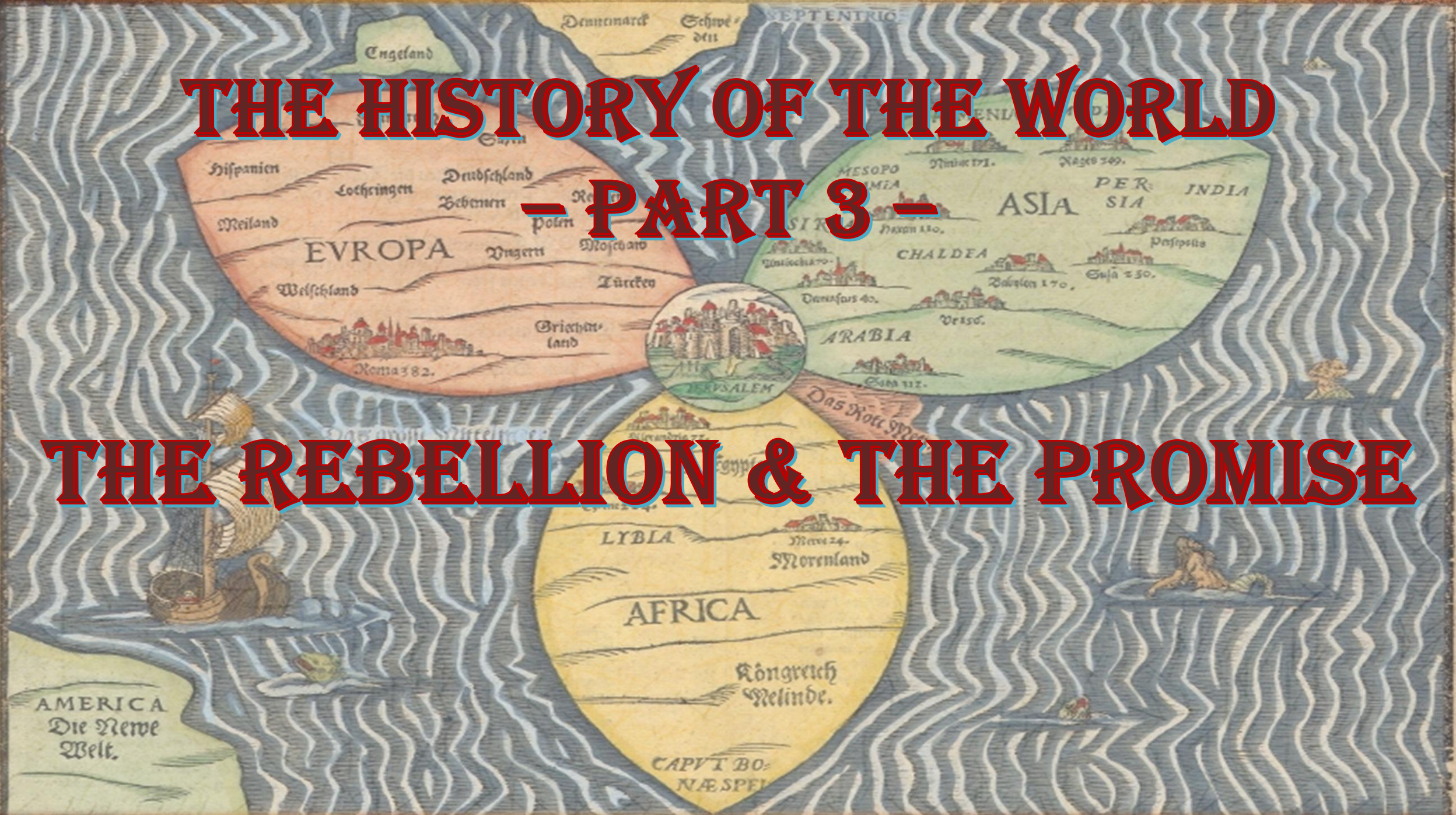


THE HISTORY OF THE WORLD - PART 3 -

THE REBELLION & THE PROMISE



Karl Barth



One of the most important theologians of the 20th century, the respected Karl Barth, is credited with the following quote:

“The question that most determines the future of the Church and how it operates **will be determined by its relationship with Israel.**”

The Rebellion, The Consequence



“The Fall”

Genesis 2:17

“...except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die.”

- Sin and “Death” enters the creation
 - Evicted from the garden
 - Barred from the Tree of Life
 - The curse of child-bearing
 - The curse of tilling the ground

The Promise



Genesis 3

“14 Adonai, God, said to the serpent...15 I will put animosity between you and the woman, and between your descendant and her descendant; he will bruise your head, and you will bruise his heel.”

**Redemption is inevitable,
and Satan's end is too**

The Rebellion & The Consequence



“The Flood”

Genesis 6

5 Adonai saw that the people on earth were very wicked, that all the imaginings of their hearts were always of evil only.

11 The earth was corrupt before God; the earth was filled with violence. 12 God saw the earth, and, yes, it was corrupt; for all living beings had corrupted their ways on the earth.

**The flood judgement,
and destruction of creation**

The Promise



Genesis 7:18

But I will establish my covenant with you; you will come into the ark, you, your sons, your wife and your sons' wives with you.

Genesis 9

1 God blessed Noah and his sons and said to them, “Be fruitful, multiply and fill the earth.

**The redeemer will come
through the lineage of Noah**

The Rebellion & The Consequence



“The Tower of Babel”

Genesis 11

5 Adonai came down to see the city and the tower the people were building.
6 Adonai said, “Look, the people are united, they all have a single language, and see what they’re starting to do! At this rate, nothing they set out to accomplish will be impossible for them! 7 Come, let’s go down and confuse their language, so that they won’t understand each other’s speech.” 8 So from there Adonai scattered them all over the earth, and they stopped building the city.

The Yearning for Power & Control

- The dispersion into tribes, languages, people groups
 - The advent of tribal conflict

The Promise



The promised redemption comes through the tribe of Shem

The Promised One comes through the descendants of Abraham

The Genealogy of Shem

Shem

Elam Asshur Arphaxad Lud Aram

Nahor

Abraham

Haran

Ishmael

Isaac

Lot

Ishbak
Shuah
Jokshan
Zimran
Medan
Midian

Esau

Jacob

Moab

Ben-Ami

Assurites Leturites Leumites

Ishmaelites

Edomites

Israelites

Moabites

Ammonites

Uzal
Obal
Diklah

Terah

Nahor

Abraham

Haran

Ishmael

Isaac

Lot

Ishbak
Shuah
Jokshan
Zimran
Medan
Midian

Esau

Jacob

Moab

Ben-Ami

Assurites Leturites Leumites

Ishmaelites

Edomites

Israelites

Moabites

Ammonites

The Rebellion & The Consequence



“The Rebellion of Israel”

Deuteronomy 29

(26) They went and served other gods, prostrating themselves before them, gods they had not known and which he had not assigned them. 26 (27) For this reason, the anger of Adonai blazed up against this land and brought upon it every curse written in this book; 27 (28) and Adonai, in anger, fury and incensed with indignation, uprooted them from their land and threw them out into another land — as it is today.’

The Promise



Deuteronomy 30

1 “When the time arrives that all these things have come upon you, both the blessing and the curse which I have presented to you; and you are there among the nations to which Adonai your God has driven you; then, at last, you will start thinking about what has happened to you; 2 and you will return to Adonai your God and pay attention to what he has said, which will be exactly what I am ordering you to do today — you and your children, with all your heart and all your being. 3 At that point, Adonai your God will reverse your exile and show you mercy;

The Promise



Deuteronomy 30

He will return and gather you from all the peoples to which Adonai your God scattered you. 4 If one of yours was scattered to the far end of the sky, Adonai your God will gather you even from there; he will go there and get you. 5 Adonai your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors. 6 Then Adonai your God will circumcise your hearts and the hearts of your children, so that you will love Adonai your God with all your heart and all your being, and thus you will live.

The Promise



Deuteronomy 30

7 Adonai your God will put all these curses on your enemies, on those who hated and persecuted you; 8 but you will return and pay attention to what Adonai says and obey all his mitzvot which I am giving you today. 9 Then Adonai your God will give you more than enough in everything you set out to do — the fruit of your body, the fruit of your livestock, and the fruit of your land will all do well; for Adonai will once again rejoice to see you do well, just as he rejoiced in your ancestors.

The Rebellion & The Consequences



Supersessionism & Replacement Theology

EPHESIANS 2: His purpose was to create in himself one new humanity out of the two, thus making peace, ¹⁶ and in one body to reconcile both of them to God through the cross, by which he put to death their hostility

One New Man

Jews + Gentiles

One New Jew

Hebrew Roots / One Law

Replacement Theology

One New Gentile

Dr. David Rudolph, The King's University

Antisemitism & Replacement Theology



The primary source of antisemitism over most of the last 2000 years has been birthed and/or supported by the world of organized Christendom.

After the holocaust, that shifted somewhat away from the church, especially after Nostra Aetata. It picked up heavily in the Muslim world starting in the late 19th century with the inflow of Jewish immigration into the biblical land of Judea and Samaria and became the primary source after Israel declared independence in 1948.

Antisemitism & Replacement Theology



Today's marriage between "Palestinianism" and the political left, the intersectionality of the populist Marxist ideology - the oppressor/oppressed narrative, has co-opted the complex Middle East conflict and converted it into anti-Israelism/anti-Zionism. This was always undergirded by a lingering antisemitism that has prevailed through the millennia.

After October 7th, 2023, the antisemitism and anti-Israelism that was previously on the fringes of both the far Left and the far Right of the political spectrum, has now invaded the center and has become a major talking point again in the mainstream church.

Christian Antisemitism/Anti-Israelism



The marriage between replacement theology,
the oppressed/oppressor narrative, and anti-
Israelism

IS AS OLD AS THE CHURCH ITSELF
AND IT IS AGAIN MAINSTREAM IN
PUBLIC DISCOURSE!!!!

Antisemitism Is Alive & Well In The Church

Tucker Carlson



“Mike Huckabee...Ted Cruz...John Bolton...George W. Bush...Karl Rove...all people that I know personally that have been seized by this brain virus [unequivocal support for Israel], and they're not Jewish...most are self-described Christians.

And then...the Christian Zionists, who are...well,
‘CHRISTIAN ZIONISTS.’

Like, what is that?

I can just say for myself,

I DISLIKE THEM MORE THAN ANYBODY.

Because, like... **IT'S CHRISTIAN HERESY** and I'm
offended by that **BECAUSE I AM A CHRISTIAN.**”

The Rebellion & The Consequences



The likes of Tucker Carlson, Candace Owens, and other political and social “influencers,” are clearly not ministers or theologians and don’t claim to be. However, they do claim to be Christians, and they claim to be advocates of a conservative Christian worldview.

The Rebellion & The Consequences



- The idea that Christianity has replaced Judaism in the plans and purposes of God

And that

- Ethnic Israel (Jews) and the modern nation-state of Israel are no longer unique or even relevant to God or Christian identity
- Are these ideas considered mainstream among Christian theologians, Christian ministers, and even Christian laity?
- Or are they considered marginalized and radical?

A black and white photograph of a man in a white dress shirt and dark tie, standing in a snowy forest. He is holding a large, snow-covered branch across his chest. The background is a dense forest of bare trees covered in snow. The image has a vintage, slightly grainy quality.

The Great Rebellion: The Cause and Consequences of Replacement Theology

The Origins of Replacement Theology



Definition:

- In its simplest form, it teaches that the Church has replaced Israel in God's plan
- The academic and historical term for replacement theology is "Supersessionism"
 - The Church "supersedes" Israel
 - God has set aside Israel and made the Church the "new Israel," the new and improved people of God
 - There are many variations within the broad spectrum of Replacement Theology

The Origins of Replacement Theology



1. “Economic Supersessionism”

- Israel’s role as the people of God was completed
- Once the Messiah came 2,000 years ago, especially after the “Church” was born on Pentecost, Israel’s mission was finished
- A transition occurred and the Church took over as the people of God and became the focal point for the outworking of God’s plan and purpose in redemption
- God is no longer working administratively in or through ethnic Israel

The Origins of Replacement Theology



2. “Punitive Supersessionism”

- Israel’s place as the people of God was forfeited
- In other words, the replacement of Israel was a divine judgment on the nation for its rejection of their Messiah
- All the promises of blessing God made to Israel in the Old Testament have been transferred to the Church

The Origins of Replacement Theology



The historical timeline: 32 – 70AD

- The first generation of believers in Messiah was Jewish and centered in Jerusalem
- Jewish believers in Yeshua as Messiah participated in Temple worship, sharing much in common with other Jews

The Origins of Replacement Theology



Acts 21:26

The next day Sha'ul took the men, purified himself along with them and entered the Temple to give notice of when the period of purification would be finished and the offering would have to be made for each of them.

Acts 22:17

“After I had returned to Yerushalayim, it happened that as I was praying in the Temple, I went into a trance...

Acts 24:18

It was in connection with the latter that they found me in the Temple. I had been ceremonially purified, I was not with a crowd, and I was not causing a disturbance.

The Origins of Replacement Theology



The historical timeline: 32 – 70AD

- The city of Jerusalem maintained its Jewish leadership of the Messianic movement for one generation, while the message of faith in Jesus the Messiah moved out from Judea to synagogues across the Roman Empire
- As the apostle Paul took the gospel throughout the Roman Empire, he found that Gentiles responded in large numbers
- The expanding Jewish Messianic movement was originally received as Jewish by Gentiles, but the requirement of becoming ethnically Jewish was the question that the Messianic movement struggled with
- This is the direct opposite of the progressive central tenet that developed that Jews must refute their ethnic and covenantal commitment to Judaism and become “Christians”

Acts 15



1 But some men came down from Y'hudah to Antioch and began teaching the brothers, "You can't be saved unless you undergo b'rit-milah in the manner prescribed by Moshe." 2 This brought them into no small measure of discord and dispute with Sha'ul and Bar-Nabba. So the congregation assigned Sha'ul, Bar-Nabba and some of themselves to go and put this sh'eilah before the emissaries and the elders up in Yerushalayim. 3 After being sent off by the congregation, they made their way through Phoenicia and Shomron, recounting in detail how the Gentiles had turned to God; and this news brought great joy to all the brothers. 4 On arrival in Yerushalayim, they were welcomed by the Messianic community, including the emissaries and the elders; and they reported what God had done through them. 5 But some of those who had come to trust were from the party of the P'rushim; and they stood up and said, "It is necessary to circumcise them and direct them to observe the Torah of Moshe." 6 The emissaries and the elders met to look into this matter.

Acts 15



7 After lengthy debate, Kefa got up and said to them, “Brothers, you yourselves know that a good while back, God chose me from among you to be the one by whose mouth the Goyim should hear the message of the Good News and come to trust. 8 And God, who knows the heart, bore them witness by giving the Ruach HaKodesh to them, just as he did to us; 9 that is, he made no distinction between us and them, but cleansed their heart by trust. 10 So why are you putting God to the test now by placing a yoke on the neck of the talmidim which neither our fathers nor we have had the strength to bear? 11 No, it is through the love and kindness of the Lord Yeshua that we trust and are delivered — and it’s the same with them.” 12 Then the whole assembly kept still as they listened to Bar-Nabba and Sha’ul tell what signs and miracles God had done through them among the Gentiles.

Acts 15



13 Ya'akov broke the silence to reply. "Brothers," he said, "hear what I have to say. 14 Shim'on has told in detail what God did when he first began to show his concern for taking from among the Goyim a people to bear his name. 15 And the words of the Prophets are in complete harmony with this for it is written, 16 "After this, I will return; and I will rebuild the fallen tent of David. I will rebuild its ruins, I will restore it, 17 so that the rest of mankind may seek the Lord, that is, all the Goyim who have been called by my name," 18 says Adonai, who is doing these things.' All this has been known for ages. 19 "Therefore, my opinion is that we should not put obstacles in the way of the Goyim who are turning to God.

Acts 15



20 Instead, we should write them a letter telling them to abstain from things polluted by idols, from fornication, from what is strangled and from blood. 21 For from the earliest times, Moshe has had in every city those who proclaim him, with his words being read in the synagogues every Shabbat.” 22 Then the emissaries and the elders, together with the whole Messianic community, decided to select men from among themselves to send to Antioch with Sha’ul and Bar-Nabba. They sent Y’hudah, called Bar-Sabba, and Sila, both leading men among the brothers, 23 with the following letter:

From: The emissaries and the elders, your brothers

To: The brothers from among the Gentiles throughout Antioch, Syria and Cilicia

Acts 15



Greetings!

24 We have heard that some people went out from among us without our authorization, and that they have upset you with their talk, unsettling your minds. 25 So we have decided unanimously to select men and send them to you with our dear friends Bar-Nabba and Sha'ul, 26 who have dedicated their lives to upholding the name of our Lord, Yeshua the Messiah. 27 So we have sent Y'hudah and Sila, and they will confirm in person what we are writing. 28 For it seemed good to the Ruach HaKodesh and to us not to lay any heavier burden on you than the following requirements: 29 to abstain from what has been sacrificed to idols, from blood, from things strangled, and from fornication. If you keep yourselves from these, you will be doing the right thing.
Shalom!

Acts 15



30 The messengers were sent off and went to Antioch, where they gathered the group together and delivered the letter. 31 After reading it, the people were delighted by its encouragement. 32 Y'hudah and Sila, who were also prophets, said much to encourage and strengthen the brothers. 33 After they had spent some time there, they were sent off with a greeting of "Shalom!" from the brothers to those who had sent them. 34 But it seemed good to Sila to stay there. 35 But Sha'ul and Bar-Nabba stayed in Antioch, where they and many others taught and proclaimed the Good News of the message about the Lord.

The Origins of Replacement Theology



The historical timeline: 32 – 70AD

The expanding Jewish Messianic movement soon contained more Gentiles than Jews

The historical timeline: 70 – 135 AD

- The character of Jewish-led Jerusalem changed when Rome destroyed the Jewish Temple in A.D. 70 (the First Jewish Revolt)
- All Jews, including Jewish believers in Yeshua, were forced to flee
- The new leadership began to come from its other centers in Antioch and, eventually, Rome—both Gentile cities

The Origins of Replacement Theology



The historical timeline: 70 – 135 AD

- The Jewish people organized a second revolt against Rome, hoping to regain the freedom they lost in A.D. 70
- Their leader was Simon bar Kokhba, who had been proclaimed to be the messiah by Rabbi Akiva, the most highly esteemed rabbi of that generation
- Bar Kokhba considered followers of Yeshua as Messiah to be his enemies, since they rejected his revolt and his messianic claims
- When Rome crushed this rebellion in A.D. 135, followers of Yeshua believed this was God's hand of judgment against the Jews that believed in Bar Kokhba as a "false" Messiah
- At the same time, a popular claim had begun to circulate through popular "influencers" of the time, Marcion and

The Origins of Replacement Theology



Marcion of Sinope (ca 85-160 AD)

- Preached that God had sent Jesus Christ, who was distinct from the "vengeful" God described in the Hebrew bible
- Marcion concluded that many of the teachings of Jesus were incompatible with the actions of Yahweh – the God of the Jews
- Marcion responded by developing a “ditheistic system” of belief.
- This notion of two gods – a higher transcendent one and a lower world-creator and ruler known as Yahweh – became popular
- It explained that Yahweh was a “demiurge” – a lesser God who had created the world that we feel, therefore was evil

The Origins of Replacement Theology



Marcion of Sinope (ca 85-160 AD)

- Marcion declared that Christianity was in complete discontinuity with Judaism and entirely opposed to the scriptures of Judaism
- Marcion did not claim that the Hebrew scriptures were false. Instead, he asserted that they were entirely true but were to be read in a literalistic manner, one which led him to develop an understanding that the God of the Jewish bible was not the same God spoken of by Jesus.

The Origins of Replacement Theology



Marcion of Sinope (ca 85-160 AD)

- He concluded that Yahweh was a demiurge, the creator of the material universe, and a jealous tribal deity of the Jews, whose law represents legalistic reciprocal justice and who punishes mankind for its sins through suffering and death
- In contrast, the God that Jesus professed is an altogether different being, a universal God of compassion and love who looks upon humanity with benevolence and mercy.
- Jesus' body was only an imitation of a material body, and consequently, Marcion denied Jesus' physical and bodily birth, death, and resurrection

The Origins of Replacement Theology



Marcion of Sinope (ca 85-160 AD)

- Marcion was the first to codify a Christian canon. His canon consisted of only eleven books, grouped into two sections: the Evangelikon, a shorter version of the Gospel of Luke, and the Apostolikon, a selection of ten epistles of Paul the Apostle, which were also slightly shorter than the canonical text
- Misinterpreting Paul as anti-Jewish became the foundation for much of Marcion's theological perspective
- Marcion's canon reflects the fact that Marcion considered Paul to be the correct interpreter and transmitter of Jesus' teachings, in contrast to the Twelve Disciples and the early Jerusalem church
- In Marcion's view, the other apostles were primitive and under the control of the Demiurge

The Origins of Replacement Theology



Marcion of Sinope (ca 85-160 AD)

- Early organized Gentile church fathers denounced Marcion as a heretic, and he was excommunicated by the early organized church in Rome around 144
- But his teachings were in competition with the early teaching of the organized church – and in much of the empire's growing Gentile Christian population, became common knowledge
- The concept of a distinction between the God of the OT and the God of the NT, while not in His personhood, but in His practical relationship with humanity, was incorporated into the theological interpretation and expression of the forming Church and canon

Obadiah 1



11 On that day you stood aside,
while strangers carried off his treasure,
and foreigners entered his gates
to cast lots for Yerushalayim —
you were no different from them.

12 You shouldn't have gloated over your kinsman
on their day of disaster
or rejoiced over the people of Y'hudah
on their day of destruction.
You shouldn't have spoken arrogantly
on a day of trouble

Obadiah 1



15 For the Day of Adonai is near for all nations;
as you did, it will be done to you;
your dealings will come back on your own head.

“The prophet's message is clear: We cannot stand by and do nothing when God's people, your ‘brothers,’ are attacked – physically or verbally. If we do, God sees us as complicit in the attack.”

Sandra & Kerry Teplinsky



How odd of God
To choose the Jew,
But not so odd
As those who choose
The Jewish God
And hate the Jew

- Author Unknown -

May the Lord bless you & keep you.
May the Lord make His face
to shine upon you and be
gracious unto you.

May the Lord
lift up His
countenance upon
you and give you

ברכה

י' וישמח

יאר י' פני אלה ויחנן

ישא י' פני אלה וישם לך

PEACE



שלום