

SESSION 10: THE CHURCH IN RELATION TO ISRAEL

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- I. Prayer
- II. Purpose of Today's Class: to understand...
 - A. Upon Israel's rejection of her Messiah, the church was created as a new entity on the Day of Pentecost. [Covered in last session.]
 - B. The church does not replace Israel in God's plans, nor are Israel's promises to be redirected and "spiritually reinterpreted" as being fulfilled by the church today.
 - C. Israel has not been cast away. God's promises to Israel remain in effect and await future fulfillment.
 - D. The attitude of the church toward Israel is to be one of humility and love.
- III. The Church in Relation To Israel
 - A. The Church is not a replacement
 - 1. C. E. B. Cranfield
It is only where the Church persists in refusing to learn this message, where it secretly – perhaps quite unconsciously – believes that its own existence is based on human achievement, and so fails to understand God's mercy to itself, that it is unable to believe in God's mercy for still unbelieving Israel, and so entertains the ugly and unscriptural notion that God has cast off His people Israel and simply replaced it by the Christian Church. These three chapters [Rom. 9-11] emphatically forbid us to speak of the Church as having once and for all taken the place of the Jewish people.²
 - 2. Jürgen Moltmann
There can be no question of God's having finally rejected the people of his choice – he would then have to reject his own election [Rom. 11:29].... Israel's promises remain Israel's promises. They have not been transferred to the church. Nor does

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² C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, in *The International Critical Commentary*, vol. 2 (Edinburgh: T & T Clark Limited, 1979), 448.
<http://www.theologicalstudies.org/israel_future.html>

the church push Israel out of its place in the divine history. In the perspective of the gospel, Israel has by no means become 'like all the nations.'³

B. Satan – divide Christianity from Judaism

1. Christians lack a Jewish understanding of the book (and what Jesus says/does)
2. Jews don't come to faith

IV. Has God's Word Failed Concerning Israel?

A. Romans 8

1. The election of the faithful according to God's predestination (Rom. 8:28-31)
 - a) foreknew (*proegnō*, aorist active indicative of *proginosko*)
'to choose beforehand, to select in advance... those whom he had chosen beforehand, he had already decided should become like his Son' Ro 8.29 .⁴
 - b) predestined (*proorizo*)
to come to a decision beforehand—'to decide beforehand, to determine ahead of time, to decide upon ahead of time.... those whom he decided upon ahead of time, these he called'⁵
2. The question arising in the reader's mind: but what about Israel?
 - a) Wasn't Israel elect of God too?
 - b) Has the Word of God failed?
 - c) Moreover, if the Word of God *has* failed concerning Israel, who is to say it won't fail again in regard to us?!

B. Romans 9

1. Israel's Rejection of Christ (Rom. 9:1-4)
 - a) Paul's great sorrow and grief over his countrymen.
 - (1) This is also reflected in Paul's emphasis, even though apostle to the *Gentiles*, to go to the Jews first.)⁶

³ Jürgen Moltmann, *The Way of Jesus Christ: Christology in Messianic Dimensions*. Trans Margaret Kohl (San Francisco: HarperSanFrancisco, 1990), 35. <http://www.theologicalstudies.org/israel_future.html>

⁴ Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament : Based on semantic domains* (electronic ed. of the 2nd edition.) (LN 30.100). New York: United Bible societies.

⁵ Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament : Based on Semantic Domains*. electronic ed. of the 2nd edition., LN 30.84. New York: United Bible societies, 1996, c1989.

⁶ Mt 10:5; Ac 1:8; 2:39; 3:26; 13:46; 17:2,16-17; 18:4-6,19; 28:28; Ro 1:16; 2:9-10

- b) What do the Israelites have?
 - (1) The adoption
Adopted by God as His firstborn and special treasure (Ex. 4:22).⁷
 - (2) The glory
The *Shekinah* glory which dwelt between the cherubim above the mercy seat within the Tabernacle and Temple. The visible manifestation of God's presence in their midst.
 - (3) The covenants
 - (a) *Plural*, don't miss this! [**overhead of covenants, [israel_02_02_covenants_and_promises.htm](#)**]
 - i) Abrahamic, Mosaic, Palestinian, Davidic, New
 - (4) The giving of the law
The Law of Moses, the Ten Commandments (plus 603 others) at Mt. Sinai.
 - (5) The service of God
The Temple and priesthood which ministered *to* God.
 - (6) The promises
of whom are the fathers (whose are the fathers, NASB).
Primarily the promises made to the fathers (Abraham, Isaac, Jacob).
See Rom. 15:8.
 - (a) The promises of a coming redeemer through Abraham, Isaac, Judah, David.
 - (b) Also explicit promises tangential to the covenants themselves.
 - i) Psalms 89:35-37, David's throne and seed permanent.
 - ii) Jeremiah 31:35-37, Israel will never cease as a nation.
 - (7) Christ according to the flesh (see Rev. 12:1)
- 2. Israel's Rejection and God's Purpose (Rom. 9:6-12)
 - a) Not all Israel *who are of Israel*, Rom. 9:6
 - (1) [**OVERHEAD of covenants: [israel_02_06_remnant.htm](#)**]
 - b) Physical descent vs. promise

⁷ Ex 3:7,15,18; 6:6; 19:5-6; Le 20:26; De 4:34,37; 7:6-8; 10:15; 14:2; 26:18-19; 2Sa 7:23; 1Ki 8:53; 1Ch 16:13; 17:21; Ps 105:6; 106:6-7; 135:4; Isa 41:8; 43:1,10; 44:1; 45:4; Jer 10:16; Ro 9:4; 11:5

- (1) **[OVERHEAD of line of promise:**
[israel_02_02_covenants_and_promises.htm](#)]
 - (2) Example of Abraham and Sarah
 - (a) Isaac vs. Ishmael
 - (b) One father, two wives, two sons.
 - (3) Example of Rebecca
 - (a) Jacob vs. Esau
 - (b) "one man" is a euphemism
 - (c) *koite*, one seminal emission⁸
 - (d) Paul is going far beyond simply saying the same father (and mother), but the same event of sexual union. These two sons are of absolutely the same origin, down to being twins. He is making this point in order to underscore the sovereignty of God's election.
 - (4) Election prior to birth (Rom. 9:11)
 - (a) Not having done good or evil
 - (b) *Not of works*, but of Him who calls!!!!!!!
3. Israel's Rejection and God's Purpose (Rom. 9:14-29)
- a) [skipping most of the passage since we are focusing on the result in regard to Israel]
 - b) setting up the foundation for Romans 11:7
the elect of God vs. those who were blinded
 - c) The promises concerning a remnant and eventual restoration (Rom. 9:25-33)
 - (1) *Us whom He called* (9:24), this passage is about the separation of Israel into elect and non-elect, it is not focused on Gentiles.
 - (2) The promised restoration of *Israel* quoted from Hosea (Hos. 2:23 and Hos. 1:10)

⁸ *seminal emission* (Num 5:20 *??t?? t??t?? ??t?? a?t?? ?? s??* In full *??t? sp??mat??* : Lev 15:16 f , 32 ; 18:20 ; 22:4) *??t?? ??e?? ?? ???? conceive children by one man* Ro 9:10 . M-M. B. 480.* [Arndt, William, F. Wilbur Gingrich, Frederick W. Danker, and Walter Bauer. A Greek-English Lexicon of the New Testament and Other Early Christian Literature : A Translation and Adaption of the Fourth Revised and Augmented Edition of Walter Bauer's Griechisch-Deutsches Wörterbuch Zu Den Schrift En Des Neuen Testaments Und Der Ubrigen Urchristlichen Literatur, Page 440. Chicago: University of Chicago Press, 1996, c1979.]

- d) The Gentiles found salvation, but did not seek God (Rom. 10:20-21). Never forget God's sovereignty in the fact that you know God and many in I srael do not.

D. Romans 11

1. I srael's Rejection Not Total (Rom. 11:1-10)

- a) God has not cast away those whom He *foreknew* (Rom. 11:2)
 - (1) foreknew (*proegnō*, aorist active indicative of *proginosko*).
 - (2) An intentional parallel with Rom. 8:29 (see above).
- b) The remnant (Rom. 11:5)
 - (1) A theme which runs throughout scripture.¹⁰
 - (2) God's spiritual preservation of a number of Jews in *accordance with His promises to the fathers*.
- c) *Election* of grace (Rom. 11:5)
 - (1) Election (*eklogen*, from *ekloge*)
An intentional parallel with Rom. 8:28 (see above).
 - (a) "1 the act of picking out, choosing. 1A of the act of God's free will by which before the foundation of the world he decreed his blessings to certain persons."¹¹
 - (b) "*the purpose of God which operates by selection*"¹²

2. The Purposes of I srael's Stumble (Rom. 11:11-15)

- a) A stumbling, but not a fall. I srael will not totally collapse, but will recover from the stumble.
- b) The purpose of the fall, that salvation has come to the Gentiles.

¹⁰ 1Ki 19:18; 2Ki 19:4,30; 21:14; 25:22; I sa 1:9; 6:13; 7:3; 10:20-22; 28:5; 37:4,31-32; 46:3; 65:8; Jer 5:10,18; 23:3; 50:20; Eze 5:3; 6:8-10; 9:8,11; 11:13; Joe 2:32; Mic 2:12; 7:18; Zec 11:10; 13:8-9; Ro 9:6,27; 11:5,17,25; Ga 6:16; 1Pe 1:1; Re 12:17

¹¹ Strong, James. *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario: Woodside Bible Fellowship., 1996.

¹² Arndt, William, F. Wilbur Gingrich, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature : A Translation and Adaption of the Fourth Revised and Augmented Edition of Walter Bauer's Griechisch-Deutsches Worterbuch Zu Den Schrift En Des Neuen Testaments Und Der Ubrigen Urchristlichen Literatur*, Page 243. Chicago: University of Chicago Press, 1996, c1979.

- c) The purpose of salvation coming to the Gentiles includes provoking Israel to jealousy as part of their eventual return.
- d) The two stages (Rom. 11:15)
 - (1) Israel's stumble serves to reconcile the world (the gospel goes to the Gentiles).
 - (2) Israel's restoration will be as 'life from the dead' (the valley of the dry bones!, Eze. 37)
- 3. Grafted Olive Branches (Romans 11:16-22)
 - a) Two illustrations of holiness extending (Rom. 11:16)
 - (1) Firstfruit offering of grain also makes holy (sets apart) the remainder of the dough (Num. 15:20; Neh. 10:37; Eze. 44:30)
 - (a) Ezekiel 44:30 "The best of all firstfruits of any kind, and every sacrifice of any kind from all your sacrifices, shall be the priest's; also you shall give to the priest the first of your ground meal, to cause a blessing to rest on your house.
 - (2) A root feeding nourishment to its branches.
 - b) The branches vs. the root (Rom. 11:17)
 - (1) What is the root? Is it *Israel*? Are the wild olive branches grafted into Israel? NO.
 - (a) Both the wild olive branches (Gentiles) and the natural olive branches (Israel) partake of the root and fatness coming from the root.
 - (b) The branches and the root are *separate entities* in Paul's analogy.
 - i) The root (and firstfruit) is Abraham and the promises to the fathers
 - ii) The branches (and dough) is Israel.
 - (c) [OVERHEAD [israel_02_10_grafted_in.htm](#)]
 - (d) "A common error is made when the 'rich root' (NASB) of the tree, into which the wild olive branches representing the Gentiles are grafted, is understood as Israel. But the apostle plainly identifies Israel with the 'natural branches' from 'a cultivated olive tree,' some of which have been broken off at the present time. ... Rather than being Israel, the root must be seen as something which provides life and nourishment to both the 'natural' and 'wild' branches--i.e., Israel and the Gentiles.

While Christ is the ultimate fulfillment of this root, historically it is the covenant promise to Abraham which is no doubt in the apostle's mind. I srael was the natural branches, as it had already enjoyed the covenant privileges from the beginning. Now the Gentiles were being grafted in to share that promise--not, however, as 'the great nation,' but as 'all peoples on earth' in fulfillment of the original promise which contained both peoples."¹³

- c) Our attitude concerning the natural branches, I srael (Rom. 11:17-21)
 - (1) Do not boast against (v. 18)
 - (2) Do not be haughty (v. 20)
 - (3) The picture of the *natural* branches having been broken off should instill a healthy fear that *wild* branches are even more likely to be broken off! (v. 21)
 - (a) Indeed, much like I srael, the professing church *will* fall into apostasy (2Th. 2:3; 1Ti. 4:1-3; Rev. 17).
- 4. The Restoration of I srael (Romans 11:23-27)
 - a) The natural branches *can* easily be grafted back in (Rom. 11:23-24)
 - b) The natural branches *will* be grafted back in (Rom. 11:25-27)
 - (1) A mystery, Paul is related *new information* (not something esoteric, but previously hidden)
 - (a) Romans 16:25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the *mystery kept secret since the world began*
 - (b) Eph. 3:5-7
 - (2) Don't be wise in our own opinion
 - (3) Blindness *in part* has happened to I srael
 - (a) There remains a remnant today by God's election
 - (b) The remnant is a seed with a purpose, carrying forward through the "winter" to the time of I srael's "spring."
 - (4) UNTIL... it is a temporary condition

¹³ Robert L. Saucy, "I srael and the Church: A Case for Discontinuity," John S. Feinberg, ed., *Continuity And Discontinuity* (Westchester, IL: Crossway Books, 1988). p. 255.

- c) A shift in focus *back to Israel*
 - (1) Until the fullness of Gentiles has come in (to faith)
 - (a) Related to the times of the Gentiles which will also come to a close (Luke 21:24)
 - (b) "Has come in is from *eiserchomai*, a verb Jesus frequently used. He used it of entering the kingdom of heaven/God (Matt. 5:20 ; Mark 9:47 ; John 3:5 ; cf . Acts 14:22) and of entering eternal life (Mark 9:43 , 45), both of which refer to receiving salvation. Israel's unbelief will last only until the complete number **of the Gentiles** chosen by God have come to salvation."¹⁴
 - (2) This restoration will eclipse the glory of the gospel going forth to the Gentiles (Rom. 11:12)
- d) It is God who will do this work, not man (vv. 26-27)
 - (1) Isaiah 59:20-21 "The Redeemer will come to Zion, And to those who turn from transgression in Jacob," Says the LORD. "As for Me," says the LORD, "this is My covenant with them: *My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants,*" says the LORD, "from this time and forevermore."
 - (a) Notice the doctrine of the continual believing Jewish remnant is set forth by the italicized portion of the verse above.
- e) The complete fulfillment of the New Covenant (v. 27)
 - (1) Originally given to *Israel* (Jer. 31:31)
 - (2) "they shall *all* know Me" (Jer. 31:34)
 - (a) All rebels will be purged (Eze. 20:33-38)
 - (b) No longer any need for the Jews to teach their neighbors concerning "know the Lord" (Jer. 31:34)
 - (3) "*I will forgive their iniquity and their sin I will remember no more*" (Jer. 31:34)

5. The Attitude of the Church toward Israel (Romans 11:28-32)

cf *confer* (Lat.), compare

¹⁴ MacArthur, John. *Romans*, Ro 11:25. Chicago: Moody Press, 1996, c1991, c1994.

- a) Enemies for the sake of the gospel
 - (1) How are we to deal with the enemies of the gospel? Love them and pray for them (Ex 23:4-5; Job 31:29; Pr 24:17; 25:21-22; Mt 5:44; Lu 6:27-28; Ro 12:14,17,20)
 - b) Beloved for the *sake of the fathers*
 - (1) Abraham, Isaac, Jacob
 - (2) The Abrahamic Covenant which is the basis for our very salvation. "In you all the families of the earth will be blessed." (Gen. 12:3)
 - c) What God has stated is *unchangeable*, the gifts and calling
 - d) Haughtiness toward Israel is evidence of our failure to appreciate:
 - (1) God's sovereignty
 - (2) God's grace towards us who were *less deserving* than Israel
 - (3) The salvation of every individual (Jew or Gentile) depends equally upon God's mercy (Rom. 11:32)
6. God's Unsearchable Ways are Glorious (Romans 11:33-36)

V. Spiritual seed of Abraham

VI. Implications

- A. Upon Israel's rejection of her Messiah, the church was created as a new entity on the Day of Pentecost. [Covered in last session.]
- B. The church does not replace Israel in God's plans, nor are Israel's promises to be redirected and "spiritually reinterpreted" as being fulfilled by the church today.
- C. Israel has not been cast away. God's promises to Israel remain in effect and await future fulfillment.
- D. The attitude of the church toward Israel is to be one of humility and love.
- E. The church should not be directly or unwittingly contributing to anti-Semitism!!

VII. Prayer

- A. Anti-Semitism, am I contributing to it? Do I recognize Jesus as the "King of the Jews?"