



REPLACEMENT THEOLOGY OR SUPERSESSIONISM

Punitive supersessionism suggests that Christians replaced Jews as God's chosen people in this [new covenant](#) era and that, other than their coming to Christ, God finished with any further plan for Jews after the first century. However a person have to be a futurist to recognize ***the stunning reality*** of six million Jews once ruling Israel - just as Daniel prophesied [2500 years in advance](#), right to the year as a geopolitical focus of the world as covered on the [Zionism page](#). Indeed many Christians [from centuries before futurism](#) was popularized, recognized through the likelihood, that Jews would be increased in [their/our covenant land](#). Nor does person have to believe that there is to be an extension or restoration of the old to believe that God was not finished with Jews in the first century, as is made a through the obvious fulfillment of the [prophecies thereof](#).

Old covenant prophecies suggest that Jews would be restored to their land even unbelief. Let's consider how the old covenant may well have waxed away [as so suggests](#), through the [one sacrifice for sins forever](#), while some faithful Jews may blind to the Gospel by a sovereign act of God to preclude them from sinning again. The following was penned well after the cross:

[Romans 11:8](#) (According as it is written, **God hath given them the spirit of stupidity, eyes that they should not see, and ears that they should not hear;**) unto the

That was penned well after the cross.

17 And if **some** of the branches be broken off, and thou, being a **wild olive tree** grafted in **among them**, and **with them** partakest of the root and fatness of the

24 For if thou wert cut out of the **olive tree which is wild** by nature, and wert grafted contrary to nature into a **good olive tree**: how much more shall these, which be natural [branches], be grafted into their own olive tree? 25 For I would not, brethren, ye should be ignorant of this mystery, lest ye should be wise in your own conceits: **blindness in part is happened to Israel, until the fulness of the Gentiles be**

Tens or even hundreds of millions of us believe the "fulness" described in that verse in the future, as Gentiles and nations are still coming to the Lord.

28 **As concerning the gospel, [they are] enemies** for your sakes: **but** as touching election, **[they are] beloved** for the fathers' sakes. 29 For the gifts and calling of [are] without repentance.

For a verse by verse of Romans 11 please visit:

http://israelinbibleprophecy.com/spirit_of_slumber.htm

Revelation 11:3 And I will give [power] unto my **two witnesses**, and they shall be clothed in sackcloth. 4 These are the **olive trees**, and the two candlesticks standing before the God of the earth.

http://www.beholdthebeast.com/mathematical_precision_of_prophecy.htm#two

So it is possible to understand that the new covenant did indeed replace the old covenant, without insisting that Christians replaced Jews as God's chosen people in the new covenant era, or that God was finished with His plan for Jews in the first century. While scripture describes it as a "mystery" perhaps indicating that God didn't grant anyone an exclusive franchise on truth, the church is split on the subject, so let's see what we can learn anything from the fruit.

Types of Supersessionism ([URL](#))

From a Wikipedia article on [types of supersessionism](#), or replacement theology

"Both Christian and Jewish theologians have identified different types of supersessionism in Christian reading of the Bible. R. Kendall Soulen notes three categories of supersessionism are identified by Christian theologians: punitive, economic, and structural.[4]

Punitive supersessionism is represented by such Christian thinkers as Hippolytus, Origen, and Luther. It is the view that Jews who reject Jesus as the Jewish Messiah are consequently condemned by God, forfeiting the promises otherwise due to them under the covenants.

Economic supersessionism does not refer to money; rather it is used in the theological sense of function (see economic Trinity). It is the view that the practical purpose of the nation of Israel in God's plan is replaced by the role of the Church as represented by writers such as Justin Martyr, Augustine, and Barth.

Structural supersessionism is Soulen's term for the de facto marginalization of the Old Testament as normative for Christian thought. In his words, "Structural supersessionism refers to the narrative logic of the standard model whereby it renders the Hebrew Scriptures largely indecisive for shaping Christian convictions about how God's Consummator and Redeemer engage humankind in universal and enduring ways." Soulen's terminology is used by Craig A. Blaising, in 'The Future of Israel as a

Theological Question.[6] See also Biblical law in Christianity, Antinomianism, P revelation (Christian), and Marcionism.

These three views are neither mutually exclusive, nor logically dependent, and possible to hold all of them or any one with or without the others."

"Hard supersessionism, on the other hand, asserts that "the old covenant is de Jews by their sins, most prominently of rejecting Jesus as the Messiah, have fo covenantal status." [7] See also Antinomianism.

This classification provides mutually exclusive options. Hard supersessionism i both punitive and economic supersessionism; soft supersessionism does not fa of the three classes recognized as supersessionist by Christian theologians; ins associated with Jewish Christianity."

Here's how Isaac Newton weighed in on the matter: "Hence I observe these thi that the restauration of the Jewish nation so much spoken of by the old Prophe not the few Jews who were converted in the Apostles days, but the dispersed n the unbelieving Jews to be converted in the end when the fullness of the Gentil enter, that is when the Gospel (upon the fall of Babylon) shall begin to be preac nations. Secondly that the prophecies of Isaiah described above by being here the Apostle is limited to respect the time of the future conversion and restitution Jewish Nation, and thirdly that the humour which has long reigned among the C of boasting our selves against the Jews, and insulting over them for their not be reprehended by the Apostle for high-mindedness and self-conceit, and much our using them despightfully, Pharisaicall and impious."

[1Corinthians 12:3](#) Wherefore I give you to understand, that no man speaking by of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord the Holy Ghost.

It is not possible for punitive supersessionists to recognize a spiritual distinction a faithful Jew - who worships YHWH through our shared Old Testament scriptu fathers did before him, and whose life revolves around YHWH and his faith-bas community - or a Jewish atheist movie producer or banker. Indeed we often see secular types cited by supersessionist's as the standard of measure they assign Jews. Nor can a supersessionist see a distinction between a faithful Jew who fo great God Yahweh through our shared Old Testament scriptures, and the follow false prophet Muhammad who are compelled as articles of their faith in the prophet Muhammad to deny the Son of God, disbelieve His crucifixion, and shed blood. Let alone that they prostrate themselves toward the Quraish pagar stone idol in Mecca five times a day, while praying in the "vain repetitions of the

in the names of the Arabian pagan's deity "Allah" and his "messenger" Muhamm though available evidence suggests that Mecca never existed before the 4th ce On top of which they even embellish with recycled Sabian/Harranian moon god rituals.

Let's take a look at what punitive supersessionism inspires.

Roman Catholic Popes & Punitive Supersessionism ([URL](#))

Following are quotes from Roman Catholic church leaders through history, reflecting the fruit of punitive supersessionism, from <http://www.romancatholicism.org/popes->

Pope Clement VIII: "The Bible itself says that the Jews are an accursed people

Pope Innocent III: "The Jews, by their own guilt, are consigned to perpetual servitude because they crucified the Lord." (To the Archbishops of Sens and Paris)

Pope Saint Pius V: "In order to make an end of all doubt concerning the colour and the sign of the women, we declare that the colour must be yellow." (Roman Pontifex)

Pope Benedict XIV: "It is fitting for Jews to serve Christians, but not for Christians to serve Jews. On the contrary, the Jews, as slaves rejected by that Saviour Whose deity they wickedly contrived, should recognize themselves in fact and in creed the slaves of whom the death of Christ has set free, even as it has rendered them bondmen.

Pope Innocent III, "Etsi Judaeos")

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits....."

[Click on this link](#) or visit the bottom of this page, for a couple dozen more such and a list of some of the occasions on which Jews were expelled from Gentile lands pogrom after pogrom.

Protestant Punitive Supersessionism ([URL](#))

Blindness to Islam that resulted from a couple centuries of continuing persecution by non-Roman Catholic punitive supersessionists that proclaim to be Christian and reject that the restoration of Jews to Israel is of the Lord - are Arnold Murray and the Serpent Seed cult, David Duke and the KKK, Jeremiah Wright and Ted Pike. Preterist churches also exhibit the anti-Israel and even antisemitic sentiment that

Emerging as perhaps chief among activist supersessionist protestant "church" is [the Presbyterian Church](#) (U.S.A.). From their "[Israel and Palestine General A](#)

Action":

"Item 12-03 calls on the General Assembly to oppose Christian Zionism and to plan to communicate the theological and political ramifications it engenders to the Presbyterian Church (U.S.A.), in the mass media, and among U.S. government

From the Presbyterian Church (U.S.A.) (not all presbyterians are partial-preterist supersessionist since some are futurist):

"Ronald H. Stone, John Witherspoon Professor of Christian Ethics at Pittsburgh Theological Seminary, attracted negative media attention during the tour after being quoted as saying, "**We treasure the precious words of Hezbollah** and your expression of goodwill toward the American people. Also **we praise your initiative** for dialogue and mutual understanding. We cherish these statements that bring us closer to you." An elder of our church, I'd like to say that according to my recent experience, relationships and conversations with Islamic leaders are a lot easier than dealings and dialogue with Jewish leaders." [4]

Men driven by doctrine to praise an internationally recognized terrorist organization and others in the increasingly apostate and ecumenical - to religious pluralist - institution of the church, demonstrate the doctrinal induced blindness to the false prophet Muhammad and his Islamic kingdom beast caused by having to reject 1900 years of Christian eschatology and present day reality as being relevant, to hold partial-preterist doctrine. Their ignorance to Islam and resultant vulnerability to Islamic "taqiyyah" or subterfuge in the way of Allah, duping them into allowing Islamic antichrist Imam blasphemous to teach the false prophet Muhammad's anti-religion materials from inside "churches" and other institutions.

"The Muslim Public Affairs Council's choice of location for its 12th Annual Convention on December 15 is telling: The **All Saints Episcopal Church** of Pasadena, California. The group, **founded by Muslim Brotherhood followers**, says this is a key step in its mission by crossing the interfaith line."

Yet again, the Islamists are taking advantage of naive Christians with a desire to show their tolerance."

"The ICSC is proud of its interfaith successes. For example, the **First United Methodist Church** of Santa Monica **is allowing the ICSC to hold Friday prayers there each week.**"

Continued: popes on Jews (URL):

Pope Innocent III: "When Jews are admitted out of pity into familiar intercourse with Christians, they repay their hosts, according to the popular proverb, after the fashion of the

the rat hidden in the sack, or the snake in the bosom, or of the burning brand in lap.”

Pope Gregory IX: “Ungrateful for favours and forgetful of benefits, the Jews return for kindness and impious contempt for goodness.” (Epistle to the Hierarchy of Clergy)

Pope Stephen III: “With great sorrow and mortal anxiety, We have heard that there are in a Christian land the same rights as Christians, that Christian men and women live under the same roof with these traitors and defile their souls day and night with blasphemies.” (Epistle to the Bishop of Norbonne)

Pope Innocent IV: “The wicked perfidy of the Jews - from whose hearts Our Saviour has not remove the veil because of their enormous crimes but caused them justly to be blind in their blindness, commit acts of shame which engender astonishment in those who hear, and terror in those who discover it.” (The Wicked Perfidy of the Jews)

Pope Gregory IX: “We order all our brother bishops absolutely to suppress the presence of Jews in your dioceses, churches, and communities, so that they do not dare with necks, bent under eternal slavery, to revile the Redeemer.”

Pope Saint Pius V: “Besides usury, through which Jews everywhere have sucked the property of impoverished Christians, they are accomplices of thieves and robbers.” (Hebraeorum Gens)

Pope Benedict XIV: “Furthermore, by means of their particular practice of commerce they amass a great store of money and then by an exorbitant rate of interest utterly ruin the wealth and inheritance of Christians.” (A Quo Primum)

Pope Clement VIII: “All the world suffers from the usury of the Jews, their monopoly and deceit. They have brought many unfortunate people into a state of poverty, especially farmers, working class people and the very poor. [...] Their ethical and moral depravity as well as their deeds rightly deserve to be exposed to criticism in whatever country they happen to live.”

Pope Innocent III: “The Lord made Cain a wanderer and a fugitive over the earth and set a mark upon him, making his head to shake, lest anyone finding him should slay him. Thus the Jews, against whom the blood of Christ calls out, although they ought to be wiped out, nevertheless, as wanderers they must remain upon the earth until they are filled with shame and they seek the name of the Lord Jesus Christ.” (Epistle to the Count of Nevers)

Pope Saint Sylvester I at the First Ecumenical Council of Nicea: “Concerning the prohibition of usury and base gain by the clergy; and concerning the prohibition of conversing or eating with the Jews. No priest shall set money out at interest or

profit or be friendly or sociable with Jews; nor should anyone take food or drink with Jews; for if this was decreed by the holy apostles, it is incumbent upon the faithful to obey their command; and the synod shall excommunicate any one who does not conform to this order.”

Pope Eugene IV: “We decree and order that from now on, and for all time, Christians shall not eat or drink with the Jews, nor admit them to feasts, nor cohabit with them, nor bathe with them. [...] They cannot live among Christians, but in a certain street, separated and segregated from Christians, and outside which they cannot under any pretext have houses.”

Pope Alexander III: “Our ways of life and those of the Jews are utterly different, and will easily pervert the souls of simple folk to their superstition and unbelief if such people are living in continual and intimate intercourse with them.” (Ad Haec)

Pope Martin V: “However, we received a short time ago through credible reports and knowledge to our great alarm, that various Jews of both sexes in Cafas and other lands and places overseas, which fall under the jurisdiction of Christians, are of a crafty mind and, in order to conceal swindling and wickedness, wear no special sign or distinctive clothing, so that they are not recognisable as Jews. They are not ashamed to give themselves out as Christians before many Christians of both sexes of these cities, districts and places mentioned, who could not in fact identify them, and consequently commit shameful things and crimes.” (Sedes Apostolica)

Pope Eugene IV: “We decree and order that from now on, and for all time [...] All Jews, every single Jew, of whatever sex and age, must everywhere wear the distinctive and known marks by which they can be evidently distinguished from Christians.”

Pope Saint Pius V: “With full understanding and in exercising of the apostolic power, we withdraw from the Jews and their rule (and recognize no right or claim) all property which the Jews have in their possession in this city Rome or other places of our jurisdiction and of rule.” (***) Nos Super)

Pope Paul IV: “It is too absurd and pointless that the Jews, whom their own guilt condemns to slavery, under the pretence that Christian piety suffers and tolerates their coexistence, pay back [with wickedness] the mercy received from Christians.” (Absurdum)

Pope Leo VII: “Let the Gospel be preached unto them and, if they remain obstinate, they shall be expelled.”

Pope Adrian I at the Second Ecumenical Council of Nicea: “Since certain, erring and superstitious of the Hebrews, have thought to mock at Christ our God, and feign

converted to the religion of Christ do deny him, and in private and secretly keep Sabbath and observe other Jewish customs, we decree that such persons be not received to communion, nor to prayers, nor into the Church; but let them be open Hebrew according to their religion, and let them not bring their children to baptism, purchase or possess a slave.”

Pope Innocent IV: “We who long with all our hearts for the salvation of souls, grant full authority by these present letters to banish the Jews, either in your own person through the agency of others, especially since, as we have been informed, they abide by the regulations drawn up for them by this Holy See.” (To the King of France)

Pope Saint Martin I: “If anyone shall teach a slave, under pretext of piety, to desert his master and to run away from his service, and not to serve his own master with fidelity and all honour, let him be anathema.”

Pope Benedict XIV: “It is fitting for Jews to serve Christians, but not for Christians to serve Jews. On the contrary, the Jews, as slaves rejected by that Saviour Whose death they wickedly contrived, should recognize themselves in fact and in creed the slaves of those whom the death of Christ has set free, even as it has rendered them bondmen.”

Pope Innocent III, “Etsi Judaeos”)

Pope Gregory IX: “They ought to know the yoke of perpetual enslavement because of their guilt. See to it that the perfidious Jews never in the future become insolent, but they always suffer publicly the shame of their sin in servile fear.” (Epistle to the King of Germany)

Pope Alexander III at the Third Lateran Ecumenical Council: “We declare that the testimony of Christians is to be accepted against Jews in every case, since Jews are their own witnesses against Christians - and that those who prefer Jews to Christians in this matter are to lie under anathema, since Jews ought to be slaves to Christians” (Canon 26)

<http://www.romancatholicism.org/popes-jews.htm>

Pope Innocent III: “The Jews, by their own guilt, are consigned to perpetual servitude because they crucified the Lord.” (To the Archbishops of Sens and Paris)

Pope Innocent IV: “And that you [King Saint Louis IX] order both the aforesaid and other books [The Talmud] condemned by the same doctors and generally all the books and their glosses which were examined and condemned by them to be burned by fire wherever they can be found throughout your entire kingdom, strictly forbidding henceforth have Christian nurses or servants, that the sons of a free woman may not serve the sons of a bondwoman, but as slaves condemned by the Lord, whose death they wickedly plotted, they at least outwardly recognize themselves as slaves of

whom the death of Christ made free and themselves slaves. So we may commend the zeal of your sincerity in the Lord with due praises.” (The Wicked Perfidy of the Jews)

Pope Saint Martin I: “If anyone shall teach a slave, under pretext of piety, to desert his master and to run away from his service, and not to serve his own master with fidelity and all honour, let him be anathema.”

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([URL](#)) Expulsion of Jews

Jews were expelled in the following instances.

1. 250: Carthage;
2. 415: Alexandria;
3. 554: Diocese of Clermont (France);
4. 561: Diocese of Uzès (France);
5. 612: Visigoth Spain;
6. 642: Visigoth Empire;
7. 855: Italy;
8. 876: Sens;
9. 1012: Mayence;
10. 1181: France;
11. 1290: England;
12. 1306: France;
13. 1348: Switzerland;
14. 1349: Heilbronn (Germany);
15. 1349: Hungary;
16. 1388: Strasbourg;
17. 1394: Germany;
18. 1394: France;
19. 1422: Austria;
20. 1424: Fribourg & Zurich;

21. 1426: Cologne;
22. 1432: Savory;
23. 1438: Mainz;
24. 1439: Augsburg;
25. 1446: Bavaria;
26. 1453: Franconis;
27. 1453: Breslau;
28. 1454: Wurzburg;
29. 1485: Vincenza (Italy);
30. 1492: Spain;
31. 1495: Lithuania;
32. 1497: Portugal;
33. 1499: Germany;
34. 1514: Strasbourg;
35. 1519: Regensburg;
36. 1540: Naples;
37. 1542: Bohemia;
38. 1550: Genoa;
39. 1551: Bavaria;
40. 1555: Pesaro;
41. 1559: Austria;
42. 1561: Prague;
43. 1567: Wurzburg;
44. 1569: Papal States;
45. 1571: Brandenburg;
46. 1582: Netherlands;
47. 1593: Brandenburg, Austria;
48. 1597: Cremona, Pavia & Lodi;
49. 1614: Frankfort;
50. 1615: Worms;
51. 1619: Kiev;
52. 1649: Ukraine;
53. 1654: Little Russia;
54. 1656: Lithuania;
55. 1669: Oran (North Africa);
56. 1670: Vienna;
57. 1712: Sandomir;
58. 1727: Russia;
59. 1738: Wurtemberg;

60. 1740: Little Russia;
61. 1744: Bohemia;
62. 1744: Livonia;
63. 1745: Moravia;
64. 1753: Kovad (Lithuania);
65. 1761: Bordeaux;
66. 1772: Jews deported to the Pale of Settlement (Russia);
67. 1775: Warsaw;
68. 1789: Alace;
69. 1804: Villages in Russia;
70. 1808: Villages & Countrysides (Russia);
71. 1815: Lubeck & Bremen;
72. 1815: Franconia, Swabia & Bavaria;
73. 1820: Bremes;
74. 1843: Russian Border, Austria & Prussia;
75. 1862: Area in the U. S. under Grant's Jurisdiction;
76. 1866: Galatz, Romania;
77. 1919: Bavaria (foreign born Jews);
78. 1938-45: Nazi Controlled Areas;
79. 1948: Arab Countries.

Strong's ([URL](#))

diatheke

AV — covenant 20, testament 13

1) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament will

2) a compact, a covenant, a testament

a) God's covenant with Noah, etc.

