COVENANTAL POSSIBILITIES IN A POST-POLEMICAL AGE: A JEWISH VIEW

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ABSTRACT

Christian theology has always laid claim to the biblical covenant between God with the Jewish people. Judaism has always rejected this claim. With many Christian theologians now rejecting hard supersessionism and accepting the continuing role of the Jewish people in God’s covenant, can Jewish theology see a role for Christians in the biblical covenant, and if so, how?

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Christians in covenantal partnership? Conclusion. Introduction. What is the Jewish position in regards to the covenant? Is there a possibility in Christian theology to react to Jewish self-definition? What does the church officially teach about God’s covenant with Israel? As one of the first post-conciliar synods, the Synod of the Archdiocese of Vienna took up the word of the Council with their statement of October 1970, when it said: “According to Romans 9 - 11, the existence and history of the Jewish people are mysteries of salvation in the eyes of Christians; hence, the latter must see the existence of the Jews. The Holy Father has stated this permanent reality of the Jewish people in a remarkable theological formula, in his allocution to the A Covenantal View of Atonement. October 15, 2009, 5:40 pm by markmattison. by Caleb F. Heppner. Embedded in the text of Romans, Galatians, Hebrews and other New Testament writings is an amazing concept of divine justice that has not found its way into the mainstream Christian theology of atonement. The book of Hebrews, for example, uses the Jewish sacrificial metaphor depicting Jesus as both priest and sacrifice, spilling, “not the blood of goats and calves but his own blood, thus securing an eternal redemption.”2 The Gospel of Mark favors Roman legal language for the freeing of slaves: “the Son of Man came…to give his life as a ransom for many.” A covenantal view of atonement supports this theology in a very unique and powerful way. Endnotes. Jewish - Christian Relations, The Quest for the Historical Jesus, Anti-Jewish Polemical in the Middle Age, Isaac ben Abraham Troki. Anti-Jewish Preaching as part of an Anti-Jewish narrative in Late medieval Spain. Bookmark. by Oriol Catalán. 3. Research Medieval Judaism and Jewish Christian relations in Late Antiquity and Medieval age., Anti-Jewish Polemical in the Middle Age, Religious Controversies. “Ibn Hazm and Midrash,” Journal of Semitics Studies 62/1 (2017), 137–152. More than 20 years after presenting his first interpretation of the mosaic from the House of Aion in a paper entitled “Uwagi na temat mozaiki z Domu Aiona w Nea Paphos (Cypr)” (Meander 9/10, 1987, p. 421-438, in Polish, and translated to more.