

1

QUESTION BIBLE STUDY

Question No 5: What is the Church's Relationship to Israel?

DIFFERENT VIEWS

Within evangelical churches today there are two major views regarding this question:

- [View No. 1: The church replaces Israel!](#)
- [View No. 2: The church is completely different from Israel.](#)

From these views questions arise. If the church is a continuation of Israel, is there a future for Israel? Does God have two separate plans, one for Israel and another for the church? Do the promises of the Abrahamic and Davidic Covenants find their fulfillment in the church or do they still apply to the nation of Israel?

The answers to these questions are important because they will greatly affect:

- a) One's eschatological views, although that is not the primary purpose of this 1-Question challenge.
- b) How one views the nation of Israel today, its right to exist as a nation, its right to occupy the land in which it now lives.
- c) How one views the nature of the church.

INSTRUCTIONS

1. [State your view in detail:](#) After carefully examining the above views, in light of Bible scriptures and other reputable Internet sources, state which view you support, and why.
2. [Opposing views:](#) Explain in detail why you reject the other view.
3. [Application:](#) Explain in detail how your conclusions affect your life?
4. [Send your responses](#) to Mike Taylor at: taylorms@sbcglobal.net.
5. [Check out responses](#) of others at: www.taylornotes.info/one.

¹ This is sometimes called "Replacement Theology."

HOW TO TEST YOUR ANSWER

- Did I automatically jump to a previous view I held without carefully examining the related scriptures?
- Did I read my view into the scriptures (eisegesis) or was I careful to read out of scripture (exegesis)?
- Did I carefully examine the context of scripture verses?
- Does my view line up with the Bible's teaching as a whole?
- Did I interpret scripture using scripture?
- Did I depend completely on extra-biblical material without carefully examining related scriptures?
- Does my view agree with the consensus of other Christians? (See www.TaylorNotes.Info/one)

Question No 5:

What is the Church's Relationship to Israel?

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After examining the two viewpoints proposed in **Question Five “What is the Church’s Relationship to Israel?”** of Mike Taylor’s class, I have selected **“View No. 2: The church is completely different from Israel.”** I believe this viewpoint follows the Holy Bible. Following is an outline of this paper:

- I DIFFERENT VIEWS PROPOSED** - I have listed the two viewpoints and explained in detail why I rejected one of the viewpoints and described why I do not believe they follow the Holy Bible.
- II MY VIEWPOINT SUPPORTED** - I identified the viewpoint, that I believe does follow the Holy Bible, in section
- III QUESTIONS REVIEWED.** In this question uniquely there were additional “questions proposed” which I have addressed, in this section.
- IV. TEST MY ANSWER** I responded to each question in order to test my viewpoint selected.
- V. APPLICATION** describes how I have in the past and I pray I will in the future walk forward applying the application of this viewpoint in my life.

I. **DIFFERENT VIEWS - What is the Church's Relationship to Israel?**

View No. 1: The church replaces Israel

View No 1 is sometimes called "Replacement Theology / Renewal Theology / Supersessionism. Replacement Theology is the second main theology of the Church and Israel prevalent among theologians. This view teaches that the church has replaced Israel in God's plan and that Jews are no longer God's chosen people. "Basically Replacement Theology believes that God does not have plans for the nation of Israel. Since Israel rejected Jesus as the Messiah, the ekklesia of Jesus is now the recipient of all the covenantal blessings and promises of God."³³

"Since the church is actually a sort of "reformed" or "renewed" Israel, it might be more appropriate to consider this view as "Renewal Theology," because it implies that the church is a renewed form of faithful Israel. Paradoxically, this view leads to the conclusion that Israel needs to be "grafted back" into the Olive Tree of the church, rather than understanding that the gentile church is composed of "wild olive shoots" grafted into the covenants given to Israel. The verse commonly used to support this view is Romans 11:17-23"³⁴

"Replacement theology teaches that the church is the replacement for Israel and that the many promises made to Israel in the Bible are fulfilled in the Christian church, not in Israel. The prophecies in Scripture concerning the blessing and restoration of Israel to the Promised Land are spiritualized or allegorized into promises of God's blessing for the church. Major problems exist with this view, such as the continuing existence of the Jewish people throughout the centuries and especially with the revival of the modern state of Israel. If Israel has been condemned by God and there is no future for the Jewish nation, how do we explain the supernatural survival of the Jewish people over the past 2,000 years despite the many attempts to destroy them? How do we explain why and how Israel reappeared as a nation in the 20th century after not existing for 1,900 years?"

<https://www.gotquestions.org/replacement-theology.html>

"God stated that He would punish the Jews but not completely destroy them (Jeremiah 30:11). The promise to restore Israel to their land some day was revealed to the prophet Ezekiel in the Valley of Dry Bones Vision (Ezekiel 37). Israel's exile from the land because of disobedience does not nullify God's covenants. Even though Israel was unfaithful, God is a forever faithful covenant-keeping God who will again restore the nation to their land."

<https://www.god1st.org/Significance-of-Israel-in-Prophecy>

11 For I am with you,' says the LORD, 'to save you;
Though I make a full end of all nations where I have scattered you,
Yet I will not make a complete end of you.
But I will correct you in justice,
And will not let you go altogether unpunished.'
Jeremiah 30:11 (NKJV)

44 Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the LORD their God.
45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.' ”
Leviticus 26:44-45 (NKJV)

“The restoration of Israel brings tremendous resistance from its enemies. The kingdom of darkness is fully aware of God’s future plans with Israel and is the reason for the campaign of hatred against the Jews. Events such as the Holocaust are rooted in a satanically driven hatred against God and His chosen nation. The prophet Zechariah revealed that the physical descendants of Abraham (the entire Jewish nation) are the “apple of God’s eye”....”
<https://www.god1st.org/Significance-of-Israel-in-Prophecy>

8 For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye.
Zechariah 2:8 (NKJV)

View 1 does not line up with the Biblical Christian viewpoint.

View No. 2: The church is completely different from Israel.

“Contrary to replacement theology spoken of in View #1, dispensationalism teaches that, after the rapture (1 Thessalonians 4:13–18), God will restore Israel as the primary focus of His plan. The first event at this time is the tribulation (Revelation chapters 6:19). The world will be judged for rejecting Christ, while Israel is prepared through the trials of the great tribulation for the second coming of the Messiah. Then, when Christ does return to the earth at the end of the tribulation, Israel will be ready to receive Him. The remnant of Israel who survive the tribulation will be saved, and the Lord will establish His kingdom on this earth with Jerusalem as its capital. With Christ reigning as King, Israel will be the leading nation, and representatives from all nations will come to Jerusalem to honor and worship the King—Jesus Christ. The church will return with Christ and will reign with Him for a literal thousand years (Revelation 20:1–5).”

<https://www.gotquestions.org/replacement-theology.html>

I believe it is advantageous to define Dispensationalism or Separation Theology which is: “The word dispensation comes ultimately from the Greek word *oikonomiva* which refers to an ‘order,’ ‘arrangement,’ ‘administration,’ or ‘stewardship.’”²⁶ Separation Theology or more commonly referred as Dispensationalism “acknowledges that all people, whether Jews or gentiles, are saved by Jesus Christ, it maintains a clear and permanent distinction between Israel and the church within the purpose of God. The promises of the Old Testament are not fulfilled through the gathering of the church of Jesus Christ from among all the peoples of the earth. These promises are given to an earthly, ethnically distinct people, Israel and they will be fulfilled in a literal manner only during the dispensation of the kingdom that follows the present dispensation of the gospel.”²⁷ Unfortunately “in practice this can have the unwitting effect of minimizing of the Old Testament Scriptures, or at least subordinating them to a lesser practical status than those of the New Testament epistles of Paul.”²⁸

“For the dispensationalist, the, today Israel refers to a modern nation state (secular Israel) that, though being in temporary disobedience to the terms of the New Covenant, are still the Mashiach Yeshua chosen People of God who have a divine right to the land of Israel by means of the (unconditional) Abrahamic covenant. God will ultimately restore national Israel to faith in the Mashiach Yeshua, at which time they shall be fully reinstated and receive the kingdom blessings promised to King David.”²⁹

In a paper written by Cornelis Venema of the Legionnaire Ministries (the teaching and fellowship of R.C. Sproul), he “surmises that with Dispensationalism, God administers the course of the history of redemption by means of seven successive dispensations or redemptive economies. During each dispensation, God tests human beings by a distinct revelation of His will among these seven dispensations, the three most important are the dispensation of law, the dispensation of the gospel and the dispensation of the kingdom.” With Dispensationalism there is an insistence that God has a separate purpose and a distinct manner of dealing with His earthly people, Israel.”³⁰

“The primary distinctive of Dispensationalism is that it makes a clear distinction between Israel and the church, especially as it pertains to the fulfillment of God’s promises in the Old Testament. These promises were made with the house of Israel and the Dispensational Theologies argues that they will someday be completely fulfilled with a renewed Israelite nation. Thus, they regard the political reunification of Israel in 1948 as significant. The dispensation we are in now is the church age. It is regarded by Dispensational Theologies as a parenthesis in god’s time table of dealing with Israel.”³¹

“The Progressive Dispensationalist sees a lot more continuity between the present and future dispensations than the Classic Dispensationalist. Rather than see the church as a parenthesis in God’s plan, he sees the church and the present fulfillments of the covenants as part of God’s plan. It is called the Progressive Dispensationalist because he sees a progressive fulfillment of the covenants, some now, more later. The Progressive Dispensationalist agrees with the covenant theologian that the church is the recipient of the promises (the Now). And the Progressive Dispensationalist also agrees with the Dispensationalist that there is still a literal future for Israel (the Not yet).”³²

Both the Old Testament and the New Testament support a premillennial/dispensational understanding of God's plan for Israel. The strongest support for premillennialism is found in the clear teaching of Revelation 20:1–7, where it says six times that Christ's kingdom will last 1,000 years. After the tribulation the Lord will return and establish His kingdom with the nation of Israel, Christ will reign over the whole earth, and Israel will be the leader of the nations. The church will reign with Him for a literal thousand years. The church has not replaced Israel in God's plan. While God may be focusing His attention primarily on the church in this dispensation of grace, God has not forgotten Israel and will one day restore Israel to His intended role as the nation He has chosen (Romans 11)."

<https://www.gotquestions.org/replacement-theology.html>

II. Questions Proposed

Question #1: Do the promises of the Abrahamic and Davidic Covenants find their fulfillment in the church or do they still apply to the nation of Israel?

For clarity, I would like to begin with a definition:

Abrahamic Covenant - "The Abrahamic Covenant is an unconditional covenant. God made promises to Abraham that required nothing of Abraham. Genesis 15:18–21 describes a part of the Abrahamic Covenant, specifically dealing with the dimensions of the land God promised to Abraham and his descendants. The actual Abrahamic Covenant is found in Genesis 12:1–3." There are three main features to the Abrahamic Covenant: 1. The promise of land (Genesis 12:1). 2. The promise of descendants (Genesis 12:2) and 3. The promise of blessing and redemption (Genesis 12:3.)¹¹

Davidic Covenant – "The Davidic Covenant refers to God's promises to David through Nathan the prophet and is found in 2 Samuel 7 and later summarized in 1 Chronicles 17:11–14 and 2 Chronicles 6:16. This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever."¹² "The covenant is summarized by the words 'house,' promising a dynasty in the lineage of David; 'kingdom,' referring to a people who are governed by a king; 'throne,' emphasizing the authority of the king's rule; and 'forever,' emphasizing the eternal and unconditional nature of this promise to David and Israel."¹³

The New Covenant – "The New Covenant (or New Testament) is the promise that God makes with humanity that He will forgive sin and restore fellowship with those whose hearts are turned toward Him. Jesus Christ is the mediator of the New Covenant, and His death on the cross is the basis of the promise (Luke 22:20). The New Covenant was predicted while the Old Covenant was still in effect—the prophets Moses, Jeremiah, and Ezekiel all allude to the New Covenant."¹⁴ "After the resurrection of Christ, Gentiles were brought into the blessing of the New Covenant, too (Acts 10; Ephesians 2:13–14). The fulfillment of the New Covenant will be seen in two places: on earth, during the Millennial Kingdom; and in heaven, for all eternity."¹⁵ "The Old Covenant has served its

purpose, and it has been replaced by “a better covenant” (Hebrews 7:22). “In fact, the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises” (Hebrews 8:6).”¹⁶

In summary these three covenants outline promises made by God with respect to the past present and future. These covenants are fundamental when reviewing the different Eschatological Theologies. “The eternal God is holy (Isaiah 6:3). His holiness makes it impossible for Him to lie, for by “holy” is meant that God is absolute, transcendent purity. He does not conform to the standard; He is the standard. As Tozer has said, “He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is.”¹⁷

“God made many promises to bless Israel as a nation and to use them as a vehicle to bless the world. Those promises were given in three covenants: the Abrahamic, the Davidic, and the New Covenant. The Abrahamic is the main covenant, promising Abraham a land, seed and blessing. The Davidic expanded on the seed aspect by promising that David’s heir would sit on the throne forever. The New Covenant expanded on the blessing aspect speaking of a time when there would be forgiveness of sins, a special relationship with God, etc.”

<https://bible.org/article/relationship-church-israel>

Question #2: Does God have two separate plans, one for Israel and another for the church?

“Israel has been hardened until the time of the Gentiles is complete. Then all Israel will be saved as part of God’s covenant with Israel. This sure looks like there is a future for the nation of Israel. God is going to resume His dealings with them. This passage doesn’t fit with the idea that the Church has replaced Israel.”

<https://bible.org/article/relationship-church-israel>

Question #3: If the church is a continuation of Israel, is there a future for Israel?

7 nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.” 8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

9 For this is the word of promise: “At this time I will come and Sarah shall have a son.”

10 And not only this, but when Rebecca also had conceived by one man, even by our father Isaac 11 for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who

calls), ¹² it was said to her, “The older shall serve the younger.”

¹³ As it is written, “Jacob I have loved, but Esau I have hated.

Romans 9:7-13 New King James Version (NKJV)

“Just because the natural or ethnic Israelites are of the blood line of Abraham does not mean that they are all his children. (Yes, all Israelites are the physical seed of Abraham, but the children of the promise are spiritual seed and thus are believers in Christ). Paul explains that the seed line of Israel (and of Christ) came through Abraham and then through Isaac. Abraham had other children as well, but only through Isaac did the Israelites come. Paul continues to deepen the thought. Isaac was the promised descendant of Abraham. God promised Abraham and Sarah they would have a son in their old age. Thus, it was a miracle. Isaac is the child of promise and only through his seed do the children of the promise come. Remember that Abraham had another son, Ishmael, but only Isaac was the child of promise. The children of the promise are the children of God and of Abraham.

We see that the promise that God made to Abraham was that his descendants through Isaac would be God’s children. To carry this further, the ultimate promise was that of the Messiah. So, the children of the promise are necessarily the children of God because of the work that Messiah did at Calvary. The children of the promise are then, believers in Christ.”

<https://www.bibleword.org/wp/the-relationship-between-israel-and-the-christian-church-segment-1/1209>

Israel’s place within God’s redemptive purposes has brought about many different theological views. Even the definition of “church” and “Israel” has many different interpretations. Some of the theological views have created disharmony and as we know anti-Semitism not only ostracized many people but tragically killed many people. The diversity among even the various theological viewpoints regarding Israel and the Church testifies to the importance of this issue.

In a paper written by Keith Mathison, he states that in “Romans 11–12, Paul mentions three events: the trespass (or “failure”) of Israel, the salvation of the Gentiles, and the full inclusion of Israel. The first of these leads to the second, and the second leads to the third. Israel’s trespass, in other words, started a process that will ultimately lead back to Israel’s restoration. This is the first of five places in this short passage where Paul explains the purpose and future of Israel in terms of three stages.”⁴⁴

This passage reinforces the idea that “Paul is looking forward to a future restoration of Israel. Israel’s present condition is described as ‘failure’ and as ‘rejection.’ Paul characterizes the future condition of Israel in terms of ‘full inclusion’ and as ‘acceptance.’ Israel is not simultaneously in the condition of ‘failure’ and ‘full inclusion,’ of ‘rejection’ and ‘acceptance.’ The ‘full inclusion’ will follow the ‘failure.’ The ‘acceptance’ will follow the ‘rejection.’”⁴⁵

I found the most reassuring answer in Romans 11-12 where Paul brought the pieces of this puzzle together. “Israel’s present hardening has a purpose in God’s plan, but this hardening is not permanent. The restoration of Israel will be their becoming part of the “true Israel” by faith

in Jesus Christ the Messiah. In addition, when the “true Israel” - those Jewish people who recognized Jesus was the Messiah were baptized by the Spirit on the day of Pentecost, true Israel became the New Testament church.”⁴⁶

“The true Israel becoming the New Testament church brought about continuity between true Israel and the church. The discontinuity between the church and national Israel is best explained for me in the book of Romans when Paul asks, “Did they stumble in order that they might fall?” (11:11a). “What is his answer? “By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous” (v. 11b). What is the present significance of Israel’s stumbling? Paul explains that it has happened as a means to bring a multitude of Gentiles into the kingdom. The hardening of Israel is serving God’s purpose. Their trespass has served as the occasion for the granting of salvation to the Gentiles. Paul states, “Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!” (v. 12, emphasis mine.)”⁴⁷

“The literal meaning of a stumblingstone can be seen in Leviticus 19:14, “Thou shalt not ... put a stumblingblock before the blind.” That literally means do not put an object in the path of a blind person or he may stumble over it and fall. Only a cretin would actually do that on purpose, so the statement, though it has a literal meaning, is usually figurative. Figuratively it means to cause a person to make a mistake or grievous error such as a spiritual downfall. Or, in the case of a weaker brother or sister, an action on our part, though not in itself sinful, may cause the weaker one to sin. In other words our action may cause a weaker Christian to stumble (1 Corinthians 8:9-12).

Jesus made His entry into Jerusalem and did not pick up the mantle of a great general and lead the armies of Israel against Romans and they expected. Instead, He came to Jerusalem to die for the sins of the world. They could not accept that He would first come as the Suffering Servant and not as a conquering hero; hence he became a stumblingstone that prevented them from believing in Him as their Messiah.

Isaiah said of the Messiah that some would believe and some would not. Isaiah 8:14, “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin [a bird trap] and for a snare to the inhabitants of Jerusalem.” To those that believed He would be a sanctuary, or as He said in Isaiah 28:16, “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” To the believer Jesus is the precious cornerstone and sure foundation of the Church. Jesus causes the unbeliever to stumble and fall spiritually. The Israelites of Christ’s day fell into two camps: believers and unbelievers. The unbelievers were the natural Israel and the believers were true Israel. Natural Israel stumbled and fell, believing Israel was saved.”

<https://www.bibleword.org/wp/the-relationship-between-israel-and-the-christian-church-segment-1/1209>

III. MY VIEWPOINT SUPPORTED

Throughout the history of the Christian church, the question of Israel's place within God's redemptive purposes has been of special importance. With the emergence of Dispensationalism as a popular eschatological viewpoint and the establishment of the state of Israel in 1948, the theological question of God's intention for Israel has become even more pressing. With the Nazi attempt to exterminate the Jews throughout Europe during World War II, the sad reality of anti-Semitism was also created by an eschatological theology. These are only a few historical impacts of this great question of the relation of the Church and Israel. Historical events play a significant part. The complete puzzle impacts our own personal beliefs and our future. For all the reasons mentioned it has inspired me to search for Biblical answers so that I am prepared on any occasion to correct or inspire others.

"In David Limbaugh's recent book, *The Emmaus Code*, he writes: It is utterly remarkable that a nation dispersed for two millennia would retain its identity and regather in the very land it left, and to which God said it would eventually return. Highlighting the astounding nature of these events, Josh McDowell observes that throughout history, every other nation that left its homeland lost its national identity within about five generations. Pastor Tony Evans further notes that no other nation in history vanquished from its land for fifty years or more has ever returned speaking the same language. (p.107)

This quote highlights the different paths of these now two separate nations and peoples. It is the house of Judah, not the house of Israel, which has retained its identity. The house of Israel has disappeared from the scene. As in the quote above, "it is utterly remarkable" that the house of Judah has retained its identity for millennia. But then the God of Judah is an utterly remarkable God who says what He means and means what He says, and most importantly, can make happen what He says in Isaiah 56:4-5:

To themselves and the world, the house of Israel may indeed be lost, but not to God. He tells us that in Amos 9:9: "For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground." According to God, the lost house of Israel exists today."

<https://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/PW/k/1722/Nation-Israel-Biblical-Israel.htm>

The relationship between Israel and the church in the New Testament is not always easy to discern, but it can be understood if we remember the differences between national Israel and true Israel in both the Old Testament and the New, and if we keep in mind what Paul teaches in Romans 11. Israel's present hardening has a purpose in God's plan, but this hardening is not permanent. The future restoration of the nation of Israel will involve their re-grafting into the olive tree, the one people of God. The restoration of Israel will mean their becoming part of the "true Israel" by faith in Jesus Christ the Messiah.

<https://www.ligonier.org/learn/articles/the-church-and-israel-in-the-new-testament/>

IV. TEST MY ANSWER

- Did I automatically jump to a previous view I held without carefully examining the related scriptures?
~~~~~  
Yes, I did. I had written a paper for one of Michael's classes on this very question. So, yes I have spent a considerable amount of time looking at this question. I would say though, that I took the research I did for that paper, applied the question/justification style approach and I would have to say that this is a whole new paper, only using some of the background research.
  
- Did I read my view into the scriptures (eisegesis) or was I careful to read out of scripture (exegesis)?  
~~~~~  
No, I looked at scriptures mentioned in articles and found the scriptures I used which answered the question.

- Did I carefully examine the context of scripture verses?
~~~~~  
YES
  
- Does my view line up with the Bible's teaching as a whole?  
~~~~~  
For this question I would say that because I approached the question at hand with the Scripture: yes, I believe I justified and showed clearly where I believe proof was needed. I believe the viewpoint I selected did line up with the Christian Biblical teaching as a whole.

- Did I interpret scripture using scripture?
~~~~~  
Yes, this is necessary to logically go from step to step theologically.
  
- Did I depend completely on extra-biblical material without carefully examining related scriptures?  
~~~~~  
I used both Biblical and additional viewpoints in order to carefully examine the related scripture and question.

- Does my view agree with the consensus of other Christians?
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For this particular question, I would have to say that I do not know the answer to this question. There are so many heated variations of the theme to look at this question I do not know if I can say that "other Christians" believe as I do or other Christian denominations.

## V. APPLICATION

I have written a paper for Mike in the past on this very question. Reviewing and researching once again, I have learned a lot. The actual question is much clearer to me and my own view of what is happening is all the clearer. What I had not seen before is that Israel's present hardening has a purpose in God's plan, but this hardening is not permanent. I as most others am horrified by anti-semitism. I always think that we have advanced beyond this darkness, but it rears its head over and over. As with every other question very clear scriptures can be found to support the fact that Israel is not forgotten. As we read the Bible our God shows over and over He does not forget nor accept our change.

The repeated occurrence of "the "three-stage" process reinforces the idea that Paul is looking forward to a future restoration of Israel. Israel's present condition is described as "failure" and as "rejection." Paul characterizes the future condition of Israel in terms of "full inclusion" and as "acceptance." Israel is not simultaneously in the condition of "failure" and "full inclusion," of "rejection" and "acceptance." The "full inclusion" will follow the "failure." The "acceptance" will follow the "rejection."

**<https://www.ligonier.org/learn/articles/the-church-and-israel-in-the-new-testament/>**

I would like to end this paper with this thought:

"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. "

My hope and prayer is that our focus is on the Word and to do our best to love one another.

## Footnotes

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# What is the Church's Relationship to Israel?

By  
Bruce Clarke

I believe that the short answer to this is that *The Church replaces Israel*.

How does the Israel of the Old Testament relate to the Church in the New Testament? Let's try to shed light on this big question by looking at a slightly smaller one. Who fulfills the Old Testament promises about Israel's salvation? Rom 9:11-12 (NIV) states "... In order that God's purpose in election might stand: not by works but by him who calls...". God's promises about Israel's salvation are fulfilled *by Israel* and *in the church*. Paul, in fact, draws a pretty straight line from Old Testament referents to their New Testament fulfillment. How else is he to preserve God's integrity, much less provide any comfort to his friends in Rome? Paul keeps an eye firmly fixed on their unique identities in God's family.

What's more, Paul says that this era of salvation for the Jews concludes with the resurrection. Rom 11:11 states "because of their transgressions (the Jews) salvation has come to the Gentiles to make Israel envious". Rom 11:15 then states "For if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead?". Which is to say, with the Parousia of Christ. All the salvation promised in the Old Testament takes place *before* Jesus returns. This tells us that the Israel who fulfills the Old Testament promises fulfills them not outside of but inside of the church.

In the Gospels, we hear Jesus speak of building His church, and we see growing hostility between the leaders of Israel and Jesus. We hear Jesus speak of destroying the tenants of the vineyard and giving it to others in Luke 20:9-18. In the book of Acts, the spread of the gospel to the Samaritans and Gentiles leads to even more conflict with the religious leaders of Israel. So, is Israel cast aside and replaced by this new entity known as the "church"? The church as the body of Christ does not include Old Testament believers. Progressive dispensationalism has modified some of these views, but the traditional dispensationalist view remains very popular. Some covenant theologians have adopted a view that many dispensationalists describe as "replacement theology." This is the idea that the church has completely replaced Israel. Jews may still be saved on an individual basis by coming to Christ, but the nation of Israel and the Jews as a people no longer have any part to play in redemptive history. What does this mean for our understanding of the relationship between the church and Israel? It means that when the Jews of Israel were baptized by the Spirit on the day of Pentecost, they became the New Testament church. Thus, there is continuity between true Israel and the church.

To conclude, God is in control, not Satan. God has the wisdom and power to orchestrate all the evil of Satan and Mankind to the triumph of His perfect will in history. The Jews will be preserved. A great remnant will be saved. All the promises to the Jews will be fulfilled. And when will this occur? At the end of the Tribulation when Jesus returns to triumph over Satan. On that glorious day, the Jewish remnant will cry

out “Baruch Haba Bashem Adonai!” meaning “Blessed is He who comes in the name of the Lord!” (Mat 23:39).

Application: I really do not know enough about this topic to see any application out of it towards my life, other than the fact that my salvation is complete by my faith in Christ through the amazing Grace of God. I think the Old testament promises have been fulfilled and I am glad to be part of the new covenant in Christ.