

Romans Series

Lesson #102

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Dean Bible Ministries

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The Epistle to the ROMANS

ISRAEL: Replacement Theology

Romans 9:1–6 (Introduction)



Rom. 9:1, “I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

Rom. 9:2, “that I have great sorrow and continual grief in my heart.

Rom. 9:3, “For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

Rom. 9:4, “who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises;

Rom. 9:5, “of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.”

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Gen. 12:1, “Now the LORD had said to Abram: ‘Get out of your country, from your family and from your father’s house, to a land that I will show you.

Gen. 12:2, “ ‘I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.

Gen. 12:3, “ ‘I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.’ ”

Two Horrible Errors Have Plagued Christianity:

1. Replacement Theology

2. Anti-Semitism

What they both have in common is a non-literal, allegorizing, spiritualizing method of interpreting the Scripture.

THE GOLDEN RULE OF INTERPRETATION

“When the plain sense of Scripture makes common sense, make no other sense, therefore take every word at its ordinary, usual, literal meaning, unless the facts of the immediate context studied in the light of related passages and axiomatic and fundamental truths indicates clearly otherwise.”

~D. L. Cooper

“One of the most marked features of premillennialism in all its forms is the emphasis which it places on the literal interpretation of Scripture. It is the insistent claims of its advocates that only when interpreted literally is the Bible interpreted truly; and they denounce as “spiritualizers” or “allegorizers” those who do not interpret the Bible with the same degree of literalness as they do. None have made this charge more pointedly than the dispensationalists.”

~Oswald T. Allis

“the Old Testament prophecies, if literally interpreted, cannot be regarded as having been yet fulfilled or as being capable of fulfillment in this present age.”

~O. T. Allis

Isa. 65:25, “ ‘The wolf and the lamb shall graze together, and the lion shall eat straw like the ox; and dust shall be the serpent’s food. They shall do no evil or harm in all My holy mountain,’ says the LORD.

Isa. 11:6, “The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them.

Isa. 11:7, “The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox.

Isa. 11:8, “The nursing child shall play by the cobra’s hole, and the weaned child shall put his hand in the viper’s den.”

Isa. 65:18, “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing, and her people for gladness.”

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“At first sight this might be thought harsh; but an excellent meaning is obtained, that the ground of joy in the deliverance of the Church shall be so great as to remove every cloud of sadness. And, indeed, since even afflictions aid our salvation (Romans 8:28), we have good reason for rejoicing in them.”

~Calvin

Isa. 2:1, “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

Isa. 2:2, “Now it shall come to pass in the latter days that the mountain of the LORD’S house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.

Isa. 2:3, “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.”

“One does not need to give the actual city some sort of semi-eternal status to recognize the point of the saying. Jerusalem has become a symbol of God’s self-revelation through history, and there is no life apart from him who has revealed himself supremely in that context.”

~John Oswalt, *Isaiah*, NICOT Comm

“He has added a confirmation, that the restoration of the Church is a matter of very great importance, and necessary to be known. For where is the truth of the Lord, where is faith, if there be no Church? If there be none, it follows that God is a liar, and that everything contained in his word is false. But as God frequently shows, by striking proofs, that he preserves the Church by unknown methods and without the assistance of men, so he now declares by a remarkable prediction that he will do this.”

~Calvin on Isa. 2:1

Isa. 2:4, “He shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

Isa. 2:5, “O house of Jacob, come and let us walk in the light of the LORD.”

“Persons who have learned such truths and are walking in them (v. 3) can know šālôm, or ‘well-being,’ and when two persons are walking in this way they can know such šālôm together because both can know that their interests are being cared for by God, and both know that the other will submit his or her needs to God rather than attempt to satisfy them by force (John 14:27). When these principles are extended to the nations, world peace can result. However, the thought of producing peace on any other ground is folly (Jer. 6:14; 8:11). Until persons and nations have come to God to learn his ways and walk in them, peace is an illusion. This does not mean that the Church merely waits for the second coming to look for peace. But neither does it mean that the Church should promote peace talks before it seeks to bring the parties to a point where they will submit their needs to God.”

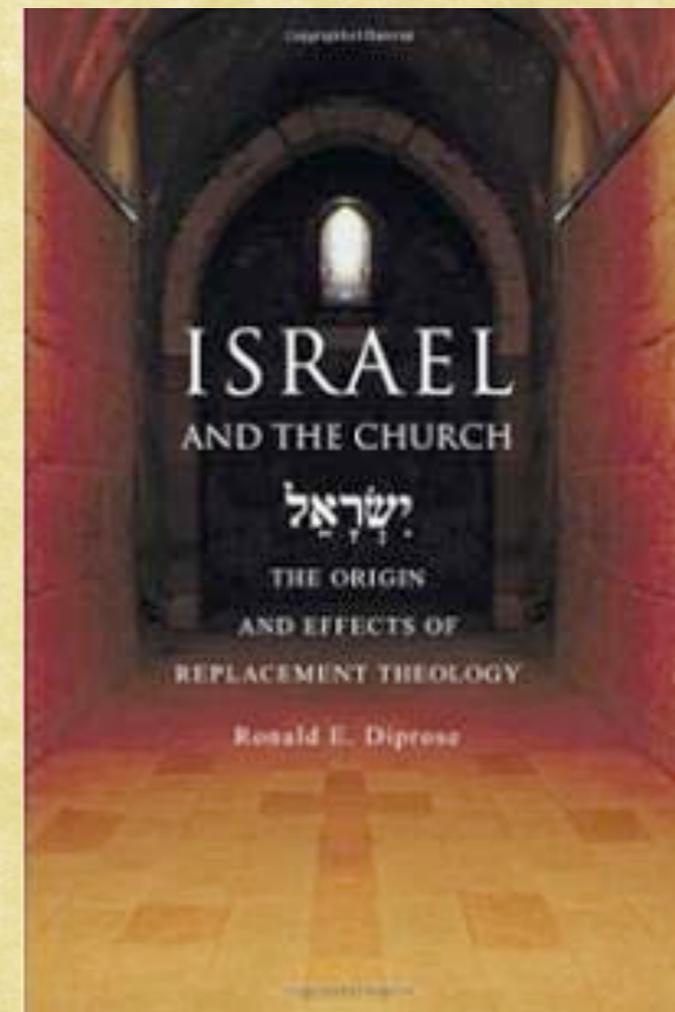
~Oswalt, *Isaiah*

“The fundamental criticism of Origen, beginning during his own lifetime was that he used allegorical interpretation to provide a specious justification for reinterpreting Christian doctrine in terms of Platonic philosophy”

~Joseph Trigg, *Origen*

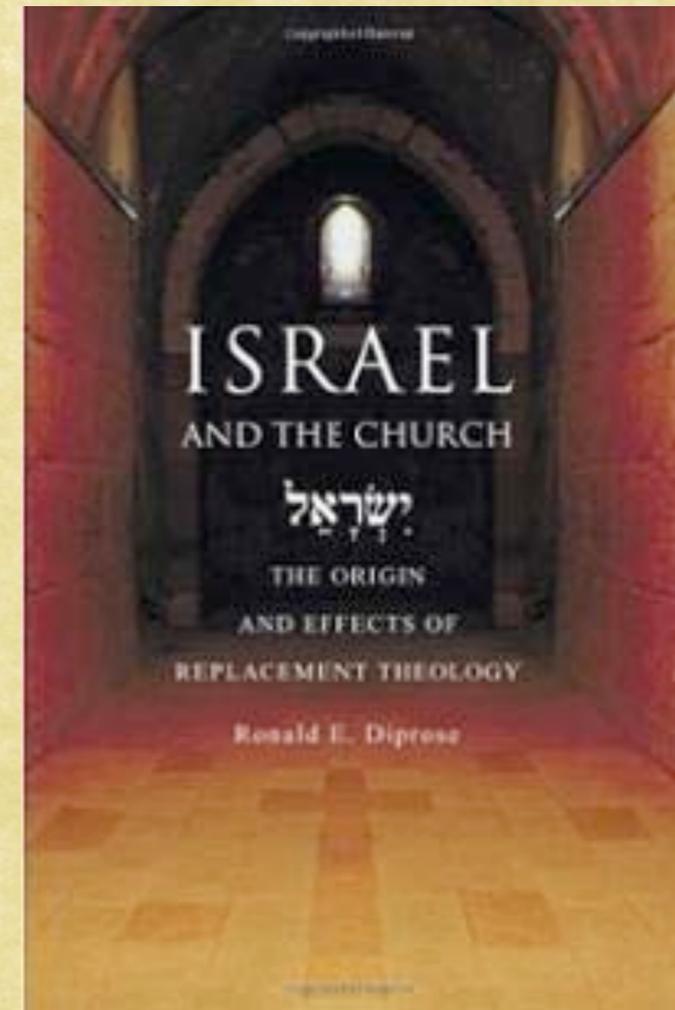
“He motivated this view by appealing to the principle of divine inspiration and by affirming that often statements made by the biblical writers are not literally true and that many events, presented as historical, are inherently impossible. Thus only simple believers will limit themselves to the literal meaning of the text.”

~Ronald Diprose, *Israel and the Church: The Origins and Effects of Replacement Theology*



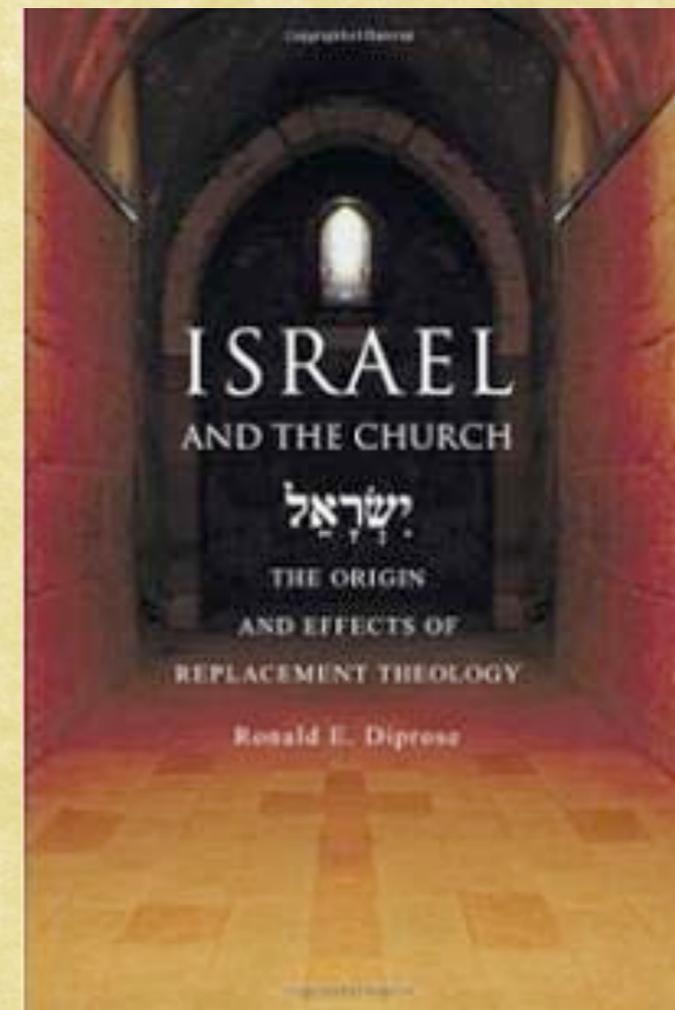
“An attitude of contempt towards Israel had become the rule by Origen’s time. The new element in his own view of Israel is his perception of them as ‘manifesting no elevation [of thought]’. It follows that the interpreter must always posit a deeper or higher meaning for prophecies relating to Judea, Jerusalem, Israel, Judah and Jacob which, he affirms, are ‘not being understood by us in a “carnal” sense.’ ”

**~Ronald Diprose,
*Israel and the Church***



“In Origen’s understanding, the only positive function of *physical* Israel was that of being a type of *spiritual* Israel. The promises were not made to physical Israel because she was unworthy of them and incapable of understanding them. Thus Origen effectively disinherits physical Israel.”

**~Ronald Diprose,
*Israel and the Church***



What is Replacement Theology?

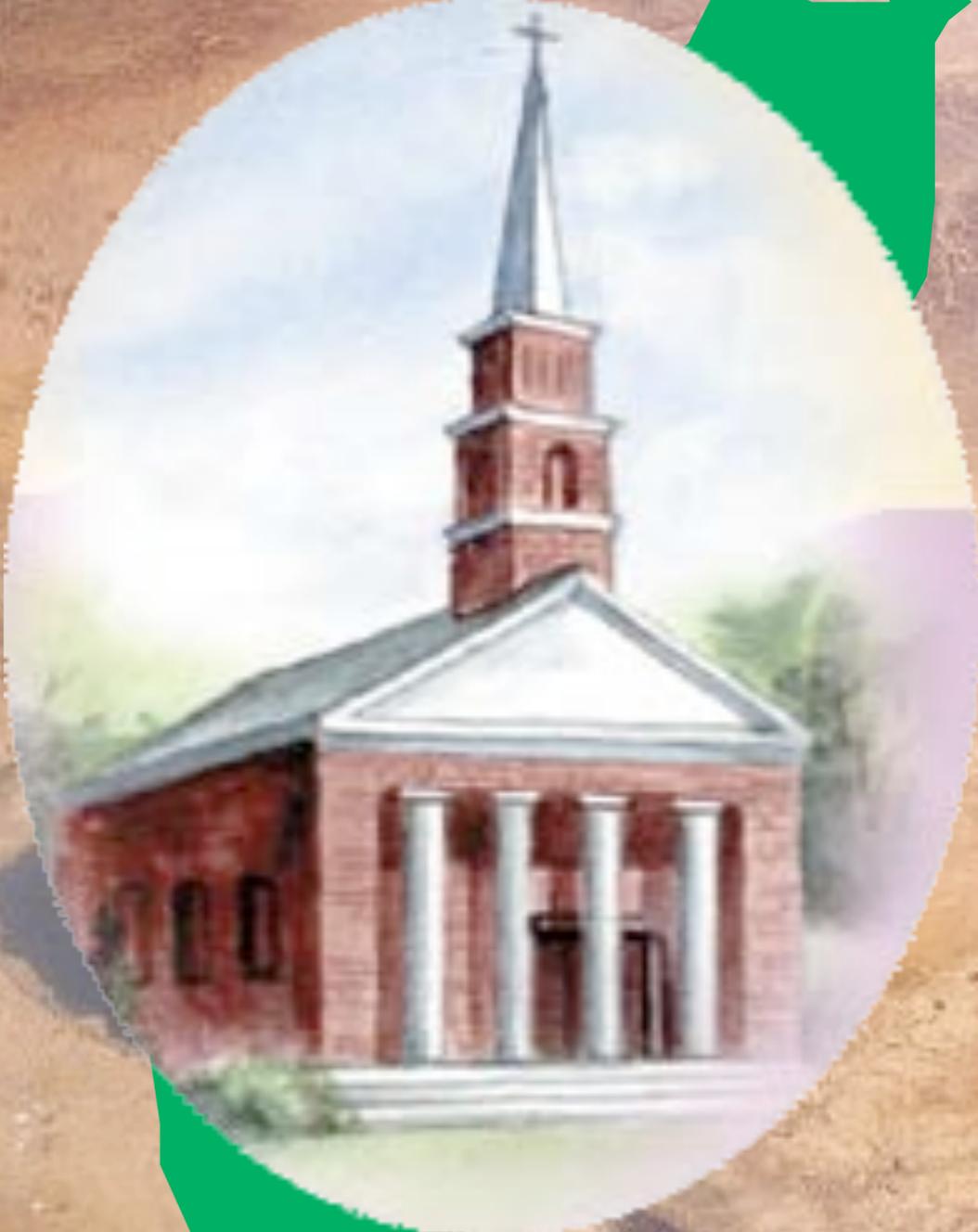
Replacement Theology is the view that the church is the “new” or “true” Israel that has permanently replaced or superseded national Israel as the people of God and therefore national Israel will not experience a restoration to the Land of Israel or to a position of favor with God.

Supersessionism

is another word for “replacement theology” and derives from two Latin words:

super (“on” or “upon”) and ***sedere*** (“to sit”), as when one person sits on the chair of another, displacing the latter.

and the



“Replacement theology declared that the Church, Abraham’s spiritual seed, had replaced national Israel in that it had transcended and fulfilled the terms of the covenant given to Israel, which covenant Israel had lost because of disobedience.”

~Walter Kaiser

“Replacement theology is the view that the Church completely and permanently replaced ethnic Israel in the working out of God’s plan and as recipient of Old Testament promises to Israel.”

~Ronald Diprose

“The New Testament affirms that Israel would no longer be the people of God and would be replaced by a people that would accept the Messiah and His message of the kingdom of God.”

~Hans K. LaRondelle

Types of Supercessionism

Political supercessionism is the replacement of the Jewish people, their worship and their land by a political power that claims superior religious status (e.g., Rome, Islam).

Punitive supersessionism, represented by figures such as Hippolytus, Origen, and Luther, is the view that Jews who reject Jesus as the Jewish Messiah are consequently condemned by God, and have forfeited the promises otherwise due to them under the covenants.

Types of Supersessionism

Economic supersessionism, in the technical theological sense of function, is the view that the practical purpose of the nation of Israel in God's plans is replaced by the role of the church. It is represented by writers such as Justin Martyr and Augustine.

Structural supersessionism is Soulen's term for the *de facto* marginalization of the Old Testament as normative for Christian thought. The Hebrew Scriptures are considered to be largely indecisive for shaping Christian convictions.

These four views are neither mutually exclusive, nor logically dependent, and it is possible to hold all of them or any one with or without the others.

Core Beliefs of Replacement Theology

- National Israel has somehow completed or forfeited its status as the people of God and will *never again* possess a unique role or function apart from the church.