

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

REFUTING COMMON CONTINUITY ARGUMENTS  
AGAINST THE RELATIONSHIP OF ISRAEL AND THE CHURCH

SUBMITTED TO JOHN S. HAMMETT  
IN PARTIAL FULFILLMENT OF  
THE 9800

BY  
JEREMY P. ROBERTS  
APRIL 1, 2011

## REFUTING COMMON CONTINUITY ARGUMENTS AGAINST THE RELATIONSHIP OF ISRAEL AND THE CHURCH

### **Introduction**

The theological debate between Israel and the church has resulted in a constant stream of publications and conversations between supersessionists and dispensationalists. The crux of the issue is whether the New Testament church displaces, replaces, and fulfills national Israel as the people of God. If the New Testament does replace Israel, to what extent does this effect national Israel?<sup>1</sup>

Drawing upon the dialogical model, analyses of common continuity arguments against the relationship of Israel and the church will result in a refutation of each of the common assertions. In order to grasp the most essential arguments for supersessionism, R. Kendall Soulen's trifurcation of covenant theology will provide an opposing theological stance.<sup>2</sup>

### **Definition of Terms**

Before analyzing opposing stances of the continuity of the relationship of Israel and the church, definitions of key terms and explanations are necessary. Defining terms such as Israel, dispensationalism, replacement theology, covenant theology, and supersessionism will result in greater comprehension of the subject being addressed.

---

<sup>1</sup> Michael J. Vlach, "Various Forms of Replacement Theology." *The Master's Seminary Journal*, 20 (Spring 2009), 57.

<sup>2</sup> R. Kendall Soulen, *The God of Israel and Christian Theology* (Minneapolis:

Within the context of this paper, *Israel* is in reference to its primary sense, designating the descendants of Jacob as an ethnic, cultural, and national entity. Neither the primary forms of Judaism, nor the present state of Israel are being addressed.

*Dispensationalists* have been given such a title because they divide the course of history into different epochs. “During each of these epochs, God works out a particular phase of his overall plan. Each particular phase represents a ‘dispensation’ in which there are distinctive ways that God exercises his government over the world and tests human obedience.”<sup>3</sup>

Dispensationalism is a theological belief of the discontinuity of the relationship of Israel and the Church. Charles Ryrie sets forth his perspective of *dispensationalism* in his “*Sine Qua Non* of Dispensationalism,” and it is summarized as follows:

The essence of dispensationalism, then, is the distinction between Israel and the Church. This grows out of the dispensationalist’s consistent employment of normal or plain interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.<sup>4</sup>

*Supersessionism* has long been considered the principal rival to dispensationalism.<sup>5</sup> Also known as “replacement theology,” “fulfillment theology,” and “covenant theology,” this theological stance holds to the view “. . . Israel’s election as the people of God and the covenant that God made with Israel had come to an end; the church had replaced Israel.”<sup>6</sup> For the sake of consistency, this stance will be referred to as *supersessionism*.

---

Fortress, 1996), 30–34, 181.

<sup>3</sup> Vern S. Poythress, *Understanding Dispensationalists*, (Grand Rapids: Zondervan Academic, 1987), 9.

<sup>4</sup> Charles Ryrie, *Dispensationalism* (Chicago: Moody, 1995), 47.

<sup>5</sup> Vern S. Poythress, *Understanding Dispensationalists*, 39.

<sup>6</sup> Allan Brockway, Paul van Buren, Rolf Rendtorff and Simon Schoon, *The Theology of the Churches and the Jewish People: Statements by the World Council of Churches and its Member Churches* (Geneva, Switzerland: WCC Publications, 1988), 153.

Supersessionists do not believe Israel, the actual descendants of Jacob, “. . . have any future except to linger on earth like refugees until the end of time as a witness to divine judgment.”<sup>7</sup> This negated life in Judaism after the inception of Christianity helps explain nineteen hundred years of anti-Semitism.<sup>8</sup> Therefore, the New Testament Church, according to supersessionists, has superseded Israel.

### **History of Supersessionism and Dispensationalism**

Jaroslav Pelikan has remarked that the “struggle over the authority of the Old Testament and over the nature of the continuity between Judaism and Christianity was the earliest form of a quest for a tradition that has, in other forms, recurred throughout Christian history.”<sup>9</sup> Within church history, six eras are extant: [1] Apostolic (A. D. 30–100), [2] Patristic (100–451), [3] Medieval (452–1517), [4] Reformation (1517–1648), [5] Modern (1648–1950), and [6] Postmodern (1950–Present).<sup>10</sup> Analyses of supersessionism and dispensationalism throughout church history result in a clarified perspective of eventually leading to variations within supersessionism and ultimately refutations of this stance in favor of embracing dispensationalism as the accurate theological stance.

---

<sup>7</sup> Craig A. Blaising, “The Future of Israel as a Theological Question.” *Journal of the Evangelical Theological Society*, 44 (September 2001), 435.

<sup>8</sup> Donald J. Dietrich, *God and Humanity in Auschwitz: Jewish-Christian Relations and Sanctioned Murder* (New Brunswick, NJ: Transaction Publishers, 1995), 110.

<sup>9</sup> J. Blenkinsopp, “Tanakh and New Testament: A Christian Perspective,” in Boadt, *Biblical Studies*, 100-3; William Scott Green, “Introduction: Messiah in Judaism: Rethinking the Question,” in Jacob Neusner et al., eds., *Judaisms and Their Messiahs at the Turn of the Christian Era* (Cambridge: Cambridge University Press, 1987), 5.

<sup>10</sup> Justo L. Gonzalez, *The Story of Christianity: The Early Church to the Dawn of the Reformation*, vol 1 (New York: HarperCollins, 1984), 6–7.

## History of Supersessionism

Despite the Apostolic Era (A. D. 30–100) serving as an essential period of church history, the history of Supersessionism began during the Patristic Era. From A. D. 135 until the present day, supersessionism has journeyed from predominant to peripheral.

### *Patristic Era (A. D. 100–451)*

Supersessionism first arose after the revolt of the Bar Kochba in A.D. 135.<sup>11</sup> Second century Christians such as Justin Martyr, Melito of Sardis, and the Letter of Barnabas expressed this process of beliefs.<sup>12</sup> It became the predominant viewpoint of the Christian Church.<sup>13</sup>

Chrysostom, Origen and Augustine were other contributors to the surge of supersessionism. Chrysostom, in the fourth century, complained that the Jews were always perversely out of step with the times, disobeying the Mosaic Law while it was in force and cleaving it after being annulled.<sup>14</sup> Origen perceived in unbelieving Israel the unfolding of a benign providence that was ultimately directed to the redemption of Jew and Gentile alike.<sup>15</sup> Augustine purported an influential stance by arguing that God preserved the Jews in existence for the sake of their unwilling testimony to Christian faith. The Jews honored the Old Testament by demonstrating that it was no forgery of the church, but legitimate prophecy that predicted

---

<sup>11</sup> Ibid.

<sup>12</sup> See Stephen G. Wilson, ed., *Anti-Judaism in Early Christianity*, vol. 2, (Waterloo, ON: Studies in Christianity and Judaism, 1986).

<sup>13</sup> Historically, supersessionism was the predominant view of Christians, but it is no longer the most popular perspective according to David E. Holwerda, *Jesus & Israel: One Covenant or Two?* (Grand Rapids: Eerdmans, 1995), 11.

<sup>14</sup> R. Kendall Soulen, *The God of Israel and Christian Theology*, 55.

<sup>15</sup> Peter Gorday, *Principles of Patristic Exegesis: Romans 9–11 in Origen, John Chrysostom, and Augustine* (New York: Edwin Mellen Press, 1983), 43–102, 226–30.

long ago the incarnation of Jesus Christ and the rise of the spiritual church.<sup>16</sup>

The contributions of Chrysostom, Origen and Augustine resulted in the preservation of Christian theology in a backhanded fashion with a limited theological rationale for the continued existence of the Jewish people.<sup>17</sup> Despite being “superseded in principle and besieged in fact,” carnal Israel was given the opportunity to exist within Christendom because of its incontrovertible connection to the God of Christian confession, the God of Israel.<sup>18</sup>

### ***Medieval Era (A. D. 452–1517)***

In the Medieval Era, art portrays the split of supersessionism and dispensationalism.<sup>19</sup> At Reims Cathedral, a sculpture depicts a crowned *Ecclesia* while another shows a defeated and blindfolded *Synagoga*.<sup>20</sup> At Notre Dame de Paris, another sculpture of a fallen Synagogue exists. The Synagogue is depicted as a blindfolded woman whose torso is slumping and crown is shattered. “The staff she is holding in her left hand is broken while the five books of Torah are about to slip from her right hand.”<sup>21</sup> Grover Zinn explains the anti-Semitic nature of this art, and describes it as “one of the most shocking portrayals of Judaism in European cathedrals.”<sup>22</sup>

---

<sup>16</sup> R. W. Dyson, trans., Augustine, *The City of God Against the Pagans*, *Cambridge Texts in the History of Political Thought*, (Cambridge: Cambridge University Press, 1998), 46.

<sup>17</sup> R. Kendall Soulen, *The God of Israel and Christian Theology*, 56.

<sup>18</sup> Ibid.

<sup>19</sup> Art depicting Dispensational theology will be explained in the “History of Dispensationalism” in the Medieval Era.

<sup>20</sup> Michael J. Vlach, *Has the Church Replaced Israel?: A Theological Evaluation* (Nashville: B&H Publishing Group, 2010), 52.

<sup>21</sup> Ibid.

<sup>22</sup> Grover Zinn, ed. by James H. Charlesworth, *Jews and Christians: Exploring the Past, Present, and Future*, (New York: Crossroad, 1990), 102. In the “Desideratum of Supersessionism Theology,” the tie of possible anti-Semitism and supersessionism will be elaborated.

Many theologians in the Medieval Era accepted supersessionism as a “given.”<sup>23</sup> Thomas Aquinas, one of the prominent Medieval Era theologians, purported a long-standing contribution of supersessionism theology. Hood notes that Aquinas “served as a major conduit of the traditional Christian view of the Jews for some seven hundred years.”<sup>24</sup>

Even philosophers in the Medieval Era engaged in analysis of God’s covenant. Boethius (476–525) was influenced by the post-Plotinian neoplatonist schools.<sup>25</sup> Boethius, a philosopher with a keen mind and articulate pen, says “philosophy means probing the secrets of nature, gazing on the movement of the heavens and comparing human life and customs with their heavenly exemplars (*caelestis ordinis exempla*).<sup>26</sup> Boethius’ perspective of the world is that a rational God is the *conditor* of all things.<sup>27</sup> This one ruler of all holds things in a perpetual “covenant” (*foedus perpetuum tenent*) that binds them in harmony, peace, and beauty.<sup>28</sup>

Between the seven hundred years of influence of Aquinas and philosophers’ adoption of such theology, the growth of supersessionism grew to a new level during the Medieval era. Transitioning into the Reformation era, supersessionism was rising in popularity.

### ***Reformation Era (A. D. 1517–1648)***

Throughout the Reformation era, supersessionism was approached with mixed views. Luther espoused a punitive supersessionist stance while Calvin supported a mild form of

---

<sup>23</sup> John Y. B. Hood, *Aquinas and the Jews* (Philadelphia: University of Pennsylvania Press, 1995), xii.

<sup>24</sup> *Ibid.*

<sup>25</sup> Henry Chadwick, *Boethius: The Consolations of Music, Logic, Theology, and Philosophy* (Oxford: Clarendon Press, 1981), 17.

<sup>26</sup> Vivian Boland, *Ideas in God According to Saint Thomas Aquinas: Sources and Synthesis* (Leiden, The Netherlands: Brill, 1996), 88–89.

<sup>27</sup> *Ibid.*

supersessionism.<sup>29</sup> The predominant theological stance gleaned from this era is Reformed theology. Olevianus exerted considerable influence on the shape of Reformed theology.<sup>30</sup> As a teacher and pastor in Heidelberg and Herborn he influenced hundreds of students who reflected his theological stances of Calvinism and supersessionism.<sup>31</sup> Olevianus penned a German exposition of covenant theology, *Gnadenbund Gottes*, published in 1595.<sup>32</sup>

Huldrych Zwingli is another theologian from the Reformation era who influenced the progression of supersessionism. His message spoke especially to the urban middling and lower classes.<sup>33</sup> Zwingli, combating Anabaptism, set forth his beliefs in supersessionism, which were later taught by Heinrich Bullinger and other Swiss reformers. His instrumentality in laying the foundation for supersessionism pushed it into continued popularity despite its mixed views by others during this era.

### ***Modern Era (A. D. 1648–1950)***

Karl Barth (1886–1968) played a crucial role in the relationship of the Church and Israel. Barth's hermeneutical vista stems from his understanding of election. Seeing an essential unity between the Synagogue and the Church, Barth views Jesus as the “elect one,” but what is elected in Christ is a community with a two-fold form: Israel and the Church.<sup>34</sup> Barth states that “Israel is the

---

<sup>28</sup> Ibid.

<sup>29</sup> Michael J. Vlach, *Has the Church Replaced Israel?*, 75.

<sup>30</sup> R. Ward Holder, *A Companion to Paul in the Reformation* (Leiden, The Netherlands: Brill, 2009), 298.

<sup>31</sup> Robert J. Bast, *Studies in the History of Christian Thought* (Leiden, The Netherlands: Brill, 2001), 331, 340.

<sup>32</sup> R. Ward Holder, *A Companion to Paul*, 299.

<sup>33</sup> Carter Lindberg, *The Reformation Theologians: An Introduction to Theology in the Early Modern Period* (Oxford: Blackwell Publishing, 2002), 165.

<sup>34</sup> Ibid.

people of the Jews which resists its election; the Church is the gathering of Jews and Gentiles called on the ground of its election.”<sup>35</sup>

In a similar manner to Augustine, Barth believed it was a sign that Israel failed in adhering to their elect nature. As opposed to theologians such as Kant and Schleiermacher, Barth heavily emphasized the role of Israel in redemptive history.<sup>36</sup>

Within the framework of the history of supersessionism, Barth adopted the belief of the Church replacing Israel, but not punitively.<sup>37</sup> Instead, Barth adopted an economic variation of supersessionism.<sup>38</sup> Barth states,

The new Israel . . . is not (like the old Israel) a “nation,” a natural society . . . but a people gathered solely by the preaching of the Word and the free election and calling of the Spirit. The first Israel, constituted on the basis of physical descent from Abraham, has fulfilled its mission now that the Savior of the world has sprung from it and its Messiah has appeared. Its members can only accept this fact with gratitude, and in confirmation of their own deepest election and calling attach themselves to the people of this Savior, their own King, whose members the Gentiles are now called to be as well. Its mission as a natural community has now run its course and cannot be continued or repeated.<sup>39</sup>

Soulen summarizes Barth’s view of economic supersessionism by explaining “the church supersedes Israel as a community of witness by testifying to God’s covenant in its definitive Christological form.”<sup>40</sup> Despite some others’ attempts to explain Barth’s compassion for Israel, the end result of an analysis of his supersessionist theology is that they have no purpose except to

---

<sup>35</sup> Karl Barth, *Church Dogmatics* (Edinburgh: Clark, T&T Clark, 1975), 199.

<sup>36</sup> Michael J. Vlach, *Has the Church Replaced Israel?*, 66.

<sup>37</sup> An analysis of *punitive supersessionism* will take place in the “Refuting Variations within Replacement Theology” section.

<sup>38</sup> Just as an analysis of *punitive supersessionism* will take place within the “Refuting Variations within Replacement Theology” section, so will an analysis of *economic supersessionism*.

<sup>39</sup> Vlach interacts with Barth’s adoption of economic supersessionism in Michael J. Vlach, *Has the Church Replaced Israel?*, 67. Vlach draws this quote from Karl Barth, *Church Dogmatics*, 584.

aimlessly wander until the Day of Judgment.

Leading into the Postmodern era, Karl Barth's influence carried strong influence, but his influence still resulted in dissipation in the popularity of this system of beliefs. As much as he and other theologians from the era, namely Friedrich Schleiermacher, may have attempted to do so, their influence waned in comparison with leading supersessionist theologians from previous eras.

### ***Postmodern Era (A. D. 1950–Present)***

Historically, in addition to Karl Barth's strong influence on the relationship of Israel and the church, his son Markus followed his father's theological lead. Markus Barth (1915 –1994) wrote three books devoted to the theological analysis of Israel and the church's relationship.<sup>41</sup> He explains his stance that all Jews, even Atheists within their midst, live in "indissoluble unity with Jesus Christ." The special function Israel possesses is a witness by mere existence that declares that the "God who tolerates us, the reprobate and the guilty, will also receive you into his people."<sup>42</sup> Markus Barth uses the parable of the Prodigal Son as a paradigm for the relationship of Israel and the Church. Israel is analogous to the elder brother while the Church is represented as the younger brother. Israel, similarly to the elder brother, renders a necessary service in reminding the Church, the younger brother, of his sin and the need for salvation.<sup>43</sup> Despite this reality, set forth by Markus Barth, the younger brother may not reprimand the elder. This

---

<sup>40</sup> Soulen, *The God of Israel and Christian Theology*, 91.

<sup>41</sup> The three books Markus Barth wrote pertaining to this subject are the following: Markus Barth, *Jesus and the Jew* (Atlanta: John Knox, 1978); Markus Barth, *Israel and the Church* (Richmond: John Knox, 1969); Markus Barth, *The People of God* (Sheffield: JSOT, 1983).

<sup>42</sup> Markus Barth, *Jesus and the Jew* (Atlanta: John Knox, 1978), 39.

reprimanding role belongs to the father who loves both sons and wants to see them at the banquet table.<sup>44</sup> Markus Barth does not believe in a missional strategy of evangelizing Jews because of this stance. Within Markus Barth's theological posture, this sort of dialogue awaits Christ's return so that the mystery of the twofold people of God may be clarified as continuous or discontinuous.<sup>45</sup>

As strong of a stance as Markus Barth may take, pertaining to supersessionism, his influence and the influence of his beliefs of continuity versus discontinuity has significantly dissipated. The main reasons for the dissipation of supersessionism in the postmodern era are due to the Holocaust and the establishment of the modern state of Israel.<sup>46</sup>

### History of Dispensationalism

When examining the history of dispensationalism, a typical statement goes like this:

“Dispensationalism was formulated by one of the nineteenth-century separatist movements, the Plymouth Brethren.”<sup>47</sup> A statement such as this implies two charges: [1] Dispensationalism is recent, and is therefore unorthodox; [2] It was born out of a movement of separatists and should be shunned.<sup>48</sup> The implication of such charges is one of prejudicial theological hubris.

Ryrie explicates an example of this when quoting Daniel Fuller:

Ignorance is bliss, and it may well be that this popularity [of dispensationalism] would not be so great if the adherents of this system knew the historical

---

<sup>43</sup> David E. Holwerda, *Jesus & Israel*, 13.

<sup>44</sup> Markus Barth, *Israel and the Church* (Richmond: John Knox, 1969), 74.

<sup>45</sup> *Ibid.*, 110.

<sup>46</sup> More detail of the influence of the Holocaust and modern state of Israel will be explained in the “Desideratum of Supersessionism Theology” section.

<sup>47</sup> E. J. Carnell, *The Case for Orthodox Theology* (Philadelphia: Westminster Press, 1959), 117.

<sup>48</sup> Charles C. Ryrie, *Dispensationalism*, 61.

background of what they touch. Few indeed realize that the teaching of Chafer came from Scofield, who in turn got it through the writings of Darby and the Plymouth Brethren.<sup>49</sup>

The same structure Ryrie uses when analyzing the history of this theological stance will form the analysis of the origin and progression throughout time. This structure includes the following: Analyzing the early dispensational-like concepts; development prior to Darby; and the systematization of dispensationalism.<sup>50</sup>

### ***Early Dispensational-like Concepts***

Dispensationalism is recent in origin. Despite its newness in being a *system* of theology, signs of the dispensational concept existed well before Darby. George Ladd argues that sources are not available to prove the existence of dispensational thought prior to Darby and Kelly.<sup>51</sup> Ladd, however, is mistaken. Sources are available. Arnold E. Ehlert wrote “A Bibliography of Dispensationalism” before Ladd was born—the sources were available to him.<sup>52</sup>

Dispensational concepts trace back to Justin Martyr (110–165). Acknowledgment is usually attributed to Justin Martyr as the first author to identify the name *Israel* with the church.<sup>53</sup> In his work *Dialogue with Trypho*, he wrote of the present dispensation and of its gifts

---

<sup>49</sup> Ibid. Ryrie quotes from Daniel P. Fuller, “The Hermeneutics of Dispensationalism” (Th.D. diss., Northern Baptist Theological Seminary, Chicago, 1957), 136.

<sup>50</sup> Ibid., 63–75.

<sup>51</sup> George E. Ladd, *Crucial Questions About the Kingdom of God* (Grand Rapids: Eerdmans, 1952), 49. Ladd argues that dispensationalism is not a theological *system*, but it is a *movement*. He bases this thought process upon his belief that dispensationalism has only existed for a few centuries.

<sup>52</sup> Arnold Ehlert, “A Bibliography of Dispensationalism,” *Bibliotheca Sacra* (January 1946) 103: 57.

<sup>53</sup> Peter Richardson, *Israel in the Apostolic Church* (Cambridge: Cambridge University Press, 1969), 9–18.

of power.<sup>54</sup>

Irenaeus (130–200) also held to dispensational concepts. His analysis of the reason for only four gospels explicates his theology of periods (or dispensations). The periods he references are [1] prior to the deluge, under Adam; [2] after the deluge, under Noah; [3] giving of the law, under Moses; [4] raising and bearing men upon the wings of the Gospel into the heavenly kingdom.<sup>55</sup>

Another example of dispensational concepts in Christian history is from Clement of Alexandria (150–220). He distinguished three patriarchal dispensations (in Adam, Noah, and Abraham) as well as the Mosaic.<sup>56</sup> Samuel Hansen Coxe’s sevenfold dispensational theme stems from Clement’s fourfold one.<sup>57</sup>

### ***Before Darby***

Dispensational concepts were touted before Darby by authors such as Pierre Poiret, John Edwards, and Isaac Watts. Also called “Developing Dispensationalism,” this period of time gave greater momentum to dispensational thought before it became a system.

Pierre Poiret (1646–1719) wrote a six volume *magnus opus* entitled *L’OEconomie Divine* that began as a development of the doctrine of predestination, but it expanded into a systematic theology text that encompasses Calvinism, premillennialism, and dispensationalism.<sup>58</sup> Ryrie,

---

<sup>54</sup> St. Justin Martyr, trans Thomas B. Falls, *Dialogue with Trypho* (Washington: The Catholic University of America Press, 2003), LXXXVII.

<sup>55</sup> Irenaeus, *Against Heresies*, III (Mahwah, NJ: The Newman Press, 1992), XI. 8.

<sup>56</sup> Charles C. Ryrie, *Dispensationalism*, 64.

<sup>57</sup> Ibid.

<sup>58</sup> Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology* (Grand Rapids: Zondervan, 1996), 312.

Lewis, and Ehlert all agree that Poiret's work is a genuine dispensational scheme.<sup>59</sup> Ehlert

explains Poiret's scheme in the following manner:

He [Poiret] uses the phrase "period or dispensation" and his seventh dispensation is a literal thousand-year millennium with Christ returned and reigning in bodily form upon the earth with His saints, and Israel re-gathered and converted. He sees the overthrow of corrupt Protestantism, the rise of Antichrist, the two resurrections, and many of the general run of end-time events.<sup>60</sup>

John Edwards' (1637–1716) "three great 'Catholic and Grand Oeconomies'" serve as "the beginnings of dispensationalism in its larger sense."<sup>61</sup> Edwards' dispensational scheme was as follows:

- I. Innocency and Felicity, or Adam created upright
- II. Sin and misery, Adam fallen
- III. Reconciliation, or Adam recovered, from Adam's redemption to the end of the world
  - A. Patriarchal economy
    - 1. Adamical, antediluvian
    - 2. Noahical
    - 3. Abrahamick
  - B. Mosaical
  - C. Gentile (concurrent with A and B)
  - D. Christian or Evangelical
    - 1. Infancy, primitive period, past
    - 2. Childhood, present period
    - 3. Manhood, future (millennium)
    - 4. Old age, from the loosing of Satan to the conflagration<sup>62</sup>

---

<sup>59</sup> Ibid., Charles C. Ryrie, *Dispensationalism*, 66. Arnold Ehlert, "A Bibliography . . ." 59–60.

<sup>60</sup> Arnold Ehlert, "A Bibliography . . ." 59–60.

<sup>61</sup> Arnold Ehlert, *A Bibliographic History of Dispensationalism* (Grand Rapids: Baker, 1965), 36–38. Herbert Bateman IV, *Three Central Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views* (Grand Rapids: Kregel, 1999), 22. Bateman disagrees that this is the beginning of dispensationalism. Bateman argues that Edwards—a modified amillennial covenant theologian—may believe in dispensations but not dispensationalism. Despite Bateman's argument against Ehlert, he does not clarify what it means to "believe in dispensations without believing in dispensationalism." As a result of this lack of clarity, the argument against fails to pack the power needed to write against such a blanket statement as Ehlert purports.

<sup>62</sup> Charles C. Ryrie, *Dispensationalism*, 66.

Isaac Watts (1674–1748) also served as an author prior to Darby who expressed dispensational concepts in his writings. He recognized dispensations as conditional ages wherein God had expectations of men. The following is Watts' definition of dispensations:

The public dispensations of God towards men are those wise and holy constitutions of his will and government, revealed or some way manifested to them, in the several successive periods or ages of the world, wherein are contained the duties which he expects from men, and the blessings which he promises, or encourages them to expect from him, here and hereafter; together with the sins which he forbids, and the punishments which he threatens to inflict on such sinners, or the dispensations of God may be described more briefly, as the appointed moral rules of God's dealing with mankind, considered as reasonable creatures, and as accountable to him for their behaviour, both in this world and in that which is to come.<sup>63</sup>

Watts' outline of dispensationalism is the exact same as that in the *Scofield Reference Bible* excluding the Millennium (he did not consider it to be a dispensation). This proves that Scofield viewed Watts' writings to be so foundational to dispensationalism that he used Watts' outline on the subject instead of Darby's.

### ***Systematized Dispensationalism***

John Nelson Darby (1800–1882) was a leader of the Plymouth Brethren in Great Britain where he, according to virtually all investigators, was the systematizer of modern dispensationalism.<sup>64</sup> Born into a well-to-do Irish family, the son of a landowner and merchant, Darby benefited from his privileged upbringing and became an excellent student. After attending Trinity College, Dublin, in 1819, he forsook a career in law for the Anglican Church, where he

---

<sup>63</sup> Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody, 2008), 549.

<sup>64</sup> Larry R. Helyer, *The Witness of Jesus, Paul and John: An Exploration in Biblical Theology* (Downers Grove: IVP, 2008), 101.

served as an ordained priest.<sup>65</sup>

After less than five years serving the Anglican Church, Darby “left the encumbrance of ecclesiastical tradition” and joined a free church in Dublin called the “Brethren.”<sup>66</sup> After traveling to Switzerland, France, Germany and Italy, Darby returned to England where dissension was severing the Brethren, so he formed the “circle of fellowship” to restrict those outside his doctrinal beliefs.

Darby eventually traveled to North America to spread his dispensational theology. North Americans were open to his teaching. Among the many new dispensationalists swayed by Darby was, probably his single most important convert, a lawyer named Cyrus Ingersoll Scofield (1843–1921). Scofield, in turn, led his single most important convert, Lewis Sperry Chafer (1871–1951), to propagate dispensationalism to the extent where Chafer eventually founded Dallas Theological Seminary—the flagship academic institution for dispensationalism.<sup>67</sup>

The transition of dispensationalist proponents strongly grew from Darby, to Scofield, to Chafer, et al. The systematization set forth by Darby becomes more important to analyze while looking at the history of this teaching. Fuller notes the systematization of dispensationalism as based upon its eschatological teaching:

It appears, then, that America was more attracted by Darby’s idea of any-moment Coming than they [*sic*] were by his foundational concept of the two people of God. . . . Postmillennialism made the event of the millennium the great object of hope; but Darby, by his insistence on the possibility of Christ’s coming at any moment, made Christ Himself, totally apart from any event, the great object of hope. Darby was accepted [in America] because, as is so often the case, those

---

<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Robert L. Saucy, *The Case for Progressive Dispensationalism: The Interface Between Dispensational & Non-Dispensational Theology* (Grand Rapids: Zondervan, 1993), 25. Also see Lewis Sperry Chafer, *Dispensationalism* (Dallas: Dallas Seminary Press, 1947), 107.

revolting from one extreme took the alternative presented by the other extreme.<sup>68</sup>

Although Darby is an extremely important person in the history of dispensationalism, he is not the originator of such a theology. Scofield did not parrot Darby's pattern of teachings—he instead parroted Watts.<sup>69</sup>

As a result of the growth of dispensationalism through the years, from concepts to a systematized stance, it now serves as the predominant view.<sup>70</sup> Definitions and the historicity of both sides of this eschatological debate have been extrapolated. In order to refute common continuity arguments against the relationship of Israel and the church, the variations of the arguments necessitate clarification.

### **Variations within Supersessionism**

Soulen's trifurcation of supersessionism results in analyses of [1] punitive supersessionism, [2] economic supersessionism, and [3] structural supersessionism. After explaining each respective variation of supersessionism, an argument of the antithetical angle of the view will take place.

#### **Punitive**

Also known as “retributive supersessionism,” the punitive variation emphasizes that God has rejected the Jews because they first rejected Jesus as the Messiah. Emphasis is placed on Israel's disobedience and the consequence of God's punishment. Divine interventions took place in A.D. 70 and A.D. 135 that served as a political way for God to abandon Israel for her disbelief in

---

<sup>68</sup> Fuller, *Hermeneutics*, 92–93.

<sup>69</sup> Charles C. Ryrie, *Dispensationalism*, 69.

<sup>70</sup> Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 2000), 1112–1113.

Jesus as the Christ. In order to fill this void left by Israel, the Church served as the process of continuation. God disinherited Israel in order to serve as a form of punishment for rejecting Jesus as the Messiah and they have been replaced by a new Israel—the Church of the New Testament.

Soulen explains that with supersessionism, “God abrogates God’s covenant with Israel . . . on account of Israel’s rejection of Christ and the gospel.”<sup>71</sup> A Messianic Jew, Leonard S.

Kravitz, who holds to the punitive supersessionist view, argues with an illustration:

Imagine a married couple pledging mutual devotion as long as both shall live. Imagine now, another woman who now claims that she should be the wife because the first wife was unfaithful. Even were that true, if the husband broke up the marriage, he would have broken his pledge. If one applies this model to God’s relation to the Jewish People and the Christian claim of a “new covenant,” had God broken God’s Covenant with the Jewish People, God would have been less forgiving than Hosea and less of an exemplary model than the one “Who swore to his own hurt, but did not change” (Ps 15:4).<sup>72</sup>

Melito expresses this viewpoint in the following manner:

Therefore, O Israel,  
 you did not quake in the presence of the Lord,  
     so you quaked at the assault of foes . . .  
 you did not lament over the Lord,  
     so you lamented over your firstborn;  
 you did not tear your clothes when the Lord was hung,  
     so you tore them over those who were slain . . .  
 you did not accept the Lord,  
     you were pitied by him . . .<sup>73</sup>

This facet of supersessionism expresses God’s punitive retribution, which sacrifice alone could not assuage (Isa 28:14–22; Jer 7:1–20; Am 4:6–11).<sup>74</sup> As opposed to the economic or structural facets, this variation results in emphasis upon the judgment of God.

---

<sup>71</sup> Ibid., 30.

<sup>72</sup> Leonard S. Kravitz, “The church as a replacement of Israel: an analysis of supersessionism,” *Journal of Ecumenical Studies* 45 (Spring 2010): 313.

<sup>73</sup> Melito of Sardis, *On Pascha* (Oxford: Clarendon Press, 1979), 21.

<sup>74</sup> Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia* (Grand

### Economic

The economic variation is even more potent than punitive supersessionism. Arguing that from the beginning, God's purpose for unrepentant Israel in the economy of salvation was destined to see fulfillment completed by the coming of Jesus, after which the Church was to take its place.<sup>75</sup>

In the economic sphere, God always planned on replacing Israel as an ethnic group with the church as an all-encompassing people. Within this variation, national Israel corresponds to Christ's church in a prefigurative and carnal way.<sup>76</sup>

### Structural

Structural supersessionism refers to the *ordo salutis*. Taking the form of "creation-fall-redemption-new creation," the structural variation is present whenever the Old Testament does not determine Christology.<sup>77</sup> As opposed to *punitive* and *economic supersessionism*, the structural variation is less of a theological position pertaining to Israel and more of a transition in hermeneutics with the Jewish Scriptures.

Barth repudiated both structural and punitive supersessionism while making God's election of Israel central to God's faithfulness.<sup>78</sup> Barth affiliates, to an extent, with the Augustinian tendency to equate salvation as redemption by God's actual, historical interaction,

---

Rapids: Eerdmans, 1988), 156.

<sup>75</sup> Douglas H. Knight, *The Eschatological Economy: Time and the Hospitality of God* (Grand Rapids: Eerdmans, 2006), 65.

<sup>76</sup> Michael J. Vlach, "Various Forms of Replacement Theology," 14.

<sup>77</sup> Kendall Soulen, "Karl Barth and the Future of the God of Israel," *Pro Ecclesia* 6, no. 4 (1997): 415.

<sup>78</sup> Douglas H. Knight, *The Eschatological Economy*, 66.

the people of Israel, and to think of redemption in terms of deliverance from history.<sup>79</sup>

Soulen wants to see “the classical account of Trinitarian relations originating from the Father . . . supplemented by relations originating from the eschatological dominion of the Holy Spirit.”<sup>80</sup> Soulen determines that “The name Jesus Christ may thus not unreasonably be said to contain internal reference to the name YHWH and to the triune shape of the evangelical history as the history is packed into the title Christ.”<sup>81</sup> The resurrection of Jesus is the resurrection of all of Israel. Soulen notes two questions: [1] Can Christians concede that God’s election of Israel, and the consequent distinction between Israel and the nations, is as permanently relevant to God’s consummation of the world—past, present, future—as, for instance, the distinction between Creator and creature? [2] Can Christians see the two Scriptures without claiming that the Old Testament is “exhausted by or even primarily located in its reference to Jesus”?<sup>82</sup>

### Dualistic

Dualistic supersessionists believe the church is the new Israel, but there is still a future for national Israel.<sup>83</sup> Church history documents this moderate adherence to supersessionism. Tertullian declared that the church overcame Israel as the people of God and Israel was “divorced” by God while also encouraging Christians to “rejoice” at the coming “restoration of Israel.”<sup>84</sup> In the Middle Ages, John Y. B. Hood asserted, “. . . Christians believed Jews would eventually accept Christ and be saved, but they also saw them as dangerous infidels who had

---

<sup>79</sup> Ibid.

<sup>80</sup> Kendall Soulen, “YHWH the Triune God,” *Modern Theology* 15 (1999): 44.

<sup>81</sup> Soulen, “YHWH the Triune God,” 44–45.

<sup>82</sup> Douglas H. Knight, *The Eschatological Economy*, 66. Knight interacts with Kendall Soulen, “Karl Barth and the Future of the God of Israel,” 427.

<sup>83</sup> Michael J. Vlach, “Various Forms of Replacement Theology,” 66.

been rejected and punished by God.”<sup>85</sup>

### **Refuting All Variations within Supersessionism**

A refutation of each of the three variations of supersessionism will lead to a conclusive refutation of supersessionism as a whole. Punitive, economic, and structural supersessionism each have unique angles of improper logic and hermeneutics.

#### Refuting Punitive Supersessionism

Supersessionist teaching purports Abraham’s descendants, according to the flesh, enjoy no special favour with God. This insinuates an underlying *disfavour* from God as Jesus Christ was a Jew, and they not only handed him over to death but continually reject his messianic nature.<sup>86</sup> Punitive supersessionism is, however, illogical. One could hold that in the advent of Jesus and the church, the election of the Jews has completed its divine purpose without supposing that God has abandoned the Jews, or that the Jews are subject to any special divine punishment.<sup>87</sup>

This belief contradicts the words of Paul in Romans 11:1, 12,

“[1] I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. . . . [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 mean!”

If Israel is facing punishment from God for the rejection of Christ, and their specialness has dissipated, then the “full inclusion” of verse 12 must be ignored. Paul cannot be referring to

---

<sup>84</sup> Tertullian, *PL* 2:598, 996.

<sup>85</sup> Vlach references this quote in Michael J. Vlach, “Various Forms of Replacement Theology,” 66. Vlach attributes this quote to John Y. B. Hood, *Aquinas and the Jews*, xii.

<sup>86</sup> Colin E. Gunton, *The Cambridge Companion to Christian Doctrine* (Cambridge: Cambridge University Press, 2001), 83–84.

the Church in Romans 11 because the Church never has died (Jn 11:26). The reasonable answer to this question is that Paul is referring to Israel—not the Church. This does not mean all Jews will go to Heaven. It means that at the time many Israelites who are alive will finally recognize Jesus as the Christ (Zech 12:10; Rom 11:26).

#### Refuting Economic Supersessionism

“Economic supersessionism logically entails the ontological, historical, and moral obsolescence of Israel’s existence after Christ.”<sup>88</sup> Although an antagonistic posture is lacking, economic supersessionism is still far from congenial to those who reject theological triumphalism toward Jews. Economic supersessionism molds the way Christians read masses of the Bible (from Abraham to Christ to Pentecost), and is therefore interwoven with the narrative of the entire Word of God.<sup>89</sup>

#### Refuting Structural Supersessionism

Structural supersessionism does not allow the Old Testament to speak to the issues they address. This opposes Hebrews 8:8–13. Hebrews 8 is a passage that addresses the superiority of the New Covenant over the Mosaic Covenant—not an issue of who encompasses the people of God. Acts 5:13–18 is a passage to assist in seeing the church as being a part of the spiritual blessings of the New Covenant while the full eschatological fulfillment of the New Covenant will occur with Israel in the millennium.

---

<sup>87</sup> Ibid., 84.

<sup>88</sup> R. Kendall Soulen, *The God of Israel and Christian Theology*, 30.

### Refuting Supersessionism as a Whole

The prophetic nature of the New Testament refers to Israel, and indicates that God's plan for his holy people of Israel is alive. Revelation 7:4–8 mentions the tribes of Israel.

Matthew 24:15 states, “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place . . .” The abomination is clearly related to the Jewish temple. Supersessionist theology has no answer for the New Testament prophecies that refer to ethnic Israel.

### Desideratum of Supersessionism Theology

Supersessionism, once thoroughly examined, leaves a Christian wanting for greater theological clarity. It lacks answers for why such evil things could happen to God's chosen people. It leaves question marks when examining the Holocaust and anti-Semitism.

### The Holocaust

Vlach notes the purpose for the dissipation of popularity in supersessionism is the Holocaust and the establishment of the modern state of Israel.<sup>90</sup> More than any other event, the holocaust has most significantly impacted the church's reevaluation of supersessionism.<sup>91</sup> Borowsky explains “Within Christianity since the time of Hitler, there has existed a widespread reaction of shock and soul-searching concerning the Holocaust.”<sup>92</sup>

As people examine God, the Bible, and the role of Israel, and see the aftermath of the

---

<sup>89</sup> Ibid.

<sup>90</sup> Michael J. Vlach, *Has the Church Replaced Israel?*, 68.

<sup>91</sup> Ibid.

<sup>92</sup> J. H. Charlesworth, *Jews and Christians: Exploring the Past, Present, and Future*

Holocaust, it results in them seeing an extreme result of supersessionism combined with racial prejudice.<sup>93</sup> The Holocaust leaves a thirst for theological accuracy so that people would be treated with dignity as beings created in God's image.

### The Modern State of Israel

Vlach and Ridderbos both explain how the establishment of the state of Israel in May 1948 has caused more to drift from supersessionism to dispensationalism:

The existence of Israel once again becomes a bone of contention, this time in a theoretical and theological sense. Do the misery and suffering of Israel in the past and in the present prove that God's doom has rested and will rest upon her, as has been alleged time and again in so-called Christian theology? Or is Israel's lasting existence and, in a way, her invincibility, God's finger in history, that Israel is the object of His special providence (*providential specialissima*) and the proof of her glorious future, the future that has been beheld and foretold by Israel's own seers and prophets?<sup>94</sup>

In addition to the modern state of Israel and the Holocaust, anti-Semitism is also a reason for people questioning supersessionism.

### Anti-Semitism

The rise of popularity of Supersessionism in the Medieval Era coincides with a rise in anti-Semitism. Some of the most intense writers against the Jews (Aphrahat, Ephraem, Chrysostom, Cyril of Alexandria, and even Augustine of Hippo) were also some of the key leaders in

---

(New York: Crossroad, 1990), 11.

<sup>93</sup> In the anti-Semitism section, this statement will be explained.

<sup>94</sup> Herman Ridderbos, "The Future of Israel," in *Prophecy in the Making: Message Prepared for Jerusalem Conference on Biblical Prophecy* (Carol Stream, IL: Creation, 1971), 316. See also Michael J. Vlach, *Has the Church Replaced Israel?*, 68.

supersessionist theological thought.<sup>95</sup>

The dominance of the supersessionist view in the Medieval Era resulted in church authorities often using it as a pretext to persecute Jews, calling them “Christ-murderers.”<sup>96</sup> The theory that Jews were the true murderers of Christ traces back to Ignatius.<sup>97</sup>

Luther allowed supersessionism to cloud his theology to the point of leading to anti-Semitism. He claimed that synagogues and Jewish schools should be burned to the ground, and prayer books and Talmudic writings should be burned.<sup>98</sup> He also expressed his belief that Jews in Germany should be confined to their homes—a belief that was put into practice by the Nazis when Jews were quarantined in Poland.<sup>99</sup> Luther wanted to purge Jews out of Germany due to his anti-Semitism that would not exist if he were close to the Lord and believed in the biblical view of God still having a plan for Israel.<sup>100</sup>

This does not mean all supersessionists are anti-Semitic or affirm Luther’s statements. This does mean, however, if one lessens the view of the worth of Jews, an extreme result of that can be a hatred of them due to their worthlessness.

Referring to these issues leaving people searching for more answers about Israel, Soulen states, “Under the new conditions created by these events, Christian churches have begun to consider anew their relation to the God of Israel and the Israel of God in the light of the

<sup>95</sup> Craig A. Evans and Donald A. Hagner, *Antisemitism and Early Christianity* (Minneapolis: Fortress Press, 1993), 216.

<sup>96</sup> H. Wayne House, “The Church’s Appropriation of Israel’s Blessings,” 166 (October–December 2009): 467.

<sup>97</sup> *Ibid.*

<sup>98</sup> Martin Luther, trans Martin H. Bertram, *Luther’s Works* (Philadelphia: Fortress Press, 1971), 268–271.

<sup>99</sup> *Ibid.*, 271.

<sup>100</sup> William L. Shirer, *The Rise and Fall of the Third Reich* (New York: Simon & Shuster, 1960), 236.

Scriptures and the gospel about Jesus . . . [including] revisiting the teaching of supersessionism after nearly two thousand years.”<sup>101</sup>

### **Conclusion**

The crux of the issue is whether the New Testament church displaces, replaces, and fulfills national Israel as the people of God. Drawing upon the dialogical model, analyses of common continuity arguments against the relationship of Israel and the church has resulted in a refutation of each of the common assertions that carnal Israel is now purposeless on earth. Definitions of key terms were set forth; the history of supersessionism and dispensationalism was explained; the punitive, economic, structural, and dualistic variations of supersessionism were analyzed; and a refutation of supersessionism concluded the corpus of the text.

The manifestation of the Davidic kingdom of God under the Messiah has yet to happen. Jesus is Savior of the church and Lord of the cosmos. Jesus is the anointed King waiting to rule on David’s throne, and this will occur during the millennial reign of Jesus over a physical, national Israel.<sup>102</sup>

---

<sup>101</sup> R. Kendall Soulen, *The God of Israel and Christian Theology*, x.

<sup>102</sup> H. Wayne House, “The Future of National Israel,” 481.

## BIBLIOGRAPHY

- Allis, Oswald T. *Prophecy and the Church*. Philadelphia: Presbyterian & Reformed, 1945. **64 pages read.**
- Aquinas, Thomas. *Sancti Thomae de Aquino Super Epistolam B. Pauli ad Romanos lectura* <<http://www.unav.es/filosofia/alarcon/cro05.html>> Accessed January 26, 2004.
- Baker, David L. *Two Testaments: One Bible*. Downers Grove, IL: InterVarsity, 1976. **358 pages read.**
- \_\_\_\_\_. "Typology and the Christian Use of the Old Testament." *Scottish Journal of Theology* 29 (1975): 137–57. **20 pages read.**
- Barth, Karl. *Church Dogmatics*. Vols. 2–3. Edited by G. W. Bromiley and T. F. Torrance. Edinburgh: T. & T. Clark, 1957–60. **3 pages read.**
- Barth, Markus. "Conversion and Conversation: Israel and the Church in Paul's Epistle to the Ephesians." *Interpretation* 17 (1963): 3–24. **21 pages read.**
- Bateman, Herbert W., ed. *Three Central Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views*. Grand Rapids: Kregel, 1999. **115 pages read.**
- Blaising, Craig A. "The Future Israel as a Theological Question." *Journal of the Evangelical Theological Society* 44:3 (2001): 435–66. **31 pages read.**
- \_\_\_\_\_, and Darrell L. Bock, eds. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan, 1992. **40 pages read.**
- \_\_\_\_\_. *Progressive Dispensationalism: An Up-To-Date Handbook of Contemporary Dispensational Thought*. Wheaton, IL: Bridgepoint, 1993. **2 pages read.**
- Bock, Darrell L., ed. *Three Views on the Millennium and Beyond*. Grand Rapids: Zondervan, 1999. **17 pages read.**
- Brockway, Alan, Paul van Buren, Rolf Rendtorff, and Simon Schoon, eds. *The Theology of the Churches and the Jewish People: Statements by the World Council of Churches and Its Member Churches*. Geneva: WCC Publications, 1988.

- Burrell, David, and Yehezkel Landau, eds. *Voices From Jerusalem: Jews and Christians Reflect on the Holy Land*. New York: Paulist, 1992.
- Calvin, John. *Calvin's Commentaries*. 22 vols. Edinburgh: Calvin Translation Society, 1844–56. Reprint, Grand Rapids: Baker, 1999.
- \_\_\_\_\_. *Institutes of the Christian Religion*. 2 vols. Edited by John T. McNeill. Translated by Ford Battles. The Library of Christian Classics, nos. 20–21. Philadelphia: Westminster, 1960. **183 pages read.**
- Chance, J. Bradley. *Jerusalem, the Temple, and the New Age in Luke-Acts*. Macon, GA: Mercer University Press, 1988. **1 page read.**
- Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity, 1977. **224 pages read.**
- Croner, Helga, ed. *More Stepping Stones to Further Jewish-Christian Relations*. New York: Paulist, 1985.
- Dahl, N. A. "Der Name Israel: Zur Auslegung von Gal 6, 16." *Judaica* 6 (1950): 161–70.
- Donfried, Karl P. And Peter Richardson, eds. *Judaism and Christianity in First Century Rome*. Grand Rapids: Eerdmans, 1988. **25 pages read.**
- Dumbrell, William J. *Covenant and Creation*. Nashville: Nelson, 1984. **7 pages read.**
- Dunn, James D. G. *Romans 9–16*. Word Biblical Commentary. Vol. 38b. Dallas: Word Books, 1988. **2 pages read.**
- Engel, Mary Potter. "Calvin and the Jews: A Textual Puzzle." *The Princeton Seminary Bulletin*, Supplementary Issue, no. 1 (1990): 106–123. **17 pages read.**
- Erickson, Millard J. *A Basic Guide to Eschatology: Making Sense of the Millennium*. 2d ed. Grand Rapids: Baker, 1988. **78 pages read.**
- \_\_\_\_\_. *Christian Theology*. 2d ed. Grand Rapids: Baker, 1999.
- Evans, Craig A. and Donald A. Hagner, eds. *Anti-Semitism and Early Christianity: Issues of Polemic and Faith*. Minneapolis: Fortress, 1993. **30 pages read.**
- Feinberg, John S., ed. *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments*. Wheaton, IL: Crossway, 1988. **12 pages read.**
- Flew, R. Newton. *Jesus and His Church: A Study of the Idea of the Ecclesia in the New Testament*. London: Epworth, 1938. Reprint 1956.

- Fruchtenbaum, Arnold G. *Israelology: The Missing Link in Systematic Theology*. Tustin, CA: Ariel Ministries, 1994.
- Gerstner, John H. *Wrongly Dividing the Word of Truth: A Critique of Dispensationalism*. Brentwood, TN: Wolgemuth & Hyatt, 1991. **18 pages read.**
- Glenny, W. Edward. "Typology: A Summary of the Present Evangelical Discussion." *Journal of the Evangelical Theological Society* 40:4 (1997): 629–41. **12 pages read.**
- Green, Joel B., Scot McKnight, and I Howard Marshall, eds. *Dictionary of Jesus and the Gospels*. Downers Grove, IL: InterVarsity, 1992. **22 pages read.**
- Gritsch, Eric W. "Luther and the Jews: Toward a Judgment of History." *Luther and the Jews*. n. p.: Lutheran Council in the USA, 1995. **6 pages read.**
- Helyer, Larry R. "Luke and the Restoration of Israel." *Journal of the Evangelical Theological Society* 36:3 (1993): 317–29. **12 pages read.**
- Hillerbrand, Hans J., ed. *The Oxford Encyclopedia of the Reformation*. 4 vols. New York: Oxford, 1996. **7 pages read.**
- Hoch, Carl B., Jr. "The Significance of the *Syn-Compounds* For Jew-Gentile Relationships In the Body of Christ." *Journal of the Evangelical Theological Society* 25:2 (1982): 175–83. **8 pages read.**
- Holwerda, David E. *Jesus & Israel: One Covenant or Two?* Grand Rapids: Eerdmans, 1995. **206 pages read.**
- House, H. Wayne, ed. *Israel, the Land and the People: An Evangelical Affirmation of God's Promises*. Grand Rapids: Kregel, 1998.
- Jocz, Jacob. *The Jewish People and Jesus Christ: A Study in the Controversy Between Church and Synagogue*. London: SPCK, 1962. **3 pages read.**
- Kaiser, Walter C., Jr. "An Assessment of 'Replacement Theology': The Relationship Between the Israel of the Abrahamic-Davidic Covenant and the Christian Church." *Mishkan* 21 (1994): 9–20. **11 pages read.**
- Kelly, J. N. D. *Early Christian Doctrines* 3d. ed. London: Adam and Charles Black, 1965. **85 pages read.**
- LaRondelle, Hans K. *The Israel of God in Prophecy: Principles of Prophetic Interpretation*. Berrien Springs, MI: Andrews University Press, 1983.
- Luther, Martin. *Luther's Works*. Edited by Jaroslav Pelikan, Helmut Lehmann, et al. 55

- vols. St Louis: Concordia and Philadelphia: Fortress, 1955–1986.
- Mather, Increase. *The Mystery of Israel's Salvation Explained and Applied*. London: n. p., 1669.
- McKnight, Scot. *A New Vision for Israel: The Teachings of Jesus in National Context*. Grand Rapids: Eerdmans, 1999. **39 pages read.**
- Merkle, Ben L. "Romans 11 and the Future of Ethnic Israel." *Journal of the Evangelical Theological Society* 43:4 (2000): 709–21. **12 pages read.**
- Peters, George N. H. *The Theocratic Kingdom of Our Lord Jesus, the Christ as Covenanted in the Old Testament*. Vol. 2. New York: Funk & Wagnalls, 1884. Reprint, Grand Rapids: Kregel, 1988.
- Poythress, Vern S. *Understanding Dispensationalists*. Phillipsburg, NJ: P & R, 1994. **142 pages read.**
- Richardson, Peter. *Israel in the Apostolic Church*. Cambridge: Cambridge University Press, 1969.
- Robertson, O. Palmer. *The Israel of God: Yesterday, Today, and Tomorrow*. Phillipsburg, NJ: P & R, 2000.
- Ryrie, Charles C. *Dispensationalism*. Chicago: Moody, 1995. **224 pages read.**
- Saucy, Robert L. *The Case for Progressive Dispensationalism: The Interface Between Dispensational and Nondispensational Theology*. Grand Rapids: Zondervan, 1993. **61 pages read.**
- Shires, Henry M. *Finding the Old Testament in the New*. Philadelphia: Westminster, 1974. **3 pages read.**
- Simon, Marcel. *Versus Israel: A Study of the Relations Between Christians and Jews in the Roman Empire (135–425)*. Translated by H. McKeating. Oxford: Oxford University Press, 1986.
- Soulen, Richard Kendall. *The God of Israel and Christian Theology*. Minneapolis: Fortress, 1996. **14 pages read.**
- Taylor, Howard. "The Continuity of the People of God in Old and New Testaments." *The Scottish Bulletin of Evangelical Theology* 3:2 (1985) 13–26. **13 pages read.**
- Tiede, David L. "The Exaltation of Jesus and the Restoration of Israel in Acts 1." *Harvard Theological Review* 79:1–3 (1986): 278–86.

- Turner, David L. "Matthew 21:43 and the Future of Israel." *Bibliotheca Sacra* 159:633 (2002): 46–61. **15 pages read.**
- VanGemeren, Willem. "Israel as the Hermeneutical Crux in the Interpretation of Prophecy." *Westminster Theological Journal* 45:1 (1983): 132–44. **12 pages read.**
- Vlach, Michael J. "The Church as a Replacement of Israel: An Analysis of Supersessionism." Ph.D. diss., Southeastern Baptist Theological Seminary, School of Theology, 2004.
- Wainwright, Arthur W. "Luke and the Restoration of the Kingdom to Israel." *Expository Times* 89: (1977): 76–79. **3 pages read.**
- Willis, Wesley R. and John R. Master, eds. *Issues in Dispensationalism*. Chicago: Moody, 1994.
- Zorn, Raymond O. *Christ Triumphant: Biblical Perspectives On His Church and Kingdom*. Carlisle, PA: The Banner of Truth Trust, 1997.
- Zuck, Roy B., ed. *Rightly Divided: Readings in Biblical Hermeneutics*. Grand Rapids: Kregel, 1996.

**2,178 total pages read.**

## WORKS CITED

- Barth, Karl. *Church Dogmatics*. Edinburgh: Clark, T&T Clark, 1975.
- Barth, Markus. *Jesus and the Jew*. Atlanta: John Knox, 1978.
- \_\_\_\_\_. *Israel and the Church*. Richmond: John Knox, 1969.
- \_\_\_\_\_. *The People of God*. Sheffield: JSOT, 1983.
- Bast, Robert J. *Studies in the History of Christian Thought*. Leiden, The Netherlands: Brill, 2001.
- Bateman IV, Herbert. *Three Central Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views*. Grand Rapids: Kregel, 1999.
- Blaising, Craig A. "The Future of Israel as a Theological Question." *Journal of the Evangelical Theological Society* 44 (September 2001), 435–50.
- Boland, Vivian. *Ideas in God According to Saint Thomas Aquinas: Sources and Synthesis*. Leiden, The Netherlands: Brill, 1996.
- Brockway, Allan, Paul van Buren, Rolf Rendtorff and Simon Schoon. *The Theology of the Churches and the Jewish People: Statements by the World Council of Churches and its Member Churches*. Geneva, Switzerland: WCC Publications, 1988.
- Bromiley, Geoffrey W. *The International Standard Bible Encyclopedia*. Grand Rapids: Eerdmans, 1988.
- Carnell, E. J. *The Case for Orthodox Theology*. Philadelphia: Westminster Press, 1959.
- Chadwick, Henry. *Boethius: The Consolations of Music, Logic, Theology, and Philosophy*. Oxford: Clarendon Press, 1981.
- Chafer, Lewis Sperry. *Dispensationalism*. Dallas: Dallas Seminary Press, 1947.
- Charlesworth, J. H. *Jews and Christians: Exploring the Past, Present, and Future*. New York: Crossroad, 1990.
- Dietrich, Donald J. *God and Humanity in Auschwitz: Jewish-Christian Relations and Sanctioned Murder*. New Brunswick, NJ: Transaction Publishers, 1995.

- Dyson, R. W., trans., Augustine. *The City of God Against the Pagans*, *Cambridge Texts in the History of Political Thought*. Cambridge: Cambridge University Press, 1998.
- Ehlert, Arnold E. "A Bibliography of Dispensationalism," *Bibliotheca Sacra* 103 (January 1946) 57–67.
- \_\_\_\_\_. *A Bibliographic History of Dispensationalism*. Grand Rapids: Baker, 1965.
- Enns, Paul. *The Moody Handbook of Theology*. Chicago: Moody, 2008.
- Evans, Craig A. and Donald A. Hagner. *Antis-Semitism and Early Christianity*. Minneapolis: Fortress Press, 1993.
- Fuller, Daniel P. "The Hermeneutics of Dispensationalism." Th.D. diss., Northern Baptist Theological Seminary. Chicago, 1957,
- Gonzalez, Justo L. *The Story of Christianity: The Early Church to the Dawn of the Reformation*, vol 1. New York: HarperCollins, 1984.
- Gorday, Peter. *Principles of Patristic Exegesis: Romans 9–11 in Origen, John Chrysostom, and Augustine*. New York: Edwin Mellen Press, 1983.
- Grudem, Wayne. *Systematic Theology*. Grand Rapids: Zondervan, 2000.
- Gunton, Colin E. *The Cambridge Companion to Christian Doctrine*. Cambridge: Cambridge University Press, 2001.
- Helyer, Larry R. *The Witness of Jesus, Paul and John: An Exploration in Biblical Theology*. Downers Grove: IVP, 2008.
- Holder, R. Ward. *A Companion to Paul in the Reformation*. Leiden, The Netherlands: Brill, 2009.
- Holwerda, David E. *Jesus & Israel: One Covenant or Two?* (Grand Rapids: Eerdmans, 1995).
- Hood, John Y. B. *Aquinas and the Jews*. Philadelphia: University of Pennsylvania, 1995.
- House, H. Wayne. "The Church's Appropriation of Israel's Blessings." 166 (October–December 2009): 463–81.
- Knight, Douglas H. *The Eschatological Economy: Time and the Hospitality of God*. Grand Rapids: Eerdmans, 2006.
- Kravitz, Leonard S. "The church as a replacement of Israel: an analysis of Supersessionism." *Journal of Ecumenical Studies* 45 (Spring 2010): 313.
- Ladd, George E. *Crucial Questions About the Kingdom of God*. Grand Rapids: Eerdmans, 1952.

- Lewis, Gordon R. and Bruce A. Demarest. *Integrative Theology*. Grand Rapids: Zondervan, 1996.
- Lindberg, Carter. *The Reformation Theologians: An Introduction to Theology in the Early Modern Period*. Oxford: Blackwell Publishing, 2002.
- Luther, Martin., trans Martin H. Bertram. *Luther's Works*. Philadelphia: Fortress Press, 1971.
- Martyr, St. Justin., trans Thomas B. Falls. *Dialogue with Trypho*. Washington: The Catholic University of America Press, 2003.
- Melito. *On Pascha*. Oxford: Clarendon Press, 1979.
- Poythress, Vern S. *Understanding Dispensationalists*. Grand Rapids: Zondervan Academic, 1987.
- Richardson, Peter. *Israel in the Apostolic Church*. Cambridge: Cambridge University Press, 1969.
- Ridderbos, Herman., trans John Richard De Witt. *Paul: An Outline of His Theology*. Grand Rapids: Eerdmans, 1975.
- \_\_\_\_\_. *Prophecy in the Making: Message Prepared for Jerusalem Conference on Biblical Prophecy*. Carol Stream, IL: Creation, 1971.
- Ryrie, Charles, *Dispensationalism*. Chicago: Moody Press, 1995.
- Saucy, Robert L. *The Case for Progressive Dispensationalism: The Interface Between Dispensational & Non-Dispensational Theology*. Grand Rapids: Zondervan, 1993.
- Shirer, William L. *The Rise and Fall of the Third Reich*. New York: Simon & Shuster, 1960.
- Soulen, R. Kendall. *The God of Israel and Christian Theology*. Minneapolis: Fortress, 1996.
- \_\_\_\_\_. "YHWH the Triune God." *Modern Theology* 15 (1999): 413–428.
- Vlach, Michael J. *Has the Church Replaced Israel?: A Theological Evaluation*. Nashville: B&H Publishing Group, 2010.
- \_\_\_\_\_. "Various Forms of Replacement Theology." *The Master's Seminary Journal* 20 (Spring 2009), 57–69.
- Zinn, Grover and ed. by James H. Charlesworth. *Jews and Christians: Exploring the Past, Present, and Future*. New York: Crossroad, 1990.