

Who Is Biblical Israel

Covenantal v. Ethnic Viewpoints: A Critical look at Genesis 12:3

“I Will Bless Those Who Bless You”: A Critical Evaluation of the Geopolitical Application of Genesis 12:3a

(LSB translation used throughout)

Abstract

Genesis 12:3a (“I will bless those who bless you, and the one who curses you I will curse”) is frequently invoked in contemporary evangelical and political discourse as a mandate for nations, especially the United States, to extend unconditional support to the modern State of Israel. This article evaluates that geopolitical interpretation by examining the verse’s original context, its Old Testament development, its New Testament reappropriation, and its reception history. The study concludes that this geopolitical reading lacks exegetical warrant, misapplies covenantal categories, bypasses the Christological fulfillment of the Abrahamic promises, and imposes modern political concerns onto an ancient covenant text. Genesis 12:3a speaks theologically rather than geopolitically and belongs within a biblical-theological trajectory centered on Christ and the people who are united to Him by faith.

1. Introduction

Few biblical texts have exerted greater influence on modern Christian political thought than Genesis 12:3a. In many circles, particularly within American

evangelicalism shaped by dispensational theology, the verse is interpreted as a divine directive: nations that support the State of Israel will receive divine blessing, and those that oppose Israel will incur divine wrath. This reading appears routinely in sermons, political speeches, popular prophecy literature, and foreign-policy advocacy.

Yet such uses rarely examine the passage's exegetical, canonical, or theological foundations. Does Genesis 12:3a articulate a perpetual geopolitical principle? Does Scripture ever apply this promise to modern states? And how does the New Testament interpret the Abrahamic promises in light of Christ?

This article argues that the geopolitical reading of Genesis 12:3a is hermeneutically unsustainable and theologically out of step with the canonical development of the Abrahamic covenant.

2. Genesis 12:3a in Its Literary and Historical Context

2.1 Covenant Form and Function

Genesis 12:1–3

“Now the LORD said to Abram, ‘Go forth from your country... And I will make you a great nation, and I will bless you... And I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.’”

Genesis 12:1–3 inaugurates the Abrahamic covenant, God's promise of land, offspring, and universal blessing. Verse 3a functions as a covenantal protection formula: God pledges to uphold His chosen servant and to mediate blessing or

judgment through how others treat him. Ancient Near Eastern parallels confirm this type of covenantal guarantee.

The pronouns (“you”) refer directly to Abraham, not to a future nation-state. At this stage, ethnic Israel did not yet exist; Sarah had borne no child; the tribes of Israel were generations away. Thus the passage is personal and covenantal, not nationalistic or political.

2.2 The Object of Blessing and Cursing

The promise concerns those who align with, or oppose, God’s redemptive purpose embodied in Abraham. To bless Abraham is to participate in God’s purposes; to curse him is to resist them. The verse does not establish perpetual foreign-policy directives but affirms God’s commitment to His chosen covenant mediator.

3. Old Testament Development of the Abrahamic Seed and Blessing

3.1 Israel as Corporate Seed

Later Scripture identifies Israel as the corporate seed of Abraham (Exod 32:13; Deut 1:8). This identification is historical and covenantal, tied to the Sinai covenant. Yet this corporate identity is not identical with the geopolitical structures of the modern State of Israel, nor does Scripture project the ancient nation-state forward as a permanent political entity.

Exodus 32:13

“Remember Abraham, Isaac, and Israel... to whom You swore by Yourself and said to them, ‘I will multiply your descendants as the stars of the heavens...’”

Deuteronomy 1:8

“See, I have placed the land before you; go in and possess the land which the LORD swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.”

3.2 Royal Seed and Prophetic Expectation

The Abrahamic seed promise narrows to the Davidic king (2 Sam 7; Ps 89) and ultimately to the prophetic Servant (Isa 49; 53). The Old Testament anticipates a representative figure who embodies Israel, fulfills its calling, and mediates blessing to the nations. Thus, the promise develops in a messianic direction, not toward a perpetual guarantee for geopolitical entities.

2 Samuel 7:12–16

“I will raise up your descendant after you... I will establish the throne of his kingdom forever... Your house and your kingdom shall endure before Me forever.”

Later prophets broaden and deepen this trajectory:

Isaiah 49:5–6

The Servant restores Israel and brings salvation to the ends of the earth.

Isaiah 53:10

“He will see His offspring... and the good pleasure of the LORD will prosper in His hand.”

4. New Testament Reappropriation of Abrahamic Identity

4.1 Christ as the Singular Seed

Paul’s exegesis of the Abrahamic promise in Galatians 3:16 is decisive:

“Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘And to your seed,’ that is, Christ.” (Gal 3:16 LSB)

Christ is the climactic fulfillment of the seed promise. The Abrahamic covenant finds its telos not in an ethnic nation-state but in the Messiah.

4.2 Believers as Abraham’s Seed in Christ

Paul defines Abraham’s descendants as those who share his faith (Gal 3:7, 29; Rom 4):

- “Therefore, know that those who are of faith, these are the sons of Abraham.” (Gal 3:7)
- “And if you belong to Christ, then you are Abraham’s seed, heirs according to promise.” (Gal 3:29)
- “It is not the children of the flesh who are children of God, but the children of the promise are regarded as seed.” (Rom 9:8)

This reconstitutes covenant identity around Christ. Paul pictures a single olive tree (Rom 11:17–24), where believing Jews and believing Gentiles share the same root and inheritance.

What is absent is equally significant: the New Testament

- never reaffirms Genesis 12:3a as a mandate to support political Israel,
- never applies the blessing–curse formula to Gentile foreign policy,
- never extends the Abrahamic guarantee to a modern nation-state.

4.3 Absence of Any Geopolitical Application

The New Testament consistently interprets Abrahamic identity in Christological and ecclesial categories, not political ones.

Nowhere in the NT is Genesis 12:3a tied to foreign policy. The blessing–curse dynamic is reoriented around responses to **Christ**, not national stance toward Israel.

5. The Hermeneutical Roots of the Geopolitical Interpretation

5.1 Dispensational Hermeneutics

The geopolitical reading arises primarily from dispensationalism, which maintains:

1. a strict Israel–church distinction,
2. literal fulfillment of the land promises,
3. ethnic Israel’s continuing covenantal centrality,
4. eschatological primacy of the modern State of Israel.

In this framework, Genesis 12:3a must be applied geopolitically because the system requires this interpretation. The reading is driven by theological presupposition rather than textual meaning. This system, not the biblical text, drives the application of Genesis 12:3a to modern Israel.

5.2 Historical Context: Scofield, Zionism, and Cold War Politics

The Scofield Reference Bible (1909) popularized the geopolitical reading by linking Genesis 12:3a to modern Israel in its study notes. The establishment of

Israel (1948) and Cold War alliances reinforced the association through cultural and political rhetoric rather than through exegesis. Consequently, Genesis 12:3a became a theological slogan for certain foreign-policy positions.

5.3 A Hermeneutic That Bypasses Christ

This interpretation implicitly sidelines Christ's fulfillment of the seed promise. Yet the New Testament insists that:

- Christ is the promised seed,
- the promises are inherited through Him,
- Abrahamic identity is redefined by the gospel.

To interpret Genesis 12:3a apart from Christ is to read it contrary to apostolic hermeneutics.

6. Theological and Exegetical Problems with the Geopolitical Application

6.1 Failure to Honor Biblical-Theological Development

Genesis 12:3a is not a political maxim but a covenantal declaration that unfolds toward messianic fulfillment. Blessing comes through Christ's kingdom, not national alliances.

6.2 Confusion of Ethnic, Covenant, and Political Categories

The geopolitical reading equates:

- ancient ethnic Israel,

- old-covenant Israel,
- modern political Israel.

These categories differ profoundly. Modern Israel is a secular nation-state, not a covenant people defined by Torah or by faith in Christ.

6.3 Neglect of New Testament Redefinition of “Israel” and “Seed”

Paul distinguishes Israel according to the flesh from Israel according to promise (Rom 9:6–8). Blessing and curse now hinge entirely on faith in Christ.

6.4 Obsolete Application

Treating Genesis 12:3a as a timeless foreign-policy principle imposes modern political concerns onto a covenant oath rooted in ancient redemptive history.

6.5 It Implicitly Replaces Christ as Mediator of Blessing

The geopolitical reading relocates blessing from union with Christ to support of a nation-state. This is incompatible with the New Testament, which locates all blessing in Christ alone (Gal 3:14).

Acts 3:19–26

“19 Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; 20 and that He may send Jesus, the Christ appointed for you, 21 whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. 22 Moses said, 'The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. 23 And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.' 24 And likewise, all the prophets

who have spoken, from Samuel and his successors onward, also announced these days. It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'In your seed all the families of the earth shall be blessed.' For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."

Peter identifies the blessing as **repentance through Christ**, not political protection.

7. A Christological and Ecclesial Reading of Genesis 12:3a

A canonical interpretation affirms that:

1. Abraham is the covenant head.
2. His seed culminates in Christ.
3. Blessing reaches the nations through the gospel.
4. Those who honor Christ and His people share in covenant blessing.
5. Those who reject Him remain under judgment.

Thus Genesis 12:3a is fulfilled not through the fortunes of a geopolitical entity but through the worldwide expansion of Christ's kingdom.

8. Romans 11 and the Identity of Israel in the Abrahamic Promise

Romans 11 is Paul's most sustained treatment of the question this article wrestles with: *Who is "Israel" in light of the Abrahamic promise?* It functions as a theological "pressure test" for any reading of Genesis 12:3a. If a proposed interpretation of Genesis 12:3a cannot be reconciled with Paul's argument in Romans 11, it cannot claim to be biblically adequate.

What follows is a focused exposition of Romans 11 in its flow of thought and how it clarifies the identity of biblical Israel and the location of Abrahamic blessing and curse.

8.1 Has God Rejected His People? (Romans 11:1–5)

Paul opens with the question that naturally arises from Romans 9–10:

"I say then, God has not rejected His people, has He? May it never be!" (Rom 11:1a–b)

The presence of unbelieving, hardened Jews (Rom 9:30–10:21) might suggest that God's covenant purposes for Israel have failed. Paul answers by appealing to **remnant theology**:

- He himself is "an Israelite, a descendant of Abraham, of the tribe of Benjamin" (11:1c).
- God "has not rejected His people whom He foreknew" (11:2a–b).
- As in Elijah's day, when God preserved "7,000 men who have not bowed the knee to Baal" (11:4), so now "at the present time there has come to be a remnant according to God's gracious choice" (11:5).

Two crucial points emerge for the Genesis 12:3a discussion:

1. **“His people” is not coextensive with every ethnic Israelite.** God’s faithfulness to “His people” is preserved in a remnant.
2. The continuity of God’s promise to Abraham runs through this **chosen remnant**, not through the nation in a merely geopolitical sense.

Thus, already in 11:1–5, “Israel” is being **internally differentiated**: there is an Israel within Israel (cf. Rom 9:6–8). Any appeal to Genesis 12:3a that treats “Israel” as a flat, undifferentiated geopolitical category ignores this Pauline distinction.

8.2 Hardening and Remnant: Blessing and Curse Reconfigured (Romans 11:7–10)

Paul then describes a **dual outcome** within ethnic Israel:

“What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened” (11:7).

Here we see a **miniature of the blessing–curse dynamic** of Genesis 12:3a inside Israel itself:

- Some Israelites (the remnant) move into **blessing** through faith in Christ.
- “The rest” experience **hardening** (a covenantal judgment).

This means that the Abrahamic blessing–curse scheme no longer maps straightforwardly onto a national boundary. Within **the same ethnic people**, some are under blessing, others under judicial hardening.

If Genesis 12:3a were meant as a perpetual geopolitical rule (“bless the nation-state Israel = be blessed”), Paul’s own description of Israel in Romans 11 would be

incoherent. Instead, the **criterion** of blessing or curse is **response to Christ**, not geopolitical status.

8.3 Israel's Trespass and Gentile Salvation (Romans 11:11–15)

Paul then asks:

“They did not stumble so as to fall, did they?” (11:11a)

His answer introduces a **missional logic**:

- “By their transgression salvation has come to the Gentiles, to make them jealous” (11:11b).
- “If their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fullness be!” (11:12).

Paul's vision is deeply **Abrahamic**:

- The unbelief of many Jews (a curse-like reality) becomes the historical occasion for the **gospel to go to the nations**, fulfilling the “all the families of the earth” dimension of Genesis 12:3c.
- Yet this does not spell a final rejection. Paul anticipates a **future “fullness”** (πλήρωμα) of Israel that will contribute immensely to even greater blessing (11:12, 15).

Romans 11:11–15 therefore **reframes Abrahamic blessing**:

- It is not tied to **protecting** a geopolitical entity.

- It unfolds through **the spread of the gospel to the nations** and the eventual salvation of a “fullness” of Israel—not as a separate covenant program, but within the one Christ-centered plan.
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8.4 The Olive Tree: One Covenant People, Not Two (Romans 11:16–24)

The olive tree metaphor is central for the identity question:

“If the root is holy, the branches are too” (11:16b).

Most interpreters agree that the **root** represents the patriarchs and the Abrahamic promises. The **tree** is the covenant people of God, nourished by the promises given to Abraham, Isaac, and Jacob.

Paul then develops three movements:

1. **Natural branches broken off:**

Some ethnic Israelites are removed from the tree “because of their unbelief” (11:20a).

2. **Wild branches grafted in:**

Gentiles, who are “wild olive” branches, are grafted in “among them” and “became partaker of the rich root of the olive tree” (11:17b).

3. **Potential re-grafting of natural branches:**

If they do not persist in unbelief, God is “able to graft them in again” (11:23).

This metaphor is devastating to a geopolitical use of Genesis 12:3a:

- There is **one Abrahamic tree**, not two parallel trees (one Jewish, one Gentile).

- Participation in Abrahamic blessing is a matter of being **in the tree by faith**, not simply belonging to a particular ethnicity or modern nation.
- Some ethnic Israelites are not in the tree (broken off), while some Gentiles are (grafted in).

Thus “blessing” in Genesis 12:3a cannot be equated with blanket political support of all who are ethnically descended from Abraham. The **true heirs** of the promise are those—Jew or Gentile—who stand in the tree by faith in Christ.

8.5 The Mystery: Partial Hardening and “All Israel” (Romans 11:25–27)

Paul then unfolds a “mystery”:

“A partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved...” (11:25–26a).

Key features:

1. Partial hardening

The hardening is:

- Partial (not all Jews are hardened; there remains a remnant).
- Temporal (it lasts “until the fullness of the Gentiles has come in”).

2. Fullness of the Gentiles

Paul envisions a massive ingathering of Gentiles into the people of God—again showing that Abrahamic blessing is flowing to the nations, consistent with Genesis 12:3c.

3. “All Israel” will be saved

Interpretations vary, but in the context of Romans 9–11 and the olive-tree metaphor, “all Israel” most plausibly refers to the **eschatological corporate people of God**, consisting of:

- o The remnant of believing Jews throughout history,
- o A future ingathering of ethnic Jews who turn to Christ,
- o Together with the fullness of believing Gentiles.

In other words, “all Israel” is not a separate, geopolitical entity with its own covenant standing apart from Christ. It is the **totality of the elect people of God**, brought to salvation through the “Deliverer from Zion” who “will remove ungodliness from Jacob” (11:26b–27).

Romans 11:25–27 therefore **confirms** the article’s argument:

- The final form of “Israel” in God’s plan is **Christ-centered and church-encompassing**, not a separate political identity.
- The Abrahamic covenant reaches its goal in a **multi-ethnic, Christ-united people**, not in a single modern nation-state.
- To note, I do believe in a mass conversion of Ethnic Israel. In fact, in my opinion given the text “ALL ISRAEL” in v 26 it would be completely acceptable based upon the dialogue of verses 28-32. The implied ethnic Israel is in full view within these verses. Any critical examination of the text should not negate this fact based upon a personal bias of theological rigor. Gods promises were to ethnic Israel, His first love first. These gifts and promises are irrevocable v.29. God finishes what he starts.

8.6 Romans 11 as a Canonical Check on the Geopolitical Reading of Genesis 12:3a

Romans 11 functions as a canonical safeguard against reading Genesis 12:3a as a timeless geopolitical principle:

1. Internal differentiation of Israel

Not all who are ethnically Israel are part of the remnant or the olive tree. Blessing and curse run through Israel itself on the basis of faith/unbelief.

2. One Abrahamic tree, many nations

Gentiles are grafted into the same tree nourished by the patriarchal root. There is one covenant people and one locus of Abrahamic blessing: union with Christ.

3. Remnant and future mercy

God remains faithful to His promises by preserving and ultimately enlarging a believing Israel—but always in and through Christ, never apart from Him.

4. Reconfigured blessing–curse dynamic

In light of Romans 11, “I will bless those who bless you” cannot be flattened into “God will bless nations that support the modern State of Israel.”

Rather, it must be read through the lens of:

- o Christ as the Seed (Gal 3:16),
- o The church, those IN CHRIST, as Abraham’s offspring (Gal 3:29),

- o The olive tree that includes believing Jews and Gentiles (Rom 11:17–24).

To “bless Abraham” today is to embrace the **Abrahamic Christ** and His gospel and to receive and honor the people who are in Him by faith. To “curse” Abraham is to resist this Christ and despise His people. Romans 11 makes clear that **this is the axis on which blessing and curse now turn.**

9. Conclusion

The geopolitical application of Genesis 12:3a is hermeneutically flawed, exegetically unsupported, and theologically inconsistent with the New Testament’s Christ-centered redefinition of the Abrahamic promises. Scripture presents Christ as the true Seed, believers as Abraham’s offspring, and the blessing to the nations as fulfilled in the multinational people of God who will inherit the new creation.

Genesis 12:3a is not a nationalistic oracle.

It is a covenantal promise fulfilled in Christ and in those united to Him by faith.

“All Israel Will Be Saved” (Romans 11:25–27) and the Identity of the Redeemed People

Any discussion of Abrahamic promise-fulfillment must account for Paul’s climactic statement in Romans 11:

“For I do not want you, brothers, to be ignorant of this mystery, lest you be wise in your own eyes, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved, just as it is

written,

‘The Deliverer will come from Zion,

He will remove ungodliness from Jacob.’

‘And this is My covenant with them,

When I take away their sins.’” (Rom 11:25–27 LSB)

This text is frequently employed to argue for the eschatological salvation of geopolitical Israel or the reassertion of a national covenant distinct from the multinational church. However, Paul’s argument throughout Romans 9–11 clarifies what he means by “Israel” in this climactic promise.

1. “Israel” in Romans 9–11 Is Not Coextensive With Ethnic Israel

Paul has already distinguished between:

- “Israel according to the flesh,” and
- “the Israel of promise” (Rom 9:6–8).

Not all who are descended from Israel belong to the true covenant people; the children of promise are those defined by God’s electing mercy, not by lineage. This interpretive lens governs Paul’s entire argument in Romans 11.

2. “All Israel” Refers to the Fullness of the Elect Remnant

Throughout Romans 11 Paul emphasizes that:

- a remnant of believing Jews constitutes “Israel” in the present (Rom 11:1–7),
- Gentile believers have been grafted into the same olive tree (11:17–24),
- both groups share one covenant root grounded in Abrahamic promise.

Thus “all Israel” is the completed people of God:

the full number of Jews and Gentiles who are united to Christ, the true Seed, by faith.

Paul does not introduce a second people of God at the end of his argument, nor does he suggest that geopolitical Israel becomes a separate covenantal category. Instead, he reveals a “mystery” (11:25): God is orchestrating history so that the full complement of Gentile believers is brought in, after which the hardening on ethnic Israel will be lifted and the elect among them will turn to Christ. The result is one redeemed people, not two.

3. The Olive Tree Imagery Reinforces the Single-People Reality

Romans 11 hinges on the olive tree metaphor. There is:

- **one root** (the patriarchal promises),
- **one tree** (the covenant people),
- **multiple branches** (natural and wild),
- and **one means of inclusion** (faith).

Geopolitical or ethnic categories do not determine covenant standing; union with Christ does.

4. The Saving of “All Israel” Occurs in Christological Continuity

Paul cites Isaiah 59 and 27 to show that Israel’s salvation is inseparable from the coming of the Redeemer. The Deliverer removes ungodliness from Jacob not through national restoration but through **the new-covenant forgiveness of sins** (cf. Jer 31:31–34). This aligns perfectly with Paul’s earlier insistence that the

promises belong to those who share Abraham's faith (Rom 4:11–17) and with his argument in Galatians 3.

Thus, "all Israel will be saved" means:

All whom God has chosen, Jew and Gentile alike, will be united to Christ, the true Israel, through the gospel, forming one redeemed people who inherit the Abrahamic promises.

5. Implications for Genesis 12:3a

Romans 11 confirms that God's covenant blessings and covenant identity are not mediated through geopolitical structures but through Christ alone. The Abrahamic blessing extends to all nations through:

- the ingathering of the Gentiles, and
- the salvation of the Jewish remnant,
- culminating in the unified people of God.

This means Genesis 12:3a cannot be applied as a national policy principle; it belongs within the same Christological and ecclesial framework that Paul articulates so clearly in Romans 11.

Canonical Confirmation: The Church as the Fulfilled Abrahamic People (1 Peter 2:9–10)

Imagine a scattered community of Jewish and Gentile believers living in Asia Minor, far from Jerusalem and facing hostility. Peter writes to them with an astonishing affirmation of identity:

“But you are a **chosen race, a royal priesthood, a holy nation, a people for His own possession**, so that you may proclaim the excellencies **of Him** who has **called you out of darkness into His marvelous light**; **for you once were not a people, but now you are the people of God**; **you had not received mercy, but now you have received mercy.**” (1 Pet 2:9–10 LSB)

These words echo God’s covenantal language to Israel at Sinai (Exod 19:5–6). Yet Peter applies them directly to the church, believers from every nation who are in Christ. The Abrahamic promise to make a great nation, the Sinai promise to form a kingdom of priests, and the new-covenant promise to show mercy to a formerly non-people (Hos 1–2) converge in Jesus.

Thus the very people Paul calls “sons of Abraham” and “Abraham’s seed” in Galatians 3 are the same people Peter calls “a holy nation” and “a people for His own possession” in 1 Peter 2. The church, Jews and Gentiles united to Christ by faith, is the promised multinational family of Abraham, now exercising the priestly and royal vocation foreshadowed by Israel.

In Christ, the blessing of Abraham reaches the nations, and Genesis 12:3a finds its true and final meaning: those who bless the true Seed and His people are blessed; those who curse Him remain under the curse from which only the gospel delivers.

Pastoral Note: A Call to Love Israel and Pray for Her Salvation

It is essential to affirm that the purpose of this study is *not* to diminish the dignity of the Jewish people, nor to foster hostility toward the modern nation of Israel.

The misuse of Scripture throughout history to justify anti-Jewish sentiment is a grievous distortion of God's Word, and nothing in this article should ever be positioned in that direction. A biblical-theological reading of Genesis 12:3a does not undermine love for Israel; rather, it clarifies the covenantal framework in which that love should operate.

Paul himself models the proper posture toward ethnic Israel. As he opens Romans 9, reflecting on Israel's unbelief, he writes with profound grief and compassion:

"I am telling the truth in Christ, I am not lying... I have great sorrow and unceasing grief in my heart. **For I could wish that I myself were accursed, separated from Christ, for the sake of my brothers, my kinsmen according to the flesh.**" (Rom 9:1–3 LSB)

Paul's theology is never detached from heartfelt love. His argument in Romans 9–11, where he redefines "Israel" in terms of promise, not ethnicity, does not decrease his longing for the salvation of his people; it intensifies it. He prays for their redemption (Rom 10:1), hopes for their inclusion (11:23), and anticipates their ingrafting through faith in Christ (11:24–27).

Under this same apostolic posture, Christians should examine their own views of Israel. Not with disdain. Not with triumphalism. Not with the political absolutism often tied to Genesis 12:3a. But with humility, compassion, and earnest intercession.

- We should **honor the Jewish people** as the historical root of our faith (Rom 11:18).
- We should **love Israel** as Paul loved Israel.

- We should **pray for the repentance and salvation** of ethnic Jews, longing for their restoration in Christ.
- And we should **stand firmly against all forms of antisemitism**, recognizing that hatred toward the Jewish people is incompatible with the gospel.

A faithful interpretation of Scripture will always lead to a posture of mercy, not animosity; of hope, not hostility. Understanding that the Abrahamic blessing culminates in Christ does not diminish the Jewish people, it magnifies God's mercy offered to them in Him. Therefore, let the reader approach this topic with pastoral sensitivity, biblical clarity, and Paul's own longing: that Israel according to the flesh would come to know the Messiah promised to her, and thus share fully in the blessing given to Abraham and his seed.