useful for teaching, for reproof, for correction, and training in righteousness, so that the man of God may be complete and thoroughly equipped for every good work" (2 Tim 3:16–17). One may object that the whole Bible should carry equal importance. This assertion is true to a degree but requires a caveat. While the value for all Scripture holds for the general function of "equipping for every good work," what Paul is careful not to associate with this value is the function of *managing the church*, per se, which calls for a few more categories of activity than merely good deeds.

Church vs. Israel

God has run world history with different dispensational administrations. Paul makes sure his church-age readers understand that his letters function to manage church affairs while other Scriptures outline each era's dispensation, calling upon deeper extrapolation. The church is not Israel with separate lineages for kings (2 Sam 7:16; Matt 1:1–17) and priests (Exod 40:15; cf., Ezek 44:15) because the church is the bride of Christ, the coming worldwide King-Priest who is a Jew.¹⁶¹ It took the death of the King of Israel for God to establish His "concern for the gentiles by taking from among them a people for his name" (Acts 15:14; cf., Luke 2:32; Rom 15:16).

¹⁶¹ Archbishop Foley Beach, "Christian Churches: What Difference Does the Jewishness of Jesus Make?," in *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, ed. Gerald R. McDermott, Studies in Scripture & Biblical Theology (Bellingham, WA: Lexham Press, 2021), 201, Logos Bible Software.

This relationship constitutes the adoption of Gentiles into the “citizenship of Israel” (Eph 2:12) without replacing them. Paul analogizes this adoption as God engrafting wild branches into the olive tree of Israel (Rom 11:18).

Church vs. the Order of Melchizedek

While the church does not constitute the order of Melchizedek, per se, RJE points out that the analogy between the church age and the order of Melchizedek carries missiological implications. Just as God appointed His King-Priest Adam to originate the entire human race “from one blood”¹⁶² (Acts 17:26), so too, He appointed the Jewish King-Priest Jesus Christ to take over as the “last Adam” (1 Cor 15:45), reconstituting the human race by His blood.¹⁶³ Paul repeatedly submits this point to front familial solidarity between Jew and Gentile during the church age (cf., Rom 3:25; 5:9; cf., 5:6, 8, 15; 6:8, 10; 8:34; 14:9, 15). This teaching is culminated in Paul’s phrase “all of them [Jew and Greek] have the same Lord” (Rom 10:12). This multi-ethnic solidarity simultaneously acknowledges the historical origin of Christ’s kingship from this order while foreshadowing the socially united conditions after establishing Israel’s coming kingdom. Upon His return to earth, Jesus will reinstitute the final and permanent installation of the order of Melchizedek (cf., Ps 110:4; Heb 5:6; 6:20; 7:3, 17, 21), extending through the Millennium and into eternity (cf., Rev 20:4; 21:22–23).¹⁶⁴ These prophecies fulfill “Nebuchadnezzar’s dream ... of ‘*the crushing rock*’” that overtakes the earth forever in Daniel 2.¹⁶⁵ This crushing rock is not the church. It represents Israel’s future national government under

¹⁶² ISV acknowledges this phrase from other manuscript evidence.

¹⁶³ McKnight, *Reading Romans Backwards*, 163. Kindle.

¹⁶⁴ Johnson, *A Dispensational Biblical Theology*, loc. 7464.

¹⁶⁵ Longenecker, *Romans*, 843.

their King which will comprise dual citizenship of Jew and Gentile.¹⁶⁶ RJE takes responsibility for reminding GSBC's adjacent Jewish population of this united future calling because the promises to Israel in this last period of human history remain unabashedly straightforward.

This future situation will materialize the fulfillment of the New Covenant precisely as God promised with the "house of Israel and the house of Judah" (Jer 31:31–34; Heb 8:8–12; 10:16).¹⁶⁷ Under their King, Israel has the destiny to become head of the nations (Isa 2:2–4; Amos 9:11–12).¹⁶⁸ God will restore Israel's kingdom to become the world centerpiece as God's national government on earth. "As a result, Israel will be gloriously elevated from centuries of humiliation to a position of prophesied dominance (Isa 60:1–22; Zech 8:20–23)." This dominant OT kingdom theme of Jewish headship will resurge as the backdrop for Paul's missionary approach regarding the "priority of Israel."¹⁶⁹

Moreover, the plan of God extends through Jerusalem toward the entire world (Rom 4:13), as Köstenberger and Desmond have outlined. "The future Jerusalem, as the holy city of God, will be a multinational metropolis of gigantic proportions, bringing together God's people from 'every tribe and language and people and nation' (Rev 5:9), all who have been redeemed by Jesus Christ."¹⁷⁰ As the saying goes, with more privilege comes more responsibility. Paul's

¹⁶⁶ Vlach, "A Non-Typological Future-Mass-Conversion View," 20; cf., Vlach, *He Will Reign Forever*, 424.

¹⁶⁷ Johnson, "Indirect Relationship," 171; cf., Moulton and Marsh, "How Dispensational Thought Corrects Luther's View of Israel," 183.

¹⁶⁸ Vlach, *He Will Reign Forever*, 538; Xue, *Paul's Viewpoint*, 92, nt. 193; contra, Parker, "The Israel-Christ-Church Relationship," 60.

¹⁶⁹ Seifrid, "For the Jew First," loc. 201. Kindle.

¹⁷⁰ Köstenberger and Alexander, *Salvation to the Ends of the Earth*, 26; cf., Merkle, *Discontinuity to Continuity*, 45; Olander, "God's Sovereign Choice," 254.

missionary efforts recognize the immanently consequential responsibilities associated with the advantages afforded the Jewish people by God, as demonstrated below.¹⁷¹

Paul's Dispensational Management

The church does not have the responsibility to emulate these other dispensational administrations. Still, the Scriptures that speak of their situations have principles that aid believers in developing their faith and ethics, as Paul has demonstrated (cf., 1 Cor 9:9, 1 Tim 5:18). To illustrate this dispensational orientation, a problem the church in Rome dealt with encompasses the incoming “weak” messianic Jewish cohort holding onto the old traditions of the Torah.¹⁷² Their faith practice contrasted against the “strong” Gentile population portrayed as lavishing on their freedom, which drove power conflicts among the groups.¹⁷³ Paul, then, engaged in crisis management by fronting theological notions that form the basis of his appeals where, “Romans 12—16 is lived theology, and Romans 1—11 is written to prop up that lived theology.”¹⁷⁴ In other words, rather than boldly rush in with apostolic authority, Paul set up his corrective measures with theological tenets to inform their consciences and then brilliantly offered his modifications in light of their acceptance. Runge identified that in Romans Paul took a “less direct approach than he did in 1 Corinthians or Galatians” because he had yet to visit the Roman church physically.¹⁷⁵ The problems motivated the creation of the letter, while Paul composed the theology to lead the church into seeing their issues through the right lens. Hence, a

¹⁷¹ See, E. P. Sanders, *Comparing Judaism and Christianity: Common Judaism, Paul, and the Inner and Outer in the Study of Religion* (Minneapolis, MN: Fortress Press, 2016), 187–88.

¹⁷² See, Brant Pitre, Michael P. Barber, and John A. Kincaid, *Paul, a New Covenant Jew: Rethinking Pauline Theology* (Grand Rapids, MI: Wm. b. Eerdmans, 2019), 231–35; cf., Tucker, *Reading Romans*, 63.

¹⁷³ McKnight, *Reading Romans Backwards*, 66; cf., Longenecker, *Romans*, 1003.

¹⁷⁴ McKnight, *Reading Romans Backwards*, 11.

¹⁷⁵ Steven E. Runge, *Romans: A Visual and Textual Guide*, High Definition Commentary (Bellingham, WA: Lexham Press, 2014), 7, Logos Bible Software.

modern audience would best read Paul's letter "*backwards*: first, Romans 12—16, then 9—11, then 1—8."¹⁷⁶

Paul's Missionary Strategy in Romans

The next step examines missionary activity in Paul's letter to the Romans from a wider biblical-theological viewpoint. The modern church's consulting Paul first does not represent a fallacious maneuver to fabricate a canon out of a canon. It simply submits to God's direct authority over our church age dispensation, coming back to the thesis of reinforcing dispensational commitments. Therefore, God has called the church to seek Paul's example and the traditions he set in place through his example and letters. "Be imitators of me, as I am of Christ. I praise you for remembering me in everything and for carefully following the traditions, just as I passed them on to you" (1 Cor 11:1–2). Paul sought to obey the mandate from Christ; restoration Jewish evangelism simply examines how Paul communicates that he did it. The next question considers what strategy Paul utilizes in his execution of Jesus' general command to evangelize and disciple from "every nation" in his ministry through the Mediterranean (Matt 28:18). After all, evangelizing the world encompasses a monumental task, the scope of which, by no happy coincidence, could reach the Jewish diaspora.

Few would dispute that Romans constitutes Paul's theological magnum opus. The theological depth in this letter leads modern readers to believe Paul wrote it merely to express theology; Longenecker has called for a fresh appreciation of the letter as utilizing theology to deal with problematic social, cultural, and ethical issues in the church.¹⁷⁷ Representing Romans

¹⁷⁶ McKnight, *Reading Romans Backwards*, 8. Emphasis added.

¹⁷⁷ See, Longenecker, *Romans*, 1–3; Porter, *The Letter to the Romans: A Linguistic and Literary Commentary*, 11.

from the perspective of its living addressees supplies a more realistic picture of Paul's evangelism, as discussed below. This church was on the heels of the Jewish population coming back from expulsion resulting in Rome's recently mixed Jewish-Gentile composition.¹⁷⁸ The letter to the Romans has the advantage of being years into Paul's ministry experience "just before his final visit to Jerusalem" as outlined in 15:23–9.¹⁷⁹ Paul was no upstart in this situation. His insight into the exercise of ministry had matured, and the modern church would do well to take notes.

The Great Commission: A Jewish Precedent

Romans reveals Paul's exercise of the Great Commission from the theme of a seemingly logical yet enigmatic statement "for the Jew first and for Greeks as well" (Rom 1:16; 2:9–10).¹⁸⁰ On its face, the English translation "first" may generate misguided objections because it sounds like a sequence. In other words, it would be impractical to make sure one combed through every mission field for Jewish people first and then moved on to Gentiles. Paul's statement would be absurd if taken hyperliterally from the English translation "first," merely referring to a sequence in missionary activity, since God's previous missions to the Gentiles came through the Jewish nation, such as Jonah, Nahum, and Obadiah. Indeed, the OT reveals God's track record of sending the Jewish people out into the world. The Psalms testify in many places to God's desire to reach the nations through His appointment of the Jewish people as His representatives (e.g., Pss 9:11; 22:27; 67:1–7). In this light, Luke's unique and direct reference to "the book of Psalms" (Luke 20:42; 24:44) as testifying to Christ whose ministry was "a light to the Gentiles"

¹⁷⁸ Porter, *The Letter to the Romans: A Linguistic and Literary Commentary*, 9.

¹⁷⁹ Longenecker, *Romans*, 4.

¹⁸⁰ Sanders, *Comparing Judaism and Christianity*, 282.

comes as no surprise (Luke 20:41; Acts 13:47; cf., Luke 2:32). Since Luke was a personal ministry companion of Paul, he understood the Jewish precedent to reach the Gentiles. God had always called the Jewish nation to reach out to the world on his behalf.

This testimony of God's desire was nothing new but served as a reaffirmation of the Abrahamic Covenant, from which Paul derives much of his theological methodology in Romans (see especially, Chapter 4). Paul is very clever in lifting God's blessing from the Jewish Messiah to place every nationality on the same plane of God's grace. If one considers Jesus connecting Jonah, a prophet sent to Nineveh, with both His resurrection and eschatological role over the nations (cf., Matt 12:39–41; 16:4), then God's reach to the Gentiles did not initiate with the church. Indeed, dispensational teaching holds that the most extraordinary worldwide evangelical response has yet to come on the heels of the most extensive Jewish revival (Rev 7:4–14).¹⁸¹ Space would not permit covering the entire debate around the phrase “for the Jew first” in Christian faith and practice.

Nevertheless, despite the seemingly ubiquitous influence of the church over the last two-thousand years, Christians would do well to keep in the forefront of their minds that God formed this body on the heels of Israel's rejection of their King. This rejection will not last forever. While Paul's missionary activity recorded by Luke through Acts 13—28 affirms his practice of reaching the synagogues first, the Jews still have their original calling to reach the nations. Their current state of hardness does not negate this calling but demands an equally heartbroken response to bring them to Christ so they can fulfill their God-given duty (Rom 10:1).

¹⁸¹ Hitchcock, *The End*, 239; Woods, *The Coming Kingdom*, 287.

The Great Commission: A Jewish Responsibility

RJE interprets Paul’s phrase from the perspective of headship responsibility, “a testimony to God’s faithfulness (Gen 12:1–3; Rom. 11:1–36).”¹⁸² Paul’s phrase affirms the principle that “[m]uch will be required from everyone to whom much has been given” (Luke 12:48). The situation is analogous to God’s response to Adam and Eve’s sinning in Eden.¹⁸³ Although they knew trouble was coming for them both, God still turned to Adam “first” (Gen 3:9), through whom Paul recounts sin’s origin (Rom 5:12). Paul’s phrase “for the Jew first” signals a manner of responsibility where Israel, for all their “advantages” (3:2; cf., 9:1–5), has experienced “much suffering and anguish” from their hardness in unbelief, while the Gentiles enjoy salvation (2:9–10; cf., 11:17).¹⁸⁴ “The Jew will either be specially rewarded or specially judged” because of their unique calling under God.¹⁸⁵ Jesus’ declaration that “salvation comes from the Jews” (John 4:22) lies behind Paul’s missionary mentality and approach.

Conversely, many first-century Jews (including the religious elites) did not drop the ball on the responsibility to declare their King (cf., Acts 6:7; 13:43; 21:20). McKnight takes this issue head-on by reminding his audience that all the cohesive ties that hold the letter to the Romans together illuminate from the rear chapters toward the front: “Romans 9—11 makes clear over and over, ‘to the Jew first’ means that God’s covenant with Abraham/Israel is not superseded; ...

¹⁸² Mitch Glaser, “Introduction,” in *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic, 2008), 15, Kindle; cf., J. Lanier Burns, “The Chosen People and Jewish Evangelism,” in *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic, 2008), 160, Kindle; Paul R. Wilkinson, *Israel: The Inheritance of God* (San Antonio, TX: Ariel Ministries, 2020), loc. 808, Kindle.

¹⁸³ Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids, MI: Zondervan, 2011), 35, Logos Bible Software.

¹⁸⁴ Vlach, *He Will Reign Forever*, 538.

¹⁸⁵ Fruchtenbaum, “To the Jew First in the New Millennium,” loc. 2215.

The church of Jews and gentiles then is understood as *expanding* Israel, not erasing Israel.”¹⁸⁶ McKnight’s imagery matches well the grafting metaphor Paul utilizes to describe this newly unified effort (Rom 11:17–8). However, Gentiles do not *become* Israelites.¹⁸⁷ After all, their conversion neither makes them natural branches nor do Israel’s promises transfer to them.¹⁸⁸ They each represent an engrafted “wild olive branch.” Nevertheless, in Christ, they become connected to and supported by Israel with “a share in God’s blessing given to Abraham and his descendants (Gen 22:16–18),”¹⁸⁹ the nation’s irrevocable calling in God (Rom 11:18).¹⁹⁰

Entailments of Restoration Jewish Evangelism

RJE utilizes these historical, theological, and covenantal connections the Jewish people have in common with the Christian church. This deep theological relationship is analogous to no other pair of religions.¹⁹¹ The challenge of such dialogue bears fruit in both directions. On the one hand, the Jew will react to the challenge to face the messianic claims of Jesus through our conversation, whether they believe them or not. On the other hand, the Christian will inevitably gain insight into their Scriptures from either direction: either by the challenge of overcoming objections, or by watching the Spirit’s work come to life in the Jewish recipient. Rosner offers an example of this theological exchange regarding the Incarnation where both sides of the debate

¹⁸⁶ McKnight, *Reading Romans Backwards*, 106–7. Emphasis original.

¹⁸⁷ Abel, “The Role of Israel,” 31.

¹⁸⁸ Longenecker, *Romans*, 884; cf., Olander, “God’s Sovereign Choice,” 266.

¹⁸⁹ Abel, “The Role of Israel,” 47.

¹⁹⁰ Horner, *Eternal Israel*, 10.

¹⁹¹ Jennifer M. Rosner, “Post-Holocaust Jewish-Christian Relations: Challenging Boundaries and Rethinking Theology,” in *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, ed. Gerald R. McDermott (Bellingham, WA: Lexham, 2021), 158, Logos Bible Software; cf., Dauermann, *Converging Destinies*, 156–57.

sharpen each other's perspectives by questioning areas of disagreement.¹⁹² Thankfully, when Jesus issued the command to reach every nation, he did not restrict the outreach to only those who agreed with Christian faith and practice. Paul's strategy to execute this mission recognized that the mission to the world began as a Jewish responsibility under God, which extended to the Gentile church age believers.

The church owes its allegiance to the Jewish people.¹⁹³ GSBC would do well to support efforts dedicated to this project of RJE to share the King of the Jews with the Jewish people. Such an endeavor reinforces the dispensational theological tenets of its doctrine and practices. Moreover, the Baptist denomination in which GSBC participates has connections to the office of the IBJM, an office with which this church has confessed little contact.¹⁹⁴ Several other organizations have offered their efforts over the years and will comprise the subject of the next section. Some aim to establish messianic congregations. Others, like the IBJM, form exclusively Baptist churches, which include Jewish membership. GSBC can invigorate its networking, funding, and promotion to engage RJE. The project embodies the GSBC's dispensational, biblical-theological, and denominational commitments.

Theoretical Foundations

The RJE model advocated in this action research centers on reviving a sense of covenantal Jewish ownership over the Christian gospel out of the wisdom Paul gives to the church, concluding that "you do not support the root, but the root supports you" (Rom 11:18). Christians have often read these scriptures without a corresponding change of attitude in their

¹⁹² Rosner, "Post-Holocaust," 160–63.

¹⁹³ Beach, "Christian Churches," 210; cf., Watson, *Dispensationalism Before Darby*, 23.

¹⁹⁴ International Board of Jewish Missions, Inc., "About IBJM: History," last modified January 29, 2022, <https://www.ibjm.org/history/>.

evangelism toward Jewish people. RJE focuses on the attitude that embodies Paul's insight that the Jews are God's covenant people, and the modern Christian church has its base in these covenants. This focus of interaction seeks to enable "the new Jewish-Christian encounter ... [and] a repudiation of Christian supersessionism."¹⁹⁵ The model recognizes Paul's admission that this approach will only "save some of them" (Rom 11:14). Still, GSBC's effort works with the liberal nature of many of these synagogues to seek a relationship for dialogue. RJE recognizes the significance of the dialogue regardless of theological convictions.

Several organizations have contributed to models of Jewish evangelism over the decades since the Shoah. Several overarching categories apply to the theoretical foundations of the Jewish mission that every missionary with a heart for the Jewish people must come to terms with. Firstly, an apologetic approach to defending Jesus Christ as Messiah of the Jewish people from the OT Scriptures alone, as seen in Luke's record of Paul's synagogue visits and encounters with his Jewish compatriots (Acts 9:22; 17:3; 18:28). The second model represents a polemical approach to refuting rabbinic objections to Jesus Christ, keeping with Pauline tradition to tear down arguments against God (2 Cor 10:4–5). The third model considers the study of Israel and its ethnic and cultural-theological implications related to Israelology, Zionism, and Jewishness. The fourth model covers the power of Isaiah 53 and its astonishingly close relationship to the NT gospel message. The final entry considers denominational efforts. A host of organizations have focused their efforts on engaging these models. The largest of these organizations is Jews for Jesus, founded by the late Dr. Moishe Rosen (1932–2010). A few other worldwide organizations worth mentioning include The Jewish Voice, Messianic Jewish Alliance of America, Chosen People Ministries, and ONE FOR ISRAEL Ministry (OFI). In 2010, the organization OFI opened

¹⁹⁵ Rosner, "Post-Holocaust," 150.

“the only accredited, evangelical Hebrew-speaking seminary in the world,”¹⁹⁶ Israel College of the Bible of Netanya, Israel. This school represents a watershed for Jewish evangelism on Israeli soil.

Messianic Apologetics

Demonstrating Jesus Christ as the Messiah of the Jewish faith and people, strictly based on the OT Scriptures, encompasses the most predominant model of Jewish evangelism. Many authors and organizations have taken this route to Jewish evangelism. The most pre-eminent among them is the four-volume series authored by Arnold Fruchtenbaum, entitled *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Holding over 2,000 pages, it covers a depth rarely achieved by any other. The RJE program may choose his abridged version for brevity’s sake.¹⁹⁷ Its more than 700 pages will provide enough clarity on issues to begin training. Having achieved worldwide prominence through Koinonia Institute, the late Chuck Missler (1934–2018) engaged this apologetic approach writing prolifically for years and equipping a worldwide audience through online training. Their medallion training programs formulate the curriculum from many archaeological, manuscript, linguistic, theological, and cultural studies to deepen the student’s understanding of Scripture.¹⁹⁸

Other organizations have followed suit in this regard as well. The late Rabbi Yitzhak Kaduri (1898–2006), touted by some as the most famous rabbi in Israel’s history, shifted his students later in life to train in defending Jesus as Messiah. Harvey has covered his story and

¹⁹⁶ ONE FOR ISRAEL Ministry, “Israel College of the Bible,” accessed January 30, 2022, <https://www.oneforisrael.org/bible-college-israel/>.

¹⁹⁷ Arnold G. Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*, Abridged. (San Antonio, TX: Ariel Ministries, 2017).

¹⁹⁸ Koinonia Institute, “What Is Koinonia Institute?,” *Koinonia Institute*, accessed February 18, 2022, <https://koinoniainstitute.org/>.

many other messianic movements in detail.¹⁹⁹ Jewish religions of various stripes have adopted variable means of defining messianic views, some of which apply to Jesus. Demonstrating the Messiah from the OT calls every Christian to pick up their Bible, read every page, and understand the systematic connections of how the Law and Prophets through the ages of God's progressive revelation engaged in discussion with one another (e.g., Dan 9:2).

The necessity of personally engaging Jewish people comes with the territory of winning them over to their Messiah, such as the “prayerful friendship” approach of Randy Newman.²⁰⁰ Newman's work recalls events where Jewish people receive gospel tracts in the street or at work.²⁰¹ Though he does not denounce using tracts, Newman paints a very detailed picture of deep, caring, and personally invested interaction with the local Jewish population to reach them for Christ. “Of course, evangelism involves far more than that. It's energized by prayer, grounded in the Scriptures, streams across webs of friendship, benefits from injections of apologetics, requires total dependence on the Holy Spirit, and flows best through expressions of compassion and kindness.”²⁰² The picture here stands powerfully reminiscent to the church's glory days as recounted in Acts by Paul's associate, Luke, where the conversion of 3,000 people was the natural association with the church's teaching, fellowship, and prayer (Acts 2:41–42).

¹⁹⁹ See, Richard Harvey, *Mapping Messianic Jewish Theology: A Constructive Approach* (Colorado Springs, CO: Paternoster, 2009).

²⁰⁰ Randy Newman, *Engaging with Jewish People: Understanding Their World Sharing Good News* (Charlotte, NC: The Good Book Company, 2016), loc. 619–45, Kindle; Randy Newman, *Mere Evangelism: 10 Insights From C. S. Lewis to Help You Share Your Faith* (Epsom: The Good Book Company, 2021), chap. 1: The Necessity for Pre-Evangelism, 10–20, Kindle.

²⁰¹ Newman, *Engaging with Jewish People*, loc. 1204; cf., Newman, *Mere Evangelism*, 142.

²⁰² Newman, *Engaging with Jewish People*, loc. 1227.

The book of Acts has proven helpful for feeding Christianity's approaches to Jewish evangelism.²⁰³

Rabbinic Polemics

The second predominant model of Jewish evangelism revolves around a polemical deconstruction of rabbinical objections to Jesus. This model relates closely to the first but from a different angle. Paul recognized the need to “tear down arguments and every proud obstacle that is raised against the knowledge of God” (2 Cor 10:4–5). Bar has released his contribution to this approach, walking his audience through Scripture one prophecy at a time.²⁰⁴ Space would not permit the full-length discussion of objections on this matter. Dr. Michael Brown's magisterial five-volume work, *Answering Jewish Objections to Jesus*, exhibits the level of depth a conversation in Jewish evangelism deserves, and he has revealed its contents in detail.

The main categories of objections include general and historical,²⁰⁵ theological,²⁰⁶ messianic prophecy,²⁰⁷ New Testament,²⁰⁸ and traditionally Jewish.²⁰⁹ These categories certainly suffice to cover enough material in any training for Jewish evangelism. GSBC has not yet

²⁰³ Darrell L. Bock, “The Book of Acts and Jewish Evangelism: Three Approaches and One Common Thread,” in *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Academic, 2008), 53–65, Kindle.

²⁰⁴ Eitan Bar, *Refuting Rabbinic Objections to Christianity & Messianic Prophecies* (Colleyville, TX: One For Israel Ministry, 2019). Kindle.

²⁰⁵ Michael L. Brown, *Answering Jewish Objections to Jesus: General and Historical Objections.*, vol. 1 (Grand Rapids, MI: Baker Books, 2000).

²⁰⁶ Michael L. Brown, *Answering Jewish Objections to Jesus: Theological Objections*, vol. 2 (Grand Rapids, MI: Baker Books, 2000).

²⁰⁷ Michael L. Brown, *Answering Jewish Objections to Jesus: Messianic Prophecy Objections*, vol. 3 (Grand Rapids, MI: Baker Books, 2003).

²⁰⁸ Michael L. Brown, *Answering Jewish Objections to Jesus: New Testament Objections.*, vol. 4 (Grand Rapids, MI: Baker Books, 2007).

²⁰⁹ Michael L. Brown, *Answering Jewish Objections to Jesus: Traditional Jewish Objections*, vol. 5 (San Francisco, CA: Purple Pomegranate Productions, 2009).

engaged in studying the Bible systematically with the intent to apply the connections to Jewish objections for evangelism. Proponents of these approaches have engaged them by various means: prominent public debates at higher education institutions, public group outdoor formats, small group engagements or discussions, or direct private engagements in the street or local coffee shops.

Israelology, Zionism, and Recovering the Jewish Gospel

The following two approaches have a very close relation: Israelology and recovering the Jewishness of the gospel message. Of course, they represent interrelated topics, both of which lie very close to the heart of RJE. Israelology represents a watershed to the systematic-theological study of the Bible and perhaps the most impactful paradigm of interaction with the Jewish people from Ariel Ministry, Arnold Fruchtenbaum's *Israelology: The Missing Link in Systematic Theology*.²¹⁰ This resource appears as one among many on the ministry's site to engage Ariel Ministry's approach to Jewish evangelism.²¹¹ The study of Israel through the ages represents an essential component to both the Jewish people and the church today. RJE understands the covenantal distinction between the international church age body of believers and those believing descendants of "Abraham, Isaac, Jacob, Israel, David, and Christ Jesus," whom God has identified as the "legal natural heirs to the covenants."²¹² The biblical identity of the Jewish people constitutes the intersection between biblical theology and world history. By studying world history, Christians can detect God's impending theological climax. The modern

²¹⁰ Arnold G. Fruchtenbaum, *Israelology: The Missing Link in Systematic Theology*, Revised ed. (Tustin, CA: Ariel Ministries, 1994), Logos Bible Software.

²¹¹ Ariel Ministry, "Home/Store/Jewish Evangelism," accessed February 4, 2022, <https://ariel.org.nz/product-category/jewish-evangelism/>.

²¹² Olander, "God's Sovereign Choice," 261, 267.

appearance of the state of Israel called for biblical connection and explanation, and the advent of Christian Zionism has aided dispensational Christians in this regard.²¹³

Studies in Zionism cover issues surrounding the modern Jewish resurgence of the nation of Israel and the ethos with which Christians interact with its predominantly secular Jewish population. The Shoah produced a marked change of heart in the Jewish rabbis whose longstanding medieval tradition had grown hostile to taking over the land.²¹⁴ Christianity's focus on personal salvation often carries a blind side toward the deep connection the Jewish people have with the land of Israel. The establishment of Israel as a nation reintroduced to the world map after two millennia of dispersion intersects with a number of massive topics such as the Jewish right to the land, just war, and international alliance and law.²¹⁵ Many Christian

denominations become polarized on these issues. Wilkinson, bolstered by the support of many scholars who have endorsed his book, has uncovered some essential tenets of Christian Zionism acceptable within both a dispensational view of eschatology and RJE.²¹⁶ He characterizes the movement as “a powerful, groundswell movement among Christians,” mainly in Britain and the United States, whose call back to a literal interpretation of the Bible has supported the restoration of the Jewish people back to the land of Israel.²¹⁷ Anticipating objections based on certain NT

²¹³ Paul R. Wilkinson, *Understanding Christian Zionism: Israel's Place in the Purposes of God; Charting Dispensationalism & the Role of John Nelson Darby*, ed. Andrew D. Robinson (Bend, OR: The Berean Call, 2013), loc. 816. Kindle.

²¹⁴ Donald M. Lewis, *A Short History of Christian Zionism: From the Reformation to the Twenty-First Century* (Downers Grove, IL: IVP Academic, 2021), 12, Kindle.

²¹⁵ See, Robert Nicholson, “Theology and Law: Does the Modern State of Israel Violate Its Call to Justice in the Covenant by Its Relation to International Law?,” in *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, ed. Gerald R. McDermott (Downers Grove, IL: IVP Books, 2016), 259–64, Kindle; Robert Benne, “Theology and Politics: Reinhold Niebuhr's Christian Zionism,” in *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, ed. Gerald R. McDermott (Downers Grove, IL: IVP Books, 2016), 228–30, Kindle.

²¹⁶ See, Wilkinson, *Understanding Christian Zionism*, loc. 557; cf., Thomas Ice, *The Case for Zionism: Why Christians Should Support Israel* (Green Forest, AR: New Leaf Press, 2017), 32, Kindle.

²¹⁷ Wilkinson, *Understanding Christian Zionism*, loc. 296.

traditions, Blaising rightly affirms that, “The New Testament affirms the expectation of the Tanak of an ethnic, national, territorial Israel in the consummation of the divine plan.”²¹⁸ A variety of forms of Zionism exist. Hence, RJE recommends evangelists’ awareness of the differences between them “in order to dispel confusion, correct misunderstanding, and provide a sound, *biblical* foundation on which to base the ‘friendship’ and support.”²¹⁹ RJE recognizes the necessity to interact with the tenets of these movements to distinguish a biblical mode of interaction while recognizing not every point of departure necessitates a break in fellowship.

Recovering the Jewishness of Jesus and the gospel message has its roots mainly in the works of “post-Holocaust thinkers,” such as Karl Barth, and has deepened the Christian appreciation for the cultural connections to both Jesus’ life and the gospel. Barth pointed in the direction of a full-fledged affirmation of Jesus’ Jewishness, and the next generation of theologians has built on this framework. The contributions of these post-Holocaust thinkers enable us to explore anew the significance of Jesus’ Jewishness, his embeddedness in the history of God’s covenant with Israel, and the ways in which the contours of his life and mission both cohere with and challenge Israel’s own mission and self-understanding.²²⁰

Today the issue of the Jewishness of Jesus and the gospel bears connections to the culture of messianic Judaism. Christian scholarship has continued its study of this issue, making sure to place studies of Jesus within the culture and context of the Judaism of His day.²²¹ The movement seeks to recover a positive valuation of Jewish culture when so many years of Gentile Christian churches often unwittingly demonize, marginalize, or otherwise negatively view it. Nanos has

²¹⁸ Blaising, “Biblical Hermeneutics,” 80.

²¹⁹ Wilkinson, *Understanding Christian Zionism*, loc. 557. Emphasis original.

²²⁰ Rosner, “Post-Holocaust,” 159.

²²¹ Jennifer M. Rosner, *Finding Messiah: A Journey into the Jewishness of the Gospel Message* (Westmont, IL: IVP, forthcoming).

identified strains of this phenomenon of anti-Jewish rhetoric as the often-unintended byproduct of various misinterpretations of Paul's letters.²²² RJE picks up this contribution to the practice of Jewish evangelism to recognize that Christianity does not stand in opposition to any culture, per se, including a Jewish one.

The Power of Isaiah 53

The power of Isaiah 53 has the testimony of many messianic Jewish believers. The tone of this chapter very frequently incites a reaction of sounding like a New Testament passage. When Jewish unbelievers learn that the contents are that of Isaiah 53, it serves as a robust basis for evangelism. This crucial section of OT Scripture covers material that Paul's letter to the Romans 10:16 quotes from Isaiah 53:1. Chosen People Ministries has offered their contribution to this approach through a free book covering Isaiah 53's connection to Jewish evangelism.²²³ Three contributions from Glaser and Bock's edited volume, which covered Isaiah 53's connection to the gospel's message more comprehensively, encompass relevance to this thesis. Firstly, Wilkins's coverage of Isaiah 53's connection to the message of salvation acts as a

²²² Mark D. Nanos, "How Inter-Christian Approaches to Paul's Rhetoric Can Perpetuate Negative Valuations of Jewishness—Although Proposing to Avoid That Outcome," *Biblical Interpretation* 13, no. 3 (2005): 255–69.

²²³ Mitch Glaser, *Isaiah 53 Explained: A Free Book That Could Change Your Life!* (New York, NY: Chosen People Productions, 2010).

baseline study.²²⁴ Secondly, Glaser covers how to utilize this section of Scripture in the context of Jewish evangelism.²²⁵ Finally, Evans offers his examination of Paul’s use of this chapter.²²⁶

Other Denominational Efforts

Several other denominations besides the Baptist IBJM conduct their own Jewish outreach programs. The Assemblies of God has offered what they term as “Jewish Resource Ministry” which purports to equip parishioners through an organization called Metro Jewish Resources.²²⁷ Their aim is to “equip the Church to proclaim the gospel of Yeshua, Jesus, in an inoffensive way to the Jewish people.”²²⁸ One would rightfully wonder why offending Jews calls for particular effort. Upon closer inspection, the term “inoffensive” relates to the decline of once popular dispensational teachings turning toward kingdom now doctrine with the more predominant concern for social issues.²²⁹ This term translates in this context to informing parishioners to focus their message primarily on the salvation in Jesus since the denomination regards eschatological focus on Israel as a topic not related to salvation, per se.

²²⁴ Michael J. Wilkins, “Isaiah 53 and the Message of Salvation in the Gospels,” in *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, ed. Darrell L. Bock and Mitch Glaser (Bellingham, WA: Logos Bible Software, 2020), 109–32, Logos Bible Software.

²²⁵ Mitch Glaser, “Using Isaiah 53 in Jewish Evangelism,” in *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, ed. Darrell L. Bock and Mitch Glaser (Bellingham, WA: Logos Bible Software, 2020), 229–50, Logos Bible Software.

²²⁶ Craig A. Evans, “Isaiah 53 in the Letters of Peter, Paul, Hebrews, and John,” in *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, ed. Darrell L. Bock and Mitch Glaser (Bellingham, WA: Logos Bible Software, 2020), 145–70, Logos Bible Software.

²²⁷ Metro Jewish Resources, “Metro Jewish Resources,” *Home*, accessed August 5, 2022, <https://www.metrojewishag.org/>.

²²⁸ Joel Kilpatrick, “Jewish Resource Ministry,” *US Missions: Intercultural Ministries*, last modified October 8, 2018, accessed August 5, 2022, <https://news.ag.org/news/jewish-resource-ministry>.

²²⁹ See, Woods, *The Coming Kingdom*, 318–21; Ron J. Bigalke, Christopher Cone, and James I. Fazio, “The Protestant Hermeneutic and the Revival of Futurism,” in *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy* (El Cajon, CA: Southern California Seminary Press, 2017), 299, Kindle.

An organization affiliated with the late Billy Graham and the late John Stott has offered its efforts toward bringing Jesus to the Jewish population, the Lausanne Consultation on Jewish Evangelism (LCJE). While the organization operates on tenets of replacement theology, it does assert that “Jewish evangelism is an essential part of world evangelism. If Jesus is not the Messiah for all, he is not the Messiah at all.”²³⁰ RJE would refine this statement to assert that Jesus is the Messiah of the Jewish people, the bridegroom of the church, and the *savior* of all. The application of the Jewish term “Messiah” to Gentile audiences signifies the commitment to a transference, or replacement, theology.

In a similar vein of theological tradition, the Presbyterian church of America (PCA) issued their statement of commitment to declare that “it is our duty, as Messiah’s people, to take the gospel to all peoples of the earth, including the Jewish people.”²³¹ Additionally, the Southern Baptist Convention (SBC) has adopted a similar stance to make sure Jewish populations do not become overlooked in missionary endeavors.²³²

²³⁰ Lausanne Movement, “Jewish Evangelism: Sharing the Gospel with Jewish People Was the Beginning of World Evangelism,” *Lausanne Movement: Connecting Influencers and Ideas for Global Mission*, accessed August 5, 2022, <https://lausanne.org/networks/issues/jewish-evangelism>.

²³¹ Chaim - A Reformed Ministry to Jewish People, *Chaim: A Reformed Ministry to Jewish People*, 2020, accessed August 5, 2022, <https://chaim.org/pca-statement>.

²³² Erin Roach and Art Toalston, “Resolution Emphasizes Jewish Evangelism,” *Baptist Press*, last modified March 6, 2009, accessed August 5, 2022, <https://www.baptistpress.com/resource-library/news/resolution-emphasizes-jewish-evangelism/>.

CHAPTER 3: METHODOLOGY

The following represents the concrete plans of executing the mission of the workshop at GSBC. The general sweep of this intervention design encompasses a detailed plan and schedule of the intervention, and a summary of the implementation of the intervention design.

Intervention Design

The following represents the general schedule and design of the intervention. This section will consider the schedule of events for the rest of the year 2022 including detailed figures expounding the components of that schedule.

Schedule of Intervention

The schedule of this intervention design will extend from spring through the summer of 2022. This timeframe will encompass approximately eight weeks to secure the following elements: IRB approval, permissions, responses to the Initial Recruitment Survey, statements responding to the Pre-Workshop Interview, the logistics of the workshop sessions on the GSBC campus, a schedule of expert guest speakers, statements responding to the Post-Workshop Interview, and data analysis.

Secure IRB approval

The researcher will submit a request for IRB approval. This approval and their instructions will appear as Appendix G to this paper.

Permissions

GSBC leadership will encompass the first set of permissions. The second set of permissions will concern the Jewish synagogues' notifications per the Delimitations section above. Finally, the researcher will seek support from messianic Jewish organizations and scholars such as the IBJM, Jews for Jesus, and Ariel Ministry.

The Initial Recruitment Survey

The Initial Recruitment Survey will encompass ten questions that will gauge key areas, such as motivation to share the gospel with the Jewish people, current level of understanding to share the gospel of the kingdom with the Jewish people, and their awareness of replacement theology and why GSBC does not condone it. See Figure 2 below for the form.

Please circle your response on a scale of 1–5 where 1=least and 5=most.

1. I am personally motivated to share Jesus with the Jewish people.

1	2	3	4	5
---	---	---	---	---
2. This church has a heart to reach the Jewish people with the gospel.

1	2	3	4	5
---	---	---	---	---
3. I would know what to say to a Jewish person about the gospel of the kingdom.

1	2	3	4	5
---	---	---	---	---
4. Paul’s phrase “to the Jew first, and also to the Greek” has TWO contexts, tell me more.

1	2	3	4	5
---	---	---	---	---
5. I see how the nation of Israel and the church are separate *callings* under one *salvation*.

1	2	3	4	5
---	---	---	---	---
6. I’d like to dig deeper in God’s covenants with Israel: Abrahamic, Davidic, and New.

1	2	3	4	5
---	---	---	---	---
7. I could use a refresher in Jesus’ saying, “salvation is of the Jews” (John 4:22, KJV).

1	2	3	4	5
---	---	---	---	---
8. I believe only Israel *fulfills* God’s covenants NOT the church.

1	2	3	4	5
---	---	---	---	---
9. I would like to know why this church does not condone “replacement theology.”

1	2	3	4	5
---	---	---	---	---
10. I would love to hear the stories behind Jewish people coming to their Messiah!

1	2	3	4	5
---	---	---	---	---

Figure 2. Initial Recruitment Survey.

Pre-Workshop Interview

The next step in the intervention process will entail conducting the Pre-Workshop Interview questions with the participants. This intervention stage will generate themes that can receive either reinforcement or modification throughout the workshop proceedings. Responses from participants that agree with the presuppositions, essential tenets, or vital doctrines of dispensational teaching will only require reinforcement from the workshop curriculum. Depending on the nature and severity of other responses relative to the workshop curriculum,

certain themes generated by the participants may require a specific address for varying levels of modification. See Figure 3 below.

1. We are a dispensational church; what does that mean to you?
2. What do you think is the story behind the Church saying it replaced Israel?
3. What comes to mind when Scripture says, “Salvation is from the Jews”?
4. What do you believe should come to mind when the Church says Jesus is “King of the Jews”?
5. What do you believe is the responsibility of the Christian Church toward the Jewish people?
6. What can you say about the covenants of God toward the Jewish people?
7. As God’s covenant people how is the vocation of the Jewish people under God different than anyone else’s?
8. What promises can you recall God made toward the Jewish people through the covenants: Abrahamic, Davidic, and New?
9. How do you think the world will be different under Jesus Christ’s Second Coming with Israel as His ruling national government?

Figure 2. Pre-workshop interview.

Logistics of the Workshop

The workshops will occur on June 11th, 18th, and 25th. A trip to Boston for live Jewish evangelism will occur on June 13th. GSBC will offer a timeframe scheduled from 10 AM to 2:30 PM EST at the GSBC facility. Additionally, the researcher will afford the opportunity for parishioners to speak in private session with the researcher outside of the workshop hours. These private consultations will receive separate logistics as needed.

The workshop will occur in the basement of the GSBC sanctuary. The setup will include chairs and tables rather than desks for the participants to conduct their note taking. Additionally,

the tables will accommodate space to work with their handouts during the workshop proceedings. The researcher will bring a laptop for video conferencing with the expert special guests. The church will supply the internet connection, HDMI chord, and screen.

Schedule of Expert Guest Speakers

The workshop will accommodate a schedule of expert guest speakers from the following organizations who have years of experience with Jewish evangelism, see Table 1.

Table 1. Expert Guest Speakers

<i>Special Guests</i>	<i>Organization</i>	<i>Dates of Workshop</i>
Sam Wilson	IBJM	9, 11, 13 June (Boston)
David Liebman	Jews for Jesus	11 June
Dr. Arnold Fruchtenbaum	Ariel Ministries	18 June
Dr. Michael L. Brown	Line of Fire	18 June
David Harwood	Restoration Fellowship	25 June

The section below will offer a brief summary for each of these participants' advancements of the thesis for this project. Due to constraints in budget, only Sam Wilson will receive the invitation to appear in person to make a contribution to the workshop. The rest of the participants will have permission to contact the church via video conferencing. The intent of including expert guest speakers will corroborate the workshop curriculum by drawing upon both their exegetical acumen and their live experiences evangelizing the Jewish people.

Workshop Curriculum

The intent of the curriculum will focus on advancing this project's thesis by way of workshop practice. The workshop curriculum will cover five key steps outlining an approach to Jewish evangelism labeled "An Inductive Lead to Jesus" (see Table 2 below). Each step will put

into practice either the direct references or the principles of Romans 9—11 as they connect with other Old Testament Scriptures. For instance, the first three steps will affirm the covenant identity of the nation of Israel (Rom 9:1–4). Then it will cover the promises to the patriarchs (Rom 9:5; 11:28). Finally, it will present Jesus as the centerpiece of their eschatological hopes through resurrection from the dead (Rom 11:15–24). The curriculum will have the design to preach this gospel message to the Jewish people starting exclusively through their Old Testament (Rom 10). The list of these five categories will not imply that it is a script to follow word-for-word but will represent general points to keep in mind as one engages Jewish evangelism in a live situation.

Table 2. An Inductive Lead to Jesus

<i>Step</i>	<i>Description</i>	<i>Texts</i>
I. Begin with a humble approach.	The Christian church has been wrong in ever saying the Jewish people were not God's covenant people. The church has not replaced Israel, and the nation of Israel has the promise of God to exist forever on this earth as the sun, moon, and stars.	Gen 12; 15; 17; 22; Deut 30; Jer 31
II. Affirm the destiny of Israel to rule the nations forever.	The nation of Israel has the express promise of God to rule the nations at some future period. Every nation, language, and people group will come to Jerusalem to seek after the Lord. The Jewish people will not be an oppressed people any longer; they will lead the nations to God.	Deut 15:6; 28:13; Pss 2:1–12; 22:27–31; 126:1–3; Isa 2:1–4; 14:1–2; 52:9–11; 61:6–7; Ezek 36:22–36; Zeph 3:20; Zech 8:23
III. Affirm the Throne of David will become restored forever	Israel's King will sit on the Davidic throne over Israel as he leads the nation into heading the nations across the world. This will last forever.	2 Sam 7:12–14; 1 Kings 2:4; 2 Chron 6:16; Ps 132:10–12; Ezek 40—48
IV. In the Jewish Scriptures, "forever" means God will resurrect his people.	No one can live forever in the degrading bodies we have today that decay and die. God has promised to give his people resurrected living where there is no desire to sin, and we can live with God forever.	Job 19:25–27; Isa 26:19; Ezek 37; 43:7; Dan 12:1–3; Hos 6:1–3
V. Jesus stands resurrected as the Son of Abraham and the Son of David	Jesus took all sin on himself, resurrected from the dead, and will accomplish everything God promised to the Jewish people in the Scriptures.	Num 21:4–9; Pss 22:1–26; 110:4; Isa 9:6–7; 53:1–12; Dan 7:13–14

This approach to Jewish evangelism will represent a detailed logical progression that will use broad biblical categories to inductively lead to the person and work of Jesus Christ, corroborated by supporting OT texts of Scripture. Firstly, the model will begin with rejecting replacement theology. Secondly, it will proceed through the Jewish covenants' essential tenets. Finally, the model will offer Jesus Christ, whose culmination of those covenants assures the restoration of the Jewish calling in the mission of God. This approach will receive endorsements during the workshop by David Liebman, Dr. Arnold Fruchtenbaum, Dr. Michael L. Brown, and David Harwood, whose consent forms appear in Appendix E.

Post-Workshop Interview

After completing the workshop proceedings, the participants will answer a set of post-workshop interview questions so the researcher will have another data set of responses against which to evaluate the objectives of the curriculum's success. See Figure 4 below.

1. Tell me your experience with interacting with workshop material.
2. What do you think when a Christian says, "the church has replaced Israel"?
3. How does the Bible prove Jesus' statement that "Salvation is of the Jews"?
4. What does it mean to you that the Bible says Jesus is "King of the Jews"?
5. Tell me about the kinds of experiences you have with Jewish culture.
6. After reviewing the stories of Jewish people accepting Jesus, what are your thoughts?
7. How are the covenants of God with the Jewish people related to Jesus Christ?
8. How will God fulfill His covenants with the Jewish people in the years to come?
9. How is the modern resurgence of the nation of Israel related to Ezekiel's prophecy of the dry bones (Ezek 37:1-10)? What can Jewish people expect in the future?
10. What are your recommendations of this workshop?

Figure 4. Post-workshop interview.

The Post-Workshop Interview will offer the participants ten questions to use as a platform for response. The participants will have the invitation to take their responses in any direction they please regarding any component of the workshop: the curriculum, the trip to Boston, the expert guest speakers, the logistics of the workshop, etc.

Data Analysis

The researcher will compile all forms and statements generated from this workshop and use the following thematic analysis form as a baseline to evaluate general themes and more specific subthemes across submissions. See Figure 5 below.

<p>I. Differences in responses to questions about the Jewish covenants</p> <ul style="list-style-type: none"> A. Abrahamic Covenant responses B. Davidic Covenant C. New Covenant <p>II. Differences in responses to supersessionism</p> <ul style="list-style-type: none"> A. Questions about the Church's role <ul style="list-style-type: none"> 1. The Church's origin, nature, destiny 2. The Church's responsibility to evangelize Jewish people B. Questions about Israel's role <ul style="list-style-type: none"> 1. Israel's origin, nature, destiny 2. Israel's responsibility toward the King of the Jews <p>III. Differences in Personal testimonies about the Jewish people</p> <ul style="list-style-type: none"> A. Lineage vs. religion B. Different modern Jewish faiths C. Impact of accepting Jesus in families <p>IV. Differences of Church connections</p> <ul style="list-style-type: none"> A. Personal connections between Jewish people and GSBC members B. Increased Jewish evangelism or evangelists C. Office of Jewish-Christian relations

Figure 5. Workshop Thematic Analysis Form.

Again, this thematic analysis form will only function as a baseline from which to work. The researcher will permit the themes to emerge naturally from the content of the participant submissions to allow for surprising or unforeseen results.

Implementation of Intervention Design

The researcher successfully obtained the aforementioned elements outlined in the schedule of the intervention design. The number of consent forms obtained representing the overall participation was 19. The demographics of those participants varied widely. Ages ranged from 20 to 75. Formal biblical education of the participants ranged from none to a bachelor's degree, to a Doctor of Ministry. This summary of the implementation of the intervention design covered the live Jewish evangelism trip to Boston, and the evangelism efficacy criteria formulated to evaluate the trip.

Contributions of Expert Special Guest

The special guests visited from IBJM, Jews for Jesus, Ariel Ministry, Line of Fire Ministry, and Restoration Fellowship, as outlined in the chart above. The following represents a summary of each of their contributions.

IBJM

Sam Wilson's contributions included a sermon message on a Thursday night service on June 9th as a preamble to the workshop. Mr. Wilson conducted a portion of the first workshop on June 11th. Finally, he delivered a message upon arrival to the trip to Boston with other IBJM associates on June 13th. The sermon message covered Romans 9—11. He touched upon the covenant identity of the Jewish people, the need to reach them with the gospel, and their eschatological future. He also touched upon how Luke's narrative in the Book of Acts showed consistently that Paul held to a consistent pattern to preach the gospel message to the Jew first in synagogues, and then branched out to Gentiles. Additionally, he briefly mentioned the sects of Jewish belief and offered many personal experiences of Jewish evangelism in the Middle East

and Russia. Finally, Sam provided the church with an unlimited supply of Hebrew-English Tanak and New Testament Bibles for gifting in Jewish evangelism. See Appendix F1.

Jews for Jesus

David Liebman provided a full spectrum of the sects of Jewish belief and his personal experiences interacting with them in a New York City context. Then he invited the researcher to join his lecture for a full discussion of the workshop curriculum “An Inductive Lead to Jesus” as his recommended starting point to speak with the church’s local Jewish population. See Appendices E3 and F2.

Ariel Ministry

Dr. Arnold Fruchtenbaum offered a prerecorded lesson for this workshop. He began with his endorsement of the five steps of the Workshop curriculum. Then he expounded upon common misconceptions about Jewish people. He finished with a detailed walk through the Christian ministry of Paul as recorded by Luke in the Book of Acts. He showed how the narrative of Acts recorded Paul using synagogues through his travels as regional bases for reaching the Jew first and then the Gentiles. See Appendices E1 and F3.

Line of Fire Ministry

Dr. Michael L. Brown endorsed the Workshop curriculum and provided a message on misconceptions of the Jewish people. Then he expounded upon his experiences with Jewish evangelism and his personal journey to faith from within a Jewish community. After Dr. Brown’s session was abruptly cut-off due to a bad network connection, the researcher proceeded to offer another session on the workshop curriculum. See Appendix E2.

Restoration Fellowship

David Harwood gave his endorsement of the Workshop curriculum and gave a detailed message on how the unchanging love of God for the Jewish people as seen in Romans 9—11 connects to God’s love for all peoples. He provided many original language studies of both Greek and Hebrew for the love of God, ἀγάπη (*agápē*) being the foremost. See Appendix E4.

Live Jewish Evangelism Trip to Boston

In coordination with the IBJM, four participants traveled from Concord, NH to Boston, MA to conduct live Jewish evangelism. The following outlines the logistics of the trip and the criteria of efficacy for the effort taken.

Logistics of the Boston Trip

All of the participants who signed up for the trip to Boston carpoled in a church-designated vehicle and drove to an area known for a high percentage of Jewish residences. Upon arrival, participants teamed up in pairs and received street assignments for walking coverage, handing out gospel tracts, and seeking opportunities for evangelism. The gospel tracts customized the gospel message for both Jewish and Gentile evangelism. The researcher also encouraged participants to utilize the workshop curriculum. The local population, which the participants sought out to evangelize, represents the Jewish recipients of the trip.

Criteria of Efficacy: Qualitative and Quantitative

Two categories encompass the overall criteria of efficacy for this project. The first regards participant testimonials. The second criterion of efficacy will reference an Evangelism Efficacy Calculation explained below.

Testimonials

The first criterion for efficacy regards the testimonials of participants identifying improvements either in their local situational awareness of Jewish evangelism or augmented self-confidence to engage Jewish people in their local context. Nothing serves more effectively for evangelism than a decentralized network of friends and family whose heightened sense of personal responsibility drives their mastery of this curriculum to reach Jewish populations in each community. Reported augmentations may include the following. Firstly, participants may testify to greater retention of a dispensational message for the gospel of the kingdom, especially the Jewish covenants. Secondly, participants may testify to augmentations to their psychological profile, such as the feeling that the workshop better equipped them, or the sense of greater self-confidence to step out into their live environment to put their abilities to the test. Naturally, any participant testimonials of new evangelistic relationships with their Jewish neighbors trump all anticipated outcomes.

Evangelism Efficacy Calculation

These criteria for efficacy cover both quantitative and qualitative data. The researcher statistically synthesized each “Individual Efficacy Score” as a component of a “Cumulative Workshop Score,” shown in Figure 6 below.

Action Scale:	CONTACT → GOSPEL → CONVERSION DECISION → BAPTISM
Value Scale:	1 → 2 → 3 → 4
Individual:	Mean Individual Efficacy Score (M)/(Q):
Workshop:	Cumulative Workshop Efficacy Score (WS)/(WQ):

Figure 6. Evangelism efficacy calculation.

This tool intended to function as a mental training device for evangelism beyond the trip to Boston. The participant wrote down a separate entry for each contact made with one of the Jewish recipients. The participant then assigned which category of actions along the “Action Scale” they utilized. These categories then converted to their numerical equivalents along the “Value Scale” above. The participant then calculated the mean score between all those values and placed that score in the “Mean Individual Efficacy Score” row above. All Mean Individual Scores comprised the mean Cumulative Workshop Efficacy Score at the end of the project. These scores characterized effectiveness through both quantitative reports of the number of contacts experienced against the qualitative characterization of those reports underlying those contacts. Triangulation of feedback constituted a significant component of the workshop curriculum, live outreach scores, and participant feedback.²³³ Four source methods of surveys and interview questions connected participants concerning their experience of the workshop.

²³³ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 72, Logos Bible Software.

CHAPTER 4: RESULTS

The format of thematic analysis incorporated the procedure given by Creswell.²³⁴ The goal of the workshop was to employ Paul’s example in Romans 9—11 and related passages to reinforce the dispensational commitments of the church bolstering attitudes and efforts toward Jewish evangelism. In some cases, positive reinforcement upheld Pre-Workshop Interview statements productive to this goal. In other cases, Paul’s example needed to serve as constructive modification to encourage Jewish evangelism and evaluate how well the workshop proceedings conformed to this outcome. Sensing recommended that an analysis of the data should encompass three predominant frameworks, namely, themes, slippage, and silences.²³⁵ The themes and subthemes represented the areas of coherence and agreement among responses. The slippage represented the areas of disagreement or “rival explanations” among responses.²³⁶ The silences represented areas of uncategorized data that may fit a different theoretical perspective.²³⁷ Silences recognized the often-unspoken undercurrents that produce the patterns of the data. This workshop produced twelve predominant themes of material, which found their summary in the five themes listed below: dispensations, the Jewish covenants, the Jewish people, Replacement Theology, and Jewish evangelism.

²³⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles, CA: Sage, 2018), 192.

²³⁵ Sensing, *Qualitative Research*, 197.

²³⁶ *Ibid.*, 200.

²³⁷ *Ibid.*, 202.

Theme One: Dispensations

The workshop reinforced the concept of dispensations as a presupposition to its curriculum. The dispensations covered by this workshop encompassed the order of Melchizedek, Israel, and the church. The issue impacted perceptions of the biblical purposes behind Israel, the church, and the New Covenant. The workshop foregrounded that reaching the Jewish people for Theme one produced the widest variety of responses and a substantial level of slippage from among the five themes of the workshop. Within the theme of denominations, participants submitted three predominant subthemes: denominational identity, the rapture of the church, and distinctions between the NT and OT.

Subtheme One: Denominational Identity

The workshop placed a forward emphasis on the church age as one of the dispensations embedded within God's larger plan. The workshop reinforced that the church age has a definite and immanent end for each member, whether by rapture of the body of Christ as a whole or personal death; therefore, responsibility toward your local Jewish population cannot wait. For a few participants, the idea of a dispensation bore connections to the church's denominational identity, whether in the form of social groups or theology. Given the direct connection to the church's current denominational identity, this view represents a subtheme of the church's identity as a dispensation of God. For instance, one participant commented in the Pre-Workshop Interview, "Dispensational means we are not connected with any denomination or regular Baptists. We are independent. We disperse the gospel of Jesus." Upon further questioning, the participant relayed stories of interacting with Jewish and Catholic social groups in the neighborhood of residence. Hence, the term in this social context helps the participant to differentiate from these groups.

For another participant, this identity took the form of a theological contrast between denominations. “Being a dispensational church also means to me that we’re against any theology that flattens the whole counsel of God into anything other than what the text of Scripture actually says. God made every nation and called the nation of Israel from out of them.” Upon further questioning for clarification, the participant’s concept of what “flattens the whole counsel of God” refers to the common theological practice of forcing the entire Bible to refer to the church rather than the variegated people groups that it enumerates. In a similar theological context, another participant referenced the relationship between Israel and the church, constituting a salvific unity within the larger schema. “A dispensational church means the church recognizes one salvation, one body of Christ with the Gentiles, and one nation of Israel that comprises the whole plan of God.”

Participant comments in the Pre-Workshop Interview also set a contrast between the diversity of God’s outworking administration through the Bible against God’s unchanging nature: “God is the same, but He communicates with man in different ways.” The workshop curriculum impacted these views by studying how God’s unchanging love serves as the basis upon which Romans 9—11 stands to assert God has not given up on Israel. Emulating this love foregrounds the importance of not neglecting the local Jews. Another participant concurred with the notion when setting a developing dispensational framework against the attributes of God. However, this comment took the angle of God’s self-revelation. “The Lord’s attributes [do not] change but reveal different issues about Himself to us.” Rather than referencing the denomination, per se, the theology embodies its unique contribution forming the church as its own religious group.

Subtheme Two: The Rapture of the Church

Another subtheme refers to the church's rapture. The workshop reinforced this theme through Romans 9—11 directly. While the scope of the workshop touched on this subtheme tangentially, the workshop consistently reinforced Paul's teaching from Romans 11:25 that the "fullness of the Gentiles" refers to the rapture closing out the church's dispensation and heralds God's reinstatement of Israel to the world stage once more. One participant stated: "the rapture will change everything 'cause the focus will be on the Jews again." This workshop's interpretation calls upon the classic doctrine of immanency. No prophetic sign warns of the rapture. Given that each day may be the last day before participants face the *Bema* seat of Christ drives personal responsibility to share the gospel with those Jews within one's sphere of influence today. One participant addressed this issue directly and represents the other participants well. "[The] Promise to remove the church before the Tribulation is a big deal because God will raise up in Israel one hundred forty-four thousand who will witness through the Tribulation period." Another participant referenced the Tribulation. "After the rapture, in one day all Israel will be saved; they will go through seven years of Tribulation." Since the rapture is the means of terminating the church dispensation, it represents a subtheme in relation to the term. One participant understood the dispensations of God as a calendrical set of events wherein "the next event in God's time is the rapture." Upon further questioning, this participant avoided using the term "dispensation" to describe the rapture of the church directly, but the association between the two terms remained close.

A silence over the close association between the terms "dispensations" and "the rapture" regards the implicit acceptance of the tenets of the rapture doctrine: immanent status, and instantaneous and permanent residence with Jesus. A possible motivation for this silence might

lie in its usefulness in explaining the transition between dispensations. While several submissions offered various perspectives on the rapture, the questions in the workshop did not pertain to the rapture directly. Having the nature of a transition may not qualify in the participants' minds as a full-blown "dispensation" per se. Still, it functions as a necessity to communicate their faith and doctrine. This explanation finds its corroboration with the more explicit comment from a participant who ascribed to the rapture a particular time after which the nation of Israel will reemerge as a vital player on the world stage.

Subtheme Three: Distinctions of the NT and OT

The largest subtheme of responses from the participants regarding the concept of dispensations represented distinctions between the NT and OT. The views participants submitted on this subtheme offered microthemes of dispensations as an outline for the OT narrative, differentiating the church from Israel, and God's supervening management of times or eras of history. The workshop foregrounded the dispensational tenets that God first created the nation of Israel and its appointment to remain on the earth (cf., Gen 12:7; Jer 31:35), and afterwards created the church (cf., Matt 16:18; Acts 2) and its appointment to rapture (cf., Romans 11:25; Luke 17:35; 1 Thess 4:13–18; Rev 4:1). A separate creation dedication to a separate calling, as the Initial Recruitment Survey indicated. When asked in the Initial Recruitment Survey to rate their level of agreement with the following statement, 100% of the participants rated it a five: "I see how the nation of Israel and the church are separate *callings* under one *salvation*." The curriculum of this workshop reinforced this view by maintaining the dispensational distinction between Israel and the church. This workshop schema directs the church to Paul for its marching orders, which contextualizes Romans 11:11: "salvation has come to the Gentiles to make the Jews jealous." The workshop was clear that the church has the calling to evangelize the Jews.

Microtheme One: Outlining the OT Narrative

Analogous to Paul's segmentation of Israel's history in Romans 9:1–5, one formulation of this subtheme submitted by the participants considered understanding dispensations as an outline of the OT narrative. Some of the slippages relate to each participant's unique terminology. The issue of God establishing cultures showed in this Pre-Workshop Interview.

There are definitely different groups. In the Old Testament we had Jews and Gentiles, but now there are scriptures that speak directly to the church and there are scriptures that speak directly to Israel. Christ gave a direct command to the church to preach the gospel to all the world and that's what the main purpose of the church is.

The workshop reinforced the narrative from Scripture that God created every nation; therefore, His outreach to all of them began with His unique covenant nation of Israel.

The Post-Workshop comments showed some used the term “plan of God,” which may refer to a concept assuming various attributes of God, such as omniscience, omnipotence, etc., operating throughout the narrative and controlling its direction and ends. For instance, one participant commented the following:

God was revealing His plan to the people that were closest to Him[—]Moses, Abraham, Adam[—]and each time He revealed more of His ultimate plan. So, in essence, the more we continue on in His dispensations, the more we are ready for Jesus to come on the scene. So, it gets them ready, it gets their people ready to be the savior because God loves His people. Each dispensation as it goes along the plan of God is for its own people but also it reveals more of God to His people.

This statement mirrors well the workshop's notion of progressive revelation directing the dispensations. This comment summarizes the definition of dispensations from a scriptural perspective and establishes the purpose behind God's use of dispensations from a theological interpretation. Another Post-Workshop submission showed this participant related the “plan of God” terminology from the perspective of cultures operative throughout the OT narrative.

A dispensational church means to me that we see different cultures all through the plan of God. Each culture will have its base in what God is doing in their era of history. So, what I mean is that when God set the languages in Genesis 11, He also set both the cultures and boundaries of the nations that would come through those means. All history has one final goal, the kingdom of God. That means God took one nation, Israel, and its people, the Jews, and called their nation to that goal.

This statement firmly places Israel's nationhood and the Jewish people's culture constituting that nation as a particular means to the ends of God's ultimate kingdom program. Given the diversity of the cultures of the Jewish people in the modern era of history, a discussion engaged below, this statement in no way validates all such cultural practices but affirms God's sovereign overriding direction through them.

A possible silence that unifies the terminology motivating this "plan of God" expression and its connected terms could be the perception of linear, rather than cyclical, time. The view that time has a beginning created by God, and it will have an ending directed by God accords well with the idea that God has appointed certain events to occur during these dispensations and that cumulatively their administration adds up to the complete revelation of the entire Godhead.

Microtheme Two: The Church from Israel

The workshop offered that Paul's text in Romans 9—11 outlined distinctions between the church and Israel. Characteristics that differentiate Israel from the church represent one of the vital doctrinal distinctions of dispensational churches in contrast to those theological programs espousing replacement theology. In an almost inevitable fashion, definitions incorporating culture's connection to dispensations result in theological comments that seek to elaborate on the differences between the church and Israel.

The church's Christian education understands the distinction between Israel and the church, teaches it, and seeks the fruit of that teaching in its ministry. One participant offered the

differences between Israel and the church as the basis for defining the term “dispensation” and tempered the statement with some humility.

There’s a difference between us and Israel and once Jesus came and established the church, He established a new dispensation. It boils down to me a lot of correlations between the New Testament church and Old Testament Israel, but we are not the new Israel. I believe that Jesus was prophesied in the Old Testament. I don’t know enough about it. I’m not saying it’s not prophesied in the Old Testament, but I don’t know enough one way or another.

The concept that all of time represents a creation of God and, therefore, time itself remains under the direction of God toward a particular theological goal, such as salvation, the kingdom, or the glory of God, would explain the motivation behind submitting comments of this nature.

Microtheme Three: Time or Eras

Other participants submitted and spoke of references to “time” or “eras” as critical components of their definition of dispensation. In the Pre-Workshop Interview, one participant submitted a direct statement referencing eras as a near synonym for dispensations, further reinforcing the idea of time as the creation of God. “[The term] dispensations means the Bible is broken into sections to make it easier to understand. There are different eras, like scientists have columns, breaking the Bible in basic eras.” For this next participant, the concept of time not only relates to the different means by which God revealed Himself but also stands contrasted against God’s unchanging nature or character.

The Lord’s attributes [do not] change but [He] reveals different issues about Himself to us. Moses talked to God face-to-face. The Lord revealed himself in different ways over time. Before you get into Jesus, you have people coming to a priest and temple. The New Testament Jesus replaced everything as the one mediator.

The most overtly expressed submission of time as God’s direct creation came from this next participant, referring to time as an actual possession of God: “We operate on God’s time.

We had the time of Adam and Eve, innocence, prophets, certain events on God’s calendar. The next event in God’s time is the rapture.” The refreshing boldness of this claim comes as no surprise given the equally bold personality of this participant.

A similar tenor betrays itself from this next participant’s reference to how “God has dealt with people” in the past via dispensations and includes a veiled statement of the future.

That means that we believe that God has dealt with people [in] different ways in different times. That means we are in a dispensation right now. We are in a time where we are waiting for Christ to come back and could be any day now because He has already done everything necessary for our salvation and the fact that I believe in Him and trust in His Word means that I am part of what’s ahead for the Christian.

The researcher understood the participant’s phrase to “what’s ahead for the Christian” as a veiled reference to the rapture of the church and this was corroborated by further questioning.

While the notion that God is in control is not a uniquely dispensational tenet, the notion that God’s control has *directed dispensations*, is. A silence that the workshop curriculum reinforced, which had become remarkably clear by the participants’ description of God’s administration of dispensations, is that God is not only in full control of salvation, but of all the dispensations of history. The notion of dispensations as directed eras of history and comments of this nature were operative throughout the workshop and saw reinforcement through the workshop curriculum, and one directive of this dispensation is to reach the Jews with the gospel. The next section on biblical covenants will demonstrate this pattern more clearly.

Theme Two: The Jewish Covenants

Paul’s text speaking to the church at Rome declared unambiguously that the covenants belong to Israel (Rom 9:4). The Jewish covenants under examination in the workshop considered the Abrahamic, Davidic, and New Covenants. The subthemes correspond to these labels below. The Initial Recruitment Survey taken on these covenants requested the participants’ level of

agreement regarding two assertions. Firstly, the Initial Recruitment Survey stated, “I’d like to dig deeper in God’s covenants with Israel: Abrahamic, Davidic, and New.” In response to this statement, one hundred percent of the participants rated their eagerness to learn more at a maximum rating of five. This result demonstrated that the demand for this area of biblical education for participants was very high. Some of the submissions dealt with the biblical covenants in summary fashion. This participant’s sweeping Pre-Workshop Interview statement connected to the Book of Revelation: “Dealing with Abrahamic and Davidic and New for the Jewish people, you do have physical promises as far as land; I think Revelation takes a land approach because He is a jealous God.” Issues dealing with the promises of the land of Palestine, which God made to the Jewish people through the Abrahamic Covenant and later subsequent covenants, will receive greater focus in the section below regarding statements more particular to this covenant’s promises.

Secondly, the Initial Recruitment survey concerning Israel’s fulfillment of God’s covenants unveiled significant slippage. The Pre-Workshop statements submitted below demonstrate this issue. The Initial Recruitment Survey posed a statement concerning the Jewish covenants and requested the participants’ level of agreement with a corollary assertion saying, “I believe only Israel *fulfills* God’s covenants, NOT the church.” The survey identified an agreement rating (1–5 max) of three for 50% of participants, five for 38%, and the remainder rated an agreement rating of four. The workshop successfully applied a corrective modification through two subthemes: two-covenant theology, and open discussion on the church controversy.

Subtheme One: Two-Covenant Theology²³⁸

Expert guest speakers at the workshop covered material on an alternative position often labeled “two-covenant theology” which holds the opposing position. In keeping with the thesis of this project to reinforce the church’s dispensational commitments, it stands to reason that if these Jewish covenants represent the unilateral promises of God to Israel, then no other organization of people in the Bible can fulfill them other than the party to whom God had issued them, namely, Israel. In other words, the church does not replace Israel in fulfilling these covenants. This dispensational tenet takes some pressure off Jewish evangelism with the good news that God will not replace His people Israel in any way. Two-covenant theology asserts that God has issued a separate covenant with Israel and the Gentile church. Counter-missionaries present Jesus as “the Christian God” and YHWH as the Jewish God. This theology espouses salvation for the Jewish people in their covenantal status apart from their belief in Jesus Christ; it was openly repudiated by the church from the pulpit during this workshop. Sam Wilson expressly labeled this theological perspective as a position to refute in missionary contexts. David Liebman also relayed his experiences interacting with Jewish counter-missionaries using this theology to refute the need for belief in Jesus Christ for salvation. The other expert guest speakers relayed the same position in passing. Therefore, the best explanation that reinforces dispensational tenets is the assertion that only the nation of Israel may fulfill these biblical covenants. The workshop’s corrective illumines well this post-workshop submission.

²³⁸ This view is different from the “two new covenants” view of some dispensationalists, also not advocated here. See, Arnold G. Fruchtenbaum, “The Role of Israel in Dispensational Theology,” in *Dispensationalism Tomorrow & Beyond: A Theological Collection in Honor of Charles C. Ryrie*, ed. Christopher Cone (Ft. Worth, TX: Tyndale Seminary Press, 2008), 139., Logos Bible Software.

The covenants of God show God's faithfulness even through the nation's unbelief and disobedience, especially through it. The covenants are like the grace and security that God promises the Christian church. The same God who made the covenants for Israel made the church for the Gentiles. This does not mean they are saved simply by the covenants, but God called them through His relationship using those covenants to the patriarchs. That's a big deal. This calling is to be the national government of God on earth. Paul talks about how they are beloved of God on behalf of the patriarchs, and this means the covenants associated with them.

While salvation through faith in Christ alone represents general orthodox Christian belief, the workshop prepared its participants with a counter-missionary theology that requires acquaintance. The dispensational commitment to interpret Paul's Scriptures using a literal hermeneutics, serves as sound protection from falling into this trap in the context of Jewish evangelism. These Scriptures include Paul's summary Romans 9:4 that the covenants belong to Israel, and 11:17–24 where the Gentile "wild olive" branches become engrafted into Israel's blessings. This dispensational tenet helps bolster the participants' confidence, a consequence successfully achieved and recorded below.

Subtheme Two: The Church Controversy

The church is in a controversy relative to the *fulfillment* of the New Covenant. This next participant recognized a pattern of increasing specificity through the course of progressive revelation between the biblical covenants sparking a debate.

They [the Jewish covenants] are all pertaining to the Jewish nation. As it developed, He gave them more covenants to be more specific. It is a sign of God's security. His promises never fail. They are everlasting, and they are for the Jewish people. The church does not fulfill these covenants.

This participant showed an advanced level of theological insight and terminology to deal with the issue of covenants compared to the majority of the group. As the survey results indicated, in the matters regarding the fulfillment of the covenants, this statement sparked no shortage of controversy during the workshop proceedings.

The difficulty for the participants resided in whether or not the church is responsible to *fulfill* the New Covenant rather than merely participate in it. One of the participants during the workshop took the time to walk from table to table, pointing out to the other participants that the survey allegedly had a discrepancy in the wording. “I know it says, ‘only Israel fulfills God’s covenants,’ but it actually means ‘Old Testament covenants.’ I know what it meant.” At this point, many participants verbally submitted their confusion trying to work through the issue. The field notes recorded the following slippage.

1. “I don’t know what you mean by this question.”
2. “Do you mean ‘Old Testament covenants’? The church doesn’t fulfill those.”
3. “Israel fulfills the Old Testament covenants, and the church fulfills the New.”
4. “I know you meant ‘Old Testament covenants’ in this question.”

More comments of this nature surfaced than the researcher had time to record during the workshop proceedings, but the sample represents the whole. For clarification, the researcher openly responded that this question neither implied this interpretation designating “Old Testament covenants,” nor did the researcher formulate the question in such a way as to entail this additional qualification into the term necessarily.

One participant offered an insight for the rest of the group to consider during the workshop proceedings when this debate about the survey question started to take over many conversations in the room.

Paul tells us in Romans 11 that we live the New Covenant and are supported by Israel, but we do not fulfill it because otherwise the New Covenant would be gone with us when the rapture happens. When God says something is *fulfilled* it means it stops with that person. When Jesus fulfilled the Scripture that says He was to be born in Bethlehem, that Scripture was fulfilled as soon as He was born. It stopped with Him. We aren’t looking for someone else to be born there now ‘cause it stopped with Him.

Of course, not all fulfillments are limited to a person, but the point of fulfillment stopping at its event remains. This theological connection challenged the rest of the group to focus on the term “fulfill” used in the question and differentiate its role from mere participation. This contrast helped solidify some participants in verbally acknowledging a change in their original position, although none offered to alter their initial written responses. Another participant at the workshop responded to this comment by relaying an implicit understanding of the specific role which the Scripture utilizes by the term “fulfill,” saying, “Oh, yea, well, if we are specifically using the term ‘fulfill,’ then I guess that would only be for Israel.” One more comment came to the fore, “Both Jeremiah and Paul say that the New Covenant is issued to Israel.” This statement prompted several participants to look through their Bibles for corroboration. Upon further questioning, the participant was referencing Jeremiah 31 and Romans 9:4, both of which entail the Abrahamic and Davidic Covenants.

A possible silence that may have unwittingly served as a catalyst fueling the debate over the church’s role toward the Jewish covenants regards the application of the term “fulfill” in the context of teaching Paul’s eschatological position of the church relative to Israel in Romans 11. The Scripture from Paul in Romans 11:25 (KJV) reads the following: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”²³⁹ The workshop referred back to this Scripture several times, and it holds a direct relation to the rapture of the church, which, as aforementioned, also surfaced as a foregrounded topic of conversation. The phrase “until the fulness of the Gentiles be come in” signifies that the church has a number

²³⁹ GSBC is a KJV-only church by its articles of faith. Scripture readings from the researcher during the workshop were always in KJV translation but both the expert speakers and this report engaged with other translations. See, Granite State Baptist Church, “Granite State Baptist Church of Concord: Constitution and By-Laws” (Unpublished manuscript, February 13, 2020), sec. 4.01.

which will “fulfill” its role, after which Israel will take over its national responsibilities. This wording in the Scripture may have formed a mistaken impression in the participants that the church is “fulfilling” the New Covenant in which it participates prior to Israel’s resurgence in the plan of God; however, the truth is that these covenants belong to Israel wherein the church finds itself merely engrafted.

The final consensus among participants recorded in both field notes and Post-Workshop Interview submissions regarding the role of the church determined that it participates in the Jewish covenants rather than fulfills them. By the time of the Post-Workshop Interview Questions, participants had submitted comments to this effect with strong unity. Additionally, the researcher documented a marked difference between the responses before and after the workshop. As a consequence of the church controversy, the Post-Workshop Interview submissions reflected greater theological unity regarding the New Covenant.

1. “They [the Jewish covenants] are everlasting and they are for the Jewish people. The church does not fulfill these covenants.”
2. “They are God’s unique covenant people, I agree. The covenants are not binding on us the way they are for the Jews because they were made with the Jews.”
3. “Dr Fruchtenbaum[,] I know[,] is quoted a lot. I used to listen to him and watch him regularly. I appreciate what I’ve learned from him and a lot of it has to do with the Jewish perspective. If God is going to forsake His covenant promises to the Jewish people what makes us think He won’t forsake the Christian movement.”
4. “Through the covenants and promises given to them [the Jews] there is more to be fulfilled. The land of Israel belongs to the Jewish people, it was given to Isaac.”
5. “Looking at dispensations they intertwine and mingle, but the covenants have not all come, and the Palestinians occupy the land. The promises still belong to Israel. God made unconditional promises that still need to be dealt with, once the church is taken out then these promises will be fulfilled. God is the God of Abraham, Isaac, Jacob and it is present tense. It implies resurrection. God is establishing everlasting covenants with dying people. They must be resurrected.”
6. “I would say the covenants are unchanged. The covenants were to the Jewish people and will be fulfilled in the Jewish people.”

7. “We don’t often think of the literal kingdom as both king and God, and covenants will be fulfilled.”
8. “The covenants that God gave to the Jewish people are meant to be a promise to save the Jewish people.”

Subtheme Three: The Abrahamic Covenant

Paul attests in Romans 9:4 that the covenants belong to Israel. The Abrahamic Covenant promises land, seed, blessing, and a promised kingdom forever (Gen 13:15). The Pre-Workshop Interview statements reflected the components of land, seed and blessing, but they missed the resurrected eschatological context in which “forever” occurs. The following Pre-Workshop Interview submissions corroborate this observation.

1. “Abrahamic Covenant God was gonna make him a great nation.”
2. “Abrahamic Covenant promised the land, seed, and blessing for the world.”
3. “Abrahamic Covenant gave land, seed and blessing.”
4. “The Abrahamic Covenant promises land. Palestine was given to the Jews. He promised they would be a blessing to all nations.”
5. “Abraham’s Covenant was to have as many children as the stars of the sky and the sand of the seashore. God would make them prosper as long as they followed His law.”
6. “Through Abraham, God established the blessing of the nation.”
7. “Abrahamic [C]ovenant and Mosaic law [were] given to them [the Jews] specifically. Abraham, all nations would be blessed through him.”
8. “I believe that Abrahamic Covenant through [] God would create a people and a promised land and all that[,] and that is specifically [for] them [the Jews].”

These comments utilizing the terms land, seed, and blessing show some of the most substantial uniformity in the entire data set reported from the workshop. Participants’ rarer terminology regarded references to resurrection, law, generations, descendants, Palestine, stars,

and sand. One participant acted as the strongest outlier for submission because the comment interacted with recent historical events relative to the Jewish covenants and prophecy.

Certainly[,] the promise in the Garden of Eden that He would be sending a Messiah, promise of peace in Jerusalem. God said He put His name there. God would eventually give the land to Israel, and Israel got that land in 1948 even though they have not claimed all the land they have been promised, that Kingdom will last forever.

This participant demonstrated some of the most advanced biblical theology, awareness of current events, and insightful application of prophecy throughout the workshop.

One possible silence across these comments considers the likelihood that this terminology represents teaching material from the church's Christian education program. The following considerations corroborate this analysis. Firstly, none of these comments directly uses a quotation formula although the comments are commensurate with the elements presented in the Scripture concerning the Abrahamic Covenant. Secondly, the low likelihood that the exact phrase appears verbatim across multiple, independent Pre-Workshop Interviews powerfully speaks for it deriving from material taught by the church where many participants could have learned it together in a mutually shared environment. The workshop curriculum impacted these statements by providing for a new interpretive schema in both scriptural exegesis and Jewish evangelism in which these promises see their fulfillment: "In the Jewish Scriptures, 'forever' means God will resurrect his people." The dispensational tenet of using a consistently applied literal hermeneutic identifies "forever" as a verifiable, historical context in the future led by Jesus. This insight, driven by dispensational tenets, equips the participants for Jewish evangelism by bridging the gap between the OT's promises and Jesus' resurrection. The following post-workshop statements show retention of this change.

1. "God provides eternal life is how he can issue a promise forever to people who will die."

2. “It puts the Old Testament in a different light. Like an optical illusion, you saw it one way the first time, and now you see it a different way. Forever doesn’t mean temporary or just a figure of speech. It’s literally true.”
3. “I never thought about that. By using the forever language God would not put it in there if He didn’t mean forever, even after your sinful body is decayed. I will have overwhelming joy, overwhelming, and happy tears to see my dad live forever with me. [Cries]”

The workshop curriculum focused on localizing the often broad and lofty theme of resurrection down to the level of families. When Paul stated that Gentiles should make the Jews jealous, Paul means to apply the concept of resurrection. One can only imagine the impact this particular exegetical gem would have over the local Jewish population. There “forever” promises apply not just to Abraham or David, but to every family whom God promises to bless in the resurrected state.

Subtheme Four: The Davidic Covenant

References to the Davidic Covenant demonstrated substantial conceptual unity to the Pre-Workshop Interview the participants submitted. The vast majority of the comments revolved around the ideas of a king or Messiah, the Jewish lineage of David, and the destiny to receive a ruling throne forever. The workshop curriculum impacted these statements in two ways. First, the workshop applied the aforementioned “forever” exegetical technique. Secondly, the workshop aided participants to use these concepts in communicating the gospel of the kingdom for Jewish evangelism. This tactic aided the confidence boost they recorded toward Jewish evangelism seen below.

1. “Davidic Covenant was for his lineage. A king would be on the throne forever. That was for the Jews as well because it was a Jewish lineage.”
2. “The Davidic king would come through the line of David.”
3. “Davidic Covenant announced whose line that seed, the King, would come from.”

4. “David, that the Messiah would come from his line.”
5. “Davidic promises kingship through David forever.”
6. “A Davidic child would sit on the throne forever.”

A smaller subset of comments concerning the Davidic Covenant revolved around the more specific concept of God’s regathering of Israel to the land under the Davidic king. The following comments represent the subthemes of submissions.

1. “David sitting on the throne forever, the land would be theirs, when they became a nation partially fulfilled. It’s been a while since I’ve touched on the covenants. Going back to regathering in their land, they will mostly be in the land during the Tribulation. The Promised Land is a promise to the Jewish people.”
2. “The promises of regathering, I do not know which covenant is closest to this.”
3. “It’s been a while since I’ve touched on the covenants. Going back to regathering in their land, they will mostly be in the land during the Tribulation. The promised land is a promise to the Jewish people.”

Subtheme Five: The New Covenant

The New Covenant subtheme reappeared among participants, but the slippage in this area of biblical study proved to be very high. Responses to the Pre-Workshop Interview demonstrated a wide range of references. Some participants openly admitted they had nothing to say. Some drew analogies between the Old and New Testaments. Others gave explicit references of biblical concepts, events, or characters. The New Covenant receives merely superficial coverage from the church’s monthly liturgical practice of the supper. The workshop directly impacted the interpretation of the New Covenant within the aforementioned subtheme on the church controversy. Pre-Workshop submissions included the following.

1. “[I have] nothing to say about the New Covenant, a little vague on that.”
2. “[Asked about the New Covenant] “I’m not sure.”

3. “The New Covenant means that animal and blood sacrifice are no longer necessary. Jesus covers blood for sin, and it makes Jesus the High Priest in the order of Melchizedekian king-priests.”
4. “The New covenant promised the forgiveness of sins and established Jesus as the priest forever according to the order of Melchizedek, which is why He used bread and wine in the supper to make that connection clear.”
5. “The New Covenant [says] Jesus is coming again; there’s hope and joy in that.”

When the responses to the Post-Workshop Interview became finalized, the following demonstrated greater clarity regarding the “fulfillment” language after the workshop took the time to tease out the dispensational tenet of the church’s parenthetical nature. The workshop directly addresses the New Covenant from the perspective of Jesus’ fulfillment of the patriarchs’ hopes as son of Abraham and son of David connecting to Jewish evangelism as Paul had done (Rom 9:5). Sample statements are below:

1. “The New Covenant seems more beautiful when it’s shown against the completion of the Old Covenant.”
2. “They [current Jewish people] would have the same promises that the church has if they become a believer accepting Jesus as Lord and savior. Specifically[,] we know the apostles have positions of prominence. Promises of satisfying sin, [in] Isaiah 53, [where] Jesus is the fulfillment of many of the prophecies of the Old Testament and the security of those promises yet to be fulfilled. Some promises yet to be fulfilled such as His return. Judgment is coming.”
3. “The New Covenant is the fulfillment of all the other covenants[,] all pointing to the final covenant[,] which is in Revelation[,] saying that He is going to save one hundred and forty-four thousand. Jesus fulfills every covenant by His blood.”
4. “The [covenantal] promises cannot be made to the church; they only apply to Israel. There are still some covenants that are not fulfilled, and we cannot take the church and apply that to them, they can only be fulfilled through Israel.”

A possible silence that covers the smattering of topics and references throughout this section may derive from the background teaching which drove the subtheme of the church controversy treated above. The idea that the church fulfills the New Covenant rather than Israel could have unwittingly promoted the leniency demonstrated by these participants toward

studying the topic. This situation would result in not only the lack of uniformity witnessed in the submissions, but also the aforementioned controversy regarding the statement from the Initial Recruitment Survey.

Theme Three: The Jewish People

The workshop had a powerful impact on deepening the participants' views of the Jewish population. Just as Paul's reference to Israel had a literal referent, so too these populations refer to the modern population of Israel. The reports and videos of testimonials enhanced the participants' perception of the Jewish people today. All previous dispensational tenets converge on this theme—the Jewish people. The covenants belong to the Jewish people. The fulfillment of those covenants pertains to the Jewish people. Salvation has come to the Gentiles to make the Jewish people jealous; therefore, salvation is to the Jew first. Comments submitted by participants focusing on the theme of the Jewish people fell into four predominant subthemes. The first subtheme appeals to insights regarding the nature, activity, or destiny of the nation of Israel holistically. This subtheme may include generalizations about “the Jews” as a people group or in the plan of God. The second subtheme regards general sociological insights into the segments of Jewish populations (e.g., orthodox, secular, etc.) and their history or current relationship with Christian populations. The third subtheme of responses encompassed the eschatological future of the nation of Israel or the Jewish people. The eschatological perspective unanimously fell in line with a futurist view on the events of the Book of Revelation and biblical passages related to its outline of events, such as the pretribulational rapture, the Tribulation, and the Millennium.

Subtheme One: Jewish Rejection of Jesus

The Pre-Workshop Interview responses focused mainly on projecting the portions of the Bible's content concerning the rejection of Jesus from the Jewish people onto today's Jewish population in a simplistic way. Conceptually, the slippage across these comments appears quite low. The Post-Workshop Interviews showed a remarkable advancement in understanding Jewish people who have accepted Christ as shown further below.

1. "The Jews rejected Him [Jesus] as their physical king."
2. "I haven't thought about it, I believe the purpose of Israel was to accept their Messiah, and proclaim the gospel to the world, but they rejected their Messiah. The Jews would have evangelized the world and the [G]entiles would have been brought in after."
3. "They are waiting for their Messiah. They are keeping the law and doing the works of the law. The saved Jews today are one with us in Christ. They would still have the obligation to proclaim."
4. "In my opinion, I don't know if it says in the Scripture, I think it's like a chosen people type thing. In the Old Testament I believe that God used the children of Israel as an example, and other nations would look to Israel to know that their God is the true God."
5. "I don't know how they could[,] with all the signs they're given[,] how they can reject him. Just like Zechariah[,] they will look on the one whom they have pierced[,] and mourn."
6. "They rejected him, and in a certain sense they have lost God's favor but never lose their position."
7. "The New Testament was for them if they would accept it. A new and living way for them to go but they rejected it."
8. "The Jews rejected Christ, a humbling statement, says don't be like that. He is the king of Gentiles."
9. "It's not a part of their thinking to bother to find out if it's true that Jesus is [their] Messiah. I did not realize there was such a diversity of Jewish people. They don't really have a relationship with God; it's more a secular thing."

A vast improvement of depth in the post-workshop comments incorporated every element of impact from the workshop, whether referring to the trip to Boston or stories of Jews accepting

Christ from the video testimonials, the researcher, or the expert speakers. The result produced a clear and distinct advancement from merely projecting cherry-picked biblical passages about Jewish unbelief, to a nuanced awareness of Jewish positions relative to Jesus. Participants showed a high level of appreciation for their workshop experiences.

1. "I think this is about the most beautiful thing in the world that the Jewish people are finally seeing Him [Jesus] for who He is."
2. "It's wonderful. Some of the most powerful testimonies are from the Jewish people accepting Jesus as their Messiah. They will be some of the people God uses the most to reach the Jews."
3. "We got to meet a couple of Jewish people in the greater Boston area. It definitely helped me understand where they are at with how they [believe] we feel about them."
4. "I appreciated Michael Brown's perspective on how a Hebrew person would view the Scriptures."
5. "I enjoyed the speakers and hearing about Jewish evangelism and learning a little more about what Jews believe. I think it was beneficial."
6. "I value the different opinions from the different experts. Seeing the deep love of God portrayed for the Jews helped deepen my understanding of the loving king."

Subtheme Two: Sociological Viewpoints

The researcher and expert speakers of the workshop succeeded in exposing the participants to the diversity within the modern Jewish people. These participants retained a high percentage of that portion of the curriculum in the following Post-Workshop Interview submissions. Each segment called for a different evangelical strategy concerning the unique objections about the faith. The following represent Pre-Workshop Interview submissions referred to general support for Israel.

1. "Our responsibility is to support them, be a witness to them, but at any time being a Christian nation the moment we turn our backs to Israel is the moment our judgment comes.... I am behind Israel; we need to be a support to Israel, as an individual and nation."

2. “I think we should support Israel. I think it is shown in the Bible that those who support Israel succeed and those who oppose them do not.”

The Post-Workshop Interview submissions concerning the Jewish people often referenced material from the workshop directly. These submissions often included the modern state of Israel, modern Jewish denominations, or Jewish perceptions of Christians. These comments regard the workshop teaching blocks covering the spectrum of Jewish denominations offered by David Liebman that also received elaboration by other speakers. He identified many denominations of modern Jewry: Ultra-Orthodox, Orthodox, conservative, Conservadox, liberal, secular, etc. The time slot devoted to this portion of the workshop could not permit coverage of all segments of modern Jewry in depth. This explanation offers a background to comments that either referred to portions of the workshop as “redundant” or where participants desired “a little guidance.” Those comments that speak of their surprise at the “bad” view of the Jewish people toward Christians also refer back to the curriculum covering the reactions of these Jewish cultures to Christians generally. Sam Wilson did a great job foregrounding the church’s empathetic call and responsibility to reach these Jewish populations because although they have religion, “they will perish” without Jesus.

Sample post-workshop responses included the following.

1. “My biggest take away, [is that] I didn’t realize how Jews felt about Christianity and Christians in general. I have interacted with Jews in the past and didn’t realize they distrusted me. I enjoyed the missionary we had come in. I felt like he gave a lot of good information. The other speakers were good[,] but it became redundant, but they would add some little new thing.”
2. “I didn’t get a sense of how [modern] Israel is related to the Jewish people. I know there are a lot of Jewish people in the nation of Israel.”
3. “I never gave it a whole lot of thought in the past. It was a challenge to think [that there] are any Jewish people that live around me. It may just be a part of their background rather than their open religion. The workshop was not what I thought I was signing up for. I was listening because I found it very interesting. I am now following a number of messianic Jews online because I do not follow TV. I would

have liked a little guidance on dealing with messianic Jews, but I am not about tearing somebody down.”

4. “I didn’t know the Jewish perception of Christians was that bad. I was quite surprised.”
5. “Diversity of the Jewish people. The idea that there are so many different sub-cultures of the Jewish people was surprising.”
6. “I learned that Jewish people come in all different variants, and it was fascinating to find out that there are many different branches of Jewish religion. I thought all Jews were just following the same thing. I didn’t realize there were so many different Jews out there.”

Subtheme Three: Eschatological Future

The Pre-Workshop Interview submissions demonstrated a wide breadth of slippage regarding the eschatological view of the Jewish people.

1. “After the rapture, in one day all Israel will be saved; they will go through seven years of Tribulation. I have not considered the connection of the one hundred forty-four thousand to the coming Temple.”
2. “The Millennial reign, there will be no sin, there will be peace, world peace, I look forward to that time specifically. The church is coming back with Jesus. I believe there [are] two kingdoms of earth and heaven. We are filling out the citizens of the kingdom[,] we are technically building a kingdom, but all I can take with me are my friends.”
3. “We come to the conclusion [that] there will be peace on earth. Christ is going to reign[;] in Isaiah [it] says we will pay homage to Him once a year. For those that are born in the Tribulation there is still going to be a sinful nature. Only those resurrected will have no sin, but in the Millennium sin will still exist. A thousand years of peace, but I am not sure how different it will be. There will be a government system, but as far as spiritual laws, and how the governments will be set up I’m not sure. I believe it will be perfect law; there will still be capital punishment. America will still be America, and Mexico will still be Mexico, but I’m not sure how that will work out. The entire world will know of Christ’s standards and laws.”
4. “The Jews are the chosen people, He [Jesus] is their Messiah, but He is also God of the world. Prophetically He was promised to Israel so He would be their spiritual king and He will come later and set up His throne sitting on the throne of David. He will return to Jerusalem. He will reign there for the Millennium; He will be king of the Jews and king of the world.”

5. “Jewish people can expect that Jesus is coming again. God’s going to establish His kingdom. They will see the covenants restored. Ultimately you see even Paul’s desire for all Israel to be saved.”
6. “I believe that there will be a lot less sinning and a lot less breaking of the law. I believe that punishment will be more righteous as judicial process and more severe. With Jesus being at the head of the helm, church attendance will be up. There’s not gonna be denominations[,] there’s not going to be a hundred different Bibles[,] and truth will be back too.”
7. “No other nation under heaven has the calling to accomplish the vision of Daniel 2. The Gentiles have no king since they are not a nation, as Paul stated in Romans. The Jewish people have a great responsibility that they are held by God accountable to, and He will be just as faithful to them as He has promised to be with the church.”
8. “It makes sense that Israel is Jesus’ national government [in the Millennium] because He is king, and the king needs a government. If Jesus is King [then] the Jews are that government and would act in that capacity.”
9. “Jesus is their Savior, and at some point in time they will [bend] the knee to their Messiah. The Gentiles are making the Jews jealous to bring them back. He will never give up on the Jews; we know that.”

Given Paul’s inclusion of promises to Israel’s eschatological role in chapter 11, including the promise that all Israel will receive salvation, the post-workshop submissions demonstrated an increased focus on comments that reflect the Scriptures listed, which corroborate the workshop curriculum. Additionally, one can detect the workshop curriculum’s teaching that “forever” refers to the future context of resurrection as a silence beneath some statements. By holding to the dispensational tenet of a consistently literal hermeneutic, the gospel of the kingdom becomes a great deal easier to handle in Jewish evangelism, as noted below.

1. “All Israel will be saved’ is something I mull over a lot.”
2. “They’re the kingdom, others are not. Prophecy will come true: seed of David, they’ll have the land, Ezekiel’s Temple, the Glory of God, the land allotments. When Jesus returns, He will have one world government, a new world order, and a paradise. Boots will click. Everything will be straightened out[:] peace, justice, wrong and right. He will dote both punishment and reward.”

3. “So, by God stating forever language to both Abraham and David promising them things to be forever for both land and line cannot be fulfilled by a human until resurrected, because humans decay.”
4. “Jewish people will reign with Christ. They will go through the Tribulation. They can expect to always be His people whether they accept Him or not, really.”

A silence across the excellent depth and breadth of comments regarding the eschatological future of the Jewish people mainly derives from a futurist interpretation of the Book of Revelation and related biblical passages. The church’s recent sermon series on the Book of Revelation accounts for these comments. This series became regarded as a major project of the church, and it produced a massively impactful outcome on the congregation that directly affected the reception of the workshop and the quality of submissions the participants were able to provide. The timing of these two projects, between the church’s leadership and the researcher, neither received preplanned effort nor could have been more fortunate for bolstering the project.

Theme Four: Replacement Theology

The workshop speakers spent a significant block of time devoted to replacement theology. The participants’ submissions in both the Pre-Workshop Interview and the Post-Workshop Interview on this theme remained unanimous in their general objection toward the tenets of this theology. The workshop served two primary functions with regard to replacement theology. Firstly, both the curriculum and expert guests furthered education concerning the claims that this form of theology often makes. Secondly, the workshop curriculum gave the participants a baseline for how to use replacement theology to their advantage in the context of Jewish evangelism. Comments submitted by the participants fell into three predominant subthemes: origins, unbiblical nature, and the church’s relationship with the Jewish people. The following represent Pre-Interview submissions.

Subtheme One: Origins

The following submissions represent statements on the perceived origins of Replacement Theology. The section mainly regards various expressions of disapproval.

1. “It’s more about the church saying we are better than Israel.”
2. “I don’t know about a story behind it. I’m not sure where it came from. I watched a video on it. It doesn’t even make any sense.”
3. “I would imagine they [replacement theologians] think that Israel went to other Gods and the church of the Gentiles offered salvation[;] that’s why we think the Gentiles replaced the Jews. Israel being back on the map, that is the elephant in the room for replacement theology. If Israel were not God’s will, they would be wiped out by their enemies, but they are obviously protected.”
4. “It [replacement theology] comes from an element of pride. It is appealing to say we are building a kingdom today, but this does not replace a spiritual kingdom.”

Subtheme Two: Unbiblical Nature

The following submissions consider the unbiblical nature of Replacement Theology.

1. “It would make sense that God saying, ‘you’re not my people’ is applied to a generation of Israel rather than the nation as a whole.”
2. “First of all[,] that replacement theology is incorrect. I don’t know about a story behind it.”
3. “Replacement theology comes from an improper interpretation of the Scriptures.”

Subtheme Three: The Church and the Jewish People

The next section of submissions regards the church and the Jewish people. One discerns that the dispensational tenet of a biblical difference between the Jewish and Gentile peoples remains operative.

“Along the lines of replacement theology, two trains on the train track, Jews took a detour with unbelief, the church age, the rapture will change everything ‘cause the focus will be on the Jews again.”

1. “I have been reading on replacement theology. If God is going to forsake His promises to the Jewish people what makes us think He won’t forsake the Christian movement. It doesn’t fit God’s character to believe in replacement theology.”
2. “If we replace Israel [then] God has broken promises to Israel and if He can break promises to Israel [then] He can break them to us and that is totally out of His character.”
3. “We as the church have the great commission, but there is the confusion that we become the chosen people instead of just ambassadors for the gospel.”

The Post-Interview submissions show that the workshop curriculum gave a new context for recognizing the use of replacement theology for a humble approach to Jewish evangelism.

1. “I would pull up the video you showed in class and would point out from the Bible that replacement theology is unbiblical.”
2. “I disagree with that [replacement theology]. The church is the church and Israel is still Israel. Israel has never lost their identity[;] they are still God’s chosen people.”
3. “He is the King of the Jews. He was, the bible promises that that would be a king through the lineage of David and Jesus was that king and He is the king forever. That would be for eternity. Forever is forever.”

Theme Five: Jewish Evangelism

The workshop speakers contextualized Paul’s commission to send a preacher to the unbelieving Jewish populations in Romans 10 as a part of his strategy to bring “salvation ... to the Jew first and also to the Greek” (Rom 1:16, ESV). This expression of biblical values acknowledges the Jewish people as God’s unique covenant nation whose salvation does not come from their covenants with God, but through belief in their Messiah as the one on whom the fulfillment of those covenants depends. The submissions on this larger theme fall into two broad subthemes. Firstly, submissions covered two forms of subthemes concerning Paul’s phrase “to the Jew first.” Either it represented an evangelical plan of action to reach the Jewish populations based on Paul’s example of ministry, or a strictly historical point of view that the Jews received the gospel prior to the Gentiles and so does not apply as a model of ministry today. The second

subtheme relays the impact that the workshop had on the level of confidence that participants gained to share the gospel message to the Jewish people.

Subtheme One: Salvation to the Jew First

The submissions on either side of the workshop remained split between acceptance and rejection of the practice of bringing the gospel to the Jew first. The following list represents the Pre-Workshop Interview submissions. These submissions either stated they did not know of their responsibility toward the Jewish people or subsumed that responsibility under the Great Commission mandate in a general way.

1. “I don’t know. I don’t know that our responsibility is to the Jews.”
2. “We have a responsibility to[wards] the Jew[s] to tell them about Jesus. They see us enjoying blessings. They don’t have that peace of Christ.”
3. “I don’t know that we were to have more of [a] responsibility to a Jew just because He was a Jew [more] than anyone else. In the New Testament some of the apostles were sent to the Jews[,] other to the Gentiles than if God sends you then you tend to whom you’re sent. God wanted to bless the Jew through the Gentile making them jealous, giving salvation to someone who’s not a Jew.”
4. “‘To the Jew first’ traditions came from Jesus because He was Jewish. The heritage of the Bible is to the Jew first.”
5. “ [It means] that salvation Jesus was sent to the Jews, and it says He was sent to the lost sheep of the house of Israel. He was originally sent to the Jewish people, first. And it was until Paul, a little bit Peter[;] the first mission was to the Jews[,] then the mission to the Gentiles. The gospel is always presented to the Jew first and then to the Greek, to others. And it was supposed to be for the Jews originally. The savior came for the Jews[;] it was prophesied all the way through.”
6. “I have always been concerned about Jews because the Bible says, ‘to the Jew first.’ We should be using Isaiah 53 to reach the Jewish people. I copied that chapter and found it useful to talk to Jewish people. I have shared this and used it: ‘You know there is someone who would rather die than live without you.’ Max Lucado said that.”
7. “The same [responsibility as] to anyone else in the world—preach the gospel. For those Jews who accepted Christ, and disciple them; they can witness to other Jewish people.”

The Post-Workshop Interview submissions in this theme demonstrated a solid reply toward the blocks of teaching in the workshop that addressed Paul's phrase "to the Jew first" but also demonstrated an equal split of acceptance or rejection for the practice today. The field notes from the researcher proved to be some of the most direct reactions. Regardless of their acceptance or rejection, the participants showed a need to react to the workshop on this point.

1. "I don't think it's necessarily that it's the method of choice today. If we were to go to a Jewish synagogue, we would be like fish out of water. We would not have the same understanding that Paul had. I don't feel that it [is] necessarily [so]; I don't feel that I would."
2. "Every Christian is 'to the Jew first' to preach to them[,] to show them Jesus is their Messiah. Bring the Jews to Christ."
3. "The Bible shows that. I would refer back to the entry exam. Salvation is of the Jews, from the fact that Jesus was a Jew. The Bible gives us Jesus was from Judaism and being sent from God as our prime deliverer. He is born of the Jews."
4. "First of all, the gospel is to the Jew first and also to the Greek. If the gospel is the power of God to salvation continuously[,] [it is] also continuously [] to the Jew first and to the Greek[,] and this would apply to any kind of home evangelism whether we go door-to-door, street evangelism, whether we go into TV evangelism, radio evangelism[,] [or] any of those different forms. It will still be to go to the Jew first and also to the Greek."
5. "Our responsibility is to reach out to the Jewish people; we're supposed to love them. That love is *agápe* love. We are not supposed to shun them or disregard them. They don't know about Jesus. They read the Tanak. They have not read the New Testament knowing that Jesus is their Messiah. The Jewish people[,] some of them are lost in that they do not know Jesus is their Messiah. When we say we need an outreach it is good to go to the synagogues in the area and let them know that we love the Jewish people because they are the one with the heritage that they are God's covenant people."
6. "Paul told us that salvation came to the Gentiles to make the Jews jealous. The Christian church has the responsibility to make the Jews jealous of their God by sending to them preachers that will provide the gospel message to them."
7. "Yes, I got that 'to the Jew first' out of your class. Especially Paul, his method of operations caused him to go to the center of religious activity. I went to my Bible and circled where he went, and it was something that was new to me and worth noting actually. I don't know that it applies to the church today necessarily. This is

- something new and that seems to be the method that the Lord gave to them to do, but He was sending Jews to the Jews.”
8. “To the Jew first and to the Greek’ also shows us Paul’s journey to reach the synagogues first and branch out to the Gentiles everywhere he went, all through the Book of Acts. Mr. Fruchtenbaum pointed that out and it was eye-opening.”
 9. “I didn’t realize that’s what Paul did in his ministry.”
 10. “I am frustrated because he [Dr. Fruchtenbaum] just picked out the parts [from the Book of Acts] where he went to the synagogues. He didn’t give us more context. I get frustrated when teachers don’t give us enough context.”

The workshop guest speakers and the researcher unanimously taught that Paul’s statement “to the Jew first” served as an evangelical imperative for the church based on biblical precedent. The slippage of this subtheme of submissions shows antithetical reception of this block of teaching. Upon further questioning, many participants relayed personal interactions with the local Jewish populations that proved to be difficult. Some participants relayed that they have taken their gospel message to the local Jewish population already with no success, implying that they have fulfilled that obligation and did not like the result. Those comments that interpreted Paul’s statement as merely an historical reference with no connection to Paul’s example as an evangelical imperative may have those social difficulties in the backdrop, motivating their rejection of the practice. This analysis receives corroboration from the results of the Initial Recruitment Survey which indicated that 50% of participants rated an agreement of three out of five or lower with the statement, “[t]his church has a heart to reach the Jewish people with the gospel.”

Subtheme Two: Confidence Gained

The field notes, Initial Recruitment Survey, and Pre-Workshop Interview identified a strong initial theme of timidity regarding the participants’ self-confidence in sharing the gospel with the Jewish people in a live setting. One participant submitted to the researcher the need to

drop out of the workshop, but other participants encouraged that participant and so the submission became withdrawn. The following represents both statements to this effect.

1. “I don’t know enough about the Old Testament to talk to a Jew about the gospel, I don’t think I can take your class.”
2. “My confidence to evangelize Jewish people was probably pretty low. I [didn’t] even know [that] they were attached to Christianity to be honest.”

The workshop succeeded in boosting the confidence of the participants to reach their local Jewish population reported by the trip to Boston and the Post-Workshop Interview submissions of the overall workshop results.

Microtheme One: Trip to Boston Success

The mission’s trip to Boston in collaboration with the IBJM leadership proved to be a wonderful success. The participants reported that 45 recipients walked away with gospel tracts. More importantly, the participants reported that two in-depth conversations regarding topics that encompass specifics regarding Jesus Christ, the gospel, Jewish-Christian relations, and sin received specific treatment in open discussion. One participant relayed the following compelling story.

We were about 20 minutes walking down the street across from the local ball field and came upon a house with two students playing guitar on their porch and one singing with them. I shouted to them “We are Christians who love the Jewish people!” and the singer stood and invited us to come talk to them. When we walk up to them, she asked us why we felt the need to say that to people, because she never heard of Christians who love the Jewish people. After I told her that the Jewish people gave me everything my faith stands for, I started from the first point of the “Inductive Lead” paper we got from the workshop and we talked for a solid 20 minutes and by that time her buddies had given me dirty looks and walked off. I thought to myself that if I bought them something to eat, it might help things. I asked if they’d like some pizza and they looked shocked at the question, but I looked up the local shop on my phone, paid for a delivery, and when it got to us, everyone was back on the porch eating a slice and started to have a little more patience. We needed to move on, but we left them thinking about salvation in Jesus before we left them with the pizza we ordered, we repeated how much we love the Jewish people. I turned to my buddy and said, “sowing seeds just like Jesus said to.”

Microtheme Two: Overall Workshop Results

A large percentage of participants relayed in their Post-Workshop Interview submissions that they summed up the courage to speak to Jewish neighbors living in their neighborhoods, others relayed they now began to notice Jewish people in their living context.

1. "I think I am more equipped now than I was before the workshop. I have never heard about 'to the Jew first' that strongly."
2. "We need to preach to them to show them Jesus is their Messiah. Bring the Jews to Christ."
3. "It really opened my eyes about how we as Christians should handle the Jewish people today."
4. "Out of the three weeks, the material handed out was perfect. I feel like I got the right amount of material put in my hands. Sam Wilson was the one teacher that gave us the step by step outside of the five steps you handed us."
5. "I can see that Jewish people would not openly reveal themselves because it's like asking for trouble. Just down the river from us there was a group of Orthodox Jews, and my thought was I wonder what country they are from because it did not occur to me that there were Jews that live here and dressed like that."
6. "I have tried to contact my Jewish friends."
7. "I have more a grasp on the difference in variance on Jewish religion now and how it is the basis of Christian Gentile point of view. So, in reality Gentile Christians are a little Jewish. Who knew?"
8. "I spoke with the UPS guy and found out he was Jewish after I told him about our Jewish evangelism class at the church. He was shocked to hear that Christians love the Jewish people. I want to get him that [Hebrew-English] Tanak we have."

CHAPTER 5: CONCLUSION

This workshop augmented the church's support for Jewish evangelism through employing a dispensational view of Paul's example in Romans 9—11. The documented effects in attitudes, knowledge, and skills toward Jewish evangelism proved greater than expected. This distinctive section of Paul's letter to the Romans represented the central component corroborated by the rest of the surrounding letter, as well as connections to the rest of the Bible through characterizing the relationship between Israel and the church. This program's conceptual framework sought a two-pronged approach toward its goal. Firstly, the workshop offered education about and means to avoid hindrances to Jewish evangelism. The program sought these goals by exposing participants to common misconceptions about Jewish people and providing the workshop curriculum for Jewish evangelism labeled "An Inductive Lead to Jesus." Secondly, the workshop upheld the key tenets outlined in Paul's example to foster a corporate culture of Jewish evangelism at the church. The program succeeded in accomplishing these ends in three ways. Firstly, the participants reported experiences in understanding and interacting with the Jewish people in their surroundings, as well as a deeper understanding of their biblical role as a church relative to the covenants. Secondly, this program also achieved success by receiving a public statement of commitment to supporting Jewish evangelism by the church's Senior Pastor.²⁴⁰ Thirdly, success came through the church's newly initiated schedule for a

²⁴⁰ Granite State Baptist Church, "Thursday Evening Service 6-9-2022," *YouTube*, accessed July 13, 2022, <https://youtu.be/HYLDko-8oPg>; min. 56:18.

representative of the IBJM to return for regular updates in Jewish evangelism. The conclusions for this project encompass research implications, applications, limitations, and areas for further research.

Research Implications

The Jewish people are God's covenant people. A minority of their population realizes this calling, and the Christian church must never neglect reaching them with the gospel of the kingdom to which God has called them. Evangelizing the Jewish people does not necessarily mean the church needs to send someone to Israel or another country thousands of miles away. Jewish populations are likely right across the street in every town. This project found that many people of Jewish descent do not have a desire to expose it. As was the case with this project's ministerial context, a synagogue may lie within close proximity in every cardinal direction from the local church, and the congregation may not know it. This study has shown that evangelizing God's covenant people will augment the church's ministry and its parishioners in three critical dimensions: biblical, ministerial, and missional.

Biblical Augmentation

Parishioners who choose to bring the gospel message to God's covenant people will receive a challenge in their biblical awareness. This task pertains to much more than simply the road to salvation through Romans. Firstly, they will need to know who they are in Christ, Jew or Gentile. Starting with self-awareness in the faith represents the first step to establishing trust and integrity with a Jewish recipient. This program and its guest speakers repeatedly showed that many Jewish people regard Christianity with suspicion, given the history of animosity. The evangelist remaining open rather than defensive to questions about their faith will go a long way

toward establishing rapport. Personal stories such as how one came to faith, why one believes as they do, and relevant biblical passages may apply.

Secondly, this workshop sought to inculcate a sense of calling in its Jewish recipients. The guest speakers in the program have often stated that handing out gospel tracts does not typically work to incite their faith in Jesus Christ. No Christian can instill this deep sense of calling for a Jewish recipient unless they can recall and share that biblical history and the Messiah who has promised to equip them. Among the video testimonials of Jewish people who have come to faith, the vast majority did so through interaction with a Gentile reading the New Testament so they might discover Jesus is the Jewish Messiah. The Jewish recipients are watching closely to see if the evangelist wants to build a relationship, but this dimension will receive more elaborate discussion in the section below. Suffice it to say, if all the evangelist can offer is a shallow understanding of some metaphysical concept of the salvation of the soul, then a relationship can hardly be cultivated. The evangelist needs to know their Bible deeply to discuss it and build trust.

Ministerial Augmentation

On a personal level, churches that engage in Jewish evangelism will likely encounter increased opportunities to develop ministerial awareness. Many Jewish populations have reported deep hurt concerning relations with their local Christian population. As the workshop discovered, many Jewish people desire to keep their Jewish heritage out of public light for fear of adverse reactions. The emotional and psychological desire to break down these walls of separation, possibly existing for years, can reach expression through outreach. Representatives from the IBJM relayed their habit of handing out free English-Hebrew Tanak and New Testament resources whenever they engaged in Jewish evangelism. Suppose parishioners took

from this example to have something to offer their local Jewish population to get into the doorway to present the gospel message. In that case, modern congregations could see tremendous results in Jewish-Christian relations reaping excellent ministerial results.

The reports from the guest speakers of this RJE workshop conveyed that many Jewish people today appreciate an approach to evangelism from Christians that engage in long-term relationships. Outreach does not have to be for conversion only but can win souls by simply offering to show up and serve. Actions as small as offering to mow the front lawn for an elderly Jewish lady or helping your Jewish neighbor shovel snow from their driveway can lead to relationships that last a lifetime. Sometimes the ambitious child roaming the streets with a rake or shovel can prove more useful for the progress of the gospel than a gang of Christians in the street flashing crosses and gospel tracts.

On an organizational level, many churches near local synagogue populations do not bother to contact their Jewish neighbors. This omission often confirms the common Jewish perception that Christians do not like Jewish people. This workshop reported that most Jewish people do not attend synagogue and do not consider themselves religious. Most local Jewish populations' connections with the synagogue attendees remain ambiguous at best. This situation leaves a tremendous opportunity to present the gospel to our Jewish neighbors and welcome them with open arms. Should the reputation of any church proceed through the local Jewish communities that the church treats them well, the doors may open for connections among friends and family. Jews for Jesus representative David Liebman reported that many Jewish populations have to face Jewish counter-missionaries whose sole assignment is to deconstruct the Christian message and keep Jewish populations from accepting Jesus as their Messiah. The church needs a ready response, and it would find strength in its message if the Jewish people already had a

powerful and positive relationship with their local churches. Sadly, most churches have not bothered to work toward this goal. This RJE project can give them a place to start.

One of the sharpest questions this RJE project poses from the dimension of ministerial augmentation concerns inter-organizational relations. Church leadership would do well to scrutinize its position relative to local synagogues for consistency against other organizations with which they have accepted an affiliation. What could it hurt a Christian church to befriend a synagogue? Can churches and synagogues not share resources in a time of need? Is this connection any different from secular organizations such as local police or government organizations, whose agenda is not to exercise religion? Their Tanakh is the same as our Old Testament Scriptures; can we gain nothing from their perspective? These people are God's covenant people whether they believe in Jesus or not. Firstly, if any one of them should come to faith because of an open-door policy that welcomed them in, this project would be a wild success due to the effort. Secondly, since church doctrine remains set in its constitution and statements of faith, it seems very unlikely that differences in doctrine between a synagogue and a church will harm the church. The relationship appears hardly more threatening than approaching fellowship with another church whose expression of Christian faith is different. If the church parishioners feel challenged to search the Scriptures more deeply due to interaction with challenging interpretations, this RJE program would also regard that as a successful outcome.

Missional Augmentation

Many churches have spread outreach to local communities and send missionaries to foreign countries. Still, very often, they do not take seriously the members of a nation that may live right across the street, the Jewish nation of Israel. According to the statistics reported by the workshop guest speakers, most Jewish populations are not religious and do not know the Bible.

This program exposed participants to Jewish testimonials that relay the Jewish shock and relief to read in the gospels that Jesus in his earthly ministry was a Jewish rabbi and their King. A larger percentage of the video testimonials showed that many Jewish people grow up from childhood with the idea that the Bible is a “Christian book” that gives instructions concerning how to persecute the Jews. If Christians do not reach these populations, it becomes difficult to say with integrity that they take the Great Commission mandate seriously. Too many Jewish populations have reported that they have never even spoken to their Christian neighbors.

Churches benefit from their missional augmentation to have an awareness of the Jewish population across the street that embodies the kind of prime target audience for evangelism they represent. Sam Wilson has relayed in his sermon a common misconception that Christians carry about Jewish people. Christians often assume that Jewish people have heard of Jesus. Many of them have only heard one of two versions. The first version regards the counter-missionary version of Jesus who was an idolatrous “Christian God.” The second regards the story from Celsus in the second century that Jesus was born as an illegitimate child between Mary and a Roman soldier. These lies keep local Jewish populations away from the Christian faith, but churches have the solution sitting in their pews, on their bookshelves, and in their computer systems: the Bible! The RJE program sets up a tremendous opportunity to augment every church with a missional awareness to preach to the one nation that should have never seen separation from its ranks, the Jewish nation of Israel.

Research Applications

This workshop applied to a Gentile-composed church relying on a dispensational view of Scripture, centrally guided by Paul’s example in Romans 9—11, within a rural New Hampshire context which extended to the greater Boston area. Further research applications for a program

such as this include modifications that can accommodate an engagement within an intercity context and applications for a Jewish composed implementation.

Intercity Context

Many programs have already engaged in intercity Jewish evangelism, some of the best examples include IBJM and Jews for Jesus. Most of the Jewish populations which the participants of this project encountered in the NH and greater Boston area were secular in culture. Few Jewish people had in-depth, well-prepared religious objections to the efforts taken by participants. In the intercity situations, however, the environment is very different, which often have a constituency of deeply religious Jewish populations, as expounded by David Liebman. In these situations, significant modifications to the program would need to account for the likely highly developed responses participants would encounter. The Workshop curriculum would still apply to conversation generally, but Jewish populations coming to the scene with deep religious traditions would likely have the ability to hyper-focus the conversation on any particularity of the approach. For instance, the objection Dr. Brown raised to the workshop curriculum about the need to have a section solely devoted to the need to satisfy sin through Christ, rather than setting the issue subsumed under a conversation with Christ as the program had done, comes out of this background. That criticism betrays Dr. Brown's extensive experience of live conversation and public debate. In response, far stronger efforts to dive deeper in the specific theoretical models that apply to different levels of religious conversations would call for engagement.

Jewish Christians and Messianic Jewish Congregations

This program received employment by a Gentile audience. Once Jewish members local to the congregation begin to accept Jesus Christ, the question surfaces how to modify the program

so that Jewish evangelists can utilize similar tools for Jewish evangelism. This project revealed two groups of believing Jewish populations for whom the program may receive modification: Jewish Christians and Messianic Jews. Most Christians remain unaware of the distinction between these two parties of Jewish people who believe in Jesus.

The Jewish Christian represents someone of Jewish descent who accepts Jesus as their Lord and Savior and attends a Gentile Christian church. These Jewish Christians may not necessarily subscribe to any practices or cultural rituals of a Jewish nature. They might not speak any Hebrew or celebrate any of the feast days of Israel but often, for instance, celebrate American and Christian holidays. They might not use any of the symbolism typical of Jewish culture. These Jewish Christians blend in with modern, Western, Gentile American Christian congregations. Adapting the program for this population would take no additional effort, but these evangelists have different objections to answering their Jewish neighbors. They have to deal with the perception that they have “come to the other side” and given up their Jewish heritage to adopt Christian practice. Therein lay the modifications to this program, and further questions need to explore what changes to make for success.

The messianic Jewish congregations have a very different set of questions and objections to deal with than the Jewish Christian. The messianic Jewish believer does not necessarily attend a Christian church, although they may not have an objection to doing so. These believers take all the symbolism of the Jewish faith, the synagogue, the rabbis, and the Tanak (the Christian OT) and reinterpret them to point to Jesus and the Christian faith. For instance, they celebrate the Israel feasts outlined in the OT’s Jewish calendar and use them as symbols to point to Jesus as the Son of God and Savior. These believers often speak Hebrew, and their leaders use rabbi to describe their position over the messianic congregation. Many messianic Jews face the

accusation from their Jewish brethren that they are active “traitors” of the Jewish faith because they have reinterpreted the same Jewish symbols and practices into Christian ones. One can easily see this situation has a very different set of questions to answer. The RJE program would need to undergo significant modification for evangelists of this culture to become effective.

Effectiveness for Jewish evangelism would likely develop at a faster pace if rabbis from messianic Jewish congregations team up with pastors from Protestant organizations. For this kind of teamwork to occur means that Gentile Christian pastors will need to sharply identify the difference between culture and theology realizing that, while God does not dictate culture, pastors unwittingly often have to because the *content* of the gospel becomes too easily conflated with the means of its *expression*. Each of these organizations has a lot to learn from the other. Inter-organizational communication and connection can only further enhance the evangelism experience and the aforementioned missional augmentation offered by the workshop.

Research Limitations

The workshop proved capable of overcoming the adverse effects of the anticipated research limitations. The first and foremost of these limitations encompassed the full acceptance by the church’s leadership. From the first minute the leadership reviewed the workshop curriculum, the project had total commitment by the leadership. Their acceptance helped immensely to ease the consciences of the rest of the group.

The second limitation considered the difficulties associated with inaccurate reports from participants. This limitation had three sub-sections: failure to report, shock value with new material, and dropouts. No participant attending the workshop failed to report their responses to surveys and interviews. This circumstance contributed enough material to draw out many useful themes and subthemes in the final analysis. Although some concepts proved to be new to the

church, such as taking Paul's statement "to the Jew first" as an example for conduct, the participants showed no difficulty assimilating the workshop teachings to their faith, even if their perception of how best to accomplish this remained split. In some rare cases, however, difficulty did arise. For instance, the teaching that the New Covenant is not fulfilled by the church but only by Israel became stressful and time consuming. Nevertheless, staying true to the thesis of this project to reinforce dispensational commitments through Paul's example proved to be a strategy worth its weight in gold. Participants came to a stronger understanding of this teaching, which characterized well the general tenor of the entire workshop. The final subcategory for inaccurate reports concerned the issue of dropouts to the workshop. This limitation did not prove a significant hindrance to the workshop either. One participant submitted his proposal to drop out but regained his confidence and attended every session.

The third limitation considered the possible resources lost through a lack of cooperation with organizations such as IBJM or Jews for Jesus. This limitation became completely overcome by the participating organizations. Each of the organizations providing special guests proved to offer valuable contributions to this workshop. For instance, Dr. Fruchtenbaum submitted to the researcher his pre-recorded video contribution, 52 minutes long, demonstrating how Luke records Paul's execution of preaching salvation "to the Jew first" from the chapters of the Book of Acts. This video now remains a permanent possession of the participants. Any seminary student would pay hundreds of dollars for such a resource.

Further Research

The researcher offers two areas for further research. Firstly, this material would serve well to establish further research in an office of Jewish evangelism at any church willing to

accept to call to create such a resource. Secondly, this material may apply as a standard curriculum or degree focus within a seminary.

Office of Jewish Evangelism

The end-game vision for this project comprises establishing a permanent office of Jewish-Christian relations at every church that can accept it. This situation will establish a base of operations, communications, evaluations, and future projections for this component of evangelism throughout the broader church context. The office of Jewish-Christian relations will likely spawn other evangelistic movements of a more targeted nature. Many denominations already have outreaches of this nature, such as prison outreach, biker's outreach, homeless outreach, etc. Most churches in the experiences of this researcher either have never begun Jewish evangelism directly or have abandoned a direct outreach to local Jewish populations. Many have subsumed reaching the local Jewish population under the general umbrella of reaching everyone. However, serving a particular constituency takes the calling, heart, and effort to formulate a calculated plan of action. That effort poses far greater rewards for precision than a haphazard one. The church can set the standard of reviving Jewish evangelism from the root.

Jewish Evangelism as a Seminary Curriculum

Seminaries have done a great job educating the Christian faith from a Gentile perspective, but God does not dictate culture. This program teaches the Christian faith from a Jewish perspective. Christians often form a mistaken identity of their local Jewish populations by unwittingly projecting their Bible verses at modern populations to whom they could not apply. Jewish evangelism will challenge every Christian to dig deeper into their Bible for answers, dig deeper into their heart to minister to generational pains, and dig deeper into their soul for the strength to work through these issues and see a Jewish person accept their Messiah. The church

will have its own challenge when Jewish people enter the congregation with their own unique culture. That situation will remind churches that culture is not dictated by Scripture, only faith in Jesus. The augmentations to Christian Bible education, ministry, and mission demonstrate the benefits of Jewish evangelism and seminaries would do well to develop a curriculum that embraces teaching it in a more focused manner. Of course, the professors who teach this curriculum need more than the merely academic experience of its tenets; they need the live experience only a student who has engaged DMin action research can provide.

APPENDIX A1

RECRUITMENT FLYER

Project Participants Needed

Restoration Jewish Evangelism (RJE) Workshop

- Are you 18 years or older?
- Can you commit to a 3-hour workshop, 1 day a week over June this summer?
 - Additional on-site visitations for evangelism apply

If you answered **yes** to all of the questions listed above, you may be eligible to participate in a program study. The purpose of this program is to focus on Jewish-Christian dialogue and evangelism at Granite State Baptist Church. Participants will be asked to attend workshops and participate in social gatherings.

Benefits include free meals during the workshops.
Participants will have a volunteer status.

If you would like to participate, complete the program's 1-page Initial Survey and contact the facilitator at the phone number or email address provided below.

A consent document will be given to participants on the first day of the workshop meets at GSBC.

Justin R. Woods, a doctoral candidate in the Doctor of Ministry Department School of Liberty Baptist Theological Seminary at Liberty University, is conducting this project.

**Please contact Justin R. Woods at [REDACTED] or [REDACTED]
for more information.**

Liberty University IRB – [REDACTED]
[REDACTED]

APPENDIX A2

CONSENT FORM

Title of the Project: Restoration Jewish Evangelism

Principal Investigator: Justin R. Woods, Liberty University

Invitation to be Part of a Program Study

You are invited to participate in a program study. To participate, you must be at least 18 years old. Taking part in this program is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this program.

What is the study about and why is it being done?

The purpose of the study is to learn about and engage Jewish evangelism. The workshops will help to understand a biblical view of the Jewish people and the Christian outreach that engages their culture, history, and theology.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Attend workshops Saturday morning 10AM–230PM at Granite State Baptist church during the summer of 2022. Refreshments will be provided.
2. If possible, attend a social event outside the church, which this program plans to announce during the summer of 2022.
3. Anonymously provide your full and honest responses to questions about workshops and visitations you experience during the workshops and social events.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study are increased experience with Jewish-Christian dialogue and evangelism.

Participants should not expect to receive a direct financial benefit from taking part in this study.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life other than mandatory reporting requirements involving child abuse, child neglect, elder abuse, or intent to harm self or others. Termination of participation may occur if the facilitator Justin R. Woods deems behavior too problematic for other participants.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Program records will be stored securely, and only the facilitator will have access to the records.

- Participant responses will be anonymous. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the facilitator[s] will have access to these recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

What are the costs to you to be part of the study?

To participate in the program, you will need to pay for the time and effort of participation.

Does the facilitator have any conflicts of interest?

The facilitator has no conflicts of interest.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the facilitator at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The facilitator conducting this study is Justin R. Woods. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or

Whom do you contact if you have questions about your rights as a program participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the facilitator, **you are encouraged** to contact the Institutional Review Board, [REDACTED] [REDACTED] or email at [REDACTED]

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects program will be conducted in an ethical manner as defined and required by federal regulations.

The topics covered and viewpoints expressed or alluded to by student and faculty facilitator are those of the facilitator's and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The facilitator will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The facilitator has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

APPENDIX B1

STAKEHOLDER PERMISSION REQUEST FORMS

2/26/2022

PERMISSION REQUEST
Granite State Baptist Church

[REDACTED]
[REDACTED]

Dear Pastor Chamberland,

As a graduate student in the School of Divinity at Liberty University, I am conducting a program as part of the requirements for a Doctor of Ministry degree. The title of my project is Restoration Jewish Evangelism (RJE), and the purpose of my program is to reinvigorate Jewish-Christian relations and evangelism at GSBC.

I am writing to request your permission to utilize your membership to recruit participants for a program workshop which consists of personal testimonies from GSBC experiences, lecture material, and video testimonies from messianic Jewish people from various organizations.

Participants will be asked to complete the attached survey/contact me to confirm their attendance at a time and place convenient for GSBC and conduct field evangelism to generate data on their experiences of Jewish-Christian dialogue and evangelism during the study. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. I would be happy to speak with you either in person or over the phone to address any questions of concerns. Please feel free to call or email at your earliest convenience. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Justin R. Woods

Program Facilitator

C: [REDACTED]

E: [REDACTED]

APPENDIX B2

STAKEHOLDER PERMISSION REQUEST FORMS

2/26/2022

PERMISSION REQUEST

Temple B'nai Israel
[REDACTED]
[REDACTED]

Dear Rabbi Dan Danson,

As a graduate student in the School of Divinity at Liberty University, I am conducting a program as part of the requirements for a Doctor of Ministry degree. The title of my project workshop is Restoration Jewish Evangelism (RJE), and the purpose of my program is to reinvigorate Jewish-Christian relations and evangelism at GSBC.

I am writing to request your permission to schedule times for visitation with your synagogue membership. All financial responsibility for meals during these meetings will be assumed by me, the Program Facilitator.

Participants from your synagogue will be invited to attend a mutually agreed upon time and location several times through the summer of 2022 for a social meet-and-greet. The focus will be to interact with the participants from Granite State Baptist Church to facilitate positive Jewish-Christian dialogue and evangelism. A permission consent form is enclosed for your convenience. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my RJE program workshop under Liberty University. I would be happy to speak with you either in person or over the phone to address any questions of concerns. Financial responsibility to meet over meals will be assumed by me, the facilitator. Please feel free to call or email at your earliest convenience. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Justin R. Woods

Program Facilitator

C: [REDACTED]

E: [REDACTED]

APPENDIX B3

STAKEHOLDER PERMISSION REQUEST FORMS

2/26/2022

PERMISSION REQUEST

Temple Beth Jacob
[REDACTED]
[REDACTED]

Dear Rabbi Robin Nafshi,

As a graduate student in the School of Divinity at Liberty University, I am conducting a program as part of the requirements for a Doctor of Ministry degree. The title of my program project workshop is Restoration Jewish Evangelism (RJE), and the purpose of my program is to reinvigorate Jewish-Christian relations and evangelism at GSBC.

I am writing to request your permission to schedule times for visitation with your synagogue membership. All financial responsibility for meals during these meetings will be assumed by me, the Program Facilitator.

Participants from your synagogue will be invited to attend a mutually agreed upon time and location several times through the summer of 2022 for a social meet-and-greet. The focus will be to interact with the participants from Granite State Baptist Church to facilitate positive Jewish-Christian dialogue and evangelism. A permission request form is enclosed for your convenience. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my RJE program workshop under Liberty University. I would be happy to speak with you either in person or over the phone to address any questions of concerns. Financial responsibility to meet over meals will be assumed by me, the facilitator. Please feel free to call or email at your earliest convenience. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Justin R. Woods

Program Facilitator

C: [REDACTED]

E: [REDACTED]

APPENDIX B4

STAKEHOLDER PERMISSION REQUEST FORMS

2/26/2022

PERMISSION REQUEST

Temple Israel
[REDACTED]
[REDACTED]

Dear Rabbi Gary Atkins,

As a graduate student in the School of Divinity at Liberty University, I am conducting a program as part of the requirements for a Doctor of Ministry degree. The title of my program project workshop is Restoration Jewish Evangelism (RJE), and the purpose of my program is to reinvigorate Jewish-Christian relations and evangelism at GSBC.

I am writing to request your permission to schedule times for visitation with your synagogue membership. All financial responsibility for meals during these meetings will be assumed directly by me, the Program Facilitator.

Participants from your synagogue will be invited to attend a mutually agreed upon time and location several times through the summer of 2022 for a social meet-and-greet. The focus will be to interact with the participants from Granite State Baptist Church to facilitate positive Jewish-Christian dialogue and evangelism. A permission request form is enclosed for your convenience. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my RJE program workshop under Liberty University. I would be happy to speak with you either in person or over the phone to address any questions of concerns. Financial responsibility to meet over meals will be assumed by me, the facilitator. Please feel free to call or email at your earliest convenience with any questions of concerns. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Justin R. Woods

Program Facilitator

C: [REDACTED]

E: [REDACTED]

APPENDIX C1

PERMISSION RESPONSE FORMS

2/26/2022

PERMISSION RESPONSE

Rabbi Dan Danson
 Temple B'nai Israel



Dear Justin R. Woods:

After careful review of your program proposal entitled Restoration Jewish Evangelism (RJE), I/we have decided to grant you permission to conduct your study at a mutually agreed upon time and location to facilitate Jewish-Christian dialogue and evangelism.

Check the following boxes, as applicable:

- I approve to participate in a social with volunteers between Temple B'nai Israel and Granite State Baptist Church to facilitate the program of Justin R. Woods.
- I grant permission for Justin R. Woods to contact our membership through a means approved by our staff to invite them to participate in his program.
- I will not provide potential participant information to Justin R. Woods, but we agree to provide his study information to another person of our choice on his behalf.
- I am requesting a copy of the results upon study completion and/or publication.
- I request other arrangements listed below.

Sincerely,

Title and name of official certifying this response: _____

Name of Organization the official serves: _____

APPENDIX C2

PERMISSION RESPONSE FORMS

2/26/2022

PERMISSION RESPONSE

Rabbi Robin Nafshi

Temple Beth Jacob

[REDACTED]

[REDACTED]

Dear Justin R. Woods:

After careful review of your program proposal entitled Restoration Jewish Evangelism (RJE), I/we have decided to grant you permission to conduct your study at a mutually agreed upon time and location to facilitate Jewish-Christian dialogue and evangelism.

Check the following boxes, as applicable:

I approve to participate in a social with volunteers between Temple Beth Jacob and Granite State Baptist Church to facilitate the program of Justin R. Woods.

I grant permission for Justin R. Woods to contact our membership through a means approved by our staff to invite them to participate in his program study.

I will not provide potential participant information to Justin R. Woods, but we agree to provide his study information to another person of our choice on his behalf.

I am requesting a copy of the results upon study completion and/or publication.

I request other arrangements listed below.

Sincerely,

Title and name of official certifying this response: _____

Name of Organization the official serves: _____

APPENDIX C3

PERMISSION RESPONSE FORMS

2/26/2022

PERMISSION RESPONSE

Rabbi Gary Atkins

Temple Israel



Dear Justin R. Woods:

After careful review of your program proposal entitled Restoration Jewish Evangelism (RJE), I/we have decided to grant you permission to conduct your study at a mutually agreed upon time and location to facilitate Jewish-Christian dialogue and evangelism.

Check the following boxes, as applicable:

- I approve to participate in social with volunteers between Temple Israel and Granite State Baptist Church to facilitate the program of Justin R. Woods.
- I grant permission for Justin R. Woods to contact our membership through a means approved by our staff to invite them to participate in his program study.
- I will not provide potential participant information to Justin R. Woods, but we agree to provide his study information to another person of our choice on his behalf.
- I am requesting a copy of the results upon study completion and/or publication.
- I request other arrangements listed below.

Sincerely,

Title and name of official certifying this response: _____

Name of Organization the official serves: _____

APPENDIX C4

PERMISSION RESPONSE FORMS

2/26/2022

PERMISSION RESPONSE
 Pastor Peter Chamberland
 Granite State Baptist Church



Dear Justin R. Woods:

After careful review of your program proposal entitled Restoration Jewish Evangelism (RJE), I/we have decided to grant you permission to conduct your study at a mutually agreed upon time and location to facilitate Jewish-Christian dialogue and evangelism.

Check the following boxes, as applicable:

- I approve to participate in both a workshop and social with volunteers between the synagogue organizations mentioned and Granite State Baptist Church to facilitate the program of Justin R. Woods.
- I grant permission for Justin R. Woods to contact our membership through a means approved by our staff to invite them to participate in his program study.
- I will not provide potential participant information to Justin R. Woods, but we agree to provide his study information to another person of our choice on his behalf.
- I am requesting a copy of the results upon study completion and/or publication.
- I request other arrangements listed below.

Sincerely,

Title and name of official certifying this response: _____

Name of Organization the official serves: _____

APPENDIX D

TEMPLATE FOR JEWISH EVANGELISM

The following template letter reached expert guests Arnold Fruchtenbaum, Michael L. Brown,²⁴¹ David Harwood, and David Liebman for their endorsement of the five categories used in the RJE template for Jewish evangelism, see Appendix E for their consent forms. The five categories listed act as a reference point of categories to keep in mind as the participants interact with their Jewish recipient. These categories have a systematic relationship through the Scripture to create ease in the flow of responses within a live evangelistic dialogue.

Justin R. Woods
 Program: Restoration Jewish Evangelism (RJE)
 Church: Granite State Baptist Church (GSBC)
 [REDACTED]

6/3/2022

Dr. Arnold Fruchtenbaum and Cathi Hubbard
 Ariel Ministries [REDACTED]
 [REDACTED]

RJE evangelism template

Dear Dr. Fruchtenbaum and Cathi Hubbard,

Thank you for considering my template for the program Restoration Jewish Evangelism (RJE) as a part of the completion of my DMin research at Liberty University. My thesis has three predominant parts: 1. It calls out the practices of the anti-Semitic history of the Christian church going back to the early fathers of the faith, 2. It repudiates replacement theology by raising the necessity to understand the Jewish people as God's unique Covenant people throughout the entire Bible, Israel's unique eschatological role, and as accepting the Jewish people's covenants an essential component to the Christian faith, and 3. It calls for the necessity to reach the Jewish people with the faith from a dispensational perspective of Paul the apostle to the Gentile churches writing the commands of the church saying "salvation to the Jew first, and the Gentile also" (Rom 1:16; cf., 2:9). The church is scheduled to have a workshop (11, 18, 25 June) and a trip to Boston with the International Board of Jewish Mission (13 June) for Jewish evangelism, so they will need a template since they have never tried Jewish evangelism directly.

²⁴¹ Dr. Brown submitted via email to add a separate category devoted to addressing satisfaction for sin.

Given the necessity to reach the Jewish people in this program RJE, I wanted to make sure to rely on experts in the field like Dr. Fruchtenbaum. I want to express my heartfelt gratitude that Dr. Fruchtenbaum has agreed to submit a pre-recorded message to deliver to this workshop at Granite State Baptist Church (GSBC). I merely request that Dr. Fruchtenbaum might offer an endorsement in this video of the following paradigm for Jewish evangelism (see Figure A, below). I ask this because the resistance to a focused effort to reach the Jewish people in particular has cropped up, which questions the thesis, and challenges my calling to conduct such an event. I am picturing the shock value of participants watching a mainstream scholar and evangelist such as Dr. Fruchtenbaum endorse my program through stating that he has reviewed this paradigm and gives his endorsement. That level of credibility would set a powerful tone for the church to consider direct efforts to bring the gospel to their local Jewish neighbors. My heart is to ultimately establish an office of Jewish-Christian relations, but I digress.

Given the context of the three components of my thesis, and the trip to Boston, Figure 4D below provides a template for Jewish evangelism. The approach seeks an inductive lead to Jesus as Messiah, rather than starting from it.

Figure A: An Inductive Lead to Jesus: RJE Template for Jewish Evangelism

I. Begin with a humble approach

The Christian church has been wrong in ever saying the Jewish people were no longer God's covenant people. The church has not replaced Israel, and the nation of Israel has the promise of God to exist forever on this earth as the sun, moon, and stars.

Texts: Gen 12; 15; 17; 22; Deut 30; Jer 31.

II. Affirm the destiny of Israel to rule the nations forever

The nation of Israel has the express promise of God to rule the nations at some future period. Every nation, language, and people group will come to Jerusalem to seek after the Lord. The Jewish people will not be an oppressed people any longer; they will lead the nations to God.

Texts: Deut 15:6; 28:13; Pss 2:1–12; 22:27–31; 126:1–3; Isa 2:1–4; 14:1–2; 52:9–11; 61:6–7; Ezek 36:22–36; Zeph 3:20; Zech 8:23.

III. Affirm the Throne of David will become restored forever

Israel's King will sit on the Davidic throne of Israel as he leads Israel into leading the nations across the world. This will last forever.

Texts: 2 Sam 7:12–14; 1 Kings 2:4; 2 Chron 6:16; Ps 132:10–12; Ezek 40–48.

IV. In the Jewish Scriptures, "forever" means God will resurrect his people

No one can live forever in the degrading bodies we have today that decay and die. God has promised to give his people resurrected living where there is no desire to sin, and we can live with God forever.

Texts: Job 19:25–27; Isa 26:19; Ezek 37; 43:7; Dan 12:1–3; Hos 6:1–3.

V. Jesus stands resurrected as the Son of Abraham and the Son of David

Jesus took all sin on himself, resurrected from the dead, and will accomplish everything God promised to the Jewish people in the Scriptures.

Texts: Num 21:4–9; Pss 22:1–26; 110:4; Isa 9:6–7; 53:1–12; Dan 7:13–14.

These topics are linked systematically through the Scripture. Touching on anyone will lead to the rest. To reinforce on this paradigm, I will include chapters IX, and X from Dr. Fruchtenbaum's *Israelology: The Missing Link in Systematic Theology*. Of course, I have this work to thank for the origin of much of this paradigm in the first place; it is only right to credit Dr. Fruchtenbaum as one of my sources. And I am always happy to accept his modifications.

I hope Dr. Fruchtenbaum will endorse this paradigm of Jewish evangelism in his video for our workshop. His endorsement will go a long way to establishing credibility for the need for Jewish evangelism here in NH, as is my heart! I want this RJE program to spread over New England.

Please feel free to call or email at your earliest convenience.

Thank you.

Justin R. Woods

Justin R. Woods

RJE Program Facilitator

C: [REDACTED]

Email: [REDACTED]

APPENDIX E1

SIGNED CONSENT FORMS OF ENDORSING EXPERT GUESTS

The following images represent the signed consent forms of endorsing the five categories of the template of Jewish evangelism.

Dr. Arnold Fruchtenbaum, Ariel Ministry

The project facilitator conducting this study is Justin R. Woods. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the project facilitator, **you are encouraged** to contact the Institutional Review Board, [REDACTED] or email at [REDACTED]

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects project will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty projectors are those of the projectors and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The project facilitator will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The project facilitator has my permission to audio-record me as part of my participation in this study.

[REDACTED]
Printed Subject Name

[REDACTED]
Signature Date

APPENDIX E2

Dr. Michael L. Brown, Line of Fire Ministry

The project facilitator conducting this study is Justin R. Woods. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [REDACTED]

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the project facilitator, you are encouraged to contact the Institutional Review Board, [REDACTED] or email at [REDACTED]

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects project will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty projectors are those of the projectors, and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The project facilitator will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The project facilitator has my permission to audio-record me as part of my participation in this study.

[REDACTED]
Printed Subject Name

[REDACTED]
Signature Date

APPENDIX E3

David Liebman, Jews for Jesus

The project facilitator conducting this study is Justin R. Woods. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at [REDACTED]

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the project facilitator, you are encouraged to contact the Institutional Review Board. [REDACTED] or email at [REDACTED]

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects project will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty projectors are those of the projectors and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The projecte facilitator will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The project facilitator has my permission to audio-record me as part of my participation in this study.

[REDACTED]
Printed Subject Name

[REDACTED]
Signature Date

APPENDIX E4

DAVID HARWOOD, RESTORATION FELLOWSHIP

The project facilitator conducting this study is Justin R. Woods. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the project facilitator, **you are encouraged** to contact the Institutional Review Board, [REDACTED] or email at [REDACTED]

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects project will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty projectors are those of the projectors and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The project facilitator will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The project facilitator has my permission to audio-record me as part of my participation in this study.

[REDACTED]
Printed Subject Name

[REDACTED]
Signature Date

APPENDIX F1

EXPERT SPECIAL GUEST PRESENTATIONS: SAM WILSON

Who Will Tell the Chosen People?

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
Romans 1:16

Granite State Baptist Church
Concord, NH
Saturday, June 11, 2022

STRATEGY

Rationale

Jewish people are being saved!
www.IMetMessiah.com

How are they coming to faith in the Messiah?
Through long-term, personal relationships.

Strategy

We must _____ personal relationships

Not missionary-driven

Depends on _____ & its members.

Keys to Jewish Evangelism

Love friendship, service

Prayer- only God can change a heart, save a soul; pray, trust Him

Sowing- faithfully sharing Gospel truth

Patience- most don't get saved the first time; it usually takes time

Starting a Conversation

We Love Jewish People!

It's important to understand how Jews feel about Christians

They don't hate us, but they believe that we love them

When identified as a Jew, they often feel defensive, expect a negative response.

- "You're Jewish?! That's wonderful!"
- I'm a Baptist, and we love Jewish people!!
- Because God sent great gifts through your people- Bible & Messiah
- What does the Jewish Bible say about the Jewish Messiah?



Have You Seen the News?! (Prophecy)

Most Jewish people are interested in _____.

Pay special attention to any news about Israel.

_____ your Jewish neighbor his thoughts about the latest conflict in Israel

It's simple to transition from conflict in Israel to Bible _____.

- "Have you seen the news about Israel?"
- What's going to happen next?
- What do you think it'll take to bring _____ in the Middle East?
- Do you know what the Hebrew _____ say about coming events?



Read the Most Amazing Thing in the _____

Jewish people have a wide variety of opinions about the Bible.

Most Jews have some _____ for the Bible.

Most think that the OT is the Jewish Bible

and that the NT is the _____ Bible.

They will be surprised that you are reading the " _____ " Bible

- "I just read the most amazing thing in the Tanakh!"
- Tell about what you read, why it's meaningful to you.
- Do _____ read the Tanakh?



Can I Pray for You?

Jewish people, like the rest of us, love to worry, _____, and grumble.

When your Jewish friend worries or complains, ask if you can _____ for him.

Pray with him, then and there.

Follow up later by continuing to pray and by _____ about the need.

Chag Sameach! (Happy Holiday!)

Some Jewish people are serious about their religion

But the vast majority are non-religious or only nominally religious.

Yet, most respect their Jewish heritage and culture.

They love the Jewish holidays, the special foods, the traditions.

You can wish them a Happy Holiday, take them a card, give them a holiday treat

Each holiday points to _____.

- "Chag Sameach! Happy (Passover)!"
- Ask how they celebrate the holiday.
- Ask what the holiday means to them.
- Tell them what it means to you, how it speaks of the _____.



Holiday	2021	2022
Purim	Feb 25-26	March 16-17
Passover	Mar 27 - Apr 4	April 15-23
Holocaust Remembrance Day	Yom HaShoah	April 8
Independence Day	Yom HaAtsmaut	April 15
New Year / Feast of Trumpets	Rosh HaShanah	Sept 6-8
Day of Atonement	Yom Kippur	Sept 15-16
Feast of Tabernacles	Sukkot	Sept 20-27
Hanukkah	Hanukkah	Nov 28 - Dec 6
		Dec 18-26

APPENDIX F1 (cont'd)

EXPERT SPECIAL GUEST PRESENTATIONS: SAM WILSON

GOD'S PROMISE TO JEWISH PEOPLE

Presenting the Gospel from the Old Testament

Remember! L ___ PR ___ S ___ P ___

HISTORY OF ISRAEL

- * Creation- Genesis 1:1
 - * Fall- _____
 - * God calls _____- Genesis 12:1-3
 - * Children of Israel become slaves in Egypt-
 - * God sends Deliverer, _____.
- Plagues, Crossing Red Sea, Journey to Mt Sinai, God Gives the Law,
Israel Makes _____ with God
*And all the people answered together, and said, All that the LORD
hath spoken we will do. Ex. 19:8*



7 **Q Did Israel keep God's Covenant? _____ the Law?**

8 **Q Have _____ kept God's Covenant?**

PROMISE OF NEW COVENANT

Jeremiah 31:31-33

- * God _____ a New Covenant
 - * _____ is the New Covenant promised to?
 - * _____ do we need a New Covenant?
 - * The New Covenant will be wonderful
- The New Covenant has to do with Israel's _____.

PROPHECIES OF THE MESSIAH

7 **Q What does the Tanakh say about Messiah?**

- * Where will Messiah be _____? Micah 5:2
- * How will Messiah be born? Isaiah 7:14
- * _____ will Messiah come? Daniel 9:26
- * _____ will Messiah be? Isaiah 9:6
- * What will Messiah _____? Isaiah 53:3-6



Let's review what the Tanakh says about Messiah:

- He must be born in Bethlehem
- He will come before 70 AD
- He will be born of a virgin
- He will be God
- He will suffer & die for the sins of His people



8 **Q Who is _____?**

Answer: Jesus of Nazareth is Messiah!

Jesus the Messiah's ministry to you:

- He is God, in the flesh of a man
- He came, lived a sinless life
- He died on the Cross, shed His holy blood, to pay for your sins.
- He rose again on the third day.
- If you will repent of your sin, believe in Him, accept Him,
- He will forgive your sins, save you.

8 **Q Will you _____ Jesus, the promised Jewish Messiah, today?**

Sharing on the Street

- **Goals**
 - Lift up JC
 - Share the Gospel with lost, Jewish & Gentile
 - Let God change me
- **Pay Attention**
 - Big cities...
 - Never alone
 - Be aware!
- **About Jewish People**
 - Best to forget stereotypes
 - Generally nice, generous
 - Sometimes love to argue, debate
 - Diverse belief systems
 - From Ultra Orthodox to atheist
 - Usually don't know the Bible!
 - It's better to ask than to assume
 - Rabbis, culture have great power
 - Their desperate spiritual need
- **Ministry to Jewish People**
 - Often expect anti-Semitism; long history of persecution; defensiveness
 - Attitudes toward JC, Christianity
 - Jewish people are coming to JC
 - Usually through long-term relationships; after multiple Gospel presentations
 - Our job:
 - Reliance on God
 - We can be one of those multiple Gospel presentations
 - We don't have opportunity to build long-term relationships, but we can support those who do
 - Take the long view: If I win him, GREAT! If not, still good. :-)
 - Love, Patience
 - Give them something to think about

• **Presenting the Gospel****1- Are you a sinner?**

Do you consider yourself to be a sinner? Are you afraid to stand before God? How will you answer for the things you've done?

Ps 14:1-3 We are all sinners

2- How can you escape?

What can you do to escape the guilt of your sin?

Ps 32:1-5 David says that the answer is not our righteousness, works; the answer is forgiveness

3- How can we obtain forgiveness?

How did a man get forgiveness in David's day? Through sacrifice in the Temple

But, today there's no Temple, no priesthood, no sacrifice.

How can we get forgiveness today?

4- The Messiah is the only way

God provided the Messiah as the perfect sacrifice for our sins

Isaiah 53

• **Dealing with opposition**

- Stay calm, polite
- Don't argue, be defensive; it's not about you.
- Remember that your greatest witness may be your grace under fire

APPENDIX F2

EXPERT SPECIAL GUEST PRESENTATIONS: DAVID LIEBMAN

Slide 1: Jewish Evangelism Seminar
 JEWIS FOR JESUS
 WWW.JEWISFORJESUS.ORG

Slide 2: CULTURE AND CONTEXT

Slide 3: There are 14 million Jewish people in the world today
 Only 1% are Orthodox in Israel
 Jewish people are an unattached people group
 The majority of Jewish people live in Christian countries
 Who will tell us about Y'shua?
 How do they believe in the one of whom they have no history and who can they learn without someone preaching to them? (John 7:24)

Slide 4: UNITY AND DIVERSITY

Slide 5: Unity Among Diversity...
 • Judaism is a religion of "doers, not doers"
 • Jewish people must survive
 • Support for Israel
 • United Against Jesus

Slide 6: Jewish identity
 What shapes my friend's Jewish identity?

Slide 7: JUDAISM
 Marking Points
 • The Giving of the Law at Sinai
 • Destruction of the Second Temple (70 AD)
 • Talmud codified 500 CE
 • The Rise of Hasidic Judaism (17th century)
 • Reform Judaism starts late 18th century

Slide 8: Scriptures of Judaism
 • Written
 Tanach: Torah, Nevi'im, Ketuvim
 • Oral
 Talmud: Mishnah, Gemara (Zoharim & Babylonian)
 • Mystical
 Zohar

Slide 9: The Feast of Shabbat
 (Lev. 23, Deuteronomy 5)
 • Shabbat (Sabbath)
 Pesach (Passover)
 Havot (Weeks of Harvest)
 Sukkot (Feast of Tabernacles)
 Tu B'Shvat (Dedication)
 Esther

Slide 10: Diversity Among Unity
 Because...
 www.bachofasham.org
 EVERY TONGUE
 Jews come in all colors

Slide 11: Judaism Today
 • Orthodox
 • Conservative
 • Reform
 • Chassidic

Slide 12: The Spectrum of Judaism

Slide 13: "The Uninvolved"
 • 80% Secular
 • 60% married to non-Jews
 • 80% identify as Jewish
 • 25% celebrate Christmas

Slide 14: Changing Attitudes?
 15% Traditional
 26% Strictly Orthodox
 32% Progressive
 9% "I use Jewish"
 13% Secular

Slide 15: The Branches of Judaism
 Orthodox
 • Only look B 18th c. (but "Judaism")
 • Emphasis on Halakha and Talmud (Judaism)
 • Liturgical observance of the Law as interpreted by the rabbis (oral law and oral law)
 Let's Talk
 TALMUD

Slide 16: Ultra-Orthodox

Slide 17: Modern (Centrist) Orthodox
 I was modern orthodox before it was cool

Slide 18: The Branches of Judaism
 Reform
 • Began in Germany, 18th c.
 • Part of the Enlightenment, all about modernization and change
 • Values often found in the Prophets (likely may be very similar to non-Jews)

Slide 19: The Beginnings of Reform – early 19th century Germany
 First use of organ
 Confirmation
 Head coverings for men not required
 No daily services
 No daily services
 Work on Sabbath OK
 No keeping kosher
 Men and women worshipped together

Slide 20: The Branches of Judaism
 Conservative
 Developed from 18th c. German roots, but largely American
 Middle ground branch
 Conservative ("Mosaic") outside the U.S.

Slide 21: Similarities in Theology
 • Messiah
 • Judgement
 • Resurrection
 • Tenach is God's word

Slide 22: Differences in Theology
 • God cannot become flesh
 • No 'original sin'
 • Prayer takes the place of sacrifice
 • Cannot understand Bible without interpretation of Rabbis

Slide 23: Answering Questions
 "Be as cunning as a snake, as gentle as a dove" (Mt. 10:16)
 Some questions are serious:
 Eg. Unfocused heart questions (Jn. 3:1ff)
 Some not so serious:
 Eg. Ridiculous questions (Mt. 22:23ff)

Slide 24: Typical Jewish Questions
 1. Christians believe in three Gods.
 2. You can't be Jewish and believe in Jesus.
 3. If Jesus were the Messiah there would be peace.
 4. Look at the way Christians have treated Jewish people.

Slide 25: What's the real question?
 • Theological?
 • Spiritual?
 • Emotional?
 • Intellectual?
 Jesus did not answer the questioner. He answered the questioner's heart.

Slide 26: Practical ways to start
 How to be direct without being obnoxious
 Ask questions that gently challenge
 Offer to pray for and/or with your friend
 Help your friend understand they don't have to relinquish their Jewishness to believe in the Jewish Messiah.
 Most of all, show you are a good friend, who is interested in more than a "spiritual scalp".

Slide 27: Practical ways to start
 How to be direct without being obnoxious
 • Be upfront and honest, be real
 • Take opportunities to discuss difficult real life issues.
 • Listen to their concerns.
 • Try and answer questions from biblical viewpoint.
 • Look for ways to give snippets of testimony.

Slide 28: Jews for Jesus
 WWW.JEWISFORJESUS.ORG

APPENDIX F3

EXPERT SPECIAL GUEST PRESENTATIONS: DR. ARNOLD FRUCHTENBAUM**(PRERECORDED)**

Cathi Hubbard [REDACTED]

to me ▾

Jun 9, 2022, 12:30 PM ☆ ↶

Hi Justin,

No problem! I am excited for you and I know you are even more excited than I am! The file was sent via WeTransfer because it is a large file, too big to be sent via email. Please let me know if you did not receive it. Also, here is the link, but I am not sure if you can grab it from here or not: [REDACTED]

Arnold shared with me that your 5 steps were very good and he does endorse it in the video at the very beginning.

Blessings,

Cathi Hubbard

Executive Assistant, Ariel Ministries
[REDACTED]

APPENDIX G

IRB APPROVAL LETTER

[External] IRB-FY21-22-952 - Initial: Non-Human Subjects Research



Justin Woods
Darren Hercyk

Re: IRB Application - IRB-FY21-22-952 Restoration Jewish Evangelism

Dear Justin Woods and Darren Hercyk,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

Your project will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(l).

Please note that this decision only applies to your current application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [REDACTED]

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

BIBLIOGRAPHY

- Abel, Frantisek. "The Role of Israel Concerning the Gentiles in the Context of Romans 11:25-27." *Journal of the Jesus Movement in its Jewish Setting*, no. 7 (2020): 26–53.
- Ariel Ministry. "Home/Store/Jewish Evangelism." Accessed February 4, 2022. <https://ariel.org.nz/product-category/jewish-evangelism/>.
- Atkins, Rabbi Gary. "Home." *Temple Israel*. Accessed February 17, 2022. <http://templeisraelmht.org/>.
- Azar, Michael G. "'Supersessionism': The Political Origin of a Theological Neologism." *Studies in Christian-Jewish Relations* 16, no. 1 (2021): 1–25.
- Baker, Bruce A. "The Dangers of Kingdom Ethics, Part II: Theonomy, Progressive Dispensationalism, and Social-Political Ethics." *Journal of Dispensational Theology* 21, no. 62 (2017): 7–36.
- Bar, Eitan. *Refuting Rabbinic Objections to Christianity & Messianic Prophecies*. Colleyville, TX: One For Israel Ministry, 2019.
- Baurain, Thomas. "Sola Scriptura: Return to Literal-Grammatical-Historical Hermeneutics." In *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy*, edited by Christopher Cone and James I. Fazio, 311–30. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.
- Beach, Archbishop Foley. "Christian Churches: What Difference Does the Jewishness of Jesus Make?" In *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, edited by Gerald R. McDermott, 201–12. Studies in Scripture & Biblical Theology. Bellingham, WA: Lexham Press, 2021. Logos Bible Software.
- Beale, G. K. "Adam as the First Priest in Eden as the Garden Temple." *Southern Baptist Journal of Theology* 22, no. 2 (2018): 9–22.
- Benne, Robert. "Theology and Politics: Reinhold Niebuhr's Christian Zionism." In *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, edited by Gerald R. McDermott, 228–48. Downers Grove, IL: IVP Books, 2016. Kindle.
- Bigalke, Ron J., Christopher Cone, and James I. Fazio. "The Protestant Hermeneutic and the Revival of Futurism." In *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy*, 265–308. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.
- Blaising, Craig A. "Biblical Hermeneutics: How Are We to Interpret the Relation Between the Tanak and the New Testament on This Question?" In *The New Christian Zionism: Fresh*

- Perspectives on Israel and the Land*, edited by Gerald R. McDermott, 79–104. Downers Grove, IL: IVP Books, 2016. Kindle.
- Bock, Darrell L. “Replacement Theology with Implications for Messianic Jewish Relations.” In *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, edited by David Parker, 5604–5857. London: Paternoster, 2011. Kindle.
- . “The Book of Acts and Jewish Evangelism: Three Approaches and One Common Thread.” In *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, edited by Darrell L. Bock and Mitch Glaser, 53–65. Grand Rapids, MI: Kregel Academic, 2008. Kindle.
- Boda, Mark J. *The Heartbeat of Old Testament Theology: Three Creedal Expressions*. Edited by Craig A. Evans. Grand Rapids, MI: Baker Academic, 2017.
- Bookman, Douglas D. “Worldview Dissonance.” In *Forsaking Israel: How It Happened and Why It Matters*, 322–29. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- Brand, Chad O., and Tom Pratt, Jr. “The Progressive Covenantal View.” In *Perspectives on Israel and the Church: 4 Views*, edited by Chad O. Brand, 231–80. Nashville, TN: B&H Academic, 2015.
- Brickner, David. “What Should We Think About Jews Who Become Christians?” In *What Should We Think About Israel?*, edited by J. Randall Price, loc. 3829-4001. Eugene, OR: Harvest House, 2019. Kindle.
- Brown, Michael L. *Answering Jewish Objections to Jesus: General and Historical Objections*. Vol. 1. Grand Rapids, MI: Baker Books, 2000.
- . *Answering Jewish Objections to Jesus: Messianic Prophecy Objections*. Vol. 3. Grand Rapids, MI: Baker Books, 2003.
- . *Answering Jewish Objections to Jesus: New Testament Objections*. Vol. 4. Grand Rapids, MI: Baker Books, 2007.
- . *Answering Jewish Objections to Jesus: Theological Objections*. Vol. 2. Grand Rapids, MI: Baker Books, 2000.
- . *Answering Jewish Objections to Jesus: Traditional Jewish Objections*. Vol. 5. San Francisco, CA: Purple Pomegranate Productions, 2009.
- . *Christian Anti-Semitism: Confronting the Lies in Today’s Church*. Lake Mary, FL: Charisma House, 2021.
- . “Messianic Jewish Reflections on the Holocaust and Jewish Evangelism.” In *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, edited by David Parker, loc. 4015-4370. London: Paternoster, 2011. Kindle.

- Brown, Michael L., and Craig S. Keener. *Not Afraid of the AntiChrist: Why We Don't Believe in a Pre-Tribulation Rapture*. Bloomington, MN: Chosen Books, 2019.
- Burggraff, David L. "Augustine: From the 'Not Yet' to the 'Already.'" In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 44–77. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- Burns, J. Lanier. "The Chosen People and Jewish Evangelism." In *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, edited by Darrell L. Bock and Mitch Glaser, 155–67. Grand Rapids, MI: Kregel Academic, 2008. Kindle.
- Butler, A. Boyd, and Nicolas A. Dodson. "'Matthean Theological Priority?': Making Sense of Matthew's Proto-Ecclesiology in Acts 1–14." *Southwestern Journal of Theology* 61, no. 1 (Fall 2018): 63–74.
- Campbell, William S. *The Nations in the Divine Economy: Paul's Covenantal Hermeneutics and Participation in Christ*. New York, NY: Fortress Academic, 2018. Logos Bible Software.
- Chaim - A Reformed Ministry to Jewish People. *Chaim: A Reformed Ministry to Jewish People*, 2020. Accessed August 5, 2022. <https://chaim.org/pca-statement>.
- Compton, Bruce. "Dispensationalism, the Church, and the New Covenant." In *Dispensational Understanding of the New Covenant*, edited by Mike Stallard, 240–78. Arlington Heights, IL: Regular Baptist Books, 2018. Logos Bible Software.
- Cone, Christopher. *Prolegomena: Introductory Notes on Bible Study & Theological Method*. Ft. Worth, TX: Tyndale Seminary Press, 2009.
- Creswell, John W., and J. David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 5th ed. Los Angeles, CA: Sage, 2018.
- Danson, Rabbi Dan. "Welcome to Temple B'nai Israel!" *Temple B'nai Israel: Reformed Synagogue Serving the Lakes Region*. Accessed February 17, 2022. <https://tbinh.org/>.
- Dauermann, Stuart. *Converging Destinies: Jews, Christians, and the Mission of God*. Eugene, OR: Cascade Books, 2017.
- Davis, Derek Leigh. "Assembly, Religious." In *Lexham Theological Wordbook*, edited by Douglas Mangum, Derek R. Brown, Rachel Klippenstein, and Rebekah Hurst. Bellingham, WA: Lexham Press, 2014. Logos Bible Software.
- Decker, Rodney J. "Response to Elliott E. Johnson." In *Dispensational Understanding of the New Covenant*, edited by Mike Stallard, 189–193. Arlington Heights, IL: Regular Baptist Books, 2018. Logos Bible Software.
- DeRouchie, Jason S. "Father of a Multitude of Nations: New Covenant Ecclesiology in OT Perspective." In *Progressive Covenantalism: Charting a Course Between Dispensational*

- and Covenantal Theologies*, edited by Stephen J. Wellum and Brent E. Parker, 7–38. Nashville, TN: B&H, 2016. Kindle.
- Evans, Craig A. “Isaiah 53 in the Letters of Peter, Paul, Hebrews, and John.” In *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, edited by Darrell L. Bock and Mitch Glaser, 145–70. Bellingham, WA: Logos Bible Software, 2020. Logos Bible Software.
- Falls, Thomas B. *Saint Justin Martyr: The First Apology, The Second Apology, Dialogue with Trypho, Exhortation to the Greeks, Discourse to the Greeks, The Monarchy or The Rule of God*. Vol. 6. Washington, DC: The Catholic University of America Press, 1948.
- Fazio, James I. *Two Commissions: Two Missionary Mandates in Matthew’s Gospel*. El Cajon, CA: Southern California Seminary Press, 2015.
- Fretwell, Thomas. *Why the Jewish People? Understanding Replacement Theology & Antisemitism*. Portsmouth: Ezra Foundation Press, 2021. Kindle.
- Fruchtenbaum, Arnold G. *Israelology: The Missing Link in Systematic Theology*. Revised ed. Tustin, CA: Ariel Ministries, 1994. Logos Bible Software.
- . *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*. Revised. Tustin, CA: Ariel Ministries, 2004. Logos Bible Software.
- . “The Role of Israel in Dispensational Theology.” In *Dispensationalism Tomorrow & Beyond: A Theological Collection in Honor of Charles C. Ryrie*, edited by Christopher Cone, 117–45. Ft. Worth, TX: Tyndale Seminary Press, 2008. Logos Bible Software.
- . “To the Jew First in the New Millennium: A Dispensational Perspective.” In *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, edited by Darrell L. Bock and Mitch Glaser, loc. 2189-2510. Grand Rapids, MI: Kregel Academic, 2008. Kindle.
- . *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Abridged. San Antonio, TX: Ariel Ministries, 2017.
- Gilley, Gary E. “Does Doctrine Matter Anymore?” *Journal of Dispensational Theology* 23, no. 67 (2019): 147–175.
- Glaser, Mitch. “Introduction.” In *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, edited by Darrell L. Bock and Mitch Glaser, 11–18. Grand Rapids, MI: Kregel Academic, 2008. Kindle.
- . *Isaiah 53 Explained: A Free Book That Could Change Your Life!* New York, NY: Chosen People Productions, 2010.
- . “Using Isaiah 53 in Jewish Evangelism.” In *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, edited by Darrell

- L. Bock and Mitch Glaser, 229–50. Bellingham, WA: Logos Bible Software, 2020. Logos Bible Software.
- Glasser, Arthur F. “Jewish Evangelism in the New Millennium: The Missiological Dimension.” In *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, edited by Darrell L. Bock and Mitch Glaser, Loc. 2783-3044. Grand Rapids, MI: Kregel Academic, 2008. Kindle.
- Goepfrich, Daniel. “The Nature of the Coming Messianic Kingdom as Found in Its Covenants.” *Journal of Dispensational Theology* 18, no. 55 (2014): 209–223.
- Granite State Baptist Church. “Granite State Baptist Church of Concord: Constitution and By-Laws.” Unpublished manuscript, February 13, 2020.
- . “Thursday Evening Service 6-9-2022.” *YouTube*. Accessed July 13, 2022. <https://youtu.be/HYLDko-8oPg>.
- Gromacki, Gary. “The Fulfillment of the Abrahamic Covenant.” *Journal of Ministry and Theology* 18, no. 2 (2014): 77–119.
- Hamilton, James M. *Typology: Understanding the Bible’s Promise-Shaped Patterns: How Old Testament Expectations Are Fulfilled in Christ*. Grand Rapids, MI: Zondervan Academic, 2022.
- Harvey, Richard. *Mapping Messianic Jewish Theology: A Constructive Approach*. Colorado Springs, CO: Paternoster, 2009.
- Hawley, Grant. “How Dispensationalism Advances Sola Gratia.” In *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, edited by Christopher Cone and James I. Fazio, 383–420. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.
- Hermann Hendrix, Hans. “Paul at the Intersection Between Continuity and Discontinuity: On Paul’s Place in Early Judaism and Christianity as Well as in Christian-Jewish Dialogue Today.” In *Paul and Judaism : Crosscurrents in Pauline Exegesis and the Study of Jewish-Christian Relations*, edited by Reimund Bieringer and Didier Pollefeyt, 192–207. Library of New Testament Studies 463. London: T & T Clark International, 2012.
- Hindson, Ed. “Signs of the Times.” In *The Harvest Handbook of Bible Prophecy: A Comprehensive Survey from the World’s Foremost Experts*, edited by Ed Hindson, Mark Hitchcock, and Tim LaHaye, 396–400. Eugene, OR: Harvest House, 2020.
- Hitchcock, Mark. *The End: A Complete Overview of Bible Prophecy and the End of Days*. Carol Stream, IL: Tyndale House, 2012. Kindle.
- Horner, Barry E. *Eternal Israel: Biblical, Theological, and Historical Studies That Uphold the Eternal Distinctive Destiny of Israel*. Nashville, TN: Wordsearch Academic, 2018.

- Ice, Thomas. "Amillennialism." In *The Harvest Handbook of Bible Prophecy: A Comprehensive Survey from the World's Foremost Experts*, edited by Ed Hindson, Mark Hitchcock, and Tim LaHaye, 26–30. Eugene, OR: Harvest House, 2020.
- . "Dispensationalism and the Reformation." In *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, edited by Christopher Cone and James I. Fazio, 19–42. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.
- . *The Case for Zionism: Why Christians Should Support Israel*. Green Forest, AR: New Leaf Press, 2017. Kindle.
- International Board of Jewish Missions, Inc. "About IBJM: History." Last modified January 29, 2022. <https://www.ibjm.org/history/>.
- Jewish Federation of NH. "Community Directory." Accessed January 23, 2022. <https://jewishnh.org/community-directory?category=2>.
- Johnson, Elliot. *A Dispensational Biblical Theology*. Allen, TX: Bold Grace Ministries, 2016. Kindle.
- Johnson, Elliott E. "The Church Has an Indirect Relationship to the New Covenant." In *Dispensational Understanding of the New Covenant*, edited by Mike Stallard, 164–75. Arlington Heights, IL: Regular Baptist Books, 2018. Logos Bible Software.
- Kaiser, Jr., Walter. "Israel According to the Writings." In *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, edited by Darrell L. Bock and Mitch Glaser, loc. 767-1092. Grand Rapids, MI: Kregel Digital Editions, 2014. Kindle.
- Kaiser, Walter C. "What Should We Think About Israel's Right to the Land?" In *What Should We Think About Israel?*, edited by J. Randall Price, loc. 1041-1259. Eugene, OR: Harvest House, 2019. Kindle.
- Kilpatrick, Joel. "Jewish Resource Ministry." *US Missions: Intercultural Ministries*. Last modified October 8, 2018. Accessed August 5, 2022. <https://news.ag.org/news/jewish-resource-ministry>.
- Kinzer, Mark S. *Jerusalem Crucified, Jerusalem Risen: The Resurrected Messiah, the Jewish People, and the Land of Promise*. Eugene, OR: Wipf and Stock Publishers, 2018. Kindle.
- . *Postmissionary Messianic Judaism: Redefining Christian Engagement with Jewish People*. Grand Rapids, MI: Brazos Press, 2012.
- Koinonia Institute. "What Is Koinonia Institute?" *Koinonia Institute*. Accessed February 18, 2022. <https://koinoniainstitute.org/>.
- Korn, Eugene. "From Constantine to the Holocaust: The Church and the Jews." In *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical*

- Essays on the Relationship between Christianity and Judaism*, edited by Gerald R. McDermott, 128–47. *Studies in Scripture & Biblical Theology*. Bellingham, WA: Lexham Press, 2021. Logos Bible Software.
- Köstenberger, Andreas J., and T. Desmond Alexander. *Salvation to the Ends of the Earth : A Biblical Theology of Mission*. 2nd ed. *New Studies in Biblical Theology* 53. London, England: IVP Academic, 2020.
- Lausanne Movement. “Jewish Evangelism: Sharing the Gospel with Jewish People Was the Beginning of World Evangelism.” *Lausanne Movement: Connecting Influencers and Ideas for Global Mission*. Accessed August 5, 2022.
<https://lausanne.org/networks/issues/jewish-evangelism>.
- Leventhal, Barry R. “Israel in Light of the Holocaust.” In *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, edited by Darrell L. Bock and Mitch Glaser, loc. 4602-5439. Grand Rapids, MI: Kregel Digital Editions, 2014. Kindle.
- Lewis, Donald M. *A Short History of Christian Zionism: From the Reformation to the Twenty-First Century*. Downers Grove, IL: IVP Academic, 2021. Kindle.
- Longenecker, Richard N. *The Epistle to the Romans: A Commentary on the Greek Text*. Edited by I. Howard Marshall and Donald A. Hagner. NIGTC. Grand Rapids, MI: William B. Eerdmans, 2016. Logos Bible Software.
- Lucas, Richard J. “The Dispensational Appeal to Romans 11 and the Nature of Israel’s Future Salvation.” In *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, edited by Stephen J. Wellum and Brent E. Parker, 235–53. Nashville, TN: B&H Publishing Group, 2016. Kindle.
- Marsh, Cory. “Kingdom Hermeneutics and the Apocalypse: A Promotion of Consistent Literal Methodology.” *Journal of Ministry and Theology* 20, no. 2 (2016): 84–105.
- . “Luther Meets Darby: The Reformation Legacy of Ecclesiastical Independence.” In *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, edited by Christopher Cone and James I. Fazio, 109–44. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.
- . “Why the Need for Discovering Dispensationalism.” In *Discovering Dispensationalism: Tracing Dispensational Thought from the First through the Twenty-First Centuries*, edited by James I. Fazio and Cory Marsh, 1–11. El Cajon, CA: Southern California Seminary Press, forthcoming.
- McDermott, Gerald R. “A History of Christian Zionism: Is Christian Zionism Rooted Primarily in Premillennial Dispensationalism?” In *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, edited by Gerald R. McDermott, 45–75. Downers Grove, IL: InterVarsity Press, 2016. Kindle.

- . “A History of Supersessionism.” In *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, edited by Gerald R. McDermott, 33–44. Downers Grove, IL: IVP Books, 2016. Kindle.
- . *Israel Matters: Why Christians Must Think Differently about the People and the Land*. Grand Rapids, MI: Brazos Press, 2017.
- McKnight, Scot. *Reading Romans Backwards*. Waco, TX: Baylor University Press, 2019.
- . *The King Jesus Gospel: The Original Good News Revisited*. Grand Rapids, MI: Zondervan, 2011. Logos Bible Software.
- McNicol, Allan J. *The Conversion of the Nations in Revelation*. Edited by Mark Goodacre. London: T&T Clark, 2011.
- Meade, John D. “Circumcision of Flesh to Circumcision of Heart: The Typology of the Sign of the Abrahamic Covenant.” In *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, edited by Stephen J. Wellum and Brent E. Parker, 127–57. Nashville, TN: B&H, 2016. Kindle.
- Melnick, Oliver J. “Anti-Semitism.” In *The Harvest Handbook of Bible Prophecy: A Comprehensive Survey from the World’s Foremost Experts*, edited by Ed Hindson, Mark Hitchcock, and Tim LaHaye, 36–39. Eugene, OR: Harvest House, 2020.
- . “What Should We Think About the New Anti-Semitism?” In *What Should We Think About Israel?*, edited by J. Randall Price, loc. 2541-2755. Eugene, OR: Harvest House, 2019. Kindle.
- Merkle, Benjamin L. “A Typological Non-Future-Mass-Conversion View.” In *Three Views on Israel and the Church: Perspectives on Romans 9-11*, edited by Jared Compton and Andrew David Naselli, loc. 2707-3716. Grand Rapids, MI: Kregel Academic, 2018. Kindle.
- . *Discontinuity to Continuity: A Survey of Dispensational & Covenantal Theologies*. Bellingham, WA: Lexham, 2020. Kindle.
- Metro Jewish Resources. “Metro Jewish Resources.” *Home*. Accessed August 5, 2022. <https://www.metrojewishag.org/>.
- Moulton, Brian, and Cory Marsh. “How Dispensational Thought Corrects Luther’s View of Israel.” In *Forged From Reformation: How Dispensational Thought Advances The Reformed Legacy*, edited by Christopher Cone and James I. Fazio, 179–222. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.
- Nafshi, Rabbi Robin. “Temple Beth Jacob.” *Temple Beth Jacob*. Accessed February 17, 2002. <https://www.tbjconcord.org/>.

- Nanos, Mark D. “How Inter-Christian Approaches to Paul’s Rhetoric Can Perpetuate Negative Valuations of Jewishness—Although Proposing to Avoid That Outcome.” *Biblical Interpretation* 13, no. 3 (2005): 255–69.
- . *Reading Romans within Judaism*. Collected Essays of Mark D. Nanos 2. Eugene, OR: Wipf and Stock, 2018. Kindle.
- Netanyahu, Benjamin. *A Durable Peace: Israel and Its Place Among the Nations*. New York, NY: Warner Books, 2009. Kindle.
- Newman, Randy. *Engaging with Jewish People: Understanding Their World Sharing Good News*. Charlotte, NC: The Good Book Company, 2016. Kindle.
- . *Mere Evangelism: 10 Insights From C. S. Lewis to Help You Share Your Faith*. Epsom: The Good Book Company, 2021. Kindle.
- Nicholson, Robert. “Theology and Law: Does the Modern State of Israel Violate Its Call to Justice in the Covenant by Its Relation to International Law?” In *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, edited by Gerald R. McDermott, 249–80. Downers Grove, IL: IVP Books, 2016. Kindle.
- Olander, David. “God’s Sovereign Choice of Israel: The Holy Root of Romans 11:16–17.” *Journal of Dispensational Theology* 19, no. 58 (2015): 253–68.
- . *The Greatness of His Blood and the New Covenant*. Ft. Worth, TX: Tyndale Seminary Press, 2015. Kindle.
- . *The Greatness of the Rapture: The Pre-Day of the Lord Rapture*. Edited by Kenneth R. Cooper and Christopher Cone. Ft. Worth, TX: Tyndale Seminary Press, 2009. Logos Bible Software.
- Oliver, Isaac W. “The Parting of the Ways: When and How Did the Ekklesiā Split from the Synagogue?” In *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, edited by Gerald R. McDermott, 104–27. Studies in Scripture & Biblical Theology. Bellingham, WA: Lexham, 2021. Logos Bible Software.
- ONE FOR ISRAEL Ministry. “Israel College of the Bible.” Accessed January 30, 2022. <https://www.oneforisrael.org/bible-college-israel/>.
- Parker, Brent E. “The Israel-Christ-Church Relationship.” In *Progressive Covenantalism: Charting a Course Between Dispensational and Covenantal Theologies*, edited by Stephen J. Wellum and Brent E. Parker, 39–68. Nashville, TN: B&H, 2016. Kindle.
- Parker, David. “The Call to Jewish Evangelism.” In *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, edited by David Parker, loc. 174-593. London, England: Paternoster, 2011. Kindle.

- Pawlikowski, John. "The Uniqueness of the Christian-Jewish Dialogue: A Yes and a No." *Studies in Christian-Jewish Relations* 12, no. 1 (2017): 1–14.
- Pettegrew, Larry. "An Assessment of Covenant Theology." In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 161–94. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- . "Covenantalism: Reading Israel Out of the Biblical Covenants." In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 133–59. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- . "Israel and the Dark Side of the Reformation." In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 78–105. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- . "Sovereign Election and Israel." In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 106–31. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- . "The Curious Case of the Church Fathers and Israel." In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 17–43. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- Pitre, Brant, Michael P. Barber, and John A. Kincaid. *Paul, a New Covenant Jew: Rethinking Pauline Theology*. Grand Rapids, MI: Wm. b. Eerdmans, 2019.
- Porter, Stanley E. *The Letter to the Romans: A Linguistic and Literary Commentary*. New Testament Monographs 37. Sheffield: Sheffield Phoenix Press, 2015.
- Renihan, James M. "The Five C's of IRBS Theological Seminary." *Journal of the Institute of Reformed Baptist Studies* 5 (2018): 5–20.
- Renihan, Samuel. "Methodology and Hermeneutics: The Importance and Relationship of Biblical Theology, Systematic Theology, and Typology in Covenant Theology." *Journal of the Institute of Reformed Baptist Studies* 5 (2018): 73–102.
- Reymond, Robert L. "The Traditional Covenantal View." In *Perspectives on Israel and the Church: 4 Views*, edited by Chad O. Brand, 17–68. Nashville, TN: B&H Academic, 2015.
- Roach, Erin, and Art Toalston. "Resolution Emphasizes Jewish Evangelism." *Baptist Press*. Last modified March 6, 2009. Accessed August 5, 2022. <https://www.baptistpress.com/resource-library/news/resolution-emphasizes-jewish-evangelism/>.
- Roberts, Alexander, James Donaldson, and A. Cleveland Coxe, eds. *The Apostolic Fathers with Justin Martyr and Irenaeus: Translations of the Fathers Down to A. D. 325*. American Reprint of Edinburgh ed. Vol. 1. Buffalo, NY: Christian Literature Company, 1885.

- Rosner, Jennifer M. *Finding Messiah: A Journey into the Jewishness of the Gospel Message*. Westmont, IL: IVP, forthcoming.
- . “Post-Holocaust Jewish-Christian Relations: Challenging Boundaries and Rethinking Theology.” In *Understanding the Jewish Roots of Christianity: Biblical, Theological, and Historical Essays on the Relationship between Christianity and Judaism*, edited by Gerald R. McDermott, 148–68. Bellingham, WA: Lexham, 2021. Logos Bible Software.
- Rudolph, David. “Zionism in Pauline Literature: Does Paul Eliminate Particularity for Israel and the Land in His Portrayal of Salvation Available for All the World?” In *The New Christian Zionism: Fresh Perspectives on Israel and the Land*, edited by Gerald R. McDermott, 167–94. Downers Grove, IL: IVP Books, 2016. Kindle.
- Runge, Steven E. *Romans: A Visual and Textual Guide*. High Definition Commentary. Bellingham, WA: Lexham Press, 2014. Logos Bible Software.
- Sanders, E. P. *Comparing Judaism and Christianity: Common Judaism, Paul, and the Inner and Outer in the Study of Religion*. Minneapolis, MN: Fortress Press, 2016.
- Santos, David Q. “Israel and Her Future: An Exegesis of Romans 11:19–24.” *Journal of Dispensational Theology* 19, no. 56 (Spring 2015): 69–84.
- Saucy, Robert R. “Israel as a Necessary Theme in Biblical Theology.” In *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, edited by Darrell L. Bock and Mitch Glaser, loc. 3662-3973. Grand Rapids, MI: Kregel Digital Editions, 2014. Kindle.
- Schreiner, Thomas R. *1, 2 Peter, Jude*. Vol. 37. New American Commentary. Nashville, TN: Broadman & Holman Publishers, 2003.
- Schwarz, Berthold. “Martin Luther and the Jewish People with Implications for Jewish Missions.” In *Jesus, Salvation and the Jewish People: Papers on the Uniqueness of Jesus and Jewish Evangelism*, edited by David Parker, loc. 2141-2930. London: Paternoster, 2011. Kindle.
- Sears, P. Chase. *Heirs of Promise: The Church as the New Israel in Romans*. Bellingham, WA: Lexham Press, 2015.
- Seifrid, Mark A. “‘For the Jew First’ Paul’s Nota Bene for His Gentile Readers.” In *To the Jew First: The Case for Jewish Evangelism in Scripture and History*, edited by Darrell L. Bock and Mitch Glaser, loc. 180-380. Grand Rapids, MI: Kregel Academic, 2008. Kindle.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011. Logos Bible Software.

- Shehadeh, Imad N. “What Should We Think About Christian Support for Israel?” In *What Should We Think About Israel?*, edited by J. Randall Price, loc. 852-1034. Eugene, OR: Harvest House, 2019. Kindle.
- Sigler, Tim. “Introduction.” In *Forsaking Israel: How It Happened and Why It Matters*, edited by Larry Pettegrew, 12–14. 2nd ed. Woodlands, TX: Kress, 2020. Kindle.
- Smith, Jr., Luther Ray. “Adam’s Covenant: Another Perspective on Hosea 6:7.” *Journal of Dispensational Theology* 23, no. 67 (2019): 177–192.
- Smith, Luther. “Soli Deo Gloria: Revealed Throughout Biblical History.” In *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy*, 525–54. El Cajon, CA: Southern California Seminary Press, 2017.
- Sproul, R. C., ed. *The Reformation Study Bible: English Standard Version*. Orlando, FL: Reformation Trust, 2015.
- Stallard, Mike. “What Do Israel and The Church Share From a Traditional Dispensational Viewpoint?” *Journal of Ministry and Theology* 20, no. 1 (2016): 1–26.
- Stenschke, Christoph. “Jewish Believers in Paul’s Letter to the Romans.” *Neotestamentica* 52, no. 1 (2018): 1–40.
- Stewart, Alexander. “The Future of Israel, Early Christian Hermeneutics, and the Apocalypse of John.” *Journal of the Evangelical Theological Society* 61, no. 3 (2018): 561–75.
- Thomas, Robert L. “Response by Robert L. Thomas.” In *Perspectives on Israel and the Church: 4 Views*, edited by Chad O. Brand, 285–92. Nashville, TN: B&H Academic, 2015.
- . “The Traditional Dispensational View.” In *Perspectives on Israel and the Church: 4 Views*, edited by Chad O. Brand, 87–136. Nashville, TN: B&H Academic, 2015.
- Tucker, J. Brian. *Reading Romans after Supersessionism: The Continuation of Jewish Covenantal Identity*. Edited by J. Brian Tucker. Eugene, OR: Cascade Books, 2018. Kindle.
- Turner, Ian. “Going Beyond What Is Written or Learning to Read? Discovering OT/NT Broad Reference.” *Journal of the Evangelical Theological Society* 61, no. 3 (2018): 575–94.
- Vanlaningham, Michael G. “The Jewish People According to the Book of Romans.” In *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, edited by Darrell L. Bock and Mitch Glaser, loc. 2461-2803. Grand Rapids, MI: Kregel Digital Editions, 2014. Kindle.
- Vlach, Michael J. “A Non-Typological Future-Mass-Conversion View.” In *Three Views on Israel and the Church: Perspectives on Romans 9-11*, edited by Jared Compton and Andrew David Naselli, loc. 266-1217. Grand Rapids, MI: Kregel Academic, 2018. Kindle.

- . *He Will Reign Forever: A Biblical Theology of the Kingdom of God*. Silverton, OR: Lampion House, 2020.
- . “Israel in Church History.” In *The People, the Land, and the Future of Israel: A Biblical Theology of Israel and the Jewish People*, edited by Darrell L. Bock and Mitch Glaser, loc. 4272-4596. Grand Rapids, MI: Kregel Digital Editions, 2014. Kindle.
- . “What Should We Think About Replacement Theology?” In *What Should We Think About Israel?*, edited by J. Randall Price, loc. 2975-3159. Eugene, OR: Harvest House, 2019. Kindle.
- Waldron, Sam. “Amillennialism And The Age To Come: A Premillennial Critique Of The Two-Age Model, A Review Article.” *Journal of the Institute of Reformed Baptist Studies* 4 (2017): 99–136.
- Watson, William C. *Dispensationalism Before Darby: Seventeenth-Century and Eighteenth-Century English Apocalypticism*. Silverton, OR: Lampion House, 2020. Kindle.
- Weremchuk, Max S. *John Nelson Darby*. Updated and Expanded. El Cajon, CA: Southern California Seminary Press, 2021.
- Whitcomb, John C. “Priorities in Presenting the Faith.” In *Dispensationalism Tomorrow and Beyond: A Theological Collection in Honor of Charles C. Ryrie*, edited by Christopher Cone, 33–45. Ft. Worth, TX: Tyndale Seminary Press, 2008. Logos Bible Software.
- Wiley, John M. “Comparisons and Contrasts between the Millennial Kingdom and the New Heavens and New Earth.” *Journal of Dispensational Theology* 19, no. 58 (2015): 271–80.
- Wilkins, Michael J. “Isaiah 53 and the Message of Salvation in the Gospels.” In *The Gospel According to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, edited by Darrell L. Bock and Mitch Glaser, 109–32. Bellingham, WA: Logos Bible Software, 2020. Logos Bible Software.
- Wilkinson, Paul R. *Israel: The Inheritance of God*. San Antonio, TX: Ariel Ministries, 2020. Kindle.
- . *Understanding Christian Zionism: Israel’s Place in the Purposes of God; Charting Dispensationalism & the Role of John Nelson Darby*. Edited by Andrew D. Robinson. Bend, OR: The Berean Call, 2013.
- Woods, Andrew M. *The Coming Kingdom: What Is the Kingdom and How Is Kingdom Now Theology Changing the Focus of the Church?* Duluth, MN: Grace Gospel Press, 2016.
- . “What Should We Think About Israel’s Future?” In *What Should We Think About Israel?*, edited by J. Randall Price, loc. 3397-3602. Eugene, OR: Harvest House, 2019. Kindle.

Woods, Andy. "The Protestant Reformation: An Important and Yet Incomplete Hermeneutical Reformation." In *Forged From Reformation: How Dispensational Thought Advances the Reformed Legacy*, edited by Christopher Cone and James I. Fazio, 227–62. El Cajon, CA: Southern California Seminary Press, 2017. Kindle.

Xue, Xiaxia E. *Paul's Viewpoint on God, Israel, and the Gentiles in Romans 9–11: An Intertextual Thematic Analysis*. Carlisle, Cumbria: Langham Monographs, 2015. Logos Bible Software.

Yoon, David I. *A Discourse Analysis of Galatians and the New Perspective on Paul*. Linguistic Biblical Studies 17. Boston, MA: Brill, 2016.

"Directions." *Google Maps*. Accessed February 17, 2022. <https://www.google.com/maps/dir>.

"QuickFacts New Hampshire." *United States Census Bureau*. Accessed January 11, 2022. <https://www.census.gov/quickfacts/NH>.