

**General Conference
World Jewish Adventist Advisory
7-11 May 2013, Kiev, Ukraine**

**Consensus Statement
(as recommended by the NAD Jewish Advisory Committee 8-6-2013)**

**Reconciliation between “The Jewish people and the Seventh-day Adventist Church;”
obstacles and recommendations**

“Now all things are of God who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God was pleading through us: we implore you on Christ’s behalf, be reconciled to God.” (2 Cor 5:18-20)

Introduction

The Seventh-day Adventist Church is a prophetic movement, which seeks to call all people into a covenant relationship with God in preparation for Christ’s soon return. This includes the desire to live fully God’s love, in the words of Jesus “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” (John 13:34,35)

We as Seventh-day Adventists seek to respond to God’s call in demonstrating God’s love through word and deed. Because of God’s love, the Adventist church desires to be a reconciling community, and to advance the reconciliation God offers to us. As Adventists we want to be responsible with the commission to reconcile, and we seek to reconcile Christians and Jewish people.

One of the hindrances to reconciliation has been theological misunderstandings that historic Christianity has promoted, which have aided in the development of anti-Semitic sentiment. Due to this historical fact, this document considers these historical issues as primary considerations in reconciliation between the Jewish people and Christianity.

Considering the painful history of the Jewish people and Christianity from the fourth century to these days, in the perspective of the Seventh-day Adventist mission to the Jews, it has become imperative to rethink our relationship with the Jewish people. As the fundamental premise, we affirm that this reconciliation should be rooted in and inspired by our relationship with God and His revelation.

We shall address the main obstacles that impede this reconciliation, and then recommend ways for the implementation of this reconciliation.

Obstacles

1. **Replacement Theology.** This refers to the idea that Christianity has replaced Israel in terms of election (chosen people) and truth (Sunday replaced Sabbath, salvation replaced creation, New Testament replaced Old Testament, grace, replaced law, etc.).

2. **Misunderstanding the Covenant.** This refers to the idea that Jews and Christians are under two separate covenants. In fact, they are under the same covenant that has been broadened (Daniel 9:27).
3. **Misinterpretation of Daniel 9:24.** This refers to the suggestion that the Jewish people have been, “determined to finish the transgression ... and to anoint the Most Holy” implying that they have failed and therefore had to be replaced by a new chosen people; when all the actions actually described in the verbs of the text refer only to the redemptive ministry of the Messiah.
4. **Anti-Semitism**
 - Theological - the three above obstacles contribute to Anti-Semitism.
 - Psychological - stereotypes about Jews such as; they are rich and love money; are (too) intelligent and they control the media, banks, movie industry, etc.
 - Renewed forms of anti-Semitism.

Recommendations

Re-establish relationships that have been broken or strained throughout centuries, for that purpose we recommend:

1. That we implement the work of reconciliation in our lives and in the development of our personal relationship with Jewish people.
2. That all the above perspectives (especially about Replacement Theology, Misunderstanding the Covenant, Misinterpretation of Daniel 9:24 and Anti-Semitism), be considered and shared with the Seventh-day Adventist Church members and become an inherent part of our communication of the prophetic word.
3. That we encourage our instructors at all levels, including university and seminary professors, our pastors and evangelists by sharing information about the historical and theological challenges implied in these issues.
4. That the leaders of the World Jewish Adventist Friendship Center conduct a consultation with members of the Biblical Research Institute to consider the topics discussed in this form.
5. That we explore the possibility of having these perspectives be integrated in our publications such as Sabbath School quarterlies, books, journals, and articles in dialogue with publishers and editors.

Conclusion

It is our prayer that God grants us a reconciling heart.