

Premise 1:

- Just as both Israel and Jesus are both said to be the servant of the LORD, Jesus is shown to be a corporate body just as ancient Israel was

Matthew 2:14-15 (Jesus – the ultimate, superior Son of God)

14. And he rose and took the child and his mother by night and departed to Egypt

15. and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”

- **to fulfill what the Lord had spoken:** Why is this non-literal fulfillment is even mentioned? Matthew was quoting **Hosea 11:1**
 1. When Israel was a child, I loved him, and out of Egypt I called my son.
 - **Matthew 2:15** uses this verse to show Jesus as the true Israel, fulfilling the pattern of being called out of Egypt, contrasting Israel’s disobedience with Jesus’ obedience (**Hosea 11:1; Matt. 2:15**).
 - **a child:** **Matthew 2:15** speaks of when Jesus was a child as well. We are supposed to see Jesus as a fulfillment of Israel. But how?
- Passover lamb was a type of Jesus. So was Israel a type of Jesus. Jesus was the only Son of God who could be ultimate Passover lamb and Son of God. Both pointed forward to Jesus as the fulfillment of their types (Passover lamb and Israel) Jesus is the true Israel. Hebrews reinforces this idea that Jesus is the superior fulfillment of the Old Covenant types which foreshadowed/prefigured Him.
- What we see is not a direct prophecy, but a typological prophecy. This is a Biblical pattern. Jesus is seen as the fulfillment of the type, Israel. See another typological fulfillment by Jesus below...

John 15:1

1. “I am the true vine, and my Father is the vinedresser.

4. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

- Israel was said to be God's vineyard.

Isaiah 5:1-7

7. For the vineyard of the LORD of hosts is the house of Israel, ...

- Jesus turned water to wine. What else does that? A vine. Israel as a nation was the shadow, the glimpse, and prefigurement of Christ.

Colossians 2:16-17

16. Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath.

17. These are a shadow of the things to come, but the substance belongs to Christ.

- v16 lists Old Covenant statutes which are no longer needed since they were types which pointed to Christ. Now that Christ has come, the type is no longer needed. Likewise, the type of ancient Israel as a political nation is no longer needed.

- Christ is the fulfillment of Israel, just as He is the vine and Lamb of God.
- When Jesus says "I am the true vine", He is saying "I am the true Israel".
- When you have a fulfillment, you don't go back to the type.
- Ancient Israel was a corporate entity. Those who came from the outside, as Rahab, could become part of the covenant people. Likewise, those outside of Christ can be 'brought near' to the covenant people of God, through Christ.
- Believers (the church) are branches in the vine, becoming part of Christ and, by extension, part of the true Israel. This corporate identity underscores the unity of believers in Christ (John 15:4-5).

Ephesians 2:11-22

11. Therefore remember that at one time **you Gentiles** in the flesh, called "**the uncircumcision**" by what is called the circumcision, which is made in the flesh by hands--
12. remember that **you were** at that time **separated from Christ**, **alienated from** the commonwealth of **Israel** and strangers to the **covenants of promise**, having no hope and without God in the world.
13. But **now in Christ** Jesus **you** who once **were far off** have been **brought near** by the blood of **Christ**.
14. For he himself is our peace, who **has made us both one** and has broken down in his flesh the dividing wall of hostility
15. by **abolishing the law of commandments expressed in ordinances**, that he might create in himself **one new man in place of the two**, so making peace,
16. and might **reconcile us both** to God in **one body** through the cross, thereby killing the hostility.
17. And he came and preached peace to **you who were far off** and peace to **those who were near**.
18. For through him we **both** have access in **one Spirit** to the Father.
19. So then you are **no longer strangers** and aliens, but you are **fellow citizens** with the **saints** and members of the household of God,
20. built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,
21. in whom the whole structure, being joined together, grows into **a holy temple** in the Lord.
22. In him you also are being built together into **a dwelling place for God by the Spirit**.
 - **v11. you Gentiles:** This passage addresses Gentiles
 - **v12. alienated from the commonwealth of Israel:** commonwealth is translated 'citizenship' in some Bible translations, which is probably the more accurate word.
 - **v13. you who once were far:** Gentiles were far from/alienated from **covenant** people of **Israel**
 - **v13. now...brought near by the blood of Christ:** Brought near to what? **Israel**.
 - **v12. you were:** This is in the past. **v13. now:** Is now. Were not **one**, but now are.
 - **v14. has made us both one:** Who? Jew and Gentile. One body. Past tense.
 - **v15. one new man in place of the two:** Not Israel and the Church. One body. Joined in Christ.
 - **v15. abolishing the law of commandments expressed in ordinances:** The Old Covenant ordinances were no longer a barrier for entry into Israel. The only reason one jot of tiddle of the Law could pass was that Jesus fulfilled all the Father sent Him to do, as He said in the garden of Gethsemane, and then reaffirmed at the cross.
 - **v16. us both:** Both what? Israel and Gentile Christians, who are part of the Church. What? Jesus joined Israel and the Church together? Yes. Into one body. The Church replaced Israel? No, Jesus replaced Israel, just as He replaced the Passover lamb. Jesus replaced circumcision, Mosaic Law, hand-made temples, Levite priesthood, etc. Reread **Hebrews**. Jesus is the superior to anything He is compared to from typology.

- **v17.** Gentile was **far off**. Jew was **near**. To what? **the commonwealth**[citizenship] of **Israel**(v12) who had the covenants of promise, who were the faithful/saints.
- **v19.** **no longer strangers to what?** In the Old Testament, strangers/sojourners were people who were not being part of a nation they are in; in this case, not part of Israel. What were Gentiles foreigners to? They were not citizens of Israel. Now they can be, through the body of Christ.
- **v19.** **citizens** of what? v12 said Gentiles without Christ were not citizens of Israel. But in Christ, they are. Paul does therefore not see a Israel-Church distinction. They are both one (v14-15). How could the Bible be clearer that Gentiles in Christ are citizens/part-of Israel?
- **v19.** Recall v12 ties Israel citizenship to covenant promises, which you get if in Christ.
- **Galatians 3:29** says those in Christ are heirs according to the **promise** (v12)
- Paul speaks of **the true Israel** as a corporate body in Christ. **Romans 9:6:** **not all who are descended from Israel belong to Israel** shows a distinction between the two Israels, reinforced in Romans 11, when Paul says natural branches could be cut off for not having the faith of Abraham.
- Paul is not calling Gentile Christians natural Israel, as clearly indicated in Romans 11, where Gentile Christians are wild olive branches grafted into what? Israel. Jesus is the true Israel, so being in Christ makes you equally part of Jesus, just as branches are part of the vine they are attached to. No theological framework should make one unable to see that.

The Dispensationalist will still assert that even though Jesus joined Gentile Christians into Israel, these people who were once far off are brought near, but only for the spiritual blessings. They are not to take part in the physical blessings, as Dispensationalists understand them. There is still an assertion by Dispensationalists that God makes a distinction between Jew and Gentile later on in a millennium, but not in this current age.

This seems eerily similar to how Jehovah's Witnesses will agree with the Christian that Jesus could do all the things that God does, all without being God. Likewise, a Gentile Christian can have all the....

Is Abraham's seed Israel? Yes.

Were the promises made to Abraham's seed? Yes

Were the promises to Abraham's seed made to Israel? Yes

We are told we are Abraham's seed, if we are in Christ.

Romans 9:6-8, 24-27

Verse: "It is not as though God's word had failed. For not all who are descended from Israel are Israel... it is the children of the promise who are regarded as Abraham's offspring... even us, whom he also called, not only from the Jews but also from the Gentiles... Only the remnant will be saved."

True Israel Defined: Paul clarifies that not all ethnic Israelites are part of the true Israel; only those of faith (the "children of the promise") are counted as Abraham's seed (Rom. 9:6-8).

Inclusion of Gentiles: God's call extends to both Jews and Gentiles, forming the church as the true Israel, fulfilling Old Testament promises (Rom. 9:24-25).

Remnant Concept: The "remnant" of Israel (believing Jews) is saved, showing that God's promises are fulfilled through faith, not ethnicity (Rom. 9:27).

Rejection of Dispensationalism: Dispensationalists misinterpret this as future fulfillment for national Israel, whereas Paul sees fulfillment in the believing remnant and Gentiles in Christ (Rom. 9:6).

Romans 11:1-26

Verse: "I ask then: Did God reject his people? By no means! I am an Israelite myself... God did not reject his people, whom he foreknew... at the present time there is a remnant chosen by grace... And if some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others... And in this way all Israel will be saved."

God's Faithfulness: Paul asserts that God has not rejected His people, evidenced by his own faith as an Israelite and the existence of a remnant (Rom. 11:1-5).

Remnant by Grace: The remnant of believing Jews shows that God's promises are kept through faith, not national identity (Rom. 11:5).

Olive Tree Metaphor: The olive tree represents covenant Israel, with unbelieving Jews (branches) broken off and believing Gentiles grafted in. Believing Jews can be grafted back through faith (Rom. 11:17-24).

All Israel Saved: The phrase "all Israel will be saved" (Rom. 11:26) is interpreted as "in this way" (through faith in Christ), not a future national restoration. The speaker argues this refers to the present salvation of the remnant and Gentiles in the church, not a future eschatological event (Rom. 11:26).

Partial Hardening: The "partial hardening" of Israel (Rom. 11:25) refers to the unbelief of most Jews, contrasted with the remnant, and does not imply a temporary state that will end in a future national salvation (Rom. 11:25).

Rejection of Dispensationalism:

Romans 3:1-4

1. Then what advantage has the Jew? Or what is the value of circumcision?
2. Much in every way. To begin with, the Jews were entrusted with the oracles of God.
3. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?
4. By no means! ...

The majority of Jews rejected Jesus in the 1st century and Paul does not see that as God's fault.

The only reason someone might think God didn't keep His promises to save Israel was if they thought Israel as God reckons it is by Israel, only according to the flesh.

Romans 9:6 "But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,".

This is Paul's answer to Dispensationalists who affirm God's salvation promise is ethnic-based.

There is a faithful remnant, a smaller group of believers within the larger group of Israel.

Romans 9:27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel[fn] be as the sand of the sea, only a remnant of them will be saved,

God never promised to save everyone who was physical-only seed of Abraham.

Therefore the remnant being saved (1st century Christian Jews) is God's salvation promise fulfilled.

Romans 9:25-26 As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

Ephesians 2 already showed us that all in Christ are citizens - part of Israel. One body in Christ.

The salvation of Israel is by faith – not ethnicity:

Romans 9:30-32 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness[fn] did not succeed in reaching that law. Why? Because they did not pursue it by faith,

but as if it were based on works. ...

Romans 11:1 I ask, then, **has God rejected his people?** By no means! For I myself am an Israelite, a descendant of Abraham...

His people: Here, and in the next few verses, Paul defined "His people" as the election, which are those in Christ. Paul's says rejected means unsaved. But a majority of ethnic Israel, if it still exists today, remains unsaved. Therefore, by Paul's definition, ethnic Israel has been rejected since the 1st century. The promises were made only to faithful Israel.

Romans 11:5 So too **at the present time there is a remnant, chosen by grace.**

Paul is not talking about the future, but how things were in the 1st century.

The Church are the **chosen**, called-out ones.

Who are the **chosen**? Those who are faithful. Look at Paul's example; those who didn't bow to Baal.

Romans 11:4 But what is God's reply to him? "I have kept for myself seven thousand men **who have not bowed the knee to Baal.**"

Why would Paul focus so much effort "**at the present time**" when he really is only telling us God's fulfillment of saving Israel is only for the future?

Romans 11:7 What then? **Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,**

Natural-only Israel did not obtain salvation, which are distinguished from the elect. A separate group.

Romans 11:12

12. 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**^[fn] mean!

13. Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry

14. in order somehow to make my fellow **Jews jealous, and thus save some of them.**

their trespass: The Jews. **Their inclusion/fullness:** whose fullness?

Paul ministered to Gentiles as a means to make the **Jews jealous, and thus save some of them.**

Paul says nothing about all ethnic Israel being saved; he is happy if he can **save some of them.**

So far, fullness is a handful of Jewish Christians. Paul mentions fullness of Gentiles later; it's less likely he mentions fullness of Jews twice.

15. For if **their rejection** means the reconciliation of the world, what will **their acceptance** mean but **life from the dead?**

The "their" is still the Jews. **some of them** being saved is **life from the dead** for them. So far, no future prophecy given. **v5** said the timing of this passage is **at the present time.**

v23. 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.

Paul says salvation is returning to Christ; he knows nothing of a return to land.

v25-26. Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: ^[fn] a **partial hardening** has come upon Israel, until **the fullness of the Gentiles** has come in. And in this way **all Israel will be saved**,...

partial hardening: It does not say temporary. Apostate Israel was hardened; the remnant was not.

Until: Means up to a point. Does not always mean something is about to change.

Paul says a partial hardening has come upon Israel up until a point, which at least was at his present time in the 1st century; Paul does not comment on whether it will cease.

The hardening was on unfaithful, unbelieving ethnic Israel. The rest were saved, as he himself was; God always saves the true Israel.

If a major ethnic Jew revival happens in the future, it will still be only the true Israel that God saves, which includes Gentiles.

Example 1:

Acts 23:1 Then Paul, looking earnestly at the council, said, “Men and brethren, I have lived in all good conscience before God **until** this day.”

Did Paul have a bad conscience after that day? No. But up to that point, he did.

Example 2:

Acts 7:17-18 “But as the time of the promise drew near, which God had granted to Abraham, the people increased and multiplied in Egypt **until** there arose over Egypt another king who did not know Joseph.

Did the Hebrews stop multiplying after the pharaoh who enslaved them became king? Of course not!

Example 3:

Genesis 28:15 "Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you **until** I have done what I have promised you.

Did God leave Jacob after He did the promises? Of course not!

the fullness of the Gentiles: earlier, Paul mentioned a few of his countrymen being saved as being part of the ethnic Jew part of Israel being saved. Here, Paul mentions the other part of Israel, Christian Gentiles. Otherwise, Paul is repeating himself.

True Israel includes both Jew and Gentile. Premillennialists have no issue with this; only Dispensationalists do. You can still have a multi-ethnic Israel in a 1000 year earthly reign of Christ without requiring pure ethnicity for Israel – it was never purely ethnic for 99% of its history.

No one is stealing anyone's promises. The promises belong to Abraham's seed, who is Christ; all in Him are heirs of them (**Galatians 3:16**). This is addition. Not replacement.

The Old Testament is full of the expectation of a large influx of the people to add to Israel; here is one of many such passages:

Isaiah 5:2-3 "Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities.

in this way all Israel will be saved Since Christian Gentiles are part of Israel as much as Christian Jews were, in this way, all Israel will be saved. True, saved Israel is not defined by ethnicity, but faith, as Paul repeatedly teaches, as demonstrated..

Recall that Paul was talking about **at the present time**. At no point does he hint of the future.

in this way/in this way: The salvation is the same way Paul has repeatedly been talking about, by a return to Christ. Faith. Not a return to land. Nowhere is Paul talking about land.

Paul makes good on Romans chapter 9. God did and continues to fulfill His promise to save Israel.

The true Israel. Not the apostate. Paul differentiates between saved and unsaved Israel.

The rest of v 26

26. ..., 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.”

How all Israel saved? Jesus came from Zion and banished ungodliness from Jacob.

This is Paul proving that God's promises did not fail.

Futurists assert Paul is giving a reason for the apostate Jews to reject Jesus, on account that Jesus did not fulfill this prophecy. Paul says it is fulfilled. that is the way all Israel will be saved.

Through what Jesus did. Not what He will do in the future.

The 2nd time Jesus comes, it is not for salvation, but judgment.

my covenant with them: which Jesus already established. Past. not future. Jesus takes away sins now, not when He returns. Yes, Jesus did make the new covenant with Israel. What else did Paul preach?

2 Corinthians 3:6 **who has made us sufficient to be ministers of a new covenant**, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

Luke 22:20 And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the **new covenant in my blood**.[fn]

Hebrews 8:8 For he finds fault with them when he says:[fn] “Behold, the days are coming, declares the Lord, when I will establish a **new covenant with the house of Israel and with the house of Judah**,

How many times does the Bible have to say the new covenant is already established?

the house of Israel and with the house of Judah: If one asserts this is still future because the new covenant will be established again in the future, note that both northern and southern kingdoms, Judah and Israel were destroyed 1000's of years ago. So even a future fulfillment wouldn't be literal. The Bible repeatedly distinguishes between true/saved and unsaved Israel. Jesus did make the new covenant with true Israel.

God never rejects the faithful; He always rejects the unfaithful.

Why would Paul state He is not rejected if his whole point is that God only saves Israel 2000+ years in the future? So what if he is a descendant of Abraham? How does that help the futurist argument?

Paul tells us that in the 1st century, God did not reject His people.

The Dispensationalist view asserts God has temporarily rejected His people, but will reverse that 2000+ years after the 1st century.

The Dispensationalist must concede that God has rejected his people, for the moment, where they assert Israel is only according to the flesh.

, emphasizing that Paul's focus is on present salvation through faith (Rom. 11:26).

- **Galatians 3:26-29**

- **Verse:** "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile... If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."
- **Exegesis Highlights:**
 - **Unity in Christ:** All believers, Jew and Gentile, are one in Christ, eliminating ethnic distinctions in the covenant community (Gal. 3:28).
 - **Abraham's Seed:** Those in Christ are Abraham's seed, inheriting the promises made to Israel, indicating that the church is the covenant Israel (Gal. 3:29).
 - **Covenant Fulfillment:** The promises to Abraham are fulfilled in Christ, with believers (the church) as the true heirs, not a separate national Israel (Gal. 3:29).
 - **Corporate Identity:** Being "clothed with Christ" means believers share in Christ's identity as the true Israel, reinforcing the church's role as part of Israel (Gal. 3:27). You 'put on' what you represent.

- **Isaiah 5:1-7 (Referenced Indirectly)**

- **Verse:** "I will sing for the one I love a song about his vineyard: My loved one had a vineyard... The vineyard of the Lord Almighty is the nation of Israel..."
- **Exegesis Highlights:**
 - **Israel as Vineyard:** The Old Testament uses the vineyard metaphor for Israel, which Jesus adopts in John 15:1 as the "true vine," indicating His fulfillment of Israel's role (Isa. 5:7; John 15:1).
 - **Connection to Christ:** The speaker uses this to show that Jesus' claim to be the true vine links Him to Israel's identity, with the church as branches participating in this identity (Isa. 5:7).

- **Jeremiah 31:31-33 (Referenced Indirectly)**

- **Verse:** "The days are coming," declares the Lord, "when I will make a new covenant with the people of Israel and with the people of Judah... I will forgive their wickedness and will remember their sins no more."
- **Exegesis Highlights:**
 - **New Covenant:** The new covenant promised to Israel is fulfilled in Christ's death and resurrection, as referenced in Romans 11:26-27 (Jer. 31:31).
 - **Church as Israel:** The church, as the body of Christ, participates in this new covenant, making it the covenant Israel, not a separate national entity (Jer. 31:33; Rom. 11:27).

Additional Notes

- **Theological Context:** The speaker argues against dispensationalism, which posits a distinction between the church and national Israel, with future promises to be fulfilled for ethnic Israel. Instead, the exegesis emphasizes that Christ is the true Israel, and the church (believing Jews and Gentiles) is the covenant Israel, fulfilling Old Testament promises.
- **Typology and Fulfillment:** The use of typology (e.g., Israel as a type of Christ) is central, showing that Old Testament patterns find their ultimate meaning in Christ and His body, the church.
- **Significance of Modern Israel:** The speaker concludes that modern Israel has no unique theological significance beyond the general call to evangelize all people, including Jews, for salvation through faith in Christ (response to "Mike G" question).

This summary covers the key passages and their exegesis as presented, focusing on the argument that the church is the spiritual Israel, with Christ as its fulfillment. Let me know if you need further clarification or additional analysis!