

- I. What is Supersessionism?
 - A. Also referred to as “Replacement Theology” or “Fulfillment Theology”
 - B. Through most of Church history, the Church has predominantly identified itself as the real, true, or new Israel
 - C. Definition: that which God intentionally purposed for Israel in the Hebrew Scriptures has been transferred to/fulfilled by/assumed by the Church (believers in Jesus from the nations)
 - D. Predominant variations:
 1. God is done with Israel and has turned to the Church (The Church instead of Israel)
 2. What God intended Israel to be is now the Church (The Church as the New Israel)
 3. What God intended Israel to be has always been the Church (The Church is Israel)
 - E. The main issue is: how can one pray effectively for the Jewish people if not viewed from God’s perspective?
 - F. Resulting views of Israel:
 1. They had their chance and blew it (they’ve failed for good)
 2. Irrelevant (they never really were; or they were, they failed, and are finished)
 3. They exist forever to show the world what happens when you reject Jesus (arrogant)
 4. Something special will happen at the end of the age (cast aside for now)
 5. Note: Third race theory
 - a. Praying for the removal of the veil (Rom. 11/2 Cor. 3)
- II. Clarifications
 - A. Israel – “the people, not the land or the State”. Actually, the land and/or the State are intimately connected to the people
 - B. The Church – a multi-national gathering of Yeshua followers
- III. The Emergence of Supersessionism
 - A. The Church began as a Jewish movement: followers of the Jewish Messiah, Jesus/Yeshua
 - B. First major issues for the believing community to deal with was the status of non-Jews:

1. The synagogue movement in the Empire
 2. Proselytes and God-fearers
 3. Resolution in Acts 15 (“come as you are” policy enacted)
- C. Emerging tensions (Romans 11)
- D. Animosity from Jewish leaders (normal gate keepers)
- E. After NT period, the Gentile majority dominated the discussion in the Church
1. NOTE – taking the negative NT statements outside the Jewish family
 2. What began as a “come as you are” policy toward Gentiles transformed into the imposition of “Gentile Christianity” upon Jews
 - a. Jewish customs went from “not necessary” to “forbidden for everyone”
 - b. Gentiles went from forbidden to superior
 - c. Fueled and fueled by growing disdain for Jewish people themselves
- F. Side Note – Jewish Culpability (Biblical perspective)

“²⁷For truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, ²⁸to do whatever your hand and your plan had predestined to take place.” (Acts 4:27-28, NASB)

1. The truth: *everybody* was culpable for the death of Jesus under God’s providence
 2. This didn’t stop the growing negative view of the Jewish people as a whole, for all time, being responsible for Jesus’ death
- G. Interpretation of Historical Events Fuels the Division
1. The destruction of the Temple (70 AD)
 2. The curse on the “minin” (80 AD)
 3. The Bar Kochba revolt (132-136 AD)
 - a. Resulted in the exile of most (not all) Jewish residents from the Land of Israel
 - b. Jerusalem renamed
 - c. The Land renamed
 4. Combining Church and the Empire led to great trouble

5. Not long after the close of the NT era, it was common to spiritualize the OT and spiritualize the “People of God”

IV. Core Misunderstandings

- A. Fueled by anti-Jewishness
- B. Couldn't give what was happening with God's promises to literal Israel
 1. Unbelief/judgment
 - a. Major theological misunderstanding of the Abrahamic and Sinai covenants
- C. Misunderstanding of “fulfillment”
 1. Side note – the “it's all about Jesus” fulfillment error