

A THEOLOGICAL UNDERSTANDING OF THE RELATIONSHIP BETWEEN CHRISTIANS AND JEWS

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INTRODUCTION

Purpose

Christians and Jews live side by side in our pluralistic American society. We engage one another not only in personal and social ways but also at deeper levels where ultimate values are expressed and where a theological understanding of our relationship is required. The confessional documents of the Reformed tradition are largely silent on this matter. Hence this paper has been prepared by the church as a pastoral and teaching document to provide a basis for continuing discussion within the Presbyterian community in the United States and to offer guidance for the occasions in which Presbyterians and Jews converse, cooperate, and enter into dialogue. What is the relationship which God intends between Christians and Jews, between Christianity and Judaism? A theological understanding of this relationship is the subject which this paper addresses.

Context

Theology is never done in a vacuum. It influences and is influenced by its context. We do our theological work today in an increasingly global and pluralistic context—one that is interpersonal and intercommunal as well. Moreover, as Presbyterians, we do our theological work on the basis of Scripture, in the context of our faith in the living presence of Jesus Christ through the Holy Spirit, and of the church's theological tradition. A few words about each of these dimensions of our context may be helpful in understanding this paper.

The context in which the church now witnesses is more and more global and pluralistic. Churches have been planted in every nation on earth, but in most places Christians exist as a minority. The age of "Christendom" has passed, and the age of an interdependent global society is fast emerging. Things said by Christians in North America about the relationships of Christians and Jews will be heard by Christians in the Middle East, where there are painful conflicts affecting the entire region. Moreover it is increasingly difficult to ignore the existence of other religious communities and nonreligious movements in the world, many of which challenge our truth claims. What we say on the subject before us will be considered by these as well. We must be sensitive as we speak of the truth we know, lest we add to the suffering of others or increase hostility and misunderstanding by what we say.

The context in which the church now witnesses is also interpersonal and intercommunal. The reality of which we speak consists of individual persons and of entire peoples who carry within themselves real fears, pains, and hopes. Whatever the Presbyterian Church (U.S.A.) says about the relationship of Christian and Jews must be appropriate to our North American setting and yet sensitive to the deep longings and fears of those who struggle with this issue in different settings, especially in the Middle East. Recent General Assemblies of the Presbyterian Church (U.S.A.) have maintained a clear and consistent position concerning the struggle in the Middle

East as a matter of the church's social policy. The General Assembly regards the theological affirmations of the present study as consistent with the church's prior policy statements concerning the Middle East, which speak of the right of statehood in Palestine for Palestinians (cf. *Minutes*, 1986, Part I, page 62) and the right of the State of Israel to exist within secure borders established by the United Nations General Assembly resolutions. Therefore, the attention of the church is again called to the church's policy enunciated in 1974, reaffirmed in 1984 which reads in part:

The right and power of Palestinian people to self-determination by political expression, based upon full civil liberties for all should be recognized by the parties in the Middle East and by the international community. . . . The Palestinian people should be full participants in negotiations. . . through representatives of their own choosing.
The right and power of Jewish people to self-determination by political expression in [the State of] Israel, based upon full civil liberties for all, should be recognized by the parties in the Middle East and by the international community. (*Minutes*, UPCUSA 1974, Part I, page 584; cf. *Minutes*, 1984, Part I, page 338; see also pages 82, 335–339, "Resolution on the Middle East.")

The context of the church's witness includes also the fact that our church is deeply bound to its own heritage of Scripture and theological tradition. In discussing the relationship of Christians and Jews, we cannot separate ourselves from the Word of God, given in a covenant to the Jewish people, made flesh in Jesus Christ, and ever renewed in the work of the Holy Spirit among us. Acknowledging the guidance of the church's confessional tradition, we recognize our responsibility to interpret the Word for our situation today. What the Presbyterian Church (U.S.A.) says on this complex subject will ultimately be evaluated in terms of the theological contribution that it makes.

The context of the church's witness includes, finally and most basically, the real presence of the risen Lord. We make our declarations within the love of Jesus Christ who calls us to witness, serve, and believe in his name. Since our life is a part of what we say, we seek to testify by our deeds and words to the all-encompassing love of Christ through whom we "who were far off have been brought near" to the covenants of promise.

Background

This theological study is not unprecedented. Since World War II, statements and study documents dealing with Jewish-Christian relations have been issued by a number of churches and Christian bodies. Among these are the Vatican's *Nostra Aetate* (1965), the Report of the Faith and Order Commission of the World Council of Churches (1968), the statement of the Synod of the Reformed Church of Holland (1970), the statement of the French Bishop's Committee for Relations with the Jews (1973), the report of the Lutheran World Federation (1975), the statement of the Synod of Rhineland Church in West Germany (1980), the report of the Christian/Jewish Consultation Group of the Church of Scotland (1985), and the study of the World Alliance of Reformed Churches (1986).

The present study has been six years in preparation. It is the product of a project begun in 1981 within the former Presbyterian Church, U.S., then redeveloped and greatly expanded in scope and participation in 1983 upon the reunion which brought into being the Presbyterian Church (U.S.A.). The study has been developed under the direction of the church's Council on Theology and Culture, through a process which involved many people reflecting diverse interests and backgrounds, both in the United States and the Middle East.

In the course of addressing this subject, our church has come to see many things in a new light. The study has helped us to feel the pain of our Jewish neighbors who remember that the Holocaust was carried out in the heart of "Christian Europe" by persons many of whom were baptized Christians. We have come to understand in a new way how our witness to the gospel can

be perceived by Jews as an attempt to erode and ultimately to destroy their own communities. Similarly, we have been made sensitive to the difficult role of our Arab Christian brothers and sisters in the Middle East. We have listened to the anguish of the Palestinians, and we have heard their cry.

The paper which we here present to the church does not attempt to address every problem nor to say more than we believe that we are able truly to say. It consists of seven theological affirmations, with a brief explication of each. Together they seek to lay the foundation for a new and better relationship under God between Christians and Jews. They are:

- (1) a reaffirmation that the God who addresses both Christians and Jews is the same—the living and true God;
- (2) a new understanding by the church that its own identity is intimately related to the continuing identity of the Jewish people;
- (3) a willingness to ponder with Jews the mystery of God's election of both Jews and Christians to be alight to the nations;
- (4) an acknowledgment by Christians that Jews are in covenant relationship with God and the consideration of the implications of this reality for evangelism and witness;
- (5) a determination by Christians to put an end to "the teaching of contempt" for the Jews;
- (6) a willingness to investigate the continuing significance of the promise of "land," and its associated obligations and to explore the implications for Christian theology;
- (7) a readiness to act on the hope which we share with the Jews in God's promise of the peaceable kingdom.

These seven theological affirmations with their explications are offered to the church not to end debate but to inform it and, thus, to serve as a basis for an ever deepening understanding of the mystery of God's saving work in the world.

Definitions and Language

The defining of terms on this subject is complex but unavoidable. We understand "Judaism" to be the religion of the Jews. It is practiced by many today and extends back into the period of the Hebrew scriptures. Judaism of late antiquity gave rise to that form of Judaism which has been developing since the first century, known as "Rabbinic Judaism." It gave rise to early Christianity as well. Both Christianity and Judaism claim relationship with the ancient people Israel; the use of the term "Israel" in this study is restricted to its ancient reference. When referring to the contemporary State of Israel this document will use "State of Israel."

We understand "Jews" to include those persons whose self-understanding is that they are descended from Abraham, Isaac, and Jacob, and Sarah, Rebekah, Rachel, and Leah, and those converted into the Jewish community. We recognize that Jews are varied in the observance of their religion, and that there are many Jews who do not practice Judaism at all.

The language of this paper is conformable to General Assembly guidelines for inclusiveness within the Presbyterian Church (U.S.A.). It avoids gender-specific references either to God or to the people of God, except in reference to the Trinity and the Kingdom of God and in direct quotation from Scripture. The word "Lord" is used only with reference to Jesus Christ. The paper acknowledges the role of both women and men in the church's tradition.

The following affirmations are offered to the church for our common edification and growth in obedience and faith. To God alone be the glory.

AFFIRMATIONS AND EXPLICATIONS

1. *We affirm that the living God whom Christians worship is the same God who is worshiped and served by Jews. We bear witness that the God revealed in Jesus, a Jew, to be the Triune Lord of all, is the same one disclosed in the life and worship of Israel.*

Explication

Christianity began in the context of Jewish faith and life. Jesus was a Jew, as were his earliest followers. Paul, the apostle of the Gentiles, referred to himself as a “Hebrew of the Hebrews.” The life and liturgy of the Jews provided the language and thought forms through which the revelation in Jesus was first received and expressed. Jewish liturgical forms were decisive for the worship of the early church and are influential still, especially in churches of the Reformed tradition.

Yet the relationship of Christians to Jews is more than one of common history and ideas. The relationship is significant for our faith because Christians confess that the God of Abraham and Sarah and their descendants is the very One whom the apostles addressed as “the God and Father of our Lord Jesus Christ.” The one God elected and entered into a covenant with Israel to reveal the divine will and point to a future salvation in which all people will live in peace and righteousness. This expectation of the reign of God in a Messianic Age was described by the Hebrew prophets in different ways. The Scriptures speak of the expectation of a deliverer king anointed by God, of the appearing of a righteous teacher, of a suffering servant, or of a people enabled through God’s grace to establish the Messianic Age. Early Christian preaching proclaimed that Jesus had become Messiah and Lord, God’s anointed who has inaugurated the kingdom of peace and righteousness through his life, death, and resurrection. While some Jews accepted this message, the majority did not, choosing to adhere to the biblical revelation as interpreted by their teachers and continuing to await the fulfillment of the messianic promises given through the prophets, priests, and kings of Israel.

Thus the bond between the community of Jews and those who came to be called Christians was broken, and both have continued as vital but separate communities through the centuries. Nonetheless, there are ties which remain between Christians and Jews: the faith of both in the one God whose loving and just will is for the redemption of all humankind and the Jewishness of Jesus whom we confess to be the Christ of God.

In confessing Jesus as the Word of God incarnate, Christians are not rejecting the concrete existence of Jesus who lived by the faith of Israel. Rather, we are affirming the unique way in which Jesus, a Jew, is the being and power of God for the redemption of the world. In him, God is disclosed to be the Triune One who creates and reconciles all things. This is the way in which Christians affirm the reality of the one God who is sovereign over all.

2. *We affirm that the church, elected in Jesus Christ, has been engrafted into the people of God established by the covenant with Abraham, Isaac, and Jacob. Therefore, Christians have not replaced Jews.*

Explication

The church, especially in the Reformed tradition, understands itself to be in covenant with God through its election in Jesus Christ. Because the church affirms this covenant as fundamental to its existence, it has generally not sought nor felt any need to offer any positive interpretation of God’s relationship with the Jews, lineal descendants of Abraham, Isaac, and Jacob, and Sarah, Rebekah, Rachel, and Leah, with whom God covenanted long ago. The emphasis has fallen on the new covenant established in Christ and the creation of the church.

Sometime during the second century of the Common Era, a view called “supersessionism,” based on the reading of some biblical texts and nurtured in controversy, began to take shape. By the beginning of the third century, this teaching that the Christian church had superseded the Jews as God’s chosen people became the orthodox understanding of God’s

relationship to the church. Such a view influenced the church's understanding of God's relationship with the Jews and allowed the church to regard Jews in an inferior light.

Supersessionism maintains that because the Jews refused to receive Jesus as Messiah, they were cursed by God, are no longer in covenant with God, and that the church alone is the "true Israel" or the "spiritual Israel." When Jews continue to assert, as they do, that they are the covenant people of God, they are looked upon by many Christians as impertinent intruders, claiming a right which is no longer theirs. The long and dolorous history of Christian imperialism, in which the church often justified anti-Jewish acts and attitudes in the name of Jesus, finds its theological base in this teaching.

We believe and testify that this theory of supersessionism or replacement is harmful and in need of reconsideration as the church seeks to proclaim God's saving activity with humankind. The scriptural and theological bases for this view are clear enough; but we are prompted to look again at our tradition by events in our own time and by an increasing number of theologians and biblical scholars who are calling for such a reappraisal. The pride and prejudice which have been justified by reference to this doctrine of replacement themselves seem reason enough for taking a hard look at this position.

For us, the teaching that the church has been engrafted by God's grace into the people of God finds as much support in Scripture as the view of supersessionism and is much more consistent with our Reformed understanding of the work of God in Jesus Christ. The emphasis is on the continuity and trustworthiness of God's commitments and God's grace. The issue for the early church concerned the inclusion of the Jews. Paul insists that God is God of both Jews and Gentiles and justifies God's redemption of both on the basis of faith (Romans 3:29–30). God's covenants are not broken. "God has not rejected his people whom he foreknew" (Romans 11:2). The church has not "replaced" the Jewish people. Quite the contrary! The church, being made up primarily of those who were once aliens and strangers to the covenants of promise, has been engrafted into the people of God by the covenant with Abraham (Romans 11:17–18).

The continued existence of the Jewish people and of the church as communities elected by God is, as the apostle Paul expressed it, a "mystery" (Romans 11:25). We do not claim to fathom this mystery but we cannot ignore it. At the same time we can never forget that we stand in a covenant established by Jesus Christ (Hebrews 8) and that faithfulness to that covenant requires us to call *all* women and men to faith in Jesus Christ. We ponder the work of God, including the wonder of Christ's atoning work for us.

3. We affirm that both the church and the Jewish people are elected by God for witness to the world and that the relationship of the church to contemporary Jews is based on that gracious and irrevocable election of both.

Explication

God chose a particular people, Israel, as a sign and foretaste of God's grace toward all people. It is for the sake of God's redemption of the world that Israel was elected. The promises of God, made to Abraham and Sarah and to their offspring after them, were given so that blessing might come upon "all families of the earth" (Genesis 12:1–3). God continues that purpose through Christians and Jews. The church, like the Jews, is called to be a light to the nations (Acts 13:47). God's purpose embraces the whole creation.

In the electing of peoples, God takes the initiative. Election does not manifest human achievement but divine grace. Neither Jews nor Christians can claim to deserve this favor. Election is the way in which God creates freedom through the Holy Spirit for people to be for God and for others. God, who is ever faithful to the word which has been spoken, does not take back the divine election. Whenever either the Jews or the churches have rejected God's ways, God has judged but not rejected them. This is a sign of God's redeeming faithfulness toward the world.

Both Christians and Jews are elected to service for the life of the world. Despite profound theological differences separating Christians and Jews, we believe that God has bound us together in a unique relationship for the sake of God's love for the world. We testify to this election, but we cannot explain it. It is part of the purpose of God for the whole creation. Thus there is much common ground where Christians and Jews can and should act together.

4. We affirm that the reign of God is attested both by the continuing existence of the Jewish people and by the church's proclamation of the gospel of Jesus Christ. Hence, when speaking with Jews about matters of faith, we must always acknowledge that Jews are already in a covenantal relationship with God.

Explication

God, who acts in human history by the Word and Spirit, is not left without visible witnesses on the earth. God's sovereign and saving reign in the world is signified both by the continuing existence of and faithfulness within the Jewish people who, by all human reckoning, might be expected to have long since passed from the stage of history and by the life and witness of the church.

As the cross of Jesus has always been a stumbling block to Jews, so also the continued existence and faithfulness of the Jews are often a stumbling block to Christians. Our persuasion of the truth of God in Jesus Christ has sometimes led Christians to conclude that Judaism should no longer exist, now that Christ has come, and that all Jews ought properly to become baptized members of the church. Over the centuries, many afflictions have been visited on the Jews by Christians holding this belief—not least in our own time. We believe that the time has come for Christians to stop and take a new look at the Jewish people and at the relationship which God wills between Christian and Jew.

Such reappraisal cannot avoid the issue of evangelism. For Jews, this is a very sensitive issue. Proselytism by Christians seeking to persuade, even convert, Jews often implies a negative judgment on Jewish faith. Jewish reluctance to accept Christian claims is all the more understandable when it is realized that conversion is often seen by them as a threat to Jewish survival. Many Jews who unite with the church sever their bonds with their people. On the other hand, Christians are commissioned to witness to the whole world about the good news of Christ's atoning work for both Jew and Gentile. Difficulty arises when we acknowledge that the same Scripture which proclaims that atonement and which Christians claim as God's word clearly states that Jews are already in a covenant relationship with God who makes and keeps covenants.

For Christians, there is no easy answer to this matter. Faithful interpretation of the biblical record indicates that there are elements of God's covenant with Abraham that are unilateral and unconditional. However, there are also elements of the covenant which appear to predicate benefits upon faithfulness (see Gen. 17:1ff.). Christians, historically, have proclaimed that true obedience is impossible for a sinful humanity and thus have been impelled to witness to the atoning work of Jesus of Nazareth, the promised Messiah, as the way to a right relationship with God. However, to the present day, many Jews have been unwilling to accept the Christian claim and have continued in their covenant tradition. In light of Scripture, which testifies to God's repeated offer of forgiveness to Israel, we do not presume to judge in God's place. Our commission is to witness to the saving work of Jesus Christ; to preach good news among all the "nations" (*ethne*).

Dialogue is the appropriate form of faithful conversation between Christians and Jews. Dialogue is not a cover for proselytism. Rather, as trust is established, not only questions and concerns can be shared but faith and commitments as well. Christians have no reason to be reluctant in sharing the good news of their faith with anyone. However, a militancy that seeks to impose one's own point of view on another is not only inappropriate but also counterproductive. In dialogue, partners are able to define their faith in their own terms, avoiding caricatures of one

another, and are thus better able to obey the commandment, “Thou shalt not bear false witness against thy neighbor.” Dialogue, especially in light of our shared history, should be entered into with a spirit of humility and a commitment to reconciliation. Such dialogue can be a witness that seeks also to heal that which has been broken. It is out of a mutual willingness to listen and to learn that faith deepens and a new and better relationship between Christians and Jews is enabled to grow.

5. We acknowledge in repentance the church’s long and deep complicity in the proliferation of anti-Jewish attitudes and actions through its “teaching of contempt” for the Jews. Such teaching we now repudiate, together with the acts and attitudes which it generates.

Explication

Anti-Jewish sentiment and action by Christians began in New Testament times. The struggle between Christians and Jews in the first century of the Christian movement was often bitter and marked by mutual violence. The depth of hostility left its mark on early Christian and Jewish literature, including portions of the New Testament.

In subsequent centuries, after the occasions for the original hostility had long since passed, the church misused portions of the New Testament as proof texts to justify a heightened animosity toward Jews. For many centuries, it was the church’s teaching to label Jews as “Christ-killers” and a “deicide race.” This is known as the “teaching of contempt.” Persecution of Jews was at times officially sanctioned and at other times indirectly encouraged or at least tolerated. Holy Week became a time of terror for Jews.

To this day, the church’s worship, preaching, and teaching often lend themselves, at times unwittingly, to a perpetuation of the “teaching of contempt.” For example, the public reading of Scripture without explicating potentially misleading passages concerning “the Jews,” preaching which uses Judaism as a negative example in order to commend Christianity, public prayer which assumes that only the prayers of Christians are pleasing to God, teaching in the church school which reiterates stereotypes and non-historical ideas about the Pharisees and Jewish leadership—all of these contribute, however subtly, to a continuation of the church’s “teaching of contempt.”

It is painful to realize how the teaching of the church has led individuals and groups to behavior that has tragic consequences. It is agonizing to discover that the church’s “teaching of contempt” was a major ingredient that made possible the monstrous policy of annihilation of Jews by Nazi Germany. It is disturbing to have to admit that the churches of the West did little to challenge the policies of their governments, even in the face of the growing certainty that the Holocaust was taking place. Though many Christians in Europe acted heroically to shelter Jews, the record reveals that most churches as well as governments the world over largely ignored the pleas for sanctuary for Jews.

As the very embodiment of anti-Jewish attitudes and actions, the Holocaust is a sober reminder that such horrors are actually possible in this world and that they begin with apparently small acts of disdain or expedience. Hence, we pledge to be alert for all such acts of denigration from now on, so that they may be resisted. We also pledge resistance to any such actions perpetrated by anyone, anywhere.

The church’s attitudes must be reviewed and changed as necessary, so that they never again fuel the fires of hatred. We must be willing to admit our church’s complicity in wrongdoing in the past, even as we try to establish a new basis of trust and communication with Jews. We pledge, God helping us, never again to participate in, to contribute to, or (insofar as we are able) to allow the persecution or denigration of Jews or the belittling of Judaism.

6. We affirm the continuity of God’s promise of land along with the obligations of that promise to the people Israel.

Explication

As the church of Scotland's (1985) report says:

We are aware that in dealing with this matter we are entering a minefield of complexities across which is strung a barbed-wire entanglement of issues, theological, political and humanitarian.

However, a faithful explication of biblical material relating to the covenant with Abraham cannot avoid the reality of the promise of land. The question with which we must wrestle is how this promise is to be understood in the light of the existence of the modern political State of Israel which has taken its place among the nations of the world.

The Genesis record indicates that "the land of your sojournings" was promised to Abraham and his and Sarah's descendants. This promise, however, included the demand that "You shall keep my covenant. . . ." (Genesis 17:7-8). The implication is that the blessings of the promise were dependent upon fulfillment of covenant relationships. Disobedience could bring the loss of land, even while God's promise was not revoked. God's promises are always kept, but in *God's* own way and time.

The establishment of the State of Israel in our day has been seen by many devout Jews as the fulfillment of God's divine promise. Other Jews are equally sure that it is not and regard the State of Israel as an unauthorized attempt to flee divinely imposed exile. Still, other Jews interpret the State of Israel in purely secular terms. Christian opinion is equally diverse. As reformed Christians, however, we believe that no government at any time can ever be the full expression of God's will. All, including the State of Israel, stand accountable to God. The State of Israel is a geopolitical entity and is not to be validated theologically.

God's promise of land bears with it obligation. Land is to be used as the focus of mission, the place where people can live and be a light to the nations. Further, because land is God's to be given, it can never be fully possessed. The living out of God's covenant in the land brings with it not only opportunity but also temptation. The history of the people of Israel reveals the continual tension between sovereignty and stewardship, blessing and curse.

The Hebrew prophets made clear to the people of their own day as well, indeed, as *any* day, that those in possession of "land" have a responsibility and obligation to the disadvantaged, the oppressed, and the "strangers in their gates." God's justice, unlike ours, is consistently in favor of the powerless (Ps. 103:6). Therefore we, whether Christian or Jew, who affirm the divine promise of land, however land is to be understood, dare not fail to uphold the divine right of the dispossessed. We have indeed been agents of the dispossession of others. In particular, we confess our complicity in the loss of land by Palestinians, and we join with those of our Jewish sisters and brothers who stand in solidarity with Palestinians as they cry for justice as the dispossessed.

We disavow any teaching which says that peace can be secured without justice through the exercise of violence and retribution. God's justice upholds those who cry out against the strong. God's peace comes to those who do justice and mercy on the earth. Hence we look with dismay at the violence and injustice occurring in the Middle East.

For 3,000 years the covenant promise of the land has been an essential element of the self-understanding of Jewish people. Through centuries of dispersion and exile, Jews have continued to understand themselves as people in relation to the God they have known through the promise of land. However, to understand that promise solely in terms of a specific geographical entity on the eastern shore of the Mediterranean is, in our view, inadequate.

"Land" is understood as more than place or property; "land" is a biblical metaphor for sustainable life, prosperity, peace, and security. We affirm the rights to these essentials for the Jewish people. At the same time, as bearers of the good news of the gospel of Jesus Christ, we affirm those same rights in the name of justice to all peoples. We are aware that those rights are

not realized by all persons in our day. Thus we affirm our solidarity with all people to whom those rights of “land” are currently denied.

We disavow those views held by some dispensationalists and some Christian Zionists that see the formation of the State of Israel as a signal of the end time, which will bring the Last Judgment, a conflagration which only Christians will survive. These views ignore the word of Jesus against seeking to set the time or place of the consummation of world history.

We therefore call on all people of faith to engage in the work of reconciliation and peacemaking. We pray for and encourage those who would break the cycles of vengeance and violence, whether it is the violence of states or of resistance movements, of terror or of retaliation. We stand with those who work toward nonviolent solutions, including those who choose nonviolent resistance. We also urge nation states and other political institutions to seek negotiated settlements of conflicting claims.

The seeking of justice is a sign of our faith in the reign of God.

7. We affirm that Jews and Christians are partners in waiting. Christians see in Christ the redemption not yet fully visible in the world, and Jews await the messianic redemption. Christians and Jews together await the final manifestation of God's promise of the peaceable kingdom.

Explication

Christian hope is continuous with Israel's hope and is unintelligible apart from it. New Testament teaching concerning the Kingdom of God was shaped by the messianic and apocalyptic vision of Judaism. That prophetic vision was proclaimed by John the Baptist, and the preaching of Jesus contained the same vision. Both Jews and Christians affirm that God reigns over all human destiny and has not abandoned the world to chaos and that, despite many appearances to the contrary, God is acting within history to establish righteousness and peace.

Jews still await the kingdom which the prophets foretold. Some look for a Messianic Age in which God's heavenly reign will be ushered in upon the earth. Christians proclaim the good news that in Christ “the Kingdom of God is at hand,” yet, we, too, wait in hope for the consummation of the redemption of all things in God. Though the waiting of Jews and Christians is significantly different on account of our differing perception of Jesus, nonetheless, we both wait with eager longing for the fulfillment of God's gracious reign upon the earth—the kingdom of righteousness and peace foretold by the prophets. We are in this sense partners in waiting. Both Christians and Jews are called to wait and to hope in God. While we wait, Jews and Christians are called to the service of God in the world. However that service may differ, the vocation of each shares at least these elements: a striving to realize the word of the prophets, an attempt to remain sensitive to the dimension of the holy, an effort to encourage the life of the mind, and a ceaseless activity in the cause of justice and peace. These are far more than the ordinary requirements of our common humanity; they are elements of our common election by the God of Abraham, Isaac, and Jacob, and Sarah, Rebekah, Rachel, and Leah. Precisely because our election is not to privilege but to service, Christians and Jews are obligated to act together in these things. By so acting, we faithfully live out our partnership in waiting. By so doing, we believe that God is glorified.