



*Jewish Believers and Christians working together for Israel's salvation since 1963*



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**S**halom my friend! After a several-month hiatus, we begin this calendar year with a return to our look at Romans 9, 10 and 11, and what these chapters mean for both Gentile and Jewish believers in Yeshua, and for the salvation of all Israel.

Last time, in Romans 11:7-12, we heard Paul deliver the grim news concerning the fate that awaits unbelieving Israel. In her diminished status, her title as God's "chosen" is forfeited to the faithful remnant of Messianic Jews, as she grows ever more deaf, blind, and defiant toward the salvation that God has so graciously stored up for His treasured people. Thankfully, Paul is quick to offer a glimmer of hope for Israel. Even in their current state of unbelief, hard-hearted Israel has not stumbled so far as to fall away forever. For every Jew whose belief hangs in the balance, he may yet join the remnant of Israel and, in that condition of fullness, bring even greater riches of salvation to the world!

## Update from Israel

I recently heard from Baruch, one of our ministry friends in Ashdod, and the last few months have been very full for him and his family. Not only did they welcome their second daughter, Sarah, into their family, but he has also had some wonderful opportunities to proclaim the Good News of Yeshua. He wrote, "Not long ago, I participated in a large evangelistic project for new Russian-speaking immigrants from several Israeli cities. About 1200 people were present at the meeting, where an evangelist preached, prayed for healing, and called for repentance. The response was overwhelming, and people were flooding to the front to receive prayer."



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## Arousing to Jealousy

Paul then, in 11:13-16, begins to expound upon and make practical application of this spiritual reality. Turning squarely toward his Gentile audience, he advises them, saying,

But I speak to you—to the גוֹיִם, Goyim [Gentiles]—inasmuch, then, as I am indeed an emissary of גוֹיִם, Goyim: I will glorify my service if by any means I will arouse to jealousy *those of my own flesh*, and will save some of them. For if their rejection is a reconciliation of the world, what *will their reception be* if not life out of the dead? And if the first-fruit *from the dough is holy*, then the *whole batch is also*; and if the root is holy, then the branches are too.

Reminding the Roman Gentile believers that he is their emissary, Paul puts himself forward as a model and example for how to relate to the question of national, Jewish salvation. Having previously stated God's strategic intention that the Gentiles' salvation would arouse Israel's jealousy, Paul reiterates this point and reveals its ultimate goal—a goal he strives to achieve "by any means." He tells his Gentile listeners that he actively glorifies his own service as their emissary when he works to "arouse to jealousy" his own Jewish people, for the singular and explicit purpose of "sav[ing] some of them."

Because the riches of salvation were made available to Gentiles through the Jewish people, Paul implies that Gentiles, then, have a reciprocal role in bringing about Israel's restoration. Upon seeing the Gentiles (who have no birthright or natural connection to the Torah, or to the covenants God made with Israel, or even to God Himself) gain full access to God—a natural advantage of the Jews—the heart of the unbelieving Jew is provoked. Paul's expectation, then, is that through his work as an "emissary of גוֹיִם, Goyim," Israel will see how God is including the Gentiles in salvation, and then be aroused to jealousy with the realization

that not only is God *not* excluding Gentiles, but that He apparently does not show favoritism to Jews where salvation is concerned. Finally, as a result of their humiliation, their Jewish hearts will break, and soften, and receive the Messiah of Israel, Yeshua.

## Life out of the Dead

In support of this notion, Paul yet again reiterates and expands upon a recent point: namely, that if the Jewish people's misstep in their walk with God, or their diminishing in their standing with God, or their "rejection" of the messiahship of the Son of God, means the spiritual riches of the Gentiles—specifically, the "reconciliation of the world" to their estranged Creator—then how much more will the fullness of the Jews be? Indeed, Paul answers this seminal question of the ages: the Jews' "reception" of Yeshua as Israel's Messiah will be nothing less than "life out of the dead"... a people set ablaze and consumed by resurrection fire.

And how is this all possible? How does the rise and fall—the Messianic rejection or reception—of the Jewish people carry with it such sweeping, overarching influence upon the salvation of the whole world? In a brief nod to his Jewish hearers, Paul unveils the principle from the Torah: "if the first-fruit *from the dough* is holy, then the *whole* batch is also" (see Numbers 15:17-21); and similarly: "if the root is holy, then the branches are too." In other words, that which God establishes first among His Jewish people is then apportioned to all who would be saved—it is because of and through God's continuing relationship with the Jews that the Gentiles are made acceptable to God.

How much more will the fullness of the Jews be? Indeed, how much more ought we to "arouse [the Jews] to jealousy," so that "some of them"—all of them—may be saved? Only by the perpetuation of this cycle will there be "life out of the dead" for all.

My dear friend, this symbiotic relationship upon which the salvation of both Jews and Gentiles rests must not continue to be short-circuited by a Body of Messiah that is largely uninterested in or resistant to the proclamation of Messiah to the Jewish people. Paul makes it abundantly clear that just as the salvation of the nations is dependent upon the Jewish people, the salvation of the Jewish people is dependent upon the arousal to jealousy that comes from



Afterward, we took the people on excursions through various biblical sites. I personally guided one of the groups, and shared many stories and principles from Scripture. My main goal was to show the

close connection between the history of our nation and the Bible. There is much follow-up work to be done, so please pray!

"I also had an opportunity to participate in filming a series about Ashdod. I invited a team from a company that produces content for the Russian federal channel, as well as other channels, to

make a series to share biblical stories while standing on the places where they happened. We worked for a week, and six new shows will be issued in several months. I got no profit for this job, but I was able to share the knowledge I've got with a vast audience as a way to spread God's Word."

the Gentiles being saved and accepted by Israel's Messiah and her God. Will you help MJMI to con-

tinue to teach and exhort both Jewish and Gentile believers to make the proclamation of Messiah to the Jewish people a priority? We greatly need not only your prayers, but also your financial assistance, so that we can continue this critical work. Your donation of **\$10, \$25, \$100 or more** will help us accomplish our mission and vision to see all Israel come to know their Messiah. You can use the enclosed card and envelope, or visit [www.mjmi.org](http://www.mjmi.org) to send your much-needed donation today. And if you aren't already, please consider becoming a ministry partner, so that I will know we can count on your support each month.

As we continue working toward Israel's salvation, I look forward to continuing our look at Romans 9, 10 and 11 next month!

For the sake of Messiah,

Kevin Geoffrey, President, MJMI