

***The Future of Israel;***  
***God Has Not Cast Away His People! Pt 4***  
**Romans 11:16-26**

Romans 11:11–26 (NKJV)

<sup>11</sup> I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

<sup>12</sup> Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

<sup>13</sup> For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, <sup>14</sup> if by any means I may provoke to jealousy *those who are* my flesh and save some of them. <sup>15</sup> For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

<sup>16</sup> For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. <sup>17</sup> And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, <sup>18</sup> do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

<sup>19</sup> You will say then, “Branches were broken off that I might be grafted in.” <sup>20</sup> Well *said*. Because of

unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. <sup>21</sup> For if God did not spare the natural branches, He may not spare you either. <sup>22</sup> Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. <sup>23</sup> And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup> For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

<sup>25</sup> For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. <sup>26</sup> And so all Israel will be saved, as it is written:

*“The Deliverer will come out of Zion,  
And He will turn away ungodliness from Jacob;*

Introduction:

It is clear from history and the Bible that grace of God that has appeared to man that brings salvation finds its roots in the Jewish people, Israel.

The original Covenant that would bless all the nations through Christ and the Gospel was given to Abraham, Isaac and Jacob.

The Old and New Testament Scripture were written by Jews.

Jesus Himself said, "Salvation is of the Jews"

Isaiah 2:3 (NKJV)

<sup>3</sup> Many people shall come and say,  
"Come, and let us go up to the mountain of the Lord,  
To the house of the God of Jacob;  
He will teach us His ways,  
And we shall walk in His paths."  
For out of Zion shall go forth the law,  
And the word of the Lord from Jerusalem.

Zechariah 9:9 (NKJV)

<sup>9</sup> "Rejoice greatly, O daughter of Zion!  
Shout, O daughter of Jerusalem!  
Behold, your King is coming to you;  
He *is* just and having salvation,

Lowly and riding on a donkey,  
A colt, the foal of a donkey.

Romans 9:4–5 (NKJV)

<sup>4</sup> who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises; <sup>5</sup> of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

Hebrews 7:14 (NKJV)

<sup>14</sup> For *it is* evident that our Lord arose from Judah,

It is also evident that the Salvation that came through the Jews, was purposely offered to the Jews first.

Romans 1:16 (NKJV)

<sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

Acts 9:22 (NKJV)

<sup>22</sup> But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

Acts 13:5 (NKJV)

<sup>5</sup> And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as *their* assistant.

Acts 13:14 (NKJV)

<sup>14</sup> But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.

*Paul then turns to the Gentiles*

Acts 13:46–47 (NKJV)

<sup>46</sup> Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. <sup>47</sup> For so the Lord has commanded us:

*‘I have set you as a light to the Gentiles,*

*That you should be for salvation to the ends of the earth.’”*

Yet, Paul’s first stop was the synagogue

Acts 14:1 (NKJV)

**14** Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

His second missionary journey finds him seeking the Jews first at Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (p. 322).  
Barry E. Horner.

Acts 18:6 records, “Your blood [that of the Jews at Corinth] be on your own heads! I am clean. From now on I will go to the Gentiles.” However at the next stop at Ephesus, Paul went first to the synagogue. His third missionary journey found him returning to Ephesus, but first to the synagogue for three months (Acts 19:8). Paul’s final journey, in which he was

taken as a prisoner to Rome for trial, commenced in Jerusalem where he witnessed in the temple (Acts 21:26), then declared to the Jews that “I am a Jew born of Tarsus in Cilicia” (Acts 22:3). Three days following his arrival at Rome, he “called together those who were the leading men of the Jews” and declared, “I am wearing this chain for the sake of the hope of Israel” (Acts 28:17, 20).

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (pp. 322–323). Barry E. Horner.

It is evident from the N.T that the Old and New Testaments are Judeo Centric.

There is great weight and urgency on the calling of the Jews to believe in Messiah.

Paul’s passion for his people bleeds thru his letters. Especially the book of Romans,

Romans 1:16 (NKJV)

<sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

Romans 2:9–10 (NKJV)

<sup>9</sup> tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;  
<sup>10</sup> but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

### Romans 2:17 (NKJV)

<sup>17</sup> Indeed you are called a Jew, and rest on the law, and make your boast in God,

### Romans 2:28–29 (NKJV)

<sup>28</sup> For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh; <sup>29</sup> but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

### Romans 3:1–4 (NKJV)

**3** What advantage then has the Jew, or what *is* the profit of circumcision? <sup>2</sup> Much in every way! Chiefly because to them were committed the oracles of God. <sup>3</sup> For what if some did not believe? Will their unbelief make the faithfulness of God without effect?



<sup>4</sup> Certainly not! Indeed, let God be true but every man a liar

Romans 3:9 (NKJV)

<sup>9</sup> What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

v. 9:6a is of crucial importance when it declares, “But it is not as though the word of God has failed.”

So John Piper argues that v. 9:6a declare,

the main point which Romans 9–11 was written to prove, in view of Israel’s unbelief and rejection. What is at stake *ultimately* in these chapters is not the fate of Israel; that is penultimate. Ultimately God’s own trustworthiness is at stake. And if God’s word of promise cannot be trusted to stand forever, then all our faith is in vain.

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (p. 324).  
Barry E. Horner.

When we get to the close of chapter 10, where Paul is showing the accountability for the rejection of Messiah and the unbelief of Israel. It

would have been the best opportunity to say at that point, Israel as a nation, as a people are over. They are finally and completely and permanently set aside. But that is not what Paul does. Instead, he doubles down on the promises being fulfilled in ethnic Israel.

Romans 11:1–2 (NKJV)

I say then, has God cast away His people? Certainly not!

<sup>2</sup> God has not cast away His people whom He foreknew.

Romans 11:11 (NKJV)

<sup>11</sup> I say then, have they stumbled that they should fall? Certainly not!

Romans 11:25–26 (NKJV)

<sup>25</sup> For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. <sup>26</sup> And so all Israel will be saved,

## Romans 11:28–31 (NKJV)

<sup>28</sup> Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> For as you were once disobedient to God, yet have now obtained mercy through their disobedience, <sup>31</sup> even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

Luke records a similar opportunity for clarity to be brought to the dissolution and permanent setting aside of Israel in ACTS

## Romans 11:28–31 (NKJV)

<sup>28</sup> Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> For as you were once disobedient to God, yet have now obtained mercy through their disobedience, <sup>31</sup> even so these also have now been disobedient, that

through the mercy shown you they also may obtain mercy.

Acts 1:6–7 (NKJV)

<sup>6</sup> Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” <sup>7</sup> And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority.

There is no doubt that we are in debt to the Reformers for the reclamation of the Gospel of free Grace apart from works, having been liberated from the Roman Catholic Tradition. We can never say enough of the profound impact the Reformation has had on the world in the last 500 years.

But unfortunately, there has also been a great deal of confusion created from roots of Augustinian Reformers as to the nature and future of nation Israel.

It is interesting how much social media has lit up with and refreshed the debate on replacement theology, or supersessionism or fulfillment theology. Some would say that the existence of the state of Israel since 1948, back in their same land with Jerusalem as their capital has no eschatological or salvific significance.

And they would read Romans 11 through these lenses. And the final conclusion of Romans 11 would be that when it says “All Israel will be saved”, that just means that all of the elect of Israel that are the church will be saved and it has no implication of the Unbelieving nation of Israel.

Augustine he states (pp. 171, 333),

[In Romans 11] some Jews have believed in Christ, and they are the remnant of the natural olive and fulfillment of the divine promises to historical Israel.... The “Israel” that will ultimately be saved are the predestined elect, drawn into a unity out of Jews and Gentiles.... Judaism is simply

relegated to the latter [non-elect] category, and its status in salvation-history assigned to the pre-Christian past.

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (pp. 468–469). Barry E. Horner.

Chrysostom he states (pp. 129–30),

The event of Christ and the New Covenant for the Gentiles have divested the Jews as a people of any special standing before God. But finally it is the unbelief of the Jews and their rejection of Christ that constitute their supreme offense; for these there is no forgiveness, only the hope that God in his providential mercy will one day move their hearts to conversion.

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (p. 468). Barry E. Horner.

But is that all that Paul has in mind here.... that God is will save his elect out of Israel and that there is no

future for the nation at all. That after 70AD that death and final destruction of Israel is complete.

that all the promises of occupation of there land has been completed in Joshua's day

That all the promises of living in a state of peace in unwallled villages and the dessert blossoming and of swords being made into plows and shovels is all to be applied to the church, or spiritual Israel.

that the prophecies of Zechariah 12-14

Zechariah 12:2–3 (NKJV)

<sup>2</sup> “Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. <sup>3</sup> And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

Zechariah 12:6 (NKJV)

<sup>6</sup> In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the

sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place —Jerusalem.

Zechariah 12:8–9 (NKJV)

<sup>8</sup> In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the Lord before them. <sup>9</sup> It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

Zechariah 12:10 (NKJV)

<sup>10</sup> “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn.

Zechariah 13:2 (NKJV)

<sup>2</sup> “It shall be in that day,” says the Lord of hosts, “*that* I will cut off the names of the idols from the land, and they shall no longer be remembered. I will



also cause the prophets and the unclean spirit to depart from the land.

## Zechariah 14:1–4 (NKJV)

- 14** Behold, the day of the Lord is coming,  
And your spoil will be divided in your midst.
- <sup>2</sup> For I will gather all the nations to battle against  
Jerusalem;  
The city shall be taken,  
The houses rifled,  
And the women ravished.  
Half of the city shall go into captivity,  
But the remnant of the people shall not be cut off  
from the city.
- <sup>3</sup> Then the Lord will go forth  
And fight against those nations,  
As He fights in the day of battle.
- <sup>4</sup> And in that day His feet will stand on the Mount of  
Olives,  
Which faces Jerusalem on the east.  
And the Mount of Olives shall be split in two,  
From east to west,  
*Making a very large valley;*

Half of the mountain shall move toward the north  
And half of it toward the south.

Zechariah 14:8–9 (NKJV)

- 8 And in that day it shall be—  
*That* living waters shall flow from Jerusalem,  
Half of them toward the eastern sea  
And half of them toward the western sea;  
In both summer and winter it shall occur.
- 9 And the Lord shall be King over all the earth.  
In that day it shall be  
“The Lord *is* one,”  
And His name one.

Zechariah 14:11 (NKJV)

- 11 *The people* shall dwell in it; (Jerusalem)  
And no longer shall there be utter destruction,  
But Jerusalem shall be safely inhabited.

Zechariah 14:16 (NKJV)

- 16 And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.

Frankly, it is a great leap of faith on the foundation of allegorizing the text to make all these passages in Zechariah about the church.

This is about Israel, and not a past Israel but a future Israel. And none of this makes any sense unless you have a Unbelieving nation of Israel living back in there land with Jerusalem as there capital.

There can be no surrounding of Jerusalem if Jerusalem is the the church.

There can be no gathering of nations against Jerusalem and Judah if Israel does not exist.

There can be no salvation of Israel in there land when Jesus come back to put his feet on the Mt of Olives if unbelieving Israel does not literally exist.

Simply Zechariah makes no sense with out Israel existing in an unbelieving state at the time of the return of the Lord.

So Romans 11 is critical in our understanding of the future restoration of Israel in their land.

And Romans 11 is consistent with the reading of Zech 12-14. And Zech 12-14 is consistent with Romans 11

But if Romans 11 teaches only a spiritual restoration and has no implications on a future physical ethnic Israel, then Zechariah makes no sense.

Paul's point in Romans 11 is what to do with the nation of Israel who are unbelieving and have rejected their Messiah to whom the promises were given, that include the covenants and the land in the covenants.

Barry Horner wrote in *Future Israel*,

“Romans 11 is, by common confession, the crucial passage with regard to the NT teaching concerning the present nature and destiny of national Israel”

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (p. 322).  
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Charles Spurgeon was a Premillennialist.

Spurgeon believed in the literal restoration of Israel in the Promised Land under the literal rule of the Davidic King

Spurgeon wrote this before Israel was back in her land.

"There will be a native government again; there will again be the form of a body politic; a state shall be incorporated, and a king shall reign. Israel has now become alienated from her own land .... If there be anything clear and plain, the literal sense and meaning of this passage [Ezekiel 37:1-10]—a meaning not to be spirited or spiritualized away—must be evident that both the two and the ten tribes of Israel are to be restored to their own land, and that a king is to rule over them."

from a sermon in 1864 on Ezekiel 37:1-10 called "The Restoration of the Jews."

Ezekiel 37:1–14 (NKJV)

**37** The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it *was* full of bones.

<sup>2</sup> Then He caused me to pass by them all around, and behold, *there were* very many in the open

valley; and indeed *they were* very dry. <sup>3</sup> And He said to me, “Son of man, can these bones live?”

So I answered, “O Lord God, You know.”

<sup>4</sup> Again He said to me, “Prophecy to these bones, and say to them, ‘O dry bones, hear the word of the Lord! <sup>5</sup> Thus says the Lord God to these bones: “Surely I will cause breath to enter into you, and you shall live. <sup>6</sup> I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I *am* the Lord.” ’ ’ ”

<sup>7</sup> So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone. <sup>8</sup> Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but *there was* no breath in them.

<sup>9</sup> Also He said to me, “Prophecy to the breath, prophecy, son of man, and say to the breath, ‘Thus says the Lord God: “Come from the four winds, O breath, and breathe on these slain, that they may live.” ’ ’ ” <sup>10</sup> So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

<sup>11</sup> Then He said to me, “Son of man, these bones are the whole house of Israel. They indeed say, ‘Our

bones are dry, our hope is lost, and we ourselves are cut off!’<sup>12</sup> Therefore prophesy and say to them, ‘Thus says the Lord God: “Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.<sup>13</sup> Then you shall know that I *am* the Lord, when I have opened your graves, O My people, and brought you up from your graves.<sup>14</sup> I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken *it* and performed *it*,” says the Lord.’ ”

### Ezekiel 36:21–30 (NKJV)

<sup>21</sup> But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

<sup>22</sup> “Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do *this* for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went.<sup>23</sup> And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I *am* the Lord,” says the Lord God, “when I am hallowed in you before their eyes.<sup>24</sup> For I will take

you from among the nations, gather you out of all countries, and bring you into your own land. <sup>25</sup> Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup> I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*. <sup>28</sup> Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. <sup>29</sup> I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. <sup>30</sup> And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.

### Ezekiel 36:33–36 (NKJV)

<sup>33</sup> ‘Thus says the Lord God: “On the day that I cleanse you from all your iniquities, I will also enable *you* to dwell in the cities, and the ruins shall be rebuilt. <sup>34</sup> The desolate land shall be tilled instead of lying desolate in the sight of all who pass by. <sup>35</sup> So they will say, ‘This land that was desolate has become like the garden of Eden; and the wasted,



desolate, and ruined cities *are now* fortified *and* inhabited.’<sup>36</sup> Then the nations which are left all around you shall know that I, the Lord, have rebuilt the ruined places *and* planted what was desolate. I, the Lord, have spoken *it*, and I will do *it*.”

### Ezekiel 37:21–28 (NKJV)

<sup>21</sup> “Then say to them, ‘Thus says the Lord God: “Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; <sup>22</sup> and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. <sup>23</sup> They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.

<sup>24</sup> “David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. <sup>25</sup> Then they shall dwell in the land that I have given to Jacob My servant, where your fathers

dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David *shall be* their prince forever. <sup>26</sup> Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. <sup>27</sup> My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. <sup>28</sup> The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ”

Then we who are of the Augustinian Reformed tradition say,  
 Nah, that is not the nation Israel, that is the the church getting spiritual Blessings!  
 Really?

Paul, I believe would disagree based on his teaching of Romans 11.

“Has God rejected His people?” he vehemently responds, “Absolutely not!” (*mē genoito*, “perish the thought; it is unthinkable” Rom 11:1).

Cranfield is right to designate Paul's dogmatic exclamation here as not only reflective of national Israel, but also the theme of this chapter.

Horatius Bonar penned a hymn that is just as emphatic about this truth:

1 Forgotten; no that cannot be;  
    other names may pass away,  
But thine, MY ISRAEL, shall remain  
    In everlasting memory.

2 Forgotten! No, that cannot be;  
    Inscribed upon My palms thou art,  
The name I gave in days of old  
    Is graven still upon My heart.

3 Forgotten! No, that cannot be;  
    Beloved of thy God art thou  
His crown forever on thy head,  
    His name forever on thy brow.

4 Forgotten! No, that cannot be:  
    Sun, moon, and stars may cease to  
    shine,  
But thou shalt be remembered still,  
    For thou art His and He is thine.

The first century was dominated by the Jewish mother church at Jerusalem that acknowledged the inclusion of the Gentiles into the blessings of Abraham (Acts 15:1–35), But by the time of Constantine the Jews were believed to have forever

forfeited the Abrahamic blessings. See H. W. House, “The Church’s Appropriation Of Israel’s Blessings,” *Israel, the Land and the People* (ed. H. W. House; Grand Rapids: Kregel, 1998), 77–110; W. C. Kaiser Jr., “An Assessment Of ‘Replacement Theology,’ ” *Mishkan* 21 (February 1994), 9–20; R. Pritz, “Replacing The Jews In Early Christian Theology,” *Mishkan* 21 (February 1994) 21–27; J. S. Siker, *Disinheriting The Jews* (Louisville: Westminster, 1989).

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But to this, Jewish Rabbi and Hebrew Scholar and Convert to Christianity and Messianic Jew Paul says NO. God has not rejected his people!!

Romans 11:28–29 (NKJV)

<sup>28</sup> Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. <sup>29</sup> For the gifts and the calling of God are irrevocable.

### [LESSON](#)

Romans 11:16–22 (NKJV)

<sup>16</sup> For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

<sup>17</sup> And if some of the branches were broken off,

Notice it says, **SOME** of the Branches are broken off, not all.

It does not say the olive tree was cut down or destroyed or eliminated or replaced. Just that some branches were cut off.

These are the unbelieving branches of Israel, not all of Israel.

This is the  
John 12:35–40 (NKJV)

<sup>35</sup> Then Jesus said to them, **“A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. <sup>36</sup> While you have the light, believe in the light, that you may become sons of light.”** These things Jesus spoke, and departed, and was hidden from them.

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke:

*“Lord, who has believed our report?  
And to whom has the arm of the Lord been  
revealed?”*

<sup>39</sup> Therefore they could not believe, because Isaiah said again:

<sup>40</sup> *“He has blinded their eyes and hardened their hearts,  
Lest they should see with their eyes,  
Lest they should understand with their hearts and turn,  
So that I should heal them.”*

Some branches are broken off and judged, and the Nation of Israel is severely judged, (taken to the woodshed) for rejection of her Messiah. But the Tree Remains.

And some wild olive branches are grafted in for NOW for the Times of the Gentiles.

<sup>17</sup> And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

<sup>18</sup> do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

## A SEVERE WARNING.

<sup>19</sup> You will say then, “Branches were broken off that I might be grafted in.”

This is true,

## Romans 11:11–12 (NKJV)

<sup>11</sup> ....through their fall...salvation *has come* to the Gentiles. <sup>12</sup> .... their fall *is* riches for the world

**But that is not the primary reason they are broken off.....**

<sup>20</sup> *Well said.* Because of unbelief they were broken off, and you stand by faith.

they are broken off because they did not believe, You are grafted in because you do believe.

.....Do not be haughty, but fear.

Remember, faith is a gift, You are only grafted in by Grace.

**Cohn-Sherbok, Dan.** *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism.* Grand Rapids: Eerdmans, 1997. A professor of Jewish theology at

the University of Kent, Canterbury, England, this author provides a readable yet scholarly account of Judaism suffering under centuries of Christian malice (pp. 240–41).

For twenty centuries, then, Jews have suffered at the hands of anti-Semites. The injustices and pogroms inflicted on the Jewish community have been to a large degree the result of Christian contempt. Anti-Jewish attitudes in the history of the Church were not accidental—rather they were the direct consequence of Christian teaching about Judaism and the Jewish nation.... Anti-Semitism has thus been a constant feature of the history of Christendom. As we reach the end of the second millennium of this era, it is vital that both Christians and Jews affirm that they are heirs of a fearful tradition....

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (p. 463).

Barry E. Horner.

**Goldhagen, Daniel Jonah.** *Hitler's Willing Executioners*. New York: Random House, 1997. This Harvard University professor

From the earliest days of Christianity's consolidation of its hold over the Roman Empire, its



leaders preached against the Jews, employing explicit, powerfully worded, emotionally charged condemnations.... From the time of John Chrysostom until the modern period, the attitudes and treatment of Jews in the Christian world underwent frequent adjustment, as did Christian doctrine and practice. Yet while all the changes in Christians' theology and practice were taking place, the underlying belief in the divinity of Jesus remained firm. So too was anti-Semitism.... The medieval European hatred of Jews was so intense and so divorced from reality that all calamities in society could be and were attributed to the Jews' malfeasance. The Jews stood for everything that was awry, so that the reflexive reaction to a natural or social ill was to look to its supposed Jewish sources. Martin Luther's anti-Semitism was ferocious and influential enough to have earned him a place in the pantheon of anti-Semites. This did not matter to the Church that Luther was fighting, for the Church denounced him and his followers as heretics and Jews. The ubiquitous anti-Semitism that existed in 1800 and in 1850 became, if anything, more intense and certainly more deadly as the century was drawing to a close, as Germany became more economically and technologically advanced.... By the end of the nineteenth century, the view that the

Jews posed extreme danger to Germany and that the source of their perniciousness was immutable, namely their race, and the consequential belief that the Jews had to be *eliminated* from Germany were extremely widespread in German society. The tendency to consider and propose the most radical form of elimination—that is, extermination—was already strong and had been given much voice.... The fact was that as the 1920s and then the Nazi takeover approached, the German people were more dangerously oriented towards Jews than they had been during any other time since the dawn of modernity

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (pp. 466–467). Barry E. Horner.

**Diprose, Ronald E.** *Israel and the Church*. Waynesboro, GA: Authentic Media, 2000. This doctoral thesis presented to the Evangelische Theologische Faculteit, Louvain, Belgium, is a patristic and exegetical study of the origin and effects of replacement theology. Following careful analysis, the author declares (p. 168),

It is a fact of history that the Augustinian concept of a Christian theocracy is closely linked with the anti-Semitic attitudes of the

medieval church and unbelievably harsh treatment of the Jewish people

Failure to reflect seriously on Israel in light of all the relevant biblical data has serious consequences for the entire enterprise of Christian theology. It was the neglect of relevant biblical data concerning the place of Israel in God's plan which permitted replacement theology to develop during the early centuries of the Christian era. Once replacement theology became a presupposition of theological reflection, it required that much of the Old Testament be interpreted allegorically. This involved the loss of the Hebrew world view and influenced the direction of theological reflection in areas such as ecclesiology and eschatology. Christian theology must be based on sound hermeneutical principles which presuppose the Church's essential relationship with Israel. These include taking into account the whole of the biblical Canon, taking seriously the Jewishness of Jesus and of much of the New Testament, recognizing the institutional distinctions between Israel and the Church, avoiding gratuitous allegorization of

Scripture, and giving normative value to what the New Testament teaches concerning both the first and second advents of Christ.

Horner, B. E. (2007). [\*Future Israel: Why Christian Anti-Judaism Must be Challenged\*](#) (p. 464).  
Barry E. Horner.

<sup>21</sup> For if God did not spare the natural branches, He may not spare you either.

<sup>22</sup> Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.