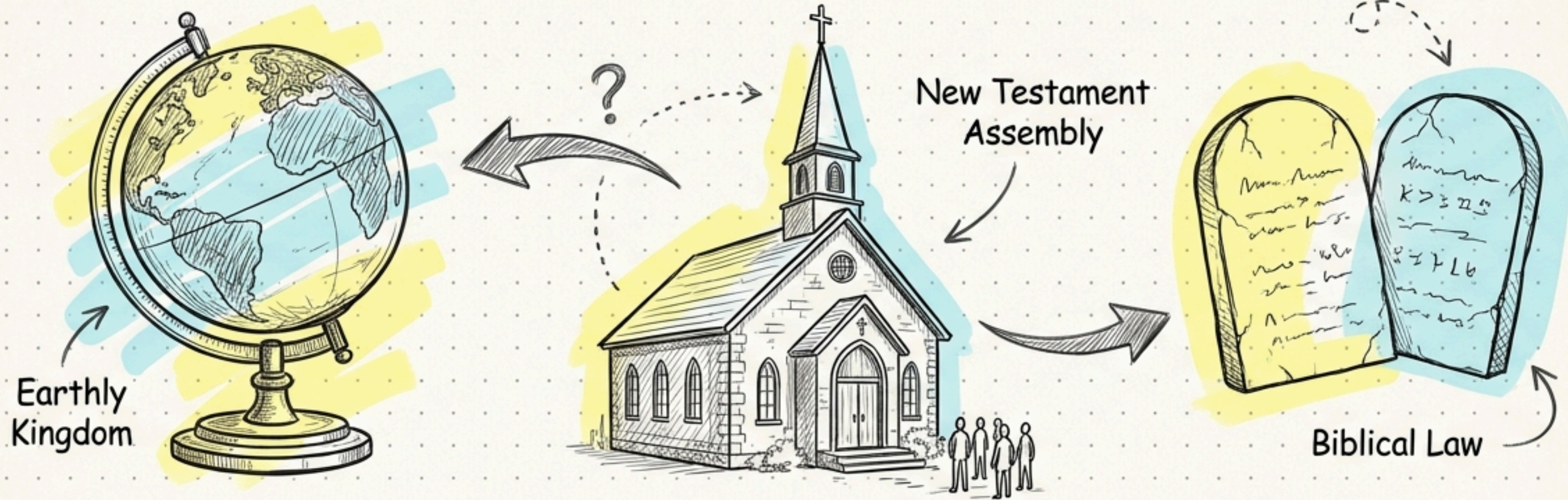


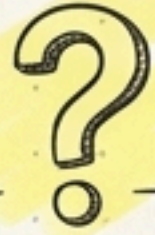
Does the Church Replace Israel?

Mapping the theological frameworks of Dispensationalism, Covenant Theology, and Replacement Theology.



Dispensationalism	Covenant Theology	Replacement Theology
□ ▨ ▩ □	○ ○	⊗

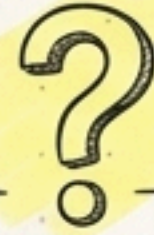
Our theological architecture shapes our everyday practices



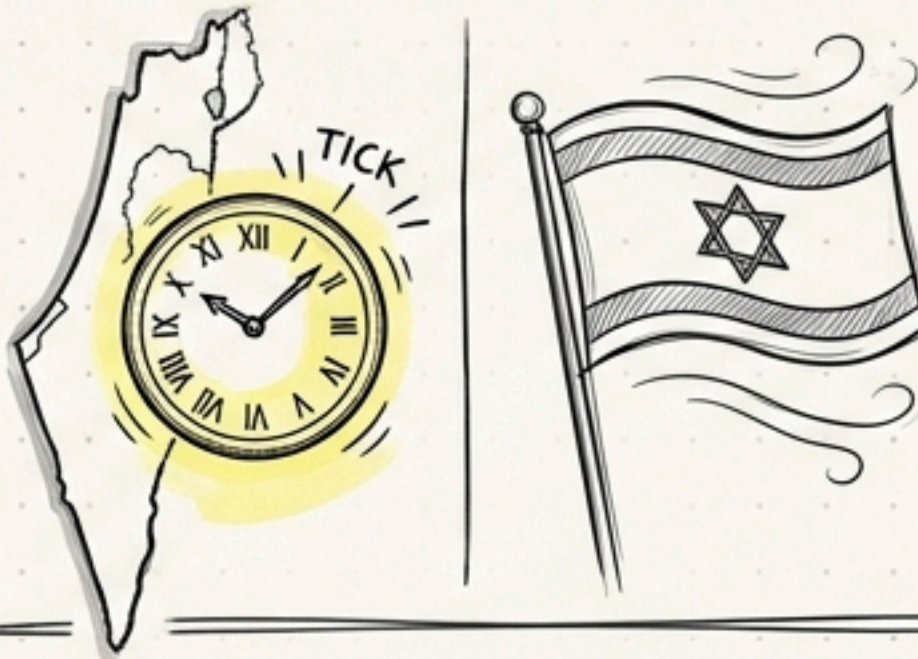
Why baptize infants?



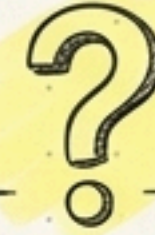
Connection between covenant signs and community initiation.



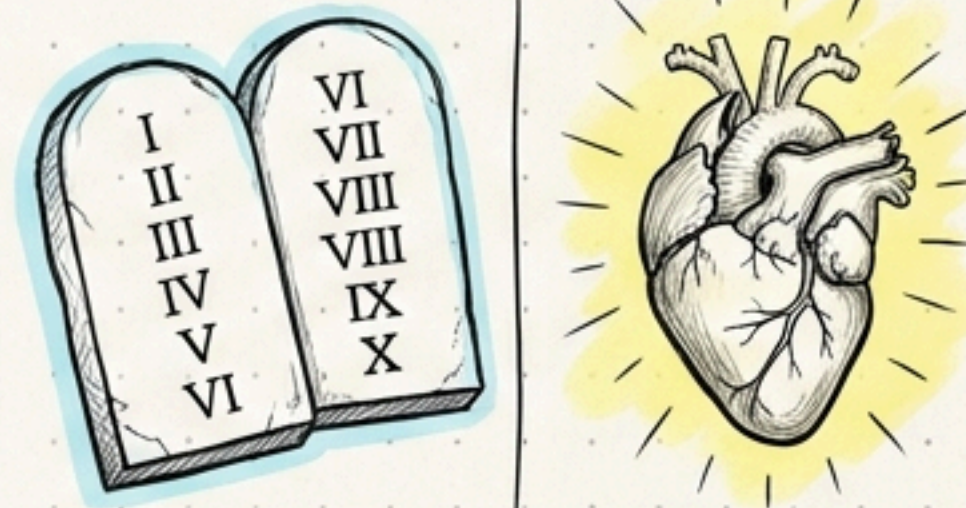
Is modern Israel a prophetic timepiece?



Interpreting contemporary geopolitics through biblical prophecy.



Are the 10 Commandments binding today?

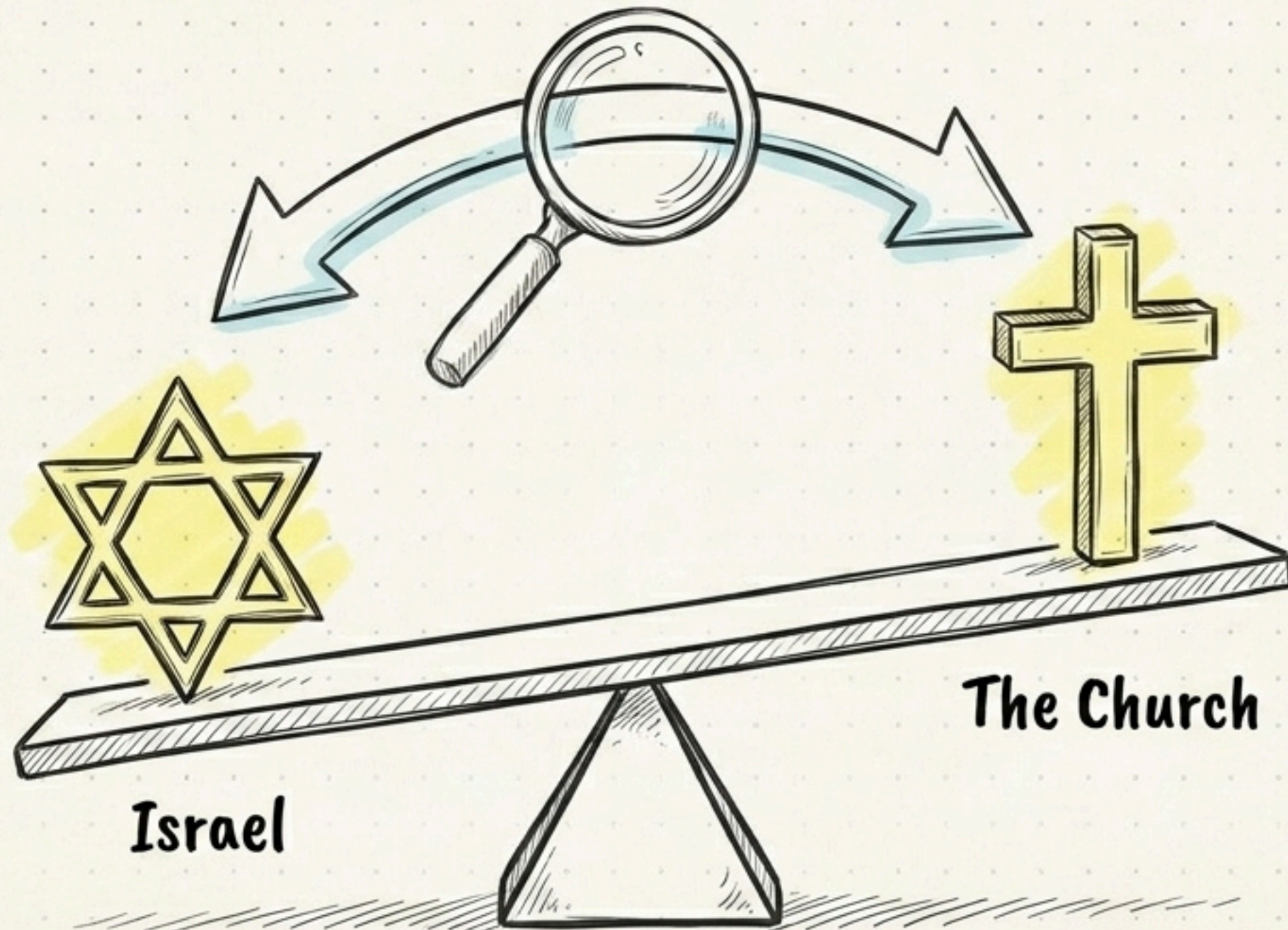


Transition from external law to internal transformation.

These aren't random disagreements. They are the direct result of the framework we use to connect the Old and New Testaments.

→ **The core debate hinges on one continuous people versus two distinct groups** ←

Are Israel and the Church one continuous people of God?



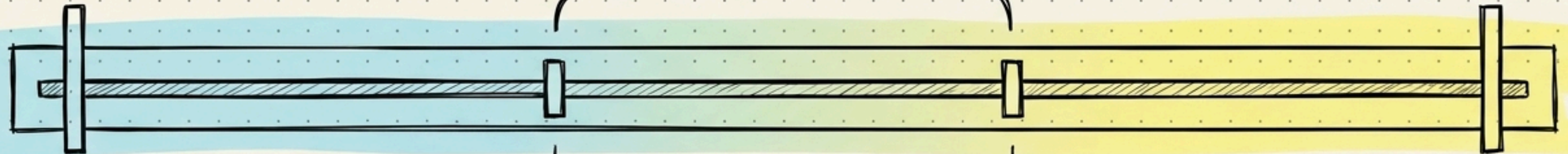
Or are they two completely distinct groups with different destinies?

The spectrum of biblical interpretation

100%
Continuity

The Mediating Views

100%
Distinction



Covenant
Theology

Replacement
Theology

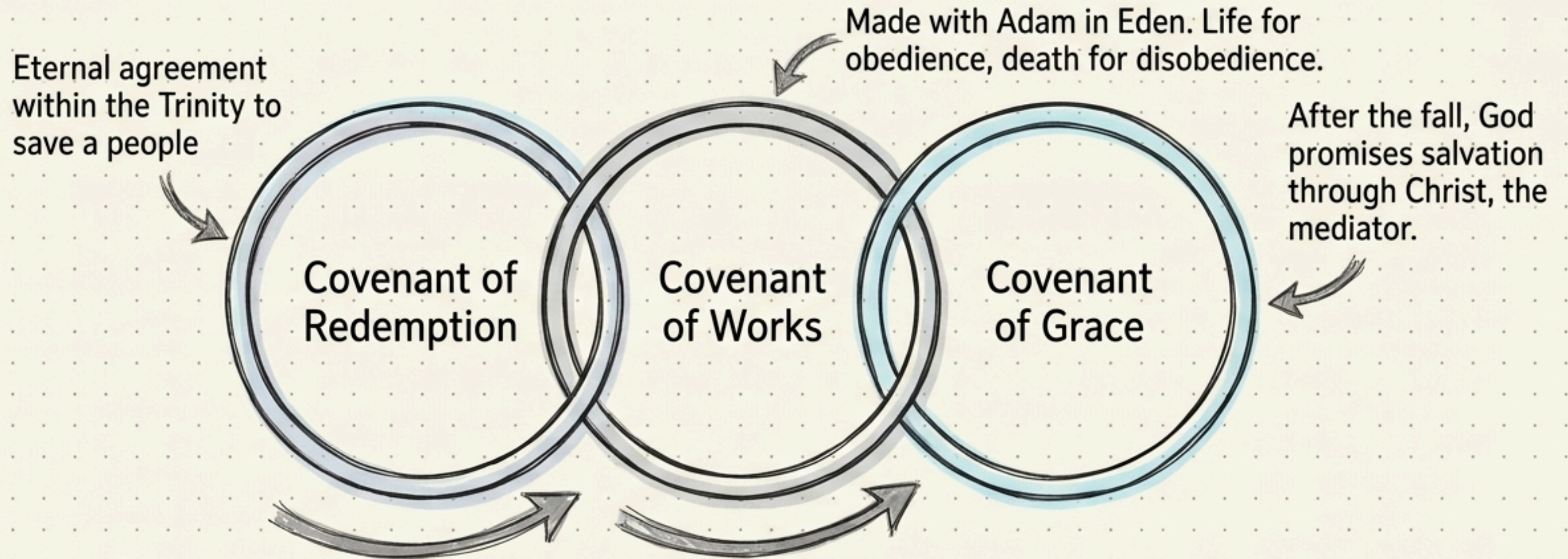
Progressive
Dispensationalism

New Covenant
Theology

Traditional
Dispensationalism

Over the last few centuries, Evangelicals have developed **five primary frameworks** to make sense of this spectrum.

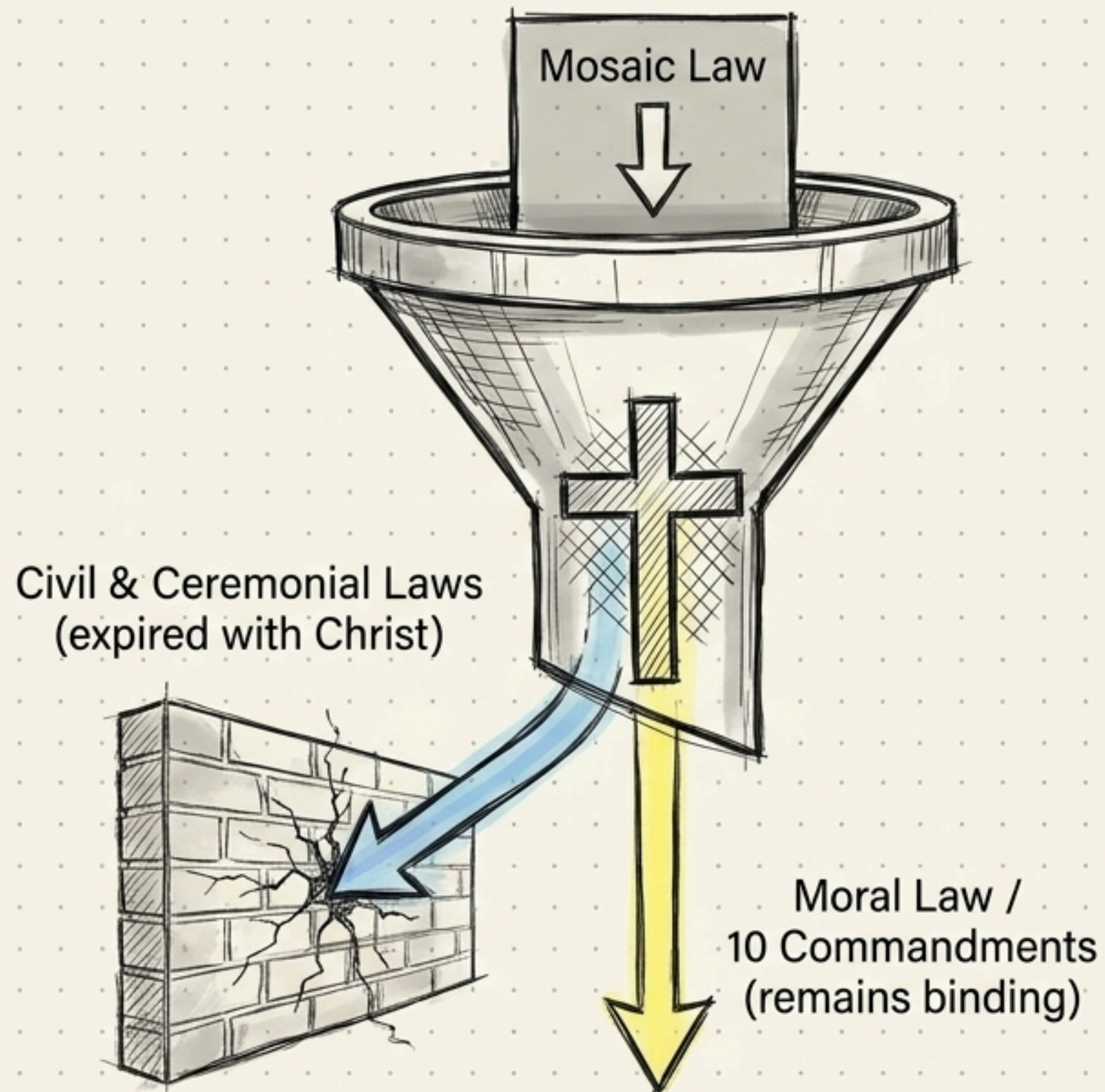
Covenant Theology unites history into a single spiritual story



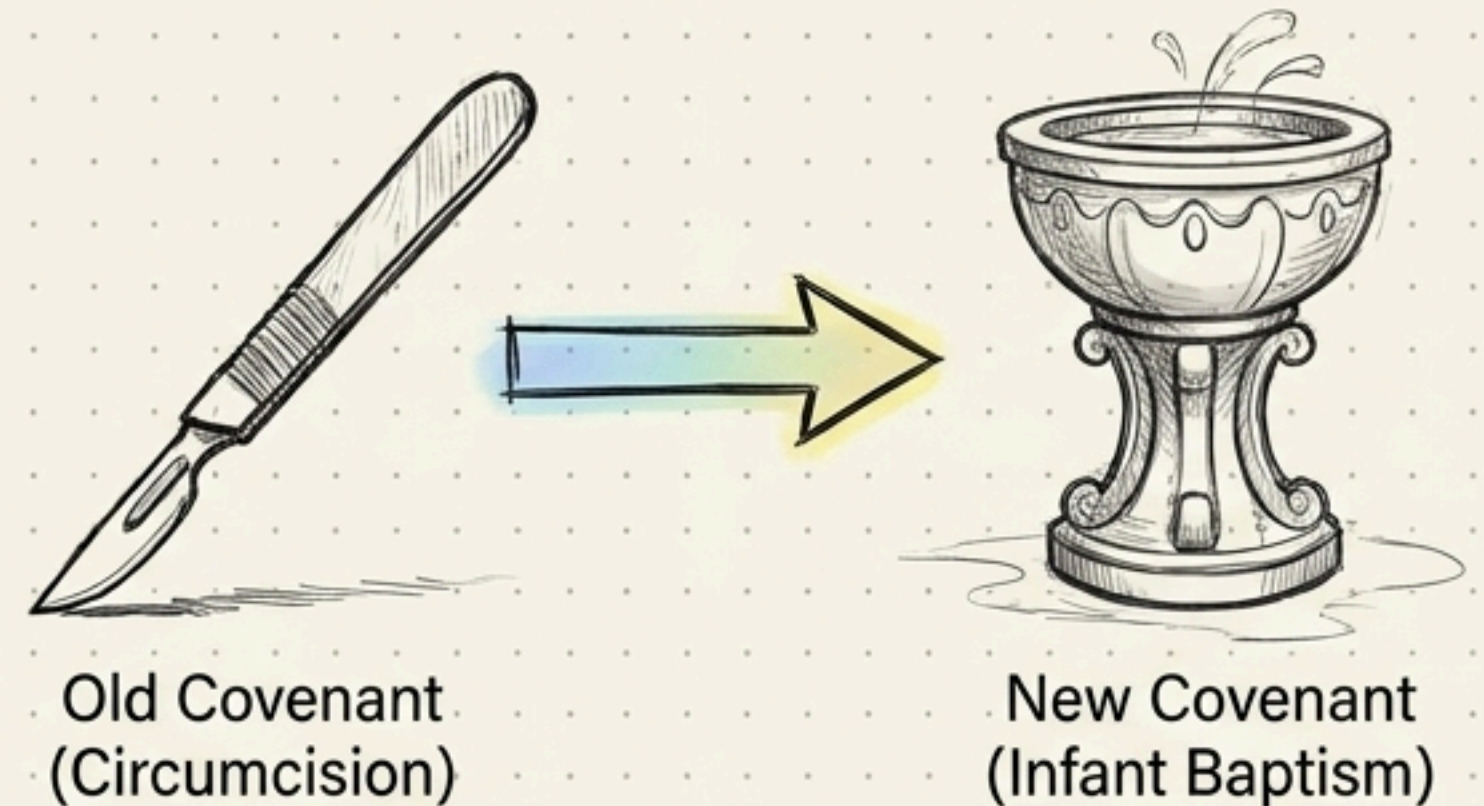
Historically championed by the Reformed tradition (Presbyterians, Reformed Baptists), this view—also known as Federal Theology—sees the Bible not as disconnected ages, but as a unified story.

Key Insight: The Church is not a “Plan B.” It is the direct spiritual continuation of Israel. There has only ever been one people of God.

The covenant substance remains, only the sign has changed



The Sign Transition

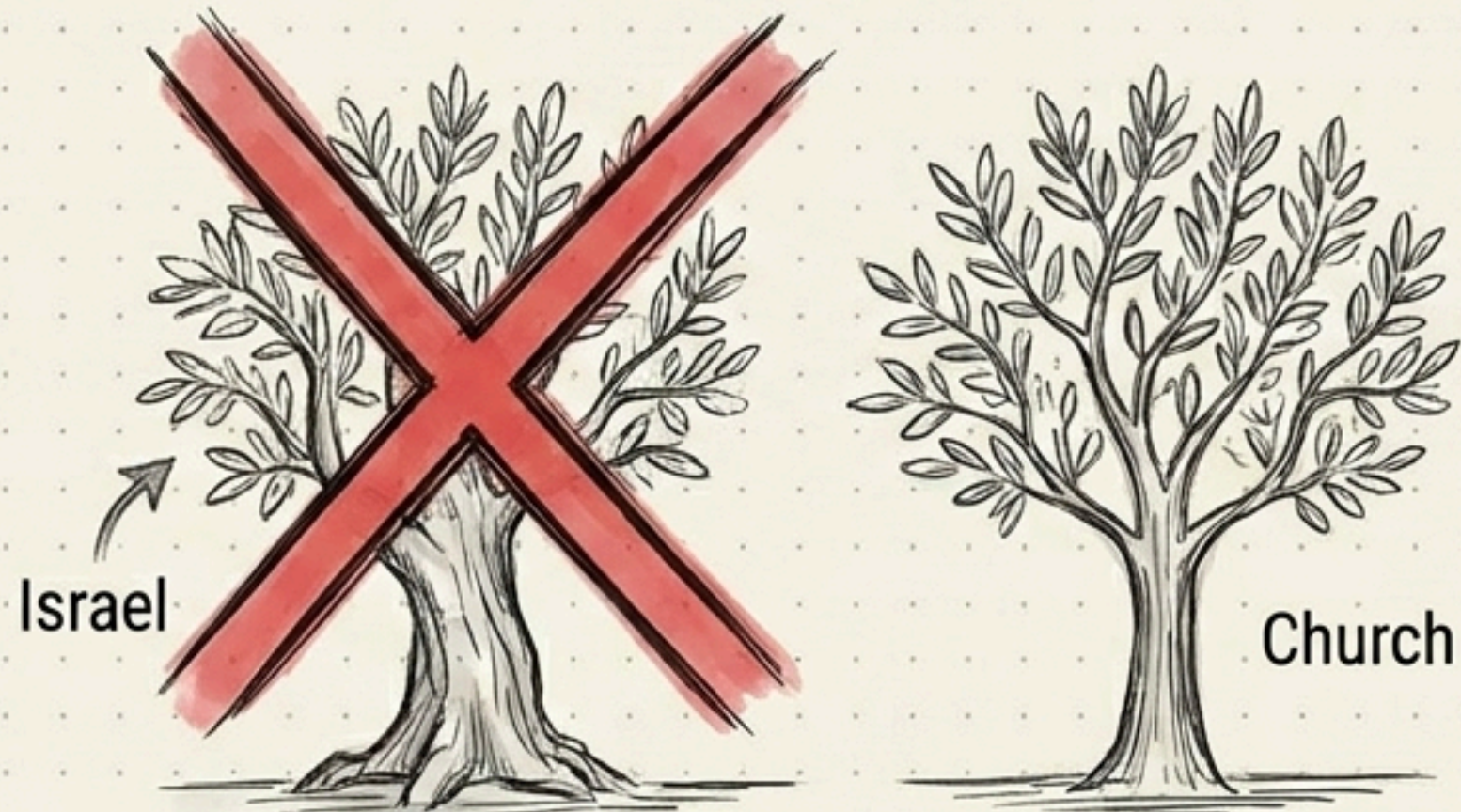


This framework provides the primary theological defense for infant baptism. Just as infants were included in the Old Covenant via circumcision, children of believers are included in the New Covenant via baptism.

Replacement Theology (Supersessionism) is the elephant in the room

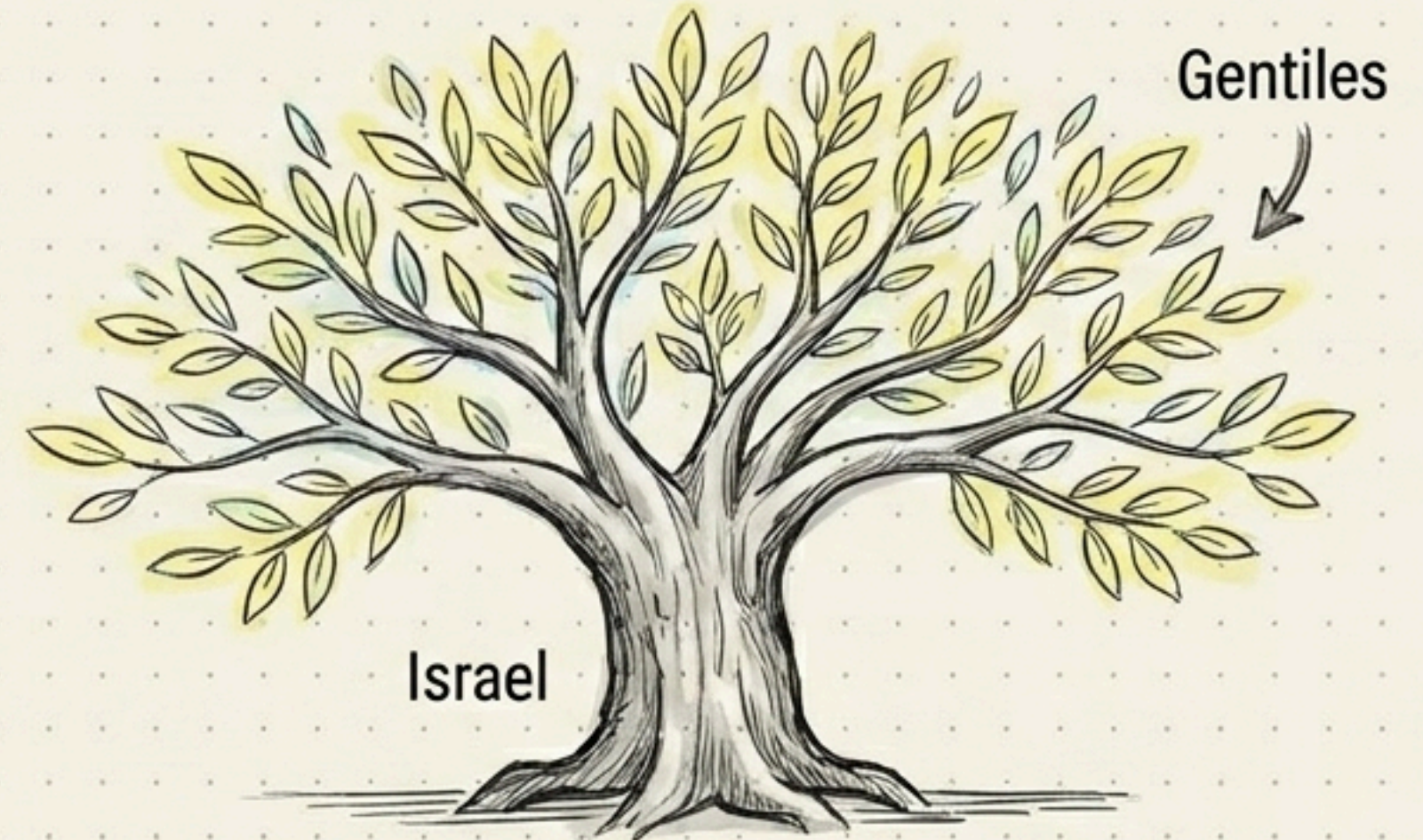
Often found within Catholicism and older Covenant Theology, Supersessionism teaches that the Church has fully superseded national Israel.

Punitive Supersessionism



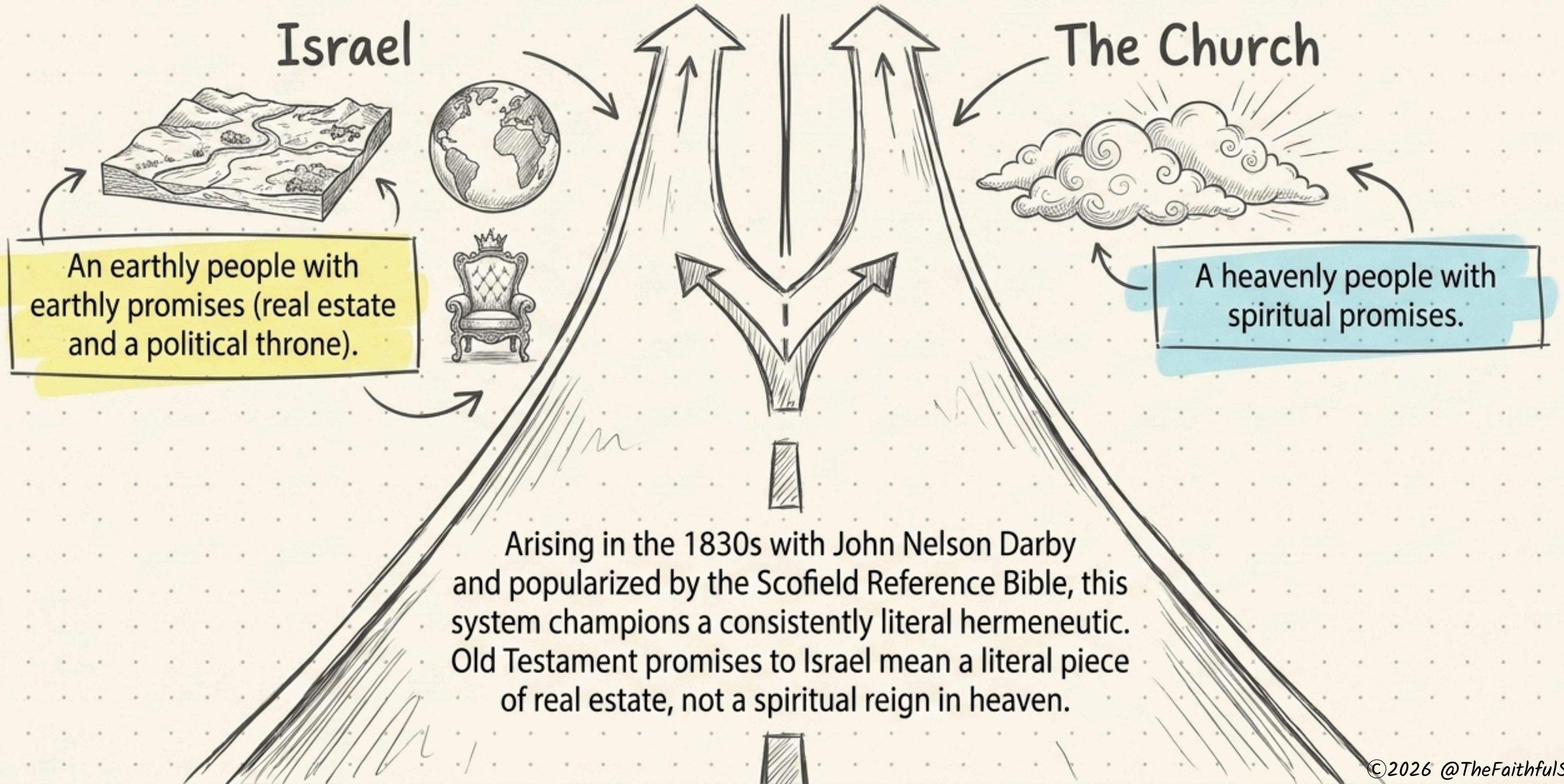
God rejected the Jews because they rejected Christ
(Held by Martin Luther later in life).

Fulfillment Theology



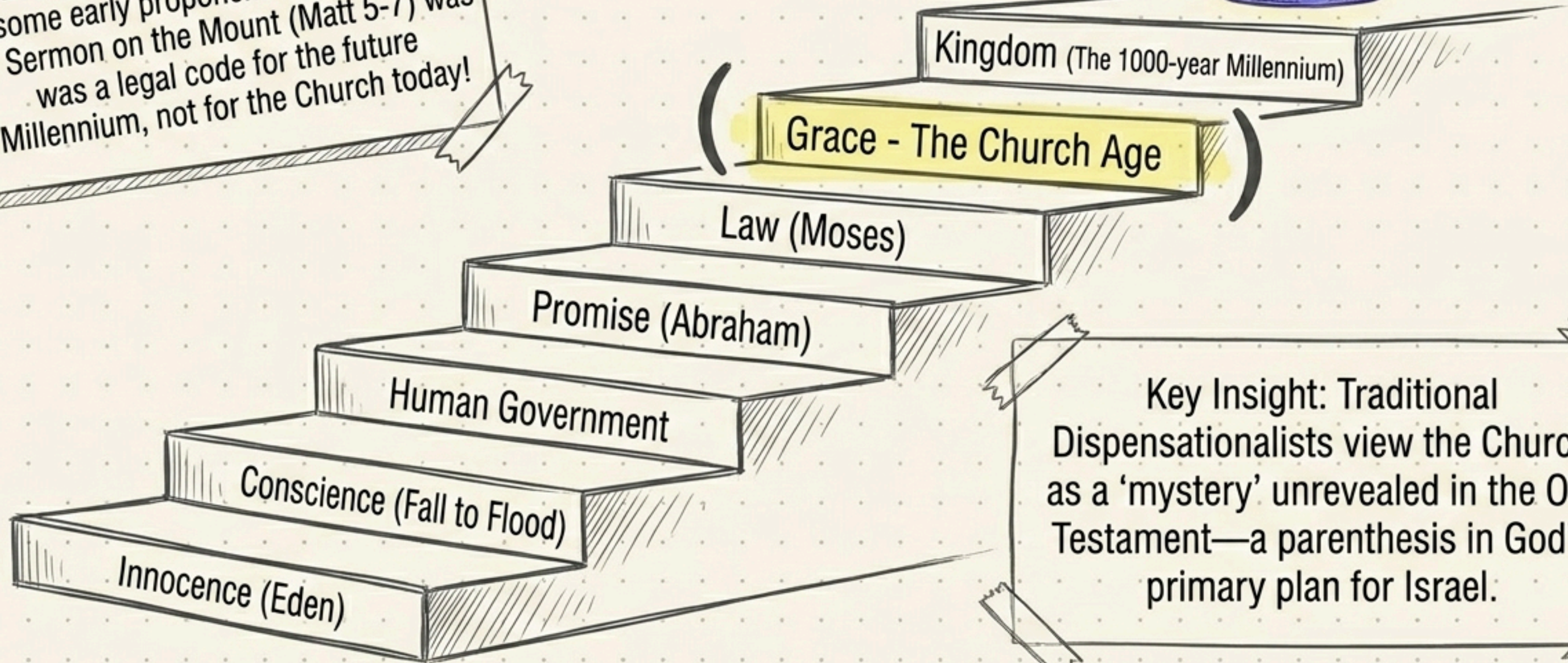
The Church doesn't replace Israel; it is the
blossoming of the Jewish olive tree.
(Preferred by modern Covenant theologians).

Traditional Dispensationalism demands a sharp separation



History is divided into seven distinct administrations

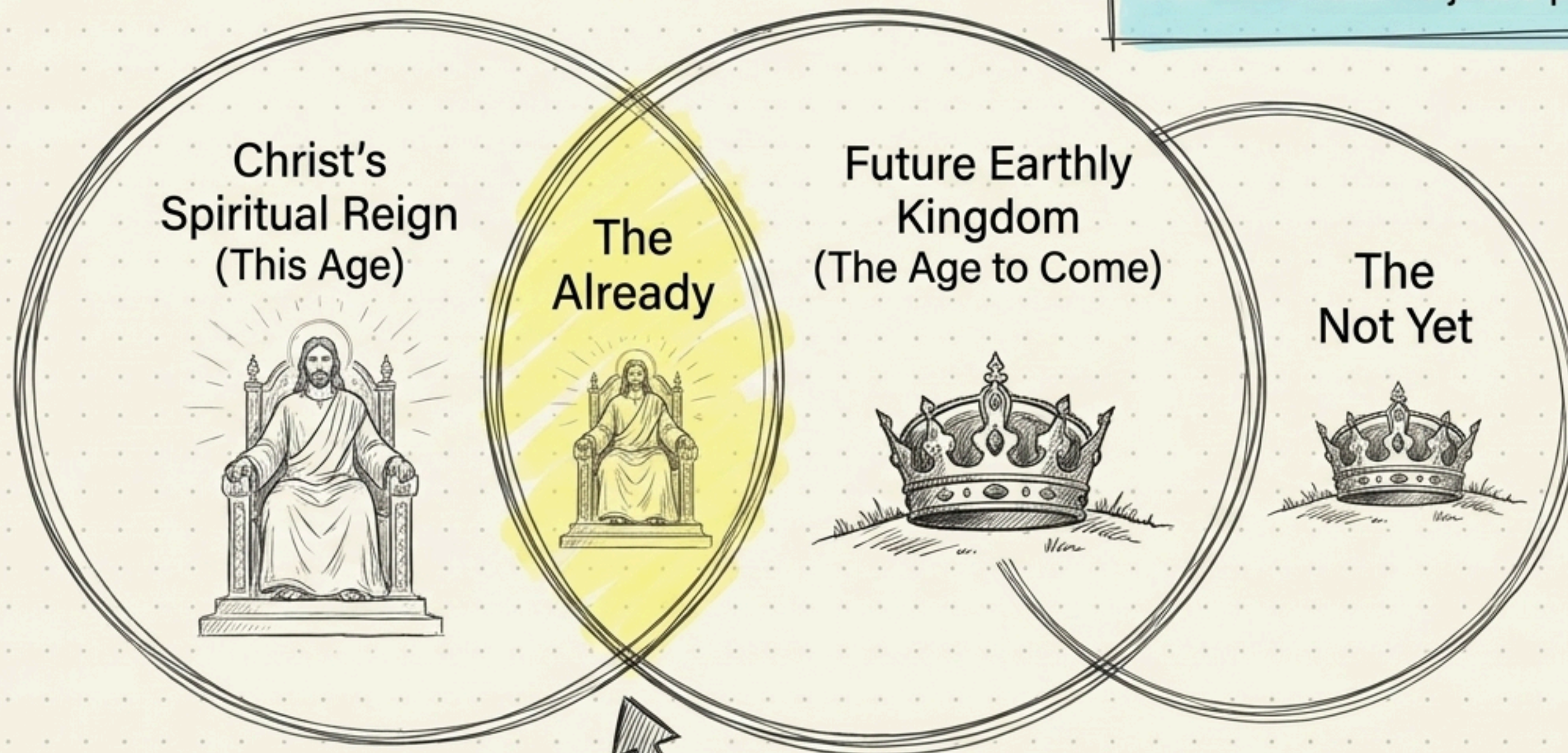
Fun Fact: Distinction is so sharp that some early proponents believed the Sermon on the Mount (Matt 5-7) was a legal code for the future Millennium, not for the Church today!



Key Insight: Traditional Dispensationalists view the Church as a 'mystery' unrevealed in the Old Testament—a parenthesis in God's primary plan for Israel.

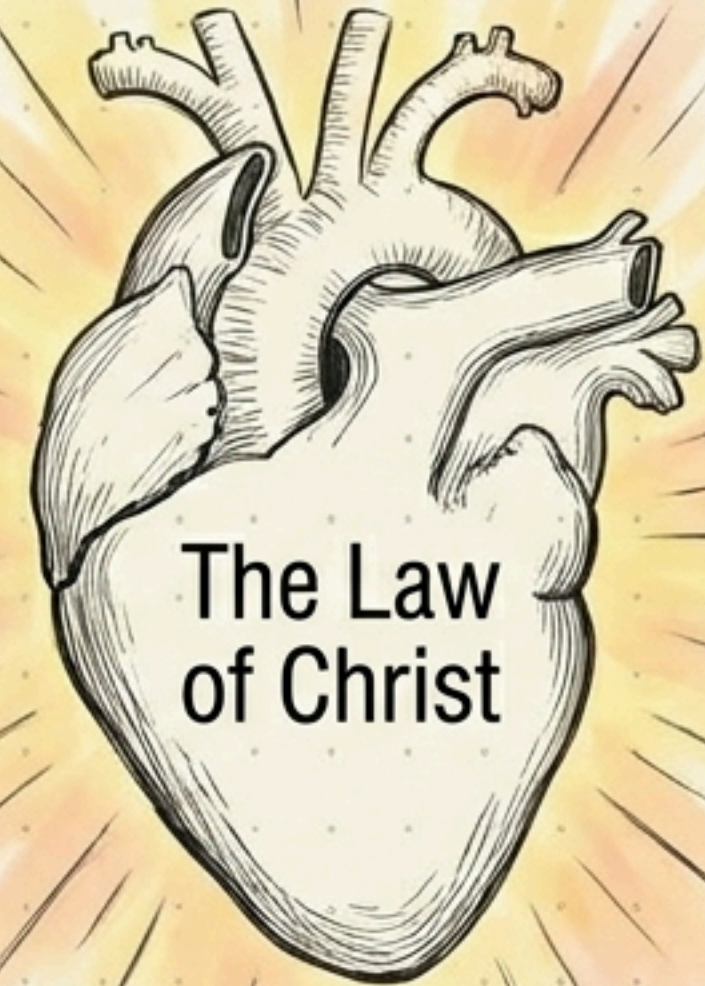
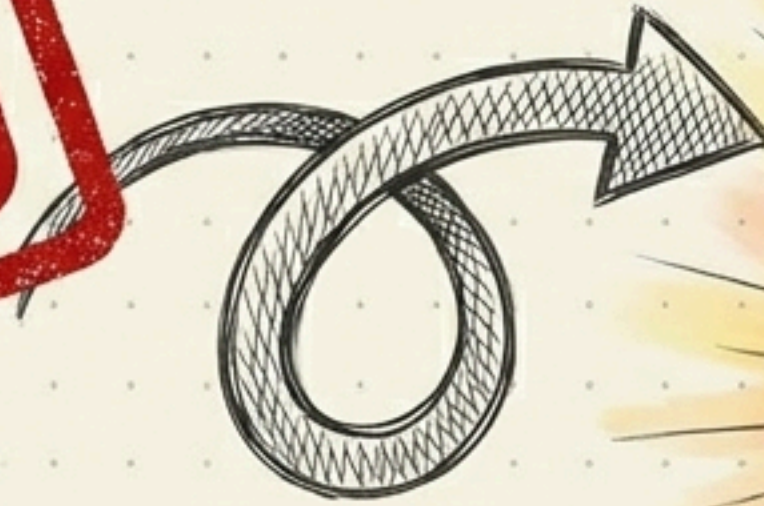
Progressive Dispensationalism shifts to the “Already / Not Yet”

Emerging in the 1980s (via Darrell Bock and Craig Blaising), this mediating view abandons the idea that the Church is just a parenthesis.



Jesus is already reigning spiritually on the throne of David within the Church, even though the literal physical fulfillment is not yet here.

New Covenant Theology cancels the entire Mosaic package



Note: Accused of antinomianism (anti-law), they cite 1 Cor 9:21. The Law of Christ (fueled by love and the Spirit) is actually a higher standard than the Ten Commandments.

Arising primarily from Reformed Baptist circles, this view rejects artificial systems. They argue that you cannot filter out parts of the Mosaic Law; it was a package deal that has been entirely abrogated.

The Master Comparison Matrix

Framework	Israel & The Church	Status of the Law
Covenant Theology	They are one	Moral law binding
Traditional Dispensationalism	Totally distinct	Past dispensation; under grace
Replacement Theology	Church replaces Israel	Varies, leans Covenant
Progressive Dispensationalism	Distinct, but share spiritual blessings	Christ rules spiritually now
New Covenant Theology	Church fulfills Israel	Mosaic law canceled; obey Law of Christ

The biblical defenses at a glance



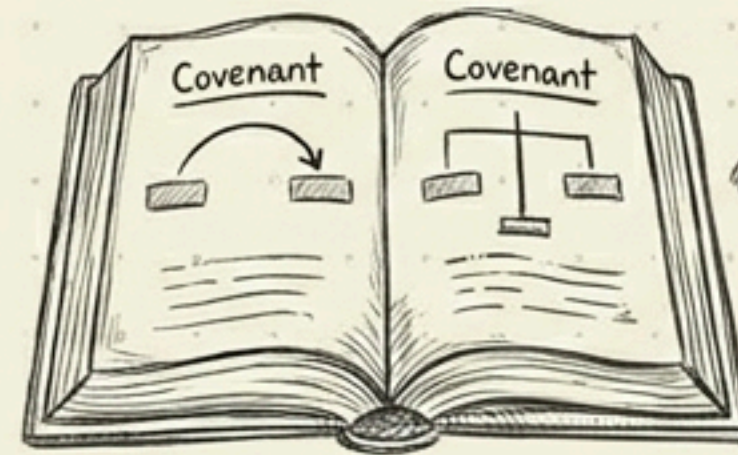
Rom 5:12-21 → Covenant

Adam and Christ as two federal heads securing unified covenants.



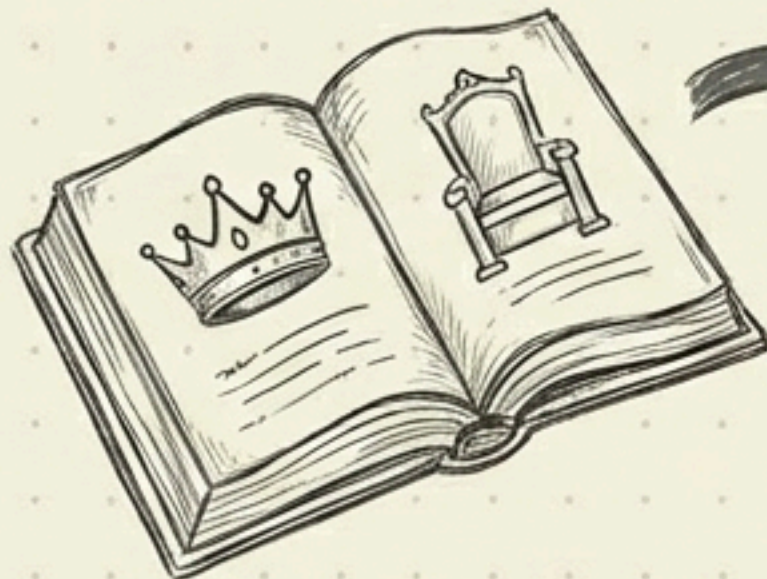
2 Tim 2:15 → Trad Disp

“Rightly dividing the word of truth” (literal hermeneutic separating ages).



Heb 8:13 → Replacement

The new covenant has made the first one “obsolete.”



Acts 2:30-36 → Prog Disp

Peter links the resurrection directly to David’s throne (the “Already”).

2 Cor 3:7 → New Covenant

The law carved on stone (10 Commandments) was a “ministry of death” brought to an end.



Your framework dictates how you read the Old Testament



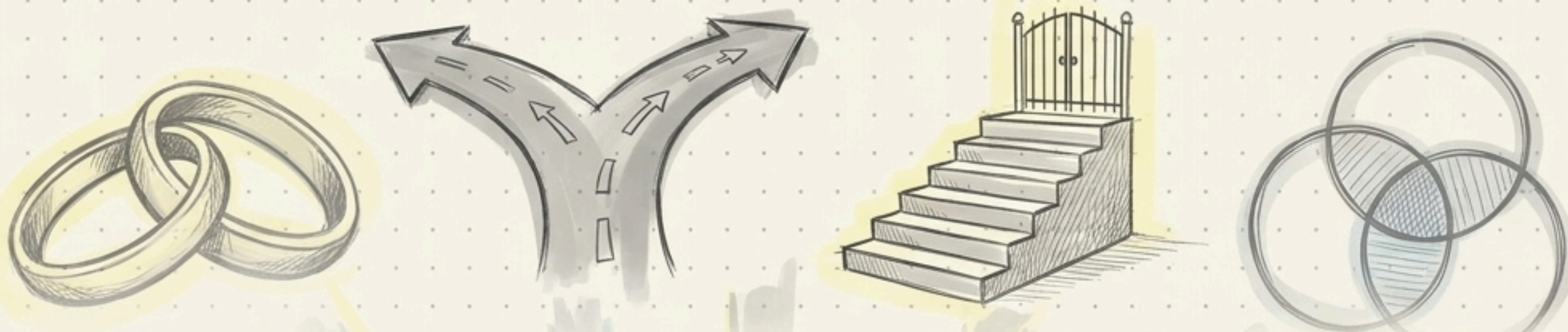
Is Jeremiah 31 predicting a literal, future geopolitical nation of Israel?



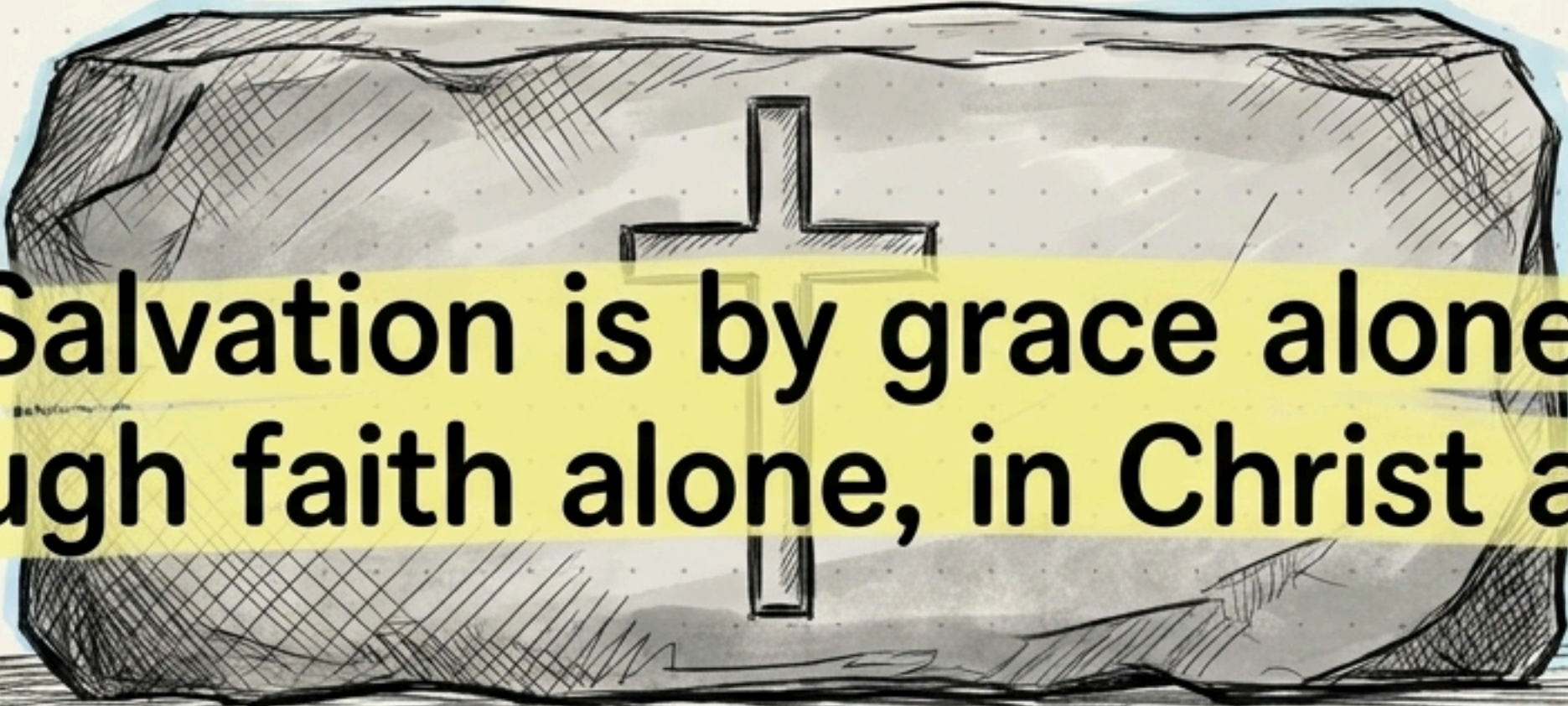
Or is it talking about you and me taking communion this Sunday?



When an Old Testament prophet speaks, your theological architecture acts as the lens. Do you read it literally as a pending geopolitical event, or spiritually as a reality fulfilled in the global Church today?



These debates over eschatology and the Law can get heated. Yet, whether a tradition sees the Kingdom as entirely future or already present, all these Evangelical groups agree on the cornerstone:



**Salvation is by grace alone,
through faith alone, in Christ alone.**