The Recipients of Old Testament Covenantal Promises and Consequences: Interpreting Romans 9:4 and Assessing Implied Conditions for Antisemitic Thought Within Competing Theological Frameworks

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Abstract

Recent statements from supersessionistic interpreters claim Romans 9:4 identifies the Church as "Israelites" and recipients of Old Testament covenantal blessings. Interpretations from Progressive Dispensationalist's claim ethnically Jewish members of the Church remain "Israelites" and recipients of Israel's future promises of inheritance. Both interpretations have contributed to confusion concerning Israel and by implication create conditions that can lead to antisemitic thought. However, this paper will demonstrate that a historical-grammatical hermeneutic (utilized by Traditional Dispensational thinkers) shows that Romans 9:4 identifies believing ethnic Israel, outside the Church, as "Israelites," who will receive the complete fulfillment of Old Testament promises of blessing (Gen 15:18; 2 Sam 7:12–16; Jer 31:31–34), subsequent to unbelieving ethnic Israel, who are also "Israelites," receiving fulfilled consequences of wrath (Isa 54:7a, 8a; Jer 30:7; Dan 12:1a). This is true because complete fulfillment of Old Testament promises will occur after the church age (Rom 11:25b). At the end of this period, ethnic Israel will experience fulfilled consequential wrath (Rev 6:16b-17; 8-9; 10:7; 11:1–13; 12:13,17; 13:5–7a). After their mass acceptance of the Messiah (Zech 12:10, Rom 11:26b), Israel will receive fulfilled promises of blessing (Rev 19:11-16; 20:4–5). By implication, this Traditional Dispensational framework most reduces conditions derivative of antisemitic thought.

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Introduction

Antisemitic thought and antisemitic acts within the United States have increased sharply over recent years. Near the time of this writing, 70% of Americans feel that antisemitism is a problem in the United States, 45% of Americans have witnessed antisemitic incidents in the previous twelve months, and 78% of Jewish Americans admit they feel less safe since the 2023 terrorist attacks levied against Israel.[2] Israel has since been the target of delegitimization efforts not only from geopolitical actors but also from contributors to Christian theological discourse.[3] Historically, the Church has been responsible for crafting decrees and publishing works that direct congregates, including politicians, to treat Jewish people harshly.[4] A contemporary resurgence of similar doctrinal errors have created a theological crisis in the Church, with its results expected to turn into a defining moment.[5] Romans 9:4 and subsequent passages are cited by contemporary proponents of supersessionism, sometimes referred to as replacement theology, to support their position that biblical promises assigned to the nation of Israel have been transferred to the Church. Contemporary proponents of Progressive Dispensationalism cite Romans 9:4 and subsequent passages to support their position that Jewish believers in the Church remain included in ethnic Israel's promised inheritance. Further, both proponents of supersessionistic views and proponents of Progressive Dispensational views have argued that

[2] American Jewish Committee, "The State of Antisemitism in America 2025: What You Need to Know," accessed August 26, 2026, https://www.ajc.org/AntisemitismReport2025.

[3] "Steve Maltz," "Antisemitism Is Surging in the Church: I Visited Jerusalem to Discuss What Can Be Done," *Premier Christianity*, accessed August 26, 2026, https://www.premierchristianity.com/opinion/antisemitism-is-surging-in-the-church-i-visited-jerusalem-to-discuss-what-can-be-done/21761.article.

[4] University of Kentucky, Department of History, "Christianity and the Origins of Anti-Semitism," accessed August 26, 2026, https://history.as.uky.edu/christianity-and-origins-anti-semitism.

[5] Maltz, "Antisemitism Is Surging in the Church."

their positions properly understood either do or should not contribute to creating conditions necessary for antisemitic thought.

However, this article will demonstrate that Romans 9:4 and its subsequent passages support the Traditional Dispensational view that ethnic Israel, separate from the Church, remain recipients of the biblical promises addressed to them, that promises given to Israel will consummate in the future, and that Israel's future promises include both wrathful judgment and blessings. Further, this article will demonstrate that this Traditional Dispensational view is the view that most decreases conditions that may lead to antisemitic thought. This is true because Romans 9:4 and its subsequent passages solely identify ethnic Israel, outside the Church, as the "Israelites" who will experience the consummation of promised consequential wrath during the Great Tribulation, before realizing the consummation of promised blessing near, or upon the Parousia, during the Millennial Kingdom, or in the eternal state. Also, because the Traditional Dispensational view reveals that God protects and is sovereign over Israel, acknowledges their special prophetic role, and reveals their future redemptive destiny.

Traditional Dispensational View and Implications

Ethnic Israel is identified as "Israelites"[6] in Romans 9:4 and remains solely in view throughout proceeding passages up until v. 24. This is evident via the application of the literal-grammatical historical hermeneutical method, as utilized by Traditional Dispensational thinkers. Considering this, the six distinct callings prescribed to ethnic Israel in Romans 9:4 and the additional two descriptors in v. 5 remain with ethnic Israel and are not wholly transferred to a different group or dissolved and await future fulfillment. The practical implication is a theology that reduces conditions derivative of antisemitic thought.

[6] Unless otherwise noted, all Scripture references are taken from the New American Standard Bible (NASB).

Traditional Dispensational Hermeneutics

Literal-grammatical-historical hermeneutics is the straightforward task to find the author's original meaning.[7] Its consistent application has been described as one of three essentials to Traditional Dispensational thought.[8] More precisely, the underlying principles making up the hermeneutical distinctions between Traditional Dispensationalism and other views are the differences in understanding how the Old and New Testaments interact with each other.[9] This is because a presuppositional preference of one Testament over another is what determines a hermeneutical starting point.[10] Non-dispensational interpretations of Scripture consider the New Testament as the hermeneutical starting point, elucidating the Old.[11] The result is an endorsement of non-literal renderings of Old Testament passages, especially those concerning Israel.[12] Conversely, by keeping a reference point in the Old Testament when interpreting Old Testament passages and by maintaining the meaning of words from the Old Testament to the New, the Traditional Dispensational hermeneutical approach provides stability.[13] The idea of maintaining an Old Testament starting point and deriving the author's original and authorial

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[7] Thomas Baurain, "Sola Scriptura: Return to Literal Grammatical-Historical Hermeneutics," in *Forged from Reformation: How Dispensational Thought Advances the Reformed Legacy,* eds. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 320.

[8] Charles C. Ryrie, *Dispensationalism,* revised and expanded ed (Chicago, IL: Moody Publishers, 2007), 47-48.

[9] John S. Feinberg, "Systems of Discontinuity," in *Continuity and Discontinuity: Perspectives on the Relationship Between Old and New Testaments,* ed. John S. Feinberg (Wheaton, IL: Crossway, 1988), 73-75.

[10] Herbert W. Bateman IV, "Dispensationalism Yesterday and Today," in *Three Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views,* ed. Herbert W. Bateman IV (Grand Rapids, MI: Kregel Publications, 1999), 38.

[11] Bateman, "Dispensationalism Yesterday and Today," 38.

[12] Michael J. Vlach, *Dispensationalism: Essential Beliefs and Common Myths,* revised and updated ed. (Los Angeles, CA: Theological Studies Press, 2017), 28.

[13] Bateman, "Dispensationalism Yesterday and Today," 39.

meaning when discussing Old Testament passages becomes especially prevalent when discussing Romans 9:4 and its subsequent section.

Identification of Ethnic Israel as "Israelites"

The subject of Romans 9:4, described as "Israelites," is specified by the author as his "brethren" and "kinsmen according to the flesh" (Rom 9:3b); referring to ethnic Israel and the Jewish people. This holds true because the author of Romans is almost universally agreed to be Paul the Apostle,[14] and later in the book of Romans Paul explicitly calls himself an Israelite (11:1). Given the context of Paul's anguish over his kinsmen (v. 3a), it further makes sense that the "Israelites" in Romans 9:4 refer to the unbelieving nation of Israel, as opposed to his Jewish brethren in the Church.

Ethnic Israel outside of the Church remains solely in view throughout subsequent passages until v. 24 when Paul mentions Gentiles explicitly. This is evidenced by Paul's pronouncement in v. 6a in which he appears to answer a hypothetical argument given in response to his anguish described in vv. 1–5.[15] The intertextual link challenges any notion that Paul shifted topics or began a new discussion beginning in v. 6. Further, the word for Israel, "Ἰσραήλ," used throughout vv. 4–6 is a proper noun with a restrictive semantic range.[16] It is used 3 other times in chapter 9 with each time referring to ethnic descendants of Jacob.[17] If Paul wanted to describe

[14] William MacDonald, *Believers Bible Commentary: A Complete Bible Commentary in One Volume,* ed. Art Farstad, Second edition (Nashville, TN: Thomas Nelson, 2016), 1663.

[15] "But it is not as though the word of God has failed" [Romans 9:6a].

[16] Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago, IL: University of Chicago Press, 2009), 178.

[17] Ronald E. Diprose, *Israel and the Church: The Origins and Effects of Replacement Theology* (Downers Grove, IL: InterVarsity Press, 2000), 56-57.

something other than ethnic Israel in v. 6 and subsequent passages, it would make sense that he would have chosen a more generic term.

Promises of Blessing and Consequences of Wrath

The eight items listed in Romans 9:4–5 are presented as privileges, describing blessings of promise Israel could have fully realized had they accepted their Messiah at that time.[18] These blessings include a special calling, a bestowment of the glory of God, all of God's covenants made with Israel,[19] the priestly services, and the promise of the Messiah.[20] However, Israel's rejection of Christ not only means the loss of blessing, but also means they will face pending judgments (Isa 54:7a, 8a, 60:10b; Jer 30:7a; Dan 12:1a; cf. Zech 13:8–9a). This is evident because when applying Traditional Dispensational hermeneutical principles, unfulfilled Old Testament prophetic events such as this occur in the future,[21] and because judgments of wrath cannot be applied to the Church (1 Thess 5:9).

Further evidence that decreed judgments against Israel consummate in the future is that they frequently appear alongside passages describing the nation's redemption (Isa 54:7b, 8b, 60:10c–14; Zech 12:10–11, 13:9b; cf. Deut 4:31; Jer 30:7c; Dan 12:1b). The concept of

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[18] John A Witmer "Romans," in *The Bible Knowledge Commentary: New Testament,* ed. John F. Walvoord and Roy B. Zuck (Colorado Springs, CO: David C. Cook, 1985), 476.

[19] The six major covenants are in view: Noahic (Gen 9:8-17), Abrahamic (12:1-3, 26:3-5, 24, 35:9-12), Mosaic (Exod 19-31; cf. Deut 29-30), Phineas (Num 25:10-13), Davidic (2 Sam 7:18-16), and the New (Jer 31:31-24; Ezek 37:26).

[20] John MacArthur, *The MacArthur Bile Commentary: Unleashing God's Truth, One Verse at a Time* (Nashville, TN: Thomas Nelson, 2005), 1535-1536.

[21] See Michael Vlach, "Dispensational Premillennialism with Michael Vlach," interview by Caleb Lenard, *Theology for the Church*, October 27, 2025, podcast, 18:09, https://podcasts.apple.com/us/podcast/theology-for-the-church/id1632823229?i=1000739105301; F. Duane Lindsey, "Zechariah," in *The Bible Knowledge Commentary: Old Testament,* ed. John F. Walvoord and Roy Zuck (Colorado Springs, CO: David C. Cook, 1985), 1569; John Walvoord, *Daniel,* revised and edited by Charles H. Dyer and Phillip E. Rawley (Chicago, IL: Moody Publishers, 2012), 364-366; Michael Rydelnik and James Spencer, "Isaiah," in *The Moody Bible Commentary: A One-Volume Commentary on the Whole Bible by the Faculty of Moody Bible Institute,* ed. Michael Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1091.

redemption proceeding punishment is consistent with central themes of salvation and judgment delineated throughout Scripture. For example, Adam and Eve were judged for disobedience but also received a covenant of salvation (Gen 3:15, 16–19, 23–24). Also, during a time of famine in the days of Judges (Ruth 1:1) God advanced His covenantal promise to bring the Messiah (Ruth 4:13–14, 17–22). Throughout nearly all their history, a cycle of judgment would in fact fall upon Israel for disobedience, but mercy would also arrive for the purpose of showing God's sovereignty and commitment to His covenants.[22] Considering this, it makes sense this cycle would occur again upon Israel's final redemption (Zech 12:10; Romans 11:26a).

In light of these evidences, the Old Testament promises of blessing to Israel are explicitly in view in Romans 9:4–5, and decreed judgments against the nation are also implicitly in view.

Eschatological Fulfillment

Privileges and consequential wrath promised to ethnic Israel will reach their complete fulfillment after the church age. Their consummation will occur during the Great Tribulation, at or upon the Parousia, during the Millennial Kingdom, or in the final state. This is true because the climax of Old Testament promises to Israel are presented in an eschatological context, because eschatological events must occur after the Church age, and because Israel will become faithful during the eschatological period, enabling them to receive the fulfillment of blessings and privileges promised to them.

[22] Jeremy M. Kimble and Ched Spellman, *Invitation to Biblical Theology: Exploring the Shape, Storyline, and Themes of Scripture* (Grand Rapids, MI: Kregel Academic, 2020), 368.

Climax of Old Testament Promises to Israel

Prophets of the Old Testament looked forward to the renewal of Israel's covenants with eschatological expectations.[23] For example, the prophet Isaiah describes a time when Israel will never be rebuked by the Lord and will receive an everlasting covenant of peace (Isa 54:9–10; cf. Ezek 34:25–31, 37:24–28). This prophecy remains unfinished because the nation has endured God's anger several times since they returned from Babylonian captivity.[24] Isaiah's 55th chapter also describes Israel's reception of the Davidic covenant in an eschatological context (v.3; cf. 2 Sam 7:11b–16).[25] In addition, New Testament eschatological passages illustrating multiple nations in the eternal state (Rev 21:3, 24, 26) give credence for interpreting Old Testament passages concerning the nations also in an eschatological context (Zech 2:11; cf. Isa 19:25).[26] Israel's role during this time will be to bring blessings to the nations, eventually fulfilling the Abrahamic covenant in the final eternal state (Gen 12:2-3, 26:3-5, 24, 35:9-12; Rev 21–22).[27]

Israel's Faithfulness and Consummation of Blessings

Although components of God's promises to Israel appear to have progressed since Paul's authorship of Romans,[28] the inhabitants of Israel today do not represent the completion of God's

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[23] Andreas J. Köstenberger and Gregory Goswell, *Biblical Theology: A Canonical, Thematic, and Ethical Approach* (Wheaton, IL: Crossway, 2023), 269.

[24] John A. Martin, "Isaiah," in *The Bible Knowledge Commentary: Old Testament,* ed. John F. Walvoord and Roy B. Zuck (Colorado Springs, CO: David C Cook, 1985), 1110.

[25] Martin, "Isaiah," 1110.

[26] Michael J. Vlach, *Has the Church Replaced Israel? A Theological Evaluation* (Brentwood, TN: B&H Publishing Group, 2010), 175.

[27] Vlach, *Has the Church Replaced Israel?* 176.

[28] Ostensible examples of the progression of God's promises to Israel include the regathering of Israel to their land (Ezek 34:13, 36:24) and the creation of the modern nation of Israel in one day (Isa 66:8); U.S. National Archives and Records Administration, "Press Release Announcing U.S. Recognition of Israel (1948)," May 14, 1948, accessed August 26, 2026, https://www.archives.gov/milestone-documents/press-release-announcing-us-recognition-of-israel.

promises to the nation.[29] Future events concerning Israel will reach their fulfillment when "the fullness of the Gentiles" (Rom 11:25b), otherwise known as the Church age, is completed.[30] At the end of this period, the fulfillment of consequential wrath will begin and consummate (Rev 6:16b–17; 8–9; 10:7; 11:1–13; 12:13,17; 13:5–7a; 16:17). This period fulfills Old Testament prophecies known as Jacob's time of "distress" (Jer 30:7b; Dan 12:1a). God's wrath upon Israel will act as a refining tool in preparation for salvation, which they will be granted after they recognize the Lord (Zech 12:10, 13:9). At this juncture ethnic Israel will corporately become faithful Israel and thus receive mercy and rescue (Isa 54:7b, 8b; Zech 12:10–11, 13:9b; Rom 11:26a; cf. Deut 4:31; Rev 19:11-16). From this point forward judgments against the nation will be fully reversed, and Christ will gather Israel from the four winds (Matt 24:31), ready to rule and reign with His people from Jerusalem.[31] The promise of everlasting peace for Israel becomes realized upon this future establishment of Christ's kingdom.[32]

Reduction of Conditions for Antisemitic Thought by the Traditional Dispensational View

By implication, the Traditional Dispensational view of Romans 9:4 reduces conditions derivative of antisemitic thought because it acknowledges the special role Israel and the Jewish people have in God's prophetic timeline, it recognizes Israel's future salvation and physical restoration, it does not teach a distinction between the eternal destinies of Jewish and Gentile Church members, and because it acknowledges God's sovereignty and protection over Israel.

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[29] Charles H. Dyer, "Ezekiel," in *The Bible Knowledge Commentary: Old Testament,* ed. John F. Walvoord and Roy B. Zuck (Colorado Springs, CO: David C Cook, 1985), 1298-1299.

[30] Michael J. Vlach, *Israel in the Bible's Storyline: The Role of Israel in God's Plan from Genesis to Revelation* (Cary, North Carolina: Theological Studies Press, 2026), 112.

[31] Vlach, *Israel in the Bible's Storyline*, 110.

[32] Dyer, "Ezekiel," 1298-1299.

Antisemitism Defined

A working definition of antisemitism set forth by the International Holocaust Remembrance Alliance and adapted by the United States Department of State and the European Commission[33] reads:

> A certain perception of Jews, which may be expressed as hatred toward Jews… Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for "why things go wrong." It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.[34]

Examples of antisemitism in public life include, "calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion," "claims of Jews killing Jesus or blood libel to characterize Israel or Israelis," and "denying the Jewish people their right to self-determination."[35] The "3D" tests of antisemitism are: demonization, which blows the actions of Israel out of proportion, double-standards, which occurs when criticism of Israel is levied without regard to abuses from other countries, and delegitimization, which denies Israel's right to exist.[36]

Reduction of Antisemitic Conditions

By implication, the Traditional Dispensational interpretation of Romans 9:4, its subsequent passages, and the broader eschatological view largely held by Traditional Dispensationalist's naturally diminishes conditions that can lead to antisemitic thought. For

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[33] U.S. Department of State, "Definition of Anti-Semitism," June 8, 2010, PDF, https://2009-2017.state.gov/documents/organization/156684.pdf; European Commission, "Combating Antisemitism," accessed August 26, 2026, https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combatting-discrimination/racism-and-xenophobia/combating-antisemitism_en.

[34] International Holocaust Remembrance Alliance, "Working Definition of Antisemitism," May 26, 2016, https://holocaustremembrance.com/resources/working-definition-antisemitism.

[35] International Holocaust Remembrance Alliance, "Working Definition of Antisemitism."

[36] Natan Sharansky, "3D Test of Anti-Semitism: Demonization, Double Standards, Delegitimization," *Jewish Political Studies Review* 16, no. 3–4 (Fall 2004): 1-2.

example, understanding God's decree of restoration and salvation for Israel implicitly lowers the chances of denying the Jewish people their right to self-determination. The notion that Israel and the Jewish people have a special role in God's prophetic plan implicitly reduces the chances of claiming Jewish people today should be held responsible for killing Jesus. Understanding that Jewish members of the Church do not receive more eternal inheritances than Gentile members implicitly reduces envy or resentment of Jewish people; sentiments that may foreshadow antisemitic behavior.[37] Also, the acknowledgment that God will both discipline and save Israel implicitly reduces the chances of a person calling for the harm of Jewish people due to a radical ideology or an extremist view of religion.

The history of Traditional Dispensational thought also gives evidence that Traditional Dispensationalism's theology counteracts conditions that can lead to antisemitic thought. For example, dispensational premillennialism was the driving force behind Jewish evangelism in the United States during the late 19th century and up to World War I.[38] Dispensationalists later recruited influential society members to support the restoration of a Jewish state.[39] And at the beginning of the 21st century, dispensationalist's successfully helped frame American Middle East policy by organizing efforts to persuade the president of the United States to be more

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[37] Richard H. Smith and Charles E. Hoogland, "How Envy Can Incite Anti-Semitism and Genocide," in *Confronting Humanity at its Worst: Social Psychological Perspectives on Genocide*, ed. Leonard S. Newman (New York, NY: Oxford University Press, 2019), https://doi.org/10.1093/oso/9780190685942.003.0003.

[38] Yaakov Shalom Ariel, *Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000* (Chapel Hill, NC: North Carolina University Press, 2000), 12.

[39] Yaakov Ariel, "An Unexpected Alliance: Christian Zionism and Its Historical Significance," *Modern Judaism* 26, no. 1 (2006): 77-78. http://www.jstor.org/stable/3526840.

supportive of Israel.[40] All of these actions by dispensationalist's support the Jewish right for self-determination and proactively support Israel's right to exist, directly contrary to antisemitic conduct.

Supersessionistic View and Implications

Holders of supersessionistic thought claim Romans 9:4–6 illustrates the replacement of ethnic Israel by the Church or claim that ethnic Israel's election has been fulfilled by Christ and is no longer in effect. By equating the Church as the true Israel depicted in v. 6, or by claiming Christ's first coming represents the consummation of Old Testament promises made to Israel, these views assert that the Church will inherit the privileges and blessings outlined in v. 4. However, these interpretations unnecessarily strain the text by claiming that a theological framework derived from the contents of chapters 1–8 subsume the contents of chapter 9, by positing that the target audience of chapter 9 are Jewish believers, and by assigning new meanings to Old Testament concepts, words, or phrases.

Supersessionistic Interpretations of Romans 9:4

Supersessionistic interpreters such as Scot McKnight and N.T. Wright construe Romans 9:4–6 to portray a fulfillment of Old Testament promises concerning Israel through Jesus at His first coming, which are then distributed to the church.[41] Both McKnight and Wright appeal to the previous eight chapters of Romans to justify their interpretations of Romans 9.[42] For McKnight,

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[40] Stephen Spector, "Christian Zionists, Bush, and the Al-Aqsa Intifada," in *Evangelicals and Israel: The Story of American Christian Zionism* (New York: Oxford University Press, 2009), https://doi.org/10.1093/acprof:oso/9780195368024.003.0010.

[41] See Scot McKnight, *Reading Romans Backwards: A Gospel of Peace in the Midst of Empire* (Waco, TX: Baylor University Press, 2021), 85; N. T. Wright, *Romans for Everyone, Part 2: 20th Anniversary Edition with Study Guide, Chapters 9–16* (Louisville, KY: Westminster John Knox Press, 2023),16.

[42] McKnight, *Reading Romans Backwards*, 72, 82-83; Wright, *Romans for Everyone, Part 2,* 17.

he asserts that the first eight chapters demonstrate a theme regarding the "Weak" and "Strong" members of the Church; the former being Jewish believers who still participate in Judaic practices and look down on Gentiles, and the latter mostly Gentile believers who do not observe the Torah.[43] McKnight frames Romans 9:4–6 as an explanation from Paul to the "Weak" members of the Church that while Israel was originally privileged, those privileges have been fulfilled in the Messiah and as Jewish people they now need to make room for Gentiles.[44] However, the idea that Paul is speaking to Jewish believers in the Church does not coincide with Paul's word choice in v. 3, in which he describes Israelites twice using the personal possessive pronoun, "ἐγώ," translated as, "*my* brethren, *my* kinsmen" [italics added].[45] If Paul were speaking to Jewish believers it would make more sense that he would choose a plural possessive pronoun that would be translated as "our," and would read "*our* brothers, *our* kinsmen."[46] Also, later in the letter Paul cites only himself as proof of the fact that God has not rejected Israel (11:1). If Paul were addressing Jewish believers, it would make sense that he would also include their conversions as proof.[47]

In Wright's interpretation, he asserts that all privileges listed in Romans 9:4–5 were already demonstrated as belonging to the church in the first eight chapters of the book, that the theme for entire book of Romans is the Messiah's fulfillment of Israel's covenants at His first coming, and therefore chapters 9–11 should be interpreted within a covenantal fulfillment

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[43] McKnight, *Reading Romans Backwards*, 72, 82-83.

[44] McKnight, *Reading Romans Backwards*, 83-85.

[45] Jay P. Green, *The Interlinear Bible: Hebrew-Greek-English,* volume 1, second edition (London, England: Hendrickson Publishers, 1986), 878; Danker, *The Concise Greek-English Lexicon of the New Testament,* 107.

[46] Frederic L. Godet, *Commentary on Romans* (Grand Rapids, MI: Kregel Publications, 1977), 337.

[47] Godet, *Commentary on Romans,* 337.

framework.[48] However, Wright seems to provide little exegetical justification for subsuming every topic discussed in chapters 9–11 into a covenantal fulfillment metanarrative, but rather seems to rely on his assertion that covenantal fulfillment is the overarching theme of the letter.[49] Contrary to the framework set forth by both Wright and McKnight, however, it is the contents of chapters 9–11 that are necessary to understanding the previous eight chapters, because they expound on concepts those chapters introduce, including those concerning Israel (1:16–17, 2:28-29, 3:1–9).[50] Therefore, the contents of chapters 9–11 are integral and should in included in the thematic development of Paul's letter to the church in Rome.[51]

Referring to Romans 2:28, other supersessionistic interpreters argue that the term "Israel" in Romans 9:6 is inclusive of Gentiles.[52] Herman Ridderboss views the proclamation located at the end of the second chapter of Romans as expressing a new radicalization of Jewishness in which the term "people of God" is revised to include Gentiles; a concept he also applies to the term "Israel" in Romans 9:6.[53] However, the idea that Paul is introducing a new concept of Jewishness in chapter 9 that now includes Gentiles seems to contradict his appeal to principles of Jewish antiquity to support his argument. Paul's reference to Abraham in v. 7 is followed by two narratives regarding Israelite patriarchs, both of which he used to illustrate his point (vv. 9–17). Considering this, it does not appear that Paul's reasoning in Romans 9 depicts a departure from

[48] Wright, *Romans for Everyone, Part 2,* 17.

[49] Wright, *Romans for Everyone, Part 2,* 18.

[50] C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans: Romans 9-16* (London: T&T Clark, 1997), 445.

[51] C.E.B. Cranfield, *A Critical and Exegetical Commentary,* 445.

[52] Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John Richard De Witt (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 435n30.

[53] Ridderbos, *Paul: An Outline of His Theology*, 406, 435n30.

ethnic Israel or a radicalization of Judaism that now includes the Gentiles but conversely explains that God has not changed in how He deals with the Jewish people.

Anti-Semitic Conditions Produced by Supersessionistic Interpretations of Romans 9:4

It is evident that theological anti-Judaic thought such as those espoused from supersessionistic interpreters can be distinguished from racial anti-Judaic thought; the former teaching no covenantal future for contemporary Judaism, but not meeting the criteria for antisemitic ideas, and the latter based on a disdain for the ethnical characteristics of a Jewish person, fitting well within the definition of antisemitism.[54] Supersessionistic interpreters have spoken directly to the issue of antisemitic thought stemming from supersessionistic interpretations of the New Testament. For example, Wright's analyses of Paul and the book of Romans consistently attempt to quell antisemitic concepts resulting from supersessionistic interpretations.[55] In his 2023 commentary, Wright acknowledges a recent increase of anti-Jewish sentiment, stating, "anti-Semitism is on the rise again. Jews have been attacked and threatened, vilified and abused in many cities in our supposedly civilized world."[56] He encourages his readers to "do better" than previous generations of the Church before he presents his supersessionistic interpretations of Romans 9.[57] Further, Wright and like-minded interpreter's present supersessionistic concepts associated with a subset of supersessionistic thought called "Economic Supersessionism," teaching Israel's replacement due to the cessation of its prophetic

[54] Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged* (Nashville: B&H Academic, 2007), 83-84.

[55] See Michael F. Bird, "N. T. Wright and Paul's Supersessionism: A Response to Kaminsky and Reasoner," *Harvard Theological Review* 113, no. 4 (2020): 498–512, https://doi.org/10.1017/S0017816020000243.

[56] Wright, *Romans for Everyone, Part 2,* 15.

[57] Wright, *Romans for Everyone, Part 2,* 15.

role at Christ's first coming.[58] Subjectively, this subset of supersessionism can be viewed as less combative than another subset deemed "Punitive Supersessionism," which teaches that Israel has been replaced by the Church as divine punishment or retribution for disobedience.[59] However, as Mitch Glaser summarized, "Not every 'replacement theologian' is antisemitic… But (their theology) did lead to antisemitism quite often."[60]

Certainly, one can observe that both economic and punitive supersessionism became prevalent thought in the Church during its patristic era,[61] and Church history has since proven that an overzealous interest in theological anti-Judaic thought can lead to racial anti-Judaic thought.[62] For example, before the end of the patristic era and amid what can reasonably be described as nearly ubiquitous supersessionistic thought, Church leaders started leveling accusations against the Jewish people and encouraging their adherents to resist all things Jewish within their communities.[63] As a result, the Church established itself with anti-Judaic roots, formulating and disseminating anti-Judaic ideas with official Church authority.[64] By the 11th century, Pope Urban II initiated crusades to take Jerusalem, whose initial soldiers slaughtered as

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[58] Michael J. Vlach, "Various Forms of Replacement Theology," The Master's Seminary Journal 20, no. 1 (Spring 2009): 61–63, https://tms.edu/wp-content/uploads/2021/09/tmsj20d.pdf.

[59] Vlach, "Various Forms of Replacement Theology," 60.

[60] Mitch Glaser, "Jewish Missions During the Holocaust: The History (1900-1950) – Mitch Glaser," interview by Paul Weaver, *Bible and Theology Matters with Dr. Paul Weaver*, October 15, 2026, podcast, 47:06, https://podcasts.apple.com/us/podcast/btm-213-jewish-missions-during-the-holocaust-the/id1611252877?i=1000796461876.

[61] Matthew Wong, "Understanding Supersessionism: A Theological and Biblical Analysis," *Journal of Dispensational Theology,* 30, no. 80 (Spring, 2026): 61-62.

[62] Horner, *Future Israel*, 84.

[63] Diprose, *Israel and the Church*, 69-71.

[64] Clark M. Williamson, *A Guest in the House of Israel: Post-Holocaust Church Theology* (Louisville, KY: Westminster/John Knox Press, 1993), 112-113.

many Jewish people as they possibly could.[65] The next wave of crusaders also massacred every Jew they were able to capture;[66] at one point burning a synagogue packed with Jewish people inside.[67] Centuries later, Martin Luther formulated his antisemitic principles drawing from the frameworks of theological systems that promulgated supersessionistic interpretations of Scripture.[68] In one of his later books titled, *The Jews and Their Lies*, Luther claimed that the Jewish people were demon possessed, were brought to live in Germany by the devil, were perpetual thieves, and that the appropriate actions for political overseers included burning synagogues, taking away governmental protections for Jewish people, seizing Jewish money and assets, and turning Jewish young men into slaves.[69] Luther's antisemitic writings yielded such great an influence that centuries later the Nazi regime would integrate its contents into their ideological foundations.[70] While it has been posited that the integration of Luther's works into the ideals of the Third-Reich were decontextualized and used as a means of political

[65] Jonathan Hill, *The History of Christian Thought* (Oxford: Lion, 2003), 131.

[66] Hill, *The History of Christian Thought,* 131.

[67] The Entire History, "The ENTIRE History of Israel (Documentary)," YouTube Video, 33:23, June 15th, 2025, https://www.youtube.com/watch?v=kNuwCiuDz4E.

[68] Gregory Miller, "Luther's Views of the Jews and Turks," in *The Oxford Handbook of Martin Luther's Theology* (Oxford, United Kingdom: Oxford University Press, 2014), section III, https://doi.org/10.1093/acprof:oso/9780195368024.003.0010.

[69] Martin Luther, "On the Jews and Their Lies," trans. Martin H. Bertram, in *Luther's Works*, ed. Franklin Sherman, vol. 47 (Philadelphia: Fortress Press, 1971), 22, 34, 37-40, 42-43.

[70] Richard Steigmann-Gall, "'Furor Protestanticus': Nazi Conceptions of Luther, 1919–1933," Kirchliche Zeitgeschichte 12, no. 1 (1999): 286, https://www.jstor.org/stable/43751599.

calculation,[71] and while secular philosophy also played a role in influencing Nazi ideals,[72] it is nonetheless recognized that the irrational hatred toward Jewish people expressed in Luther's writings are consonant with the antisemitism of Nazi Germany, and that Nazi's generally believed that Luther's influence helped shape their movement.[73] Anectodical evidence of Luther's influence on the Nazi ethos was displayed both in public spaces and within the private correspondence of high ranking Nazi officials, who repeatedly dispensed praises and expressed adoration for Luther's work.[74] Even after the fall of the movement Nazi propogandist Julius Streicher's appealed to Luther in his defense argument at the Nuremburg trials, stating, "Dr. Martin Luther writes that the Jews are a serpent's brood and one should burn down their synagogues and destroy them…"[75]

In the United States today, depictions of Jewish people and conspiratorial narratives akin to Nazi propaganda and its precursors have recently been aired from the pulpit with acceptance.[76] In one such instance, the pastor mockingly described a "super Jew" with "all the pigtails and the

[71] Christopher J. Probst, Demonizing the Jews: Luther and the Protestant Church in Nazi Germany (Bloomington: Indiana University Press, 2012), 58, https://www.jstor.org/stable/j.ctt16gzgvk; Patrick Hayden-Roy, "Luther, the National Socialist," in The Luther Myth: The Image of Martin Luther from Religious Reformer to Völkisch Icon (Oxford: Oxford University Press, 2024), 104-105, https://doi.org/10.1093/9780198930297.003.0006.

[72] Stephen Strehle, "The Nazis and the German Metaphysical Tradition of Voluntarism," The Review of Metaphysics 65, no. 1 (2011): 114-126, http://www.jstor.org/stable/23055685.

[73] Probst, "'Luther and the Jews,'" 58; Steigmann-Gall, "'Furor Protestanticus,'" 286.

[74] William S. Abruzzi, "Martin Luther, National Socialism and the Building of the Martin Luther Memorial Church" (preprint, 2025), 3-7, https://doi.org/10.13140/RG.2.2.16555.50720.

[75] "Nuremberg Trial Proceedings," vol. 12, 116th day, 317.

[76] See: Banned Pastor, "But be not ye called Rabbi – Jesus Christ," Facebook, June 2026, https://www.facebook.com/reel/1891613808075430; Jeremy Ullmann, "Understanding the Antisemitic History of the 'Hooked Nose' Stereotype," *Media Diversity Institute*, September 29, 2020, https://www.media-diversity.org/understanding-the-antisemitic-history-of-the-hooked-nose-stereotype/; Banned Pastor, "The SOS is tempting Christians just like their father Satan," Facebook, May 2026, https://www.facebook.com/reel/979568387798058.

giant nose."[77] In another example, while teaching on the book of Romans, a pastor accuses Israel of murdering children, calls modern orthodox Jews the antichrist, and repeatedly adds annunciation when he calls a Jewish person a "Jew."[78] In a separate instance, when Gen Z members of a Baptist congregation were asked about their thoughts on Israel, they were praised by church leadership for using phrases like, "Jesus killers," and "rejected."[79] All these statements are antisemitic because they employ sinister stereotypes and negative character traits of Jewish people, they charge Jewish people with conspiracies to harm humanity, and they accuse the Jewish people of blood libel.[80] Popular political pundits have also parroted supersessionistic theological concepts while making their own antisemitic statements.[81]

Concerning the influence of contemporary theological anti-Judaic thought, proponents bragg that theological anti-Judaic preaching is part of the reason why the American Republican party has recently become divided on the issue of Israel.[82] Indeed, Republican support for Israel

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[77] Banned Pastor, "But Be Not Ye Called Rabbi."

[78] Anchor Baptist Church, "The shocking thing I saw a Rabbi watching on a plane," Facebook, June 2026, https://www.facebook.com/share/v/1YERnwdcfF/?mibextid=wwXIfr.

[79] First Works Baptist Church, "Are Gen Z based in my church?" Facebook, June 2026, https://www.facebook.com/share/v/1Dzh4kb31Z/?mibextid=wwXIfr.

[80] For a definition of Antisemitism see: International Holocaust Remembrance Alliance, "Working Definition of Antisemitism," May 26, 2016, https://holocaustremembrance.com/resources/working-definition-antisemitism.

[81] See Grace Gilson, "Conservative Influencers Tucker Carlson and Candace Owens Sharply Increased Anti-Israel Rhetoric in 2025, Study Finds," *Jewish Telegraphic Agency*, December 29, 2025, https://www.jta.org/2025/12/29/united-states/conservative-influencers-tucker-carlson-and-candace-owens-sharply-increased-anti-israel-rhetoric-in-2025-study-finds; Anti-Defamation League, "Tucker Carlson," May 5, 2026, https://www.adl.org/resources/backgrounder/tucker-carlson; "U.S. Broadcaster Tucker Carlson Slams Israel: 'God Does Not Choose a People Who Kill Women and Children,'" *European Palestinian Council for Political Relations*, October 2, 2025, https://www.eupac.org/u-s-broadcaster-tucker-carlson-slams-israel-god-does-not-choose-a-people-who-kill-women-and-children/.

[82] Word of Truth Baptist Church, "President Trump Disappointed His Voters – Excerpt from 'Israel vs. Iran' – Preached by Pastor Steven L. Anderson," Facebook, July 2026, https://www.facebook.com/share/v/1GBKPL6rmu/?mibextid=wwXIfr.

has dropped sharply in recent months, and many young evangelicals on the political right are beginning to deny the existence or severity of the holocaust.[83] Given the history of theological anti-Judaic thought evolving into or making way for racial anti-Judaic thought, and given the history of antisemitic thought turning into antisemitic actions, and given the current toleration for antisemitic language from the pulpit, its makes sense that antisemitism in the United States threatens to grow into a scalable revival with violent potential.

Progressive Dispensational View and Implications

Progressive Dispensationalism interprets Romans 9:4 and subsequent passages to convey that the spiritual components of Israel's promised blessings now include Gentiles in the Church. In their view, Jewish believers in the Church will retain the right to receive the entire consummation of Israel's Old Testament covenantal promises alongside the faithful Israelites of other dispensations. For support of their position, Progressive Dispensationalist's posit that Romans 9:9–18 describe God's salvific election of individuals, and they also create a direct parallel between Romans 9:4–5 and Ephesians 2:11–12 for interpretive purposes. While the entirety of the Progressive Dispensational view concerning Old Testament covenants and the nation of Israel is beyond the scope of this article, the position that Romans 9:9–18 describe God's election of individuals is incorrect because the passage is describing the Lord's election of ethnic Israel. Also, Romans 9 and Ephesians 2 should be analyzed independently of each other because a direct correlation between the two for interpretive purposes is unsupported.

[83] Benedict Vigers, "Israelis No Longer Ahead in Americans' Middle East Sympathies," *Gallup*, February 27, 2026, https://news.gallup.com/poll/702440/israelis-no-longer-ahead-americans-middle-east-sympathies.aspx.; Michael Rydelinik, "Dr. Michael Rydelnik: Son of Holocaust Survivors - A Personal Testimony," interview by Paul Weaver, *Bible and Theology Matters with Dr. Paul Weaver*, May 7, 2026, podcast, 13:20, https://podcasts.apple.com/us/podcast/bible-and-theology-matters-insightful-conversations/id1611252877?i=1000766593568.

Progressive Dispensational Interpretation of Romans 9:4

Progressive Dispensationalism maintains a distinction between the Church and Israel and teaches a future restoration of Israel similar to the teachings of Traditional Dispensationalism.[84] However, Progressive Dispensationalist's have generally interpreted Romans 9:4 to mean that the Church and Israel share in the spiritual components of Old Testament promises of blessings originally given to Israel.[85] Proponents of Progressive Dispensationalism interpret the term "Israel" in Romans 9:6–8 as depicting faithful Jewish people and Gentiles of all dispensations.[86] This people group comprises the recipients to the spiritual components of promised blessing outlined in v. 4.[87] To support their position, Progressive Dispensationalist's cite vv. 9–18 as an explanation of God's divine election of individuals throughout all dispensations, including individuals in the Church.[88] However, Paul's explanation of God's sovereignty in vv. 9–18 is not related to individuals but to ethnic Israel itself, justifying God's reason to choose Israel as His vessel and rebutting hypothetical objections.[89] To arrive at their position, Progressive Dispensationalist's seem to presuppose that God's divine election, as described in Romans 9, requires salvation for the elected people group. However, as Michael Vlach clarifies:

> God may choose a nation for a role in history without saving every individual within that nation. Israel's election concerns her place in God's historical and kingdom purposes…

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[84] Robert L. Saucy, *The Case for Progressive Dispensationalism: The Interface Between Dispensational & Non-dispensational Theology* (Grand Rapids, MI: Zondervan Publishing House, 1993), 297; Craig Blaising, "A Theology of Israel and the Church," in *Israel the Church and the Middle East: A Biblical Response to the Current Conflict,* ed. Darrel L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Publications, 2018), 85-89.

[85] Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Grand Rapids, MI: Baker Books, 2000), 193-194.

[86] Blaising and Bock, *Progressive Dispensationalism,* 50.

[87] Blaising and Bock, *Progressive Dispensationalism*, 193.

[88] Blaising and Bock, *Progressive Dispensationalism*, 193.

[89] Vlach, *Israel in the Bible's Storyline*, 25.

> He chooses according to His sovereign purposes, works through unlikely instruments and remains faithful to His promises even when His people stumble.[90]

Separately, Craig Blaising and Darrell Bock explain that Progressive Dispensationalism draws a distinction between the eternal destinies of Jewish members of the Church from Gentile members.[91] Although Blaising and Bock state that there is equal sharing in resurrection glory and blessings of the Spirit in the eternal destinies for both Jew and Gentile believers,[92] they also state, "The same redeemed Jews and Gentiles will be directed and governed by Jesus Christ according to their different nationalities… Jewish Christians will join the Old Testament remnant of faith in the inheritance of Israel. Gentile Christians will be joined by saved Gentiles of earlier dispensations."[93] This quote clearly illustrates an exclusion to the inheritance of Israel for Gentile Church members, and an inclusion to the inheritance of Israel for Jewish Church members. Therefore, one must conclude that while the Progressive Dispensational view claims equal sharing of "resurrection glory" and "blessings of Spirit," they do not claim equal "inheritance" between Jewish and Gentile members of the Church, allotting additional inheritance awaiting within the eternal destinies for Jewish Church members that will not be available to their Gentile brethren.

In view of the eternal significance between being a Jewish or a Gentile member the Church proposed by the Progressive Dispensational view, it would be fair for one to ask clarifying questions concerning this view such as: Will a member of the Church inherit the full promises to Israel based on their Jewish race, their Jewish ethnicity, or their participation in

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[90] Vlach, *Israel in the Bible's Storyline*, 27-28.

[91] Blaising and Bock, *Progressive Dispensationalism,* 50.

[92] Blaising and Bock, *Progressive Dispensationalism,* 49-50

[93] Blaising and Bock, *Progressive Dispensationalism,* 50.

Judaic religious practices? For example, if a Christian unknowingly has a distant Jewish ancestor resulting in trace amounts of the Jewish descent, do they count as Jewish members of the Church? If so, is there a minimum amount of lineage a person needs to be counted as Jewish? Or, does a person also need to have practiced the customs and lived within the Jewish culture to be deemed a Jewish Christian? What if a non-Jewish person is adopted by a Jewish family before becoming Christian, can they lay claim to the full inheritance of Israel? What if an adult non-Jewish person proselytizes into Judaism before joining the Church, are they a Jewish Christian? And, is there anyway a Gentile Christian can proselytize into Judaism so that they too can receive the full inheritance of Israel? What if they maintain faith in Christ, or convert back to Christianity after proselytizing? While these questions are fair to ask of the Progressive Dispensational position, the Traditional Dispensational position provides the straightforward explanation that all people of the Church share the same eternal inheritance.[94] Traditional Dispensationalism also provides the straightforward explanation that the components of biblical promises exclusive to Israel are reserved for an earthly, temporal, Millennial Kingdom.[95]

Another point of support cited by Progressive Dispensationalist's is the assertion of a direct parallel between Ephesians 2:11–12[96] and Romans 9:4-5. Drawing from the similarities between the passages, proponents of Progressive Dispensationalism presuppose in their exegetical analyses that Ephesians 2:11–12 and Romans 9:4–5 discuss identical subjects and

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[94] John Walvoord, *Revelation,* ed. Phillip Rawley and Mark Hitchcock (Chicago, IL: Moody Publishers, 2011), 338-339, Ebook Central Perpetual Titles.

[95] Ryrie, *Dispensationalism*, 192.

[96] "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–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" [Ephesians 2:11-12].

communicate identical concepts.[97] Leonardo Costa specifically makes the argument that the structure of Ephesians 2:11–12 is the "canonical twin" and "two-sides of the same coin" with Romans 9:4–5.[98] The conclusion of his argument is that Ephesians 2:11–12 is a depiction of Israel's promises being extended to Gentile believers, therefore Romans 9:4–5 must be communicating the same.[99]

However, proponents of Progressive Dispensationalism appear to have only given a perfunctory treatment to their justification for drawing such a staunch a parallel between the two passages. While an exhaustive analysis of Ephesians 2:11–12 is beyond the scope of this article, drawing a parallel between the two passages for correlating interpretive purposes is exegetically unsound for several reasons. First, the book Romans, including chapter 9, was addressed to a mixed audience of Jewish people and Gentiles in the Church,[100] while Ephesians 2:11 specifically identifies the addressee of its subsequent section as Gentile believers.[101] Second, the point of emphasis for Ephesians 2 is soteriological, picking up the salvific theme of chapter 1.[102] The second half of chapter 2, beginning in v. 11, discusses the result of salvation for the Gentiles with a focus on delivering a salvific explanation.[103] Romans 9, on the other hand, answers the

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[97] See Carl B Hoch Jr., "The New Man of Ephesians 2," in *Dispensationalism, Israel and the Church*: *The Search for Definition*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids, MI: Zondervan Publishing House, 1992), 108-109; Darrell Bock, "Biblical Reconciliation Between Jews and Arabs," in *Israel the Church and the Middle East: A Biblical Response to the Current Conflict,* ed. Darrel L. Bock and Mitch Glaser (Grand Rapids, MI: Kregel Publications, 2018), 179-180.

[98] Leonardo A. Costa, *Progressive Dispensationalism, the Church, and Israel: Why the Church Is Neither Israel's Replacement Nor God's Parenthesis* (Leonardo A. Costa, 2026), 67-68.

[99] Costa, *Progressive Dispensationalism, the Church, and Israel*, 71.

[100] MacDonald, *Believers Bible Commentary,* 1664.

[101] "Therefore remember that at one time you Gentiles in the flesh…" [Ephesians 2:11a].

[102] Lynn H. Cohick, "Ephesians 2," in *Ephesians: A New Covenant Commentary*, 1st ed. (United Kingdom: The Lutterworth Press, 2010), 71. https://doi-org.dtl.idm.oclc.org/10.2307/j.ctt1cg4m17.

[103] Cohick, "Ephesians 2," 71.

hypothetical question if God has broken His promises to Israel in light of Christ's arrival and extension of salvation to the Gentiles, focusing on Israel's past.[104] While these two topics are relative, they are far from the same. Thirdly, the direct subject of Romans 9:4–5 is ethnic Israel, and the direct subjects of Ephesians 2:11–12 appear to be Jewish believers and Gentile believers with ethnic Israel only in view peripherally. The fact that Jewish believers and Gentile believers in the Church appear to be the direct subjects of Ephesians 2:11–12 can be discerned when the biblical interpreter keeps in mind that Gentiles were in fact alienated from Christ and were still without hope after the crucifixion, after Christ's resurrection, and after the Church formed at Pentecost, up until the moment the Holy Spirit first fell upon the Gentiles at Cornelius's house (Acts 10:44). While Christ gave the command to go to the Gentiles before His ascension (Matt 28:19; Acts 1:8), the Gentiles were not reached until Peter's later obedience (Acts 10:10–23). [105] Up until this point, the Church and the promised salvation through the Jewish Messiah was exclusively available to the "commonwealth of Israel" (v.12) with few exceptions. Paul convincingly appears to cite the blood of Christ following v. 12 as the basis of salvation for the Gentiles (v.13), and not as an indicator of when the Gentiles were integrated into the *Jewish* Church. Based on this evidence, Ephesians 2:11–12 suggests a depiction of salvific inclusion for Gentiles previously estranged not only from Israel of antiquity but also from Israel's salvific promise as delivered through the Messiah. Romans 9:4, on the other hand, explicitly states ethnic Israel as its sole direct subject (v.3), making its contents inclusive of all Old Testament covenantal promises made to the nation.

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[104] MacDonald, *Believers Bible Commentary,* 1711.

[105] Some interpreters view the proclamation of Christ, the cleansing of unclean spirits, and the healing of the Samaritans that took place prior to the event at Cornelius's house (Acts 8:4-8) as the time when non-Jewish members became integrated into the Church and when Jesus's commands to go to the Gentiles were obeyed. This view does not render the premise presented untenable.

Conditions for Antisemitic Thought Produced by the Progressive Dispensational View[106]

Progressive Dispensationalist's have accused the Traditional Dispensational view of negative treatment toward the Jewish people because the traditional view teaches that Jewish members of the Church receive the same heavenly destiny as Gentile members, no longer recipients to the entirety of the Old Testament promises prescribed to the nation of Israel.[107] However, it is strenuous to formulate the idea that a heavenly destiny with the Church in lieu of experiencing the consequential wrath of God followed by temporal blessings should one survive is a bad thing. It is the Progressive Dispensational view, on the other hand, that seems to suggest conditions for disunity among Jewish and Gentile members of the Church by promising different eternal destinies for one over the other, with the implication of additional inheritance for Jewish members. This leaves potential for the development of conditions leading to envy or jealously of Jewish believers. Both envy and jealously of the Jewish people have been cited as potential precursors of antisemitic thought, leading to prejudice, aggression, threats, and even violent acts against Jewish people.[108] Or, inversely, the dynamic between Jewish and Gentiles members of the Church as presented by the Progressive Dispensational view can bring a false exaltation of

[106] This author would like to note that no accusations of antisemitic thought or behavior have been ascribed to individual proponents of Progressive Dispensationalism in this article. It should be noted that proponents like Darrel Bock directly speak against antisemitism and are longstanding board members for organizations who actively work against antisemitic behavior. (See Darrell Bock, Randy Newman, and Thomas A. Tarrants, "A Christian Response to Anti-Semitism," C.S. Lewis Institute, January 19, 2024, https://www.cslewisinstitute.org/resources/a-christian-response/; Chosen People Ministries, "Leadership," accessed October 20, 2026, https://chosenpeople.com/about/leadership/). It is in the opinion of this author sentiments and actions from proponents of Progressive Dispensationalism against antisemitism should be taken at face value, that certain proponents of Progressive Dispensationalism (if not all) have a genuine, deep love for Israel and the Jewish people, and that any antisemitic implications as resulting from their theological systems are wholly unintentional. Their lack of personal antisemitism does not affect the thesis of this article, however, and it is this author's prayer that proponents of Progressive Dispensationalism correct any trajectory that may lead to antisemitic thought.

[107] Costa, *Progressive Dispensationalism, the Church, and Israel*, 16-17.

[108] Smith and Hoogland, "How Envy Can Incite Anti-Semitism and Genocide."

Jewish people within the Church and provide fuel for the antisemitic claims of others. At the very least, teaching different eternal destinies for Jewish believers from Gentile believers implicitly creates confusion within dispensational sub-culture concerning the views of Israel, the Jewish people, and what the proper response from a Gentile believer is.

Because Progressive Dispensationalism is a contemporary movement,[109] the long-term effects of its doctrine in relation to the cultivation of conditions that lead to antisemitic thought have yet to be fully determined.

Conclusion

This article has demonstrated that Romans 9:4 and its subsequent passages support the Traditional Dispensational view. This is true because, based on the evidence presented, the application of Traditional Dispensational hermeneutics provides the most stability for interpreting Scripture, because an application of Traditional Dispensational hermeneutics show that the church is not in view until v. 24, and because ethnic Israel retains both promises of blessing and promised consequences of wrath to be fulfilled during the future Great Tribulation, near or upon the Parousia, during the Millennial Kingdom, or in the eternal state. Further, this article has demonstrated that the Traditional Dispensational view most decreases conditions derivative of antisemitic thought. This is true because the Traditional Dispensational view reveals God's protection and sovereignty over Israel, as well as Israel's future redemptive destiny. This implicitly reduces the idea that Israel does not have a right to exist and reduces the chance for accusations against the Jewish people such as blood libel or demonization. Additionally, Traditional Dispensationalism teaches identical eternal destines for Jewish people

[109] See Darrell L. Bock, "Dispensationalism," *St Andrews Encyclopaedia of Theology*, ed. Brendan N. Wolfe et al. (University of St Andrews, 2023), https://www.saet.ac.uk/Christianity/Dispensationalism; Charles C. Ryrie, *Dispensationalism,* revised and expanded ed (Chicago, IL: Moody Publishers, 2007), 189.

and Gentiles within the Church, implicitly reducing the chances for antisemitic precursors such as envy or resentment to formulate.