

Covenant Theology (April 13, 2025)

Israel and the Church

Romans 9–11

- Paul's anguish over Israel's unbelief (9:1–5)
- Objection: has God's word failed? (9:6)
- OT examples: Isaac/Ishmael & Jacob/Esau (9:6–13)
- Objection: is God unjust? (9:15)
- OT example: Pharaoh (9:16–18)
- Objection: why does God blame us? (9:19)
- 4 rhetorical questions (9:20–23)
- Vessels for glory: Gentiles & Jews (9:24–29)
- Israel's unbelief (9:30–10:4)
- Righteousness by law vs. righteousness by faith (10:5–13)
- Faith comes by hearing (10:14–17)
- Israel stubborn, provoked to jealousy (10:18–21)
- A remnant of Israel preserved, the rest hardened (11:1–10)
- Israel's failure, Gentiles' salvation, Israel's jealousy, then Israel's fullness (11:11–16)
- Olive branches broken off by unbelief, grafted (and re-grafted) in by faith (11:17–24)

25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; 27 “and this will be my covenant with them when I take away their sins.” 28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are irrevocable. 30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience, 31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. 32 For God has consigned all to disobedience, that he may have mercy on all. 33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 34 “For who has known the mind of the Lord, or who has been his counselor?” 35 “Or who has given a gift to him that he might be repaid?” 36 For from him and through him and to him are all things. To him be glory forever. Amen. (Romans 11:11–36)

Advocate(s)	Will there be a future mass conversion of ethnic Jews?	Does Israel play a typological role in biblical theology?
Michael Vlach (Dispensational)	Yes	No
Fred Zaspel & James Hamilton (Reformed Baptist)	Yes	Yes
Benjamin Merkle (Reformed)	No	Yes

For Christian Zionism David Rudolph, "Zionism in Pauline Literature" <i>The New Christian Zionism</i> (IVP, 2016)	Against Christian Zionism Kyle Dillon, "The Deliverer Will Come from Zion" Allkirk.net (2024)
G Gifts of Israel	S The <u>Sacrifices</u> are fulfilled in Christ
U Uniqueness of Israel	T The <u>Temple</u> is fulfilled in Christ
C Calling of Israel	Y All of God's promises are <u>Yes</u> in Christ
C Confirmation of Israel's promises	L The <u>Land</u> promises are universalized
I Irrevocability of Israel's election	I The ceremonial laws are <u>Irrelevant</u>
	S The <u>Seed</u> of Abraham's are all believers
	H Abraham is <u>Heir</u> of the whole world

"And in this way all Israel will be saved." (Romans 11:26)

"All Israel" = Jewish believers throughout history?

- If "all Israel will be saved" only means "all Jews who believe in Jesus will be saved," that would be tautological and anticlimactic.
- The "mystery" Paul describes in 11:25 implies a revelation previously unknown.
- The salvation of a mere remnant of Jews throughout history wouldn't solve the problem of Paul's "anguish" (9:1–5).

"All Israel" = Jewish & Gentile believers together throughout history?

- "Israel" throughout Rom. 9–11 always refers to ethnic Israelites in contrast to Gentiles.
- Rom. 11:28 says of Israel that "as regards the gospel, they are enemies of the gospel for your sake."

"All Israel" = future mass Jewish conversion?

- "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!" (Rom. 11:12)
- "And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again." (11:23)
- "...A partial hardening has come upon Israel, until the fullness of the Gentiles has come in." (11:25)