

A Current Discussion on the Theological Foundation of Missions to the Jewish People

(An abstract)

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It is generally acknowledged that Christians owe an immense debt of preaching the gospel to both Jews and Gentiles. It is, therefore, surprising that there is a controversy today over whether or not Jewish people should be included in the Great Commission. Oppositions arise from Christian scholars who try to eliminate the responsibility of believers to preach the gospel to Jews. Many of these new mission theories are proposed by theologians who have diverse views on the theological foundation of missions to the Jewish people.

This article was initiated by a desire to respond to the growing doubts and widespread confusion among Christians regarding the need for mission activities among Jewish people. There has been a major paradigm shift since the Second World War to the view that mission to Jewish people is no longer a necessary task for Christians. The Holocaust, perpetrated as it was by leaders and citizens of a supposedly Christian nation, has led to a sense in some churches that the Christian witness among Jewish people has totally failed. Some believe that Christian witness to Jewish people now lacks credibility, while others simply feel that God's plan itself is already sufficient in its support of the state of Israel.

Accordingly, some Christians have shrunk in their efforts in addressing Jewish people with the Gospel. Some churches have even quietly abandoned efforts altogether to evangelize them, substituting that with interfaith dialogue for better mutual understanding and social cooperation.

It is hoped in the discussion of this article that evangelical churches can have a basic understanding of why there have been attacks recently on the theological foundation of missions to Jewish people. The conclusion proposes clear and logical arguments for the evangelical viewpoint that mission to Jewish people is still valid today, and that witnessing to the Jewish people is an unchanging commission.