



# A Biblical Analysis of the “Two Covenant” Theory of the Atonement

By Joseph P. Gudel

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## Imagine...

In Paul's letter to the Romans we find a graphic visual picture painted for us by the apostle. Imagine for a moment, seeing millions and millions of people, standing in a long line. They are of different ages, male and female, some very young and others being very old.

As you look at them you see that they are all carrying Bibles under their arms or in their hands. Many of these Bibles evidently are well-read, being marked and worn from usage. Innumerable numbers of these people have large portions of their Bibles memorized, some entire sections or books.

Imagine also that these people are very faithful in attending church, worshiping regularly, tithing generously, and being active in both their churches and in their communities. Many, if not most of these individuals live exemplary lives. And then, imagine seeing these people – in a line that goes on and on as far as the eye can see – all walking towards eternal judgment, going to hell with Bibles in their hands!

This reflects, in a concise but graphic picture, what Paul undoubtedly was experiencing as he wrote to the Christians and the church in Rome. In an extremely personal and moving section he speaks of his fellow Israelites, the Jewish people, in these words. "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ <sup>1</sup> for the sake of my brothers, those of my own race, the people of Israel. Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved (Rom. 9:2-3; 10:1).

## Questions Relating to Paul's Message

Numerous questions exist today in the field of comparative religions and missiology. This is especially true when it comes to discussions concerning Christianity and Judaism. Many Christian theologians today, as well as many different and disparate Christian denominations, question the need to share the Gospel with Jewish people. In fact, many consider attempts to do this as being insensitive and judgmental. Indicative of this is a quote from Eric Gritsch in a publication of the Lutheran Council in the USA, distributed by the ELCA. In it Gritsch states: [T]here really is no need for any Christian mission to the Jews. They are and remain the people of God, even if they do not accept Jesus Christ as their Messiah. Why this is so only God knows. Christians should concentrate their missionary activities on those who do not yet belong to the people of God, and they should court them with a holistic witness in word and deed rather than with polemical argument and cultural legislation. The long history of Christian anti-Semitism calls for repentance, not triumphalist claims of spiritual superiority. <sup>1</sup>

The claim that the Jewish people do not need to know and receive Jesus as their Lord and Savior, as their Messiah, is an extraordinary one. However, before summarily dismissing these groups we should at least be conversant with what they are saying and know why they are saying it. Thus before we examine the biblical evidence for sharing the gospel with the Jewish people we will first begin with an overview of what this "two covenant" theology is, its historical roots, and the reasons why so many Jewish and Christian groups accept this today.

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<sup>1</sup> Eric W. Gritsch, "Luther and the Jews: Toward a Judgment of History," in *Luther and the Jews* (n.p.: Lutheran Council in the USA, 1995), 9.



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Franz Rosenzweig and the Origins of Two Covenant Theology In virtually every historical work examining the factors which have influenced modern Jewish-Christian relations, the person of Franz Rosenzweig is discussed. Rosenzweig's tenets were like the proverbial boulder that began an avalanche. The boulder was an idea, a hypothesis that has created an avalanche in the history of ideas, particularly in the history of religion. And just as avalanches begin slowly, picking up speed, energy, and mass – so too with Rosenzweig's "two covenant" theory of atonement. The two covenant theory, as it is commonly referred to today, was first put forth by Franz Rosenzweig just after the First World War in a work entitled *The Star of Redemption*. His theology of the two covenants came about through a long series of discussions with a friend of his, a Hebrew Christian philosopher of religion, Eugen Rosenstock-Huessy.

At one point Rosenzweig was on the verge of becoming a convert to Christianity. Being raised in a largely assimilated Jewish household, Rosenzweig decided to attend a Yom Kippur service first, determining that "he would enter Christianity through Judaism. Like the earliest Christians, he would only enter as a Jew and not as a pagan."<sup>2</sup>

However, instead of becoming a Christian he became fascinated with his religious roots. Concerning this Nahum Glatzer writes: "What the day conveyed to him was that essential as a mediator may be in the Christian experience, the Jew stands in no need of mediation. God is near to man and desires his undeviated devotion."<sup>3</sup>

The two covenant theory of salvation which Rosenzweig would subsequently develop basically states that God has established two different, but equally valid covenants, one with His people Israel and the other with the Gentiles. The Covenant in Moses and the Covenant in Jesus are complementary to each other.

Glatzer quotes Rosenzweig on this as follows: Christianity acknowledges the God of the Jews, not as God but as "the Father of Jesus Christ." Christianity itself cleaves to the "Lord" because it knows that the Father can be reached only through him...We are all wholly agreed as to what Christ and his church mean to the world: no one can reach the Father save through him. No one can reach the Father! But the situation is quite different for one who does not have to reach the Father because he is already with him. And this is true of the people of Israel (though not of individual Jews).<sup>4</sup>

And so there are two ways of salvation, one for the Jewish people and another separate one for the Gentiles. Glatzer continues, explaining Rosenzweig's thought with the following quotation from him: The synagogue, which is immortal but stands with broken staff and bound eyes, must renounce all work in this world, and muster all her strength to preserve her life and keep herself untainted by life. And so she leaves the work in the world to the church and recognizes the church as the salvation for all heathens in all time.<sup>5</sup>

Concerning this Rabbi Jakob J. Petuchowski stated: "Rosenzweig conceded more than any Jew, while remaining a Jew, had conceded before him. He admitted the truth of John 14:6." This is immediately

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<sup>2</sup> Arnold Betz, "Franz Rosenzweig: Essay and Exhibit (AOL:[www.library.vanderbilt.edu/divinity/rosenzw/rosenbib.html](http://www.library.vanderbilt.edu/divinity/rosenzw/rosenbib.html): 1997), 3.

<sup>3</sup> Nahum N. Glatzer, *Franz Rosenzweig: His Life and Thought* (New York: Schocken Books, 1961), 162.

<sup>4</sup> Franz Rosenzweig, in Glatzer, 341.

<sup>5</sup> *Ibid.*, 342.



qualified, though, by the assertion that “the Jew does not have to come to the Father. He has been with the Father ever since Sinai.”<sup>6</sup>

## **Jewish Writers on the Two Covenant Theory**

Neither time nor space will allow for an adequate survey of Jewish writers on this. It must be sufficient to say that this belief in two separate covenants is held very widely by many Jewish people today. Arthur Gilbert states that Judaism allows for religious pluralism and does not consider it scandalous...We do not believe that God’s plan for salvation requires your conversion to Judaism nor mine to Christianity. But it does require our cooperation, our concern for, our joint effort to repair the world.<sup>7</sup> Leon Klenicki, formerly the associate director of the Department of Interfaith Affairs of the Anti-Defamation League, expands on this in an essay discussing Jewish-Christian dialogue. The dialogue involves a process of meeting and recognition between two faith communities, two experiences of God: Christianity and Judaism. It is an encounter of subjects, not faith, not objects of contempt, two equal testimonies to God. For each partner it means the recognition of the other as a constituent in God’s design, the acceptance of a different approach to the Eternal, a different though not conflicting spirituality.<sup>8</sup>

Renowned orthodox rabbi Pinchas Lapide summarizes this new view of co-equal and complementary faiths, living side-by-side together: “We Jews and Christians are joined in brotherhood at the deepest level...We are brothers in a manifold ‘elective affinity.’”<sup>9</sup>

## **Christians and the Two Covenant Theory**

Just as with the Jewish people above, there are numerous Christians who believe in a theology of two covenants. These views are usually seen as coming from certain mainline denominations, none of which have retained belief in the full inerrancy and authority of the Bible.

For example, Carl Braaten writes: Christianity is the Judaizing of the pagans. The task of Christianity is to preach the gospel among the Gentiles...The task of Judaism meanwhile is to remind Christianity of its original biblical roots.<sup>10</sup> Similarly, many Catholic theologians have taken the pronouncements of Vatican II and Pope John Paul II’s *Redemptoris Missio* (1991) to their logical conclusion: that religious dialogue with members of other religions is to replace actual missionary efforts.

Former Christian considerations of Judaism (as well as of other religions) encouraged proselytism. That is, Christians believed it not only legitimate but praiseworthy to exert economic, psychological, or

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<sup>6</sup> Jakob J. Petuchowski, “The Christian-Jewish Dialog: A Jewish View,” in *Lutheran World*, October, 1963, vol. 10, no. 4, 383.

<sup>7</sup> Arthur Gilbert, “The Mission of the Jewish People in History and in the Modern World,” in *Lutheran World*, July, 1964, vol. 11, no. 3, 308.

<sup>8</sup> Leon Klenicki, “Jewish-Christian Dialogue,” in Leon Klenicki and Geoffrey Wigoder, *A Dictionary of the Jewish-Christian Dialogue* (New York:Paulist Press, 1984), 101-102.

<sup>9</sup> Pinchas Lapide, *The Resurrection of Jesus* (Minneapolis: Augsburg Publishing House, 1983), 2.

<sup>10</sup> Carl E. Braaten, “The Resurrection in Jewish-Christian Dialogue,” in Lapide, 19.



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spiritual pressure on non-Christians in order to gain new members for the Church. The dialogical position, however, is one in which the parties accept one another as mutually equal partners.<sup>11</sup>

This position, however, also is increasingly being found among Christians who accept and believe in the Bible as the Word of God. For example, George Sheridan, who at the time was the East Coast Regional Director for the Southern Baptist department of Interfaith Witness, asserted that God's bond with the Jewish people was never superseded with the coming of Jesus: "The Jews of today, as ever, receive salvation through their having been chosen by God in covenant with Abraham, Moses, and the prophets...My position is that the Jews do not require evangelization."<sup>12</sup>

## A Biblical Examination

At this point it is essential to return to Scripture and see if there is any biblical foundation for a theology of two separate (but equal?) covenants. I believe that even a cursory examination will show us that there is not. In doing this we will look at Jesus' example, the practice of the apostles, and the practice of Paul.

However, before looking at these, perhaps the best place to begin our examination of two covenant theology is with Paul's opening declaration in Romans 1:16: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes, first for the Jew, then for the Gentile." Many wonder why Paul would begin his message with an assertion that he was not "ashamed of the gospel." Different answers have been shared on this, the most cogent – in my opinion – being Franzmann's.

Why should Paul speak, even negatively, of being ashamed of the Gospel, which gives his life its content, purpose, and direction? He is probably recalling Jesus' words of warning, "Whoever is ashamed of me and my words, of him will the Son of man be ashamed when he comes in glory" (Luke 9:26).<sup>13</sup> Concerning this, in his letter to young Timothy the Apostle Paul writes: "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. So do not be ashamed to testify about our Lord, or ashamed of me his prisoner" (2 Tim. 1:7-8).

But what did Paul mean when he stated that the gospel was the power of God "for the salvation of everyone who believes?" Perhaps an illustration will help us understand this more fully. A number of years ago an evangelical attempt at piquing people's curiosity, and thus enabling Christians to share the Gospel message with non-Christians, was developed by putting bumper stickers on cars which simply said: "I Found It!" When people saw this they were supposed to ask what it was that the driver "found." In response to this some Jewish groups countered with their own bumper sticker which stated: "We Never Lost It!" This is of course, the crux of the problem. Who is Jesus, and how is one "saved"? I believe that for many, if not most, Christians today the entire concept of our salvation has dulled. That is, it is

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<sup>11</sup> Celia Deutsch, "Jewish-Christian Dialogue," in Leon Klenicki and Geoffrey Wigoder, 103.

<sup>12</sup> George Sheridan, in Mitch Glaser, "Critique of the Two Covenant 18 Theory," *Mishkan: A Theological Forum on Jewish Evangelism*, 1989, vol. 11, no. 2, 45. Shortly after making this comment Sheridan was removed from his position by Rev. Larry Lewis, the President of the Southern Baptist Home Mission Board. Lewis explained this by saying: "We must believe in Jesus Christ and accept Him as our Lord and Savior. Someone who doesn't hold that position shouldn't be in an evangelistic position for the Home Mission Board." (Glaser, 68)

<sup>13</sup> Martin H. Franzmann, *Concordia Commentary: Romans* (St. Louis: Concordia Publishing House, 1968), 32.



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almost as if we take this for granted. The urgency of our salvation and the unspeakable eternal consequences of being cut off from God are not spoken of very often, or are not understood very well.

This was not so with Paul's readers. Franzmann picks this up and summarizes it in these words. The word "salvation" is for us a worn coin; for Paul and his readers, fresh from their Old Testament, it still had a sharp image and a clear superscription. It meant radical deliverance out of a desperate situation. What Israel had experienced at the Red Sea, when all help was cut off before and behind and only a vertical miracle from on high could save, that was salvation. <sup>14</sup>

The apostle continues in Romans 1:16, telling us that this salvation message was "first for the Jew, then for the Gentile." There have been two main understandings or interpretations of what Paul meant here by the term *proton* (English/first; Greek/*πρωτον*). The first understanding or interpretation of this is that Paul was merely referring to "first" in a chronological sense.

Concerning the usage of "first" and whether this meant that the Jews have a "special preference in salvation" Nygren writes: Does this after all mean that the Jew has special preference in salvation? That cannot be what Paul means. The word may refer to Israel's special history. In that case their priority is now abolished with the coming of Christ. "There is neither Jew nor Greek." All are one in Christ Jesus (Gal. 3:28)...Thus the priority of the Jew is abolished. <sup>15</sup> Hodge echoes this, saying that Paul's usage of "first" in this verse "must have reference to time, 'To the Jew in the first instance, and then to the Greek.'" <sup>16</sup>

The second understanding or interpretation of what Paul means here is that "first" has reference not only chronologically, but also in the sense of a "priority." In Cranfield's commentary on Romans he explains this as a tension between the equality all Christians have in common, and yet a special calling or place for the Jew in God's church.

The word *τε*...is suggestive of the fundamental equality of Jew and Gentile in the face of the gospel (the gospel is the power of God unto salvation for believing Jew and believing Gentile alike), while the word *πρωτον* indicates that within the framework of this basic equality there is a certain undeniable priority of the Jew. In view of chapters nine to eleven it is hardly admissible to explain this *πρωτον* as referring merely to the historical fact that the gospel was preached to the Jews before it was preached to the Gentiles. <sup>17</sup>

Of great import here, Cranfield asserts, is Romans 11:29: "For God's gifts and His call are irrevocable."

Along with this verse, the theologians who believe that *proton* refers to a priority will usually cite two other passages, Romans 2:9 and Acts 13:46. In Romans 2:9 Paul is referring to the coming judgment, stating: "There will be trouble and distress for every human being who does evil: first (*πρωτον*) for the Jew, then for the Gentile." I do not know of any commentators who exegete "first" here in a temporal sense.

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<sup>14</sup> *Ibid.*, 33.

<sup>15</sup> Anders Nygren, *Commentary on Romans*, trans. Carl C. Rasmussen (Philadelphia: Muhlenberg Press, 1949), 73.

<sup>16</sup> Charles Hodge, *A Commentary on the Epistle to the Romans* (New York: Hodder & Stoughton, 1882), 43.

<sup>17</sup> C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, Vol. I. (Edinburgh: T. & T. Clark, 1975), 91.



This exegesis is supported further when one looks at a number of passages, especially at Acts 13:5-46. In this account Paul and Barnabas enter the synagogue in Pisidian Antioch, where Paul eloquently shares the Gospel with the people gathered there (13:13). When the Jewish people eventually reject the Gospel, Paul and Barnabas respond very forthrightly: “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles” (13:46).

### **Christianity’s Core**

As we have just seen, Christianity is – at its very core – a missionary faith. Our command from the very beginning was to go and “make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things I have commanded you” (Matt.28:19-20). Indeed, this is seen in Jesus’ very last words to us, as He departed into heaven: “And you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).<sup>10</sup>

This command was taken literally, as the early church – after Pentecost - turned Jerusalem upside-down. Concerning this David Bosch writes: Mass conversions of the Jews are again and again reported, particularly of Jews in Jerusalem . . . but also of those in the diaspora. There is, moreover, a clear progression in these reports: in Acts 2:41, three thousand Jews are converted; in 4:4 there are five thousand; in 5:14 “multitudes both of men and women” are added; in 6:7 the number of disciples in Jerusalem has “multiplied greatly”; in 21:20 Paul is informed about “many thousands”...of believing Jews.<sup>18</sup>

We shall now turn and briefly observe this call to bring the gospel to both Jews and Gentiles - as seen in Jesus’ example, the practice of the apostles, and the practice of Paul. Jesus and the Jewish People

In Jesus’ ministry we see numerous examples of how He came “to the Jew first.” At the very beginning of John’s gospel account we are told that Jesus “came to His own, but his own did not receive Him” (Jn. 1:11). He ministered to and among the Jewish people (e.g., Matt. 4:23-25; 9:35; et al.).

It was only in unusual circumstances that Jesus ministered to non-Jewish people (e.g., the Syrophenician woman in Mark 7 and the Roman centurion’s servant in Matthew 8). The primary principle was to go first to the people of Israel. Thus when Jesus sent out the twelve apostles He told them: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel” (Matt. 10:5-6).

This command to go to the Jewish people is seen likewise in our Lord’s commands after His resurrection. As before, the apostles are to go out among the Jewish people with the message of salvation in Jesus the Messiah. However, a new note is added. That is, they also are to take this message beyond the confines of the Jewish people and take it to the Gentiles as well. Their command was, “beginning at Jerusalem,” to take the message out to all people and to all nations, both to the Jew and to the Greek (i.e., the Gentiles; cf., Luke 24:46-47; Matt. 28:18-20; Acts 1:8).

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<sup>18</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991), 96.



## **The Apostles and the Jewish People**

I believe that we see in the practice of the apostles a paradigm of missions for the entire church. In the very first preaching of the gospel after Jesus' departure we find the Apostle Peter boldly proclaiming the good news of salvation, in the midst of a Jewish audience. Acts 2:5 tells us that there were "Jews from every nation" present when Peter shared the gospel message. And he addressed his message specifically to the Jewish people: "Fellow Jews and all you who live in Jerusalem...", and "Men of Israel listen to this..." (2:14, 22f.). Furthermore he concluded his message with the bold and challenging words: "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ" (2:36). [Apparently, according to our modern sensitivities, Peter was unaware that he was being offensive to some of the Jewish people by telling them that they needed to receive Jesus as their Lord and Messiah!]

This same pattern of preaching to the Jewish people is followed consistently throughout the Book of Acts (e.g., the apostles with Jewish people in the Temple in Acts 3:12-26; the apostles before the "rulers, elders, and teachers of the Law" in Acts 4:8ff., with a special emphasis on verses 10-12 [cf., Jn.14:6]; the apostles before the "full Sanhedrin" in Acts 5:27ff.; Stephen before the Sanhedrin in Acts 7; etc.).

It is not until Acts chapter ten that we find any attempt to begin taking the gospel to anyone other than Jewish people, and this took several miraculous interventions from God before it occurred. And it was immediately following Peter's bringing the gospel to Cornelius and his household that he was criticized for sharing the message of salvation with Gentiles!

The apostles and the brothers throughout Judea heard that the Gentiles also had received the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him. (Acts 11:1-2)

It was only very slowly, and reluctantly, that the early church began fulfilling Jesus' command to bring the gospel to people other than Jews. Finally, after the great council of Jerusalem in Acts 15, Paul, Barnabas, Judas and Silas were sent out with instructions for the Gentile believers (Acts 15:19f.).

## **Paul and the Jewish People**

Ironically, perhaps the supreme New Testament example of an apostle bringing the news of Jesus Christ to Jewish people is from the "apostle to the Gentiles," Paul (Rom. 11:13). We saw above the account of Paul and Barnabas entering into the synagogue in Pisidian Antioch and sharing the Gospel with the Jewish people there (Acts 13:5, 14-46). At their rejection of Jesus, Paul responded: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles" (13:46).

Nonetheless, even as they took the gospel to the Gentiles their normal methodology still was to bring the gospel to the Jewish people first, before continuing on with the Gentiles. Thus we find in Acts 14:1 the statement: "At Iconium Paul and Barnabas went as usual into the Jewish synagogue." Moreover, we are told that they "spent considerable time there" (14:3).





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Indeed, even before Paul's ministry began, when he was still blinded and fasting before the Lord, God told Ananias to go to him, saying: "Go! This man is My chosen instrument to carry My name before the Gentiles and their kings, and before the people of Israel" (Acts 9:15, emphasis mine). And from the very beginning Paul did take the gospel to the Jewish people first (e.g., Acts 9:20-22, 26-29; et al.). This continued and is seen throughout his lifetime of ministry.

This is especially evident in his writings. First, he emphasizes that apart from knowing their Messiah, the Jewish people were cut off from God and from their covenant with Him. For example, in his second letter to the Corinthians Paul writes: We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away.

But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. Even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the lord, the veil is taken away. (2 Cor. 3:13-16)

And second, Paul continually asks that prayers be offered up for the Jewish people, that they may repent and be brought back into a relationship with God. That is, that they might receive Jesus as their Lord and God, as their long-awaited Messiah.

This is seen especially in chapters nine through eleven of Romans. In Romans 9:1-5 Paul eloquently writes of how the Jewish people were elected by God in the past, and yet the adoption, the covenants, the Law, the temple worship, and the promises were all to no avail - for they rejected their own Messiah.

Paul again urges that prayers be made for them (apparently unaware of any "two covenant" theory). "Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge" (Rom. 10:1-2). He concludes that although the Jewish people are cut off for now, that God still has plans for them. That is, that God has not totally rejected them and that they would yet receive Jesus (Romans 11).

Much more could be said concerning all of this, but that is not within the purview of this paper. It is sufficient for our purposes to see that throughout the entire New Testament we find the Jewish people are always referred to as people who need to know and receive Jesus Christ, in this manner no different than any of the Gentiles.

### **A Concluding Biblical Rejoinder**

As much as one might like to agree with those promulgating a theology of two covenants, it simply is not a biblical doctrine. Quite the contrary, it goes against everything that we find in the New Testament relating to missions. In fact this is the quintessential form of anti-Semitism, for in promoting this false doctrine the only way of salvation is closed to the Jewish person (Jn. 14:6; Acts 4:12). Nothing could be more dangerous, racist, or pernicious than this.

The Apostle Paul boldly affirmed: "For I am not ashamed of the Gospel of Jesus Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek" (Rom.1:16).



We are not to be ashamed of sharing the good news of the gospel with anyone. And in that this good news came through the children of Abraham, Isaac, and Jacob, and in that “salvation is of the Jews” (Jn.4:22), this message was “for the Jew first.” It seems that this is completely forgotten today. This gospel of Jesus Christ was first and foremost to go to the Jews, and then to the Gentiles. Christians owe a great debt to the Jews, for our entire spiritual heritage is derived from them. Indeed, we have been grafted into the olive tree of Israel, not the reverse (Rom. 11:11f.).

### **Two Unanswered Questions: A Hypothesis**

I close with two unanswered questions concerning the “two covenant theory,” at least unanswered for those who believe in the authority of God’s Word to lead us and guide us in all we believe and teach.

I place these in the form of a hypothesis. 1) If the apostles and early church were called by God to bring the good news of salvation in Jesus Christ to the people of Israel, to share the person and work of the Jewish Messiah with the Jews; then, 2) when was this call abrogated? And, 3) how do we know that it was abrogated, that is, by what authority was this call to preach and evangelize terminated? As far as I know these questions remain unanswered by proponents of this theology, or at least unanswered from a biblical perspective.

Stephen Neill eloquently sums up the task we face in attempting to reach out to Jewish people with the good news of Jesus Christ. Franz Rosenzweig suggested that the church has need of the synagogue, if it is to be true to its vocation. The Christian must ask for liberty to suggest to the Jew that the synagogue has need of the church, if it is to find its own true fulfillment. The suggestion must be made with the utmost humility, with a full sense both of the wrongs for which the church has been responsible in the past, and of the admiration due to the amazing faithfulness with which the Jew has clung to the God who has chosen him. All that he dare ask is that the Jew will look again at Jesus Christ, without hate and without prejudice, and consider whether there may not be things in the picture that he has so far missed.<sup>19</sup>

Sanford Mills, a Hebrew believer, eloquently summarizes the other half of the problem we are facing today in attempting to reach Jewish people with the gospel. “The sad part of it is that many sincere Christians who do not believe that the Gospel is to the Jew first, do not believe that the Gospel is for the Jew at all!”<sup>20</sup>

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<sup>19</sup> Stephen Neill, *Christian Faith & Other Faiths* (Downers Grove: Intervarsity Press, 1984), 55.

<sup>20</sup> Sanford Mills, *A Hebrew Christian Looks at Romans* (New York: ABMJ Press, 1971), 37.



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