

## Israel and the Church

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### Talk 3: The Future: The Challenge to the Eschatology of the Church

The question of Israel and the Church cannot be properly addressed just in terms of the past and the present. The people of Israel are the bearers of the messianic hope, not only for themselves but for the world. When we repudiate replacement thinking, and say that Israel remains the chosen covenant people, then we are saying that the Jewish people remain the bearers of the messianic hope. So as the Church reconnects with her roots in Israel, and recovers her authentic identity, so the Church takes hold once again of the full messianic hope entrusted to Israel that reaches its fullness in Jesus Christ. In other words, for the Church to open up to the Jewish roots is to accept a profound challenge in the area of eschatology.

Before outlining the issues involved in this eschatological restoration, we need to recognize that eschatologically the Christian world, at least in the West, has been clearly divided into two camps: on the one side, the historic Churches, both Catholic and Protestant; on the other side, the Evangelical revivalist currents carried further in the Pentecostal movement. For the historic Churches, eschatology has rarely been a burning issue. Old Testament prophecy is studied insofar as it points to and is fulfilled in the first coming of Christ. Indeed, any marked interest in eschatology tends to be regarded as fanatical, extreme and fundamentalist. For the Evangelical revivalist world, eschatology has become a major theme, particularly since the 19<sup>th</sup> century. It is among Evangelical Christians that the Old Testament prophecies concerning Israel, the land and Jerusalem have been taken seriously. This is a major reason why the Christian supporters of the Messianic Jews have come from the ranks of the Evangelicals, and why the Messianic Jews have been open to and influenced by Evangelical biblical exegesis and teaching. Thus, the teaching that much Old Testament prophecy still remains to be fulfilled has been largely restricted to these revivalist currents in the Evangelical world. However, the Evangelical exegesis and teaching appears naïve and highly problematic to Christians from the historic Churches with a more critical and historical approach. This applies particularly to the system of pre-millennial dispensationalism, originating from John Nelson Darby (1800 – 82) and widely diffused in the English-speaking world through the Scofield Bible (1909).<sup>1</sup>

### The Problematic

The eschatological problematic is directly concerned with the relationship between Israel and the Church, and in particular with the relationship between the covenants of the Old Testament and the “new covenant” in Yeshua. Maybe it is helpful to start with John Nelson Darby. Darby saw that the Old Testament promises concerned this

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<sup>1</sup> The Scofield Bible was not a new translation, but the King James version with an elaborate set of footnotes provided by Cyrus I. Scofield (1843 – 1921).

world, the world in which the people of Israel lived and within which the land of Israel and Jerusalem played a central role. He also saw that the New Testament has a focus on the heavenlies, that results from the resurrection and ascension of Jesus. I think this is an insightful account of the very different focus between the two parts of our Bible. Unfortunately, Darby came up with a totally new – and in my opinion disastrous – explanation for this difference. His answer was to make a complete separation between Israel and the Church, and to say that Israel has an earthly destiny (the promises to Israel are earthly promises that will be fulfilled on earth) and the Church has a heavenly destiny. He then said that God’s dealings with Israel were suspended through their unbelief, and during this time of Israel’s suspension, that he called a Parenthesis, God’s dealings were with the Church. During this period, the Gospel is to be preached to the nations. Only when the Church was removed to heaven through the “rapture” would God’s dealings with Israel resume.

Why is this teaching disastrous? First, it is thoroughly individualistic. The so-called “church” that is raptured is not a body, but a multitude of individual believers. Second, it removes from the earth the Church whose task it is to prepare for the coming of the Bridegroom. In this way, it makes impossible a corporate preparation of the Church for the coming of the Lord in glory. Third, it cannot allow for the restoration of the Jewish church within the church of history. When the Lord begins to deal again with Israel, the Church has been removed! I find it astonishing that many Messianic Jews have accepted this teaching, which would make a vision like TJCII impossible.

But we can accept from Darby this different focus of the two covenants: earthly for Israel, heavenly for the Church. But if then we do not accept the system of Darby, the hard question that faces us is the right relationship between the promises of the Old Testament covenants with their focus on the people, the land and Jerusalem, and the promises of the new covenant in Yeshua, in which the heavenly dimension is prominent.<sup>2</sup> Here we should notice that Messianic Jews typically begin with the Old Testament and then move to fulfilment in Yeshua, whereas Christians typically begin with the New Testament and Jesus Christ, and then seek backing for Christian ideas in the Old Testament. These two approaches are inevitably in tension with each other.

### The Old Testament Promises

In this context, this has to be a very brief summary. The Old Testament promises concern a coming Saviour-Deliverer;<sup>3</sup> a coming King from the house of David;<sup>4</sup> the

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<sup>2</sup> See this passage from Col. 3 as a perfect reflection of this New Testament emphasis, which shows it as flowing from the ascension of Jesus: “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God.” (Col. 3: 1 – 3).

<sup>3</sup> Is. 49: 5 – 6.

<sup>4</sup> 2 Sam. 7: 16; Ps. 89: 27 – 29, 35 – 37; Is. 9: 7.

coming kingdom of righteousness; Jerusalem as “the city of the great king”<sup>5</sup> from which righteousness will spread over the earth;<sup>6</sup> a suffering servant of the Lord;<sup>7</sup> a coming Day of the Lord, that will be a day of dreadful judgment;<sup>8</sup> a new heaven and a new earth.<sup>9</sup> For the people of Israel, all these prophetic promises of deliverance and restoration were understood as promises for the liberation and transformation of this world. Towards the end of the Old Testament era, the way was prepared for the New Testament revelation was prepared by apocalyptic trends within Jewish circles focusing on visions and revelations, and with a major interest in the angelic world. With this heightened awareness of a heavenly world surrounding the throne of the Most High, heavenly elements begin to enter into the Messianic vision, as, for example, in the vision of “the Ancient of Days” in Daniel 7: 9 – 10.<sup>10</sup> Nonetheless the Messianic hope remained one of a transformation of the creation in which we live.

### The New Testament Focus

In the teaching of Jesus, there is a strong focus on the Kingdom whose coming is associated with his person. The radically new and unexpected elements concern: (a) the identity of the Messiah as “the son of the living God”; (b) his death, and even more, his death as a criminal on the cross; (c) the resurrection of Jesus and the total glorification of his humanity; (d) two comings of the Messiah not one; (e) the indwelling in each disciple of the outpoured Spirit that brings the first fruits of the coming Kingdom. The resurrection of Jesus brought an expansion in the Jewish understanding of resurrection, the glorification of the flesh. This is directly linked with the identity of the Messiah, and the glorification of the Son in his humanity with the glory of the Godhead.

### Continuity and Discontinuity

What then is the relationship between the two? In the first talk, I spoke of how this element of continuity is transformed through an element of radical newness, first in the person of Jesus himself, and then in the hope of Israel. We now have to apply this to the area of eschatology.

Clearly presumed in the New Testament is the Old Testament Jewish anthropology and cosmology in which salvation will concern the whole human person – spirit, soul

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<sup>5</sup> Ps. 48: 2.

<sup>6</sup> Is. 42: 1, 4;

<sup>7</sup> Is. 52: 13 – 53: 12.

<sup>8</sup> See Joel 2: 2, 11; Amos 5: 18; Zeph. 1: 14 - 2: 3; Mal. 4: 1.

<sup>9</sup> Is. 65: 17; 66: 22.

<sup>10</sup> “As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.” (Dan. 7: 9 – 10).

and body, all the peoples of the world, and the whole cosmos. The glorification of the body through resurrection represents an intensification of this Jewish vision of salvation. However, resurrection presupposes death, and death represents a drastic element of discontinuity. Death is related to judgment.

In the eschatology of the New Testament, the fulfilment of the promises will take place at and/or following the second coming of Jesus, at which time the resurrection of the just will take place. I do not speak here of the resurrection of the wicked, as that did not form part of any hope! This connection between the coming of the Lord and the resurrection of the just is most clearly affirmed in 1 Cor. 15: 23: “But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him.” The same combination is found in 1 Thess. 4: 16 and clearly implied in Col. 3: 4 (“When Christ, who is your life, appears, then you also will appear with him in glory.”). Other passages with this implication, more or less clearly are Phil. 3: 20 – 21; 2 Thess. 1: 10 (if “glorified in his holy people” is referring to their resurrection) and 1 John 3: 2 (“when he appears, we shall be like him”).

As to what happens at the coming of the Lord, let us look at four passages in the New Testament that present rather differing pictures and emphases:

1. In Rom. 8: 19 – 23: Image of Pregnant Creation, awaiting the resurrection of the “sons of God”, when “the creation itself will be liberated from its bondage to decay and [be] brought into the glorious freedom of the children of God.”
2. In 2 Thess. 1: 7 – 10: Glorification for the saints, destruction for the unholy. The coming of the Lord in glory leads to the immediate punishment and destruction of those “who do not know God and do not obey the gospel of our Lord Jesus.” The Lord will “be glorified in his holy people.”
3. In 2 Peter 3: 10 – 13: Total destruction followed by resurrection/re-creation. Here on “the day of the Lord” “the heavens will disappear with a roar: the elements will be destroyed by fire, and the earth and everything in it will be laid bare.” The disciples are to look forward to “a new heaven and a new earth, the home of righteousness”.
4. In Rev. 20 – 22: A Millennial Reign with Christ on earth, followed by the final conflicts with Satan and his forces, the passing away of “the first heaven and the first earth”, followed by the appearance of “a new heaven and a new earth”.

These presentations present some differences and contrasts. There are two very obvious differences which we need to bear in mind. The first concerns continuity and discontinuity, the contrast between Romans 8 and 2 Peter 3, the former pointing to the birth of the new order out of the old (an element of continuity), the latter seeming to teach a total discontinuity (total destruction followed by new creation). The second concerns what happens after the coming of the Lord in glory. Revelation 20 - 21 presents a period (the millennium) between the resurrection of those who rule with Christ and the establishment of new heaven and new earth, whereas 2 Thess. 1 and 2 Peter 3 mention no such period, though 2 Peter 3 like Revelation presents a

destruction of the old order and a subsequent appearance of the new. There may also be a difference concerning those who are with Christ: in 2 Thess. 1 the Lord will be glorified “in his holy people”; in Revelation, those who reign with Christ are martyrs, “those who had been beheaded because of their testimony for Jesus and because of the word of God.” (Rev. 20: 4).

However the biggest difficulty concerns the relationship between the specific details in the Old Testament promises concerning Israel, the land and Jerusalem (also the Temple) and the new order following the second coming of the Lord. Apart from the infancy Gospels, which are full of the Old Testament expectation and presuppositions, the New Testament record is rather sparing in what it says about the fulfilment of the promises concerning the people of Israel, the land and Jerusalem. The replacement teachers had an obvious explanation for this, in which we will not follow them!

### Some Principles for a Fuller Understanding

My own conviction is that we need time, with hard work in prayerful study to resolve these issues and to recover a truly biblical eschatology. I do not think it is possible after sixteen or more centuries of distancing from the Jewish-rooted eschatological faith of the early Church to come up quickly with a totally coherent explanatory system with all the problems resolved. What is possible now is to formulate some principles to govern and guide the theological work of eschatological interpretation. So, for example, for me the following principles are clear and certain:

- 1. There should be a rejection of the distorting spiritualization that accompanied replacement teaching, which reduced or undermined the bodiliness of humans, the physicality of the world and the physical bodily resurrection of Jesus.**

When the promises to Israel were no longer considered valid for the Jewish people, but were transferred to the Church, a wholesale process of spiritualization took place. So, the promised land becomes heaven; Jerusalem becomes the Church; earthly blessings become spiritual blessings. To reject replacement teaching requires a rejection of this false spiritualization.

So in Gentile Christianity it has been widely assumed that our destiny is heaven, understood as being with God and away from the earth. This spiritualization of the promises weakened faith in the bodily resurrection of Jesus. While our funeral liturgies still contain an abundant witness to the resurrection of the body on the last day, this dimension rarely features in popular piety or in funeral preaching.

In particular, we have to understand the promises to Israel as remaining promises to Israel, and only applicable to Gentiles through Gentile ingrafting into Israel. So, for example with Ezekiel’s prophecy of the valley of the dry bones: “Son of man, these bones are the whole house of Israel.” (Ez. 37: 11).

- 2. We should affirm that God is faithful to the promises, that all the promises (of both Old and New Testaments) will be fulfilled, but we should also recognize that they are normally fulfilled in ways that we did not expect and could not imagine.**

One of the most obvious examples is the way in which Jesus did not correspond to Jewish expectations of the Messiah. None imagined that the fulfilment would involve death and resurrection. But there are many other examples: so with the promise to David that “your house and your kingdom will endure forever before me” (2 Sam. 7: 16), repeated in Ps. 89: 28 – 29, 35 – 37. In the way this would happen this was not literally fulfilled in the history of Judah and Israel, but God remains faithful to the fundamental promise, which is repeated in Luke 1: 33.

This principle is important when we try to apply Old Testament prophetic passages to the present day. What we should not do is to dismiss these prophecies as no longer relevant or applicable (a relic of replacement thinking). Neither should we so spiritualize them that they no longer apply to Israel or Jerusalem. But equally we should not treat these prophecies as advance photographic accounts of the future. We must always ask: What difference has the first coming of the Lord made to the fulfilment of these promises?

- 3. With the return of the Jewish people to the Land, there is for the first time in Christian history a movement of return which is heading towards the completion in Jerusalem.**

In some way we are at the end of the “times of the Gentiles”, and the Jewish people have once more become a focal point for the action of God in the world and in the Church. With the return to the land there is an acceleration in the movement towards the second coming of the Lord. There is now for the first time a movement of return towards Jerusalem, not only among the Jews.

The climax will take place in Jerusalem. Here the Messianic Jews in Israel have a clear sense of the increasing tension and spiritual conflict as the climax approaches. “This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.” (Acts 1: 11). But what this will involve requires a further principle.

- 4. The fulfilment always involves death and resurrection.**

The “higher” unexpected ways in which the promises are fulfilled are all related to the Incarnation of the Son of God, and to his death and resurrection. It is a major theme of the New Testament that the Church and the disciples come to glory in the same way as their Lord and Master, i.e. through suffering,

death and resurrection. This theme is an essential element in the New Testament teaching on glorification. See, for example, Paul in Romans 8:

“Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.” (Rom. 8: 17 – 18). Other passages making this parallel (participation) strongly are: 2 Cor. 4: 7 – 18; 1 Peter 4: 12 – 19. This is linked to the teaching that Christians are baptized into the death of Christ (Rom. 6: 3 – 4), and that a death is involved in Christian conversion (see Col. 3: 3).

The Catechism of the Catholic Church teaches that “The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God’s victory over the final unleashing of evil, which will cause his Bride to come down from heaven.” (para. 677).<sup>11</sup>

In fact the pattern of death and resurrection had already been at work in an embryonic way in the history of Israel. So the whole experience of exile following sin and rebellion is like a death. So Ezekiel’s vision of the resurrection of the “dry bones” of “the whole house of Israel” is given during the time of exile and the resurrection involves a return to the land. “This is what the sovereign Lord says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.” (Ez. 37: 12). Israel as a people goes through death and resurrection. There is a parallel to this in the prophetic words of the apostle Paul about the restoration of unbelieving Israel as “life from the dead” (Rom. 11: 15). Those who understand that the restoration of the state of Israel is a resurrection following the death of the Shoah have probably grasped something of this principle, but this should then be seen as one stage in not the whole of Israel’s resurrection.

The tendency of some Christians to move straight from Old Testament prophetic passages to scenarios for the eschatological fulfilment often bypasses the cross. We should not imagine the returning Jesus walking along the alleyways of present-day Jerusalem as though nothing else has changed except his return. His return involves transformation. A hermeneutic that

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<sup>11</sup> The Catholic Catechism rejects “even modified forms of this falsification of the kingdom to come under the name of millenarianism” (para. 676). However, it should be noted that (1) the rejection of a millenarianism focuses on rejection of a fulfilment “within history”, saying that “the messianic hope ... can only be realized beyond history” (para. 676); and (2) the rejection has taken very mild forms, given the forceful language of the anathemas regularly uttered against all forms of heresy. When one compares the sections of the Catechism on “Heaven” (paras. 1023 – 1029) and on “The Hope of the New Heaven and the New Earth” (paras. 1042 – 1050), they seem to come from different worlds, the former expressing traditional ideas, beginning with a lengthy citation from Pope Benedict XII, and the latter being almost entirely biblical.

does not spiritualize away the present Jerusalem will see Jesus returning to a Jerusalem that his return will totally transform. There will be continuity and there will be discontinuity.

### How to Move Forward in Practice

What I have just outlined are three principles to guide us in our search for a renewed biblical eschatology. I want to finish with three suggestions as to how we can begin to do this. These belong more to the area of practical wisdom than to that of theological principles.

#### **1. For our study of the New Testament, 1 Corinthians 15, esp. vv. 20 – 28 is probably the best hermeneutical key.**

The most weighty argument for this choice is that these verses represent a very coherent teaching in the middle of a whole chapter devoted to the resurrection of the dead. They are not rhetorical, not visionary. Here Paul is addressing a church in which there was some confusion on the subject: e.g. in verse 10, “how can some of you say that there is no resurrection from the dead?” It seems much wiser to interpret passages such as 2 Peter 3 and Revelation 20 in the light of 1 Corinthians 15 than the other way round.

This passage poses a real challenge. Here we do find an apparent “period” after the second coming of the Lord. “Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet.” (vv. 24 - 25). The destruction of the opponents of Christ’s rule has something in common with the vision in Rev. 20, but without mention of a millennial reign before the final battles and the victory of Christ. But when Paul writes, “The last enemy to be destroyed is death”, how does this relate to the resurrection, for the destruction of death is precisely the resurrection of the body? Lastly, the 1 Cor. 15 passage is the only place in the New Testament to refer to Christ handing over the kingdom to his Father after his enemies have been defeated.

#### **2. We need to examine as best we can the Jewish Christian writings of the first centuries after Christ.**

The problem here has been the paucity of surviving Jewish Christian materials. Most of our knowledge comes from citations by their opponents, though we now have a massive new work studying the Jewish Christian witness.<sup>12</sup> In fact, the Jewish Christians of the first three centuries either saw the messianic kingdom on the renewed earth as an everlasting reality or they believed in a millennial period of fulfilment on earth followed by eternal life

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<sup>12</sup> O. Skarsaune and R. Hvalvik (eds.) *Jewish Believers in Jesus* (Peabody, MA: Hendrickson, 2007). This covers the first five hundred years, and is the first of five projected volumes.



in the “world to come” or “the new earth”.<sup>13</sup> This “concrete eschatology”, as Skarsaune calls it, was dismissed by Origen as “Jewish” and “carnal”. “For the Jewish believers with whom this eschatology originated, however, this was the supreme expression of the biblical heritage and the hope of the Jewish people.”<sup>14</sup> So too for the Messianic Jews today, above all in Israel, the coming of the Lord in glory without the establishment of the messianic kingdom, centred in Jerusalem, is unthinkable.

We should also pay attention to the Jewish writings of later times. In the Siddur, for example, we find this prayer for Shabbat: “that we live and see and inherit goodness and blessing in the years of Messianic times and for the life of the World to Come.”<sup>15</sup>

### **3. We should look at the earliest Gentile Christian writers who wrote at a time before the patterns of replacement and spiritualizing interpretation had done their damage.**

I am taking the example of Irenaeus of Lyon, because he wrote at greater length on the eschatological completion in a way that shows continuity with the New Testament witness we have considered and from which the post-Constantinian Fathers, particularly Augustine, later departed. Irenaeus devoted the last section of the final book of *Adversus Haereses* to the Resurrection of the Just, with the following sub-sections:

- Progressive stages in the advance of the just towards the heavenly life
- The kingdom of the just, the fulfilment of the promise made by God to the fathers
- The inheritance of the earth announced by Christ and prophesied by the blessing of Jacob and by Isaiah
- Israel restored to the land, so as to share in the good things of the Lord
- Jerusalem gloriously restored
- After the kingdom of the just: the Jerusalem on high and the kingdom of the Father.

Here we have a teaching on a millennial reign of Christ before the establishment of the new heaven and new earth. As with the other Fathers of

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<sup>13</sup> These two alternative views were also widely found among the Gentile Christian writers prior to the fourth century. See Oskar Skarsaune, “Jewish Christian Sources used by Justin Martyr and some other Greek and Latin Fathers” in Skarsaune and Hvalvik, pp. 408 – 414.

<sup>14</sup> Skarsaune, *art.cit.*, p. 416.

<sup>15</sup> *The Complete Art Scroll Siddur* (New York: Mesorah Publications, 1984), p. 507. Note also the prayer: “May our eyes behold your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.” (*Ibid.*, p. 519). “All Israel has a share in the World to Come.” (*Ibid.*, p. 551).

the first three centuries, there is no previous rapture of the “saints”, an idea apparently unknown before the 19<sup>th</sup> century.

One striking element in the teaching of Irenaeus is his fierce opposition to all forms of spiritualizing the biblical witness.<sup>16</sup> The reason for this is clear from the context: Irenaeus was opposing various forms of Gnostic thought that devalued the material creation and interpreted the Incarnation and the Resurrection of Jesus in spiritualizing ways. So not surprisingly he saw tendencies to spiritualize the Messianic kingdom as heretical tendencies. “Some, who present themselves as orthodox believers, neglect the order following which the just will advance and they misunderstand the rhythm by which they will progress towards incorruptibility. ... the heretics despise the “plasmationem Dei” (ten plasin tou Theou) and do not accept the salvation of their flesh..”<sup>17</sup> “It is right, in fact, that they [the just] receive the fruit of their patience in this same world where they suffered and were tested in many ways... that they reign in the world where they endured slavery.”<sup>18</sup> “When some attempt to understand these prophecies in an allegorical manner, they will never come to agreement on all the points. Besides, they will be convicted of error by the texts themselves.”<sup>19</sup>

The Anglican Bishop of Durham, Dr Tom Wright, has recently published a fascinating book on Christian eschatology, entitled *Surprised by Hope*.<sup>20</sup> At the end he sums up his teaching: “the mission of the church is nothing more or less than the outworking, in the power of the Spirit, of Jesus’ bodily resurrection, and thus the anticipation of the time when God will fill the earth with his glory, transform the old heavens and earth into the new, and raise his children from the dead to populate and rule over the redeemed world he has made.”<sup>21</sup> He has come to this conclusion as a New Testament scholar, and without a strong grasp of the ongoing role of Israel.

It should be clear that the Churches cannot arrive at a renewed biblical eschatology without the contribution of the Messianic Jews. We have to encourage the Messianic Jews to dig deeper into the messianic tradition of their whole people, and to interpret

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<sup>16</sup> Oskar Skarsaune says of Irenaeus: “he argues in great detail that the prophecies of the Bible, in all their earthly concreteness, will be realized on this earth during the millennium” (*Jewish Believers in Jesus*, p. 410). But Skarsaune also notes that, “In Revelation, it is not the millennium, but rather the New Jerusalem following after it, in which the prophecies of paradisiacal blessings are fulfilled.” (*Op.cit.*, p. 333).

<sup>17</sup> *Adversus Haereses*, V, 31, 1.

<sup>18</sup> 32, 1.

<sup>19</sup> 35. 1. See also: “It is not, in effect, that he [the Lord] will be with his disciples in a superior and supra-celestial place, as though he can be imagined drinking of the fruit of the vine; and equally it is not beings deprived of flesh that can drink of it, for the drink drawn from the vine concerns the flesh, not the spirit.” (33. 1).

<sup>20</sup> London, S. P. C. K., 2007.

<sup>21</sup> *Ibid.*, p. 277.

their faith in the crucified and risen Messiah in a thoroughly Jewish way. At present, the influence of American premillennialist and dispensational teaching is stronger than the authentically Jewish element. Yet another huge challenge – from the Lord!