

"they look on Him whom they have pierced"? Will it not be believing Israelites? And who will be resurrected to live and reign with Christ during His earthly kingdom? Will it not be believing Israelites?

- c. Since the heavenly city, the New Jerusalem, is seen in Revelation 21 as coming down from the sky to the earth; and since God's throne is in the city and His tabernacle is with men; what does the distinction between a heavenly destiny for the Church and an earthly destiny for Israel actually mean?
  - d. Is there a future for the nation of Israel? this appears to be a crucial issue for Dispensationalists. Three things should be said in this connection. First, it would appear very difficult, exegetically speaking, to take "Israel" as used in Romans 11:26 ("And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob") as anything other than ethnic Israel (as John Murray points out so forcefully in his excellent commentary on Romans). Second, historical developments since 1945 have caused many interpreters to take a second look at predictions concerning the nation of Israel, and to consider at least the possibility of a historical instead of a symbolic or spiritual fulfillment of these predictions. Third, it should be pointed out and stressed that the figurative-spiritualization approach to the interpretation of Old Testament predictive prophecy concerning Israel bears no organic relationship to the basic features of Covenant Theology. Therefore there is no conflict between Covenant Theology and the affirmation of a genuine future for the nation of Israel in God's program.
3. With regard to Dispensationalism's contrast of Law and Grace, an ambiguity arises when we ask whether the difference between Law and Grace as dispensations is as absolute as the difference between law and grace as principles.

Robert Saucy notes a difference between earlier and contemporary Dispensationalism on this issue:

"The focus on distinctive expressions of the will of God for human life on earth has led to many accusations that dispensationalism teaches more than one way of salvation. In response, most dispensationalists will acknowledge a lack of clarity and even exaggeration in some statements made by early advocates of this system. . . .

The subsequent development of dispensational theology as well as non-dispensational covenant theology has led to a convergence on the issue of law and grace with regard to salvation so that today the charge of two ways of salvation is seldom heard. Both recognize God's gracious dealings with His people during the Old dispensation as well as a clearer and fuller manifestation of grace through the work of Christ."

-- Robert Saucy, *ibid.*, p. 10.