



Israel and the Jewish people in the New Testament

“There are 77 instances in the New Testament where the words *Israel* or *Israelite* occur. A close examination of these instances reveals that *the apostles never used Israel as a synonym for the Church*”.

[Derek Prince (1992), *The Destiny of Israel and the Church*. Word Publishing UK]

Preamble: The aim of this article is to present New Testament scriptures and pose relevant questions relating to the Replacement Theology/Supersessionist view, trusting that a diligent search for the answers in the pages of the Bible will bring clarity to the subject matter in hand.



“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, ‘Blessed is He who comes in the name of the Lord.’” Mathew 23: 37-39



Question: Who is Jesus speaking to when He says they will not see Him again until they say “Blessed is He who comes in the name of the Lord”?



“Do not be afraid, Mary; you have found favour with God. You will conceive and give birth to a Son, and you are to call Him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over Jacob’s descendants for ever; His kingdom will never end.” Luke 1: 30-33



Question: What is the throne of David and who are the descendants of Jacob whom He is to rule over for ever?



“There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.” Luke 21: 23-24



Question: Is this physical Jerusalem being spoken of and if so, does this suggest a time when Jerusalem will no longer be trampled on or belong to “the Gentiles”?



Then they gathered around Him and asked Him, “Lord, are you at this time going to restore the kingdom to Israel?” He said to them: “It is not for you to know the times or dates the Father has set by His own authority.” Acts 1: 6-7



Question: Why was this “restoration of Israel” foremost on their minds? What did Jesus mean by the dates and times being under the Father’s authority?



After He said this, He was taken up before their very eyes, and a cloud hid Him from their sight. They were looking intently up into the sky as He was going, when suddenly two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven.” Acts 1: 9-11



Question: If Jesus left from the Mount of Olives in Jerusalem, does this scripture say He is coming back to the same spot and in the same way?
See Zechariah 14: 4-9



In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to people in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. Ephesians 3: 4-6



Question: If the church has replaced Israel, why does Paul here speak of heirs together, members of one body and sharers in the promise?



I ask then: Did God reject His people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject His people, whom He foreknew. Romans 11: 1-2

Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring! Romans 11: 11-12

I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, and in this way all Israel will be saved. Romans 11: 25-26



Question: Why does Paul make a distinction between Israel and the church? Why does he talk about their inclusion and ultimate salvation?