

Roots of Today's Replacement Theology



When and how did **ישוע** *Yeshua* Jesus/Salvation change from Jewish...



...to Greek?



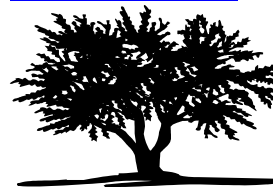
Greek Text!



How Did a Tree from **ישראל** *Yisra'el* Israel End Up in Greece or Rome?



The Apostle **שאול** *Sha'ul* Saul/Paul in [Romans 11.17-18](#) says that believing



Gentiles are grafted into the olive tree. Did this tree start in Greece or Rome?

New Covenant: Back to Basics There is only one verse in the entire Tenach (Old Testament) which has both “new” and “covenant” in it: [Jeremiah 31.31](#). This passage goes on to say in [verse 33](#) that this new covenant is with ~~Greece Rome America~~ **יִשְׂרָאֵל**. The first promise of the New Covenant is **תּוֹרָה** [Torah](#) Law/Instruction written on the hearts, followed in verse 34 by the forgiveness of sin. This passage is quoted in [Hebrews 8.8-12](#), so the early Church understood it. How then did the Church keep the forgiveness of sin but lose **תּוֹרָה** and **יִשְׂרָאֵל**?

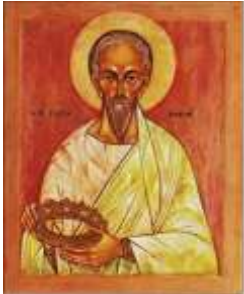
The Basics are Lost There are various reasons for the Church losing its Hebrew Roots, but you can see it happening already in the New Testament. In [3 John 9-10](#), **Diotrephes** (his name indicates he is Greek) shuns the Apostle **יְהוֹחָנָן** [Yochanan](#) John/God Has Graced and casts the **ἀδελφός** [adelphos](#) brethren/“of the same womb” out of the Church, [John 3.10](#). See Gesenius’ Lexicon for G80, definition #2 that **ἀδελφός** in Jewish thought is often the equivalent of the Hebrew **אָח** [ach](#) brother, having the same national ancestry, belonging to the same people, countryman, meaning fellow Jew. Here are examples where **אָח** is translated in the Septuagint with the Greek **ἀδελφός** to keep this sense of “fellow Jew”:

Exodus 2.11	80-1473 ἀδελφούς αὐτοῦ his brethren	3588 τοὺς of the	5207 υἱούς sons	* Ἰσραὴλ of Israel.	2657-1161 κατανοήσας δε And contemplating	
	5100 τινα a certain	* Ἑβραίων Hebrew	3588 1438 τῶν αὐτοῦ of his own	80 ἀδελφῶν τῶν brethren of the	3588 5207 * υἱῶν Ἰσραὴλ sons of Israel.	
Exodus 4.18	654 ἀποστρέψω return	4314 πρὸς to	3588 τοὺς my	80-1473 ἀδελφούς μου brethren,	3588 1722 * τοὺς ἐν Αἰγύπτῳ the ones in Egypt,	
Deuteronomy 15.3	2532 καὶ And	3588 τοὺν [³ of your	80-1473 ἀδελφόν σου brother	3756 οὐκ ¹ you shall not	523 ἀπαιτήσεις ² exact payment],	3754 ὅτι for
Deuteronomy 15.12	15:12	1437-1161 εἰάν δε And if	4097 πραθῆ [³ should be sold	1473 σοι ⁴ to you	3588 80-1473 ὁ ἀδελφός σου ¹ your brother	3588 ὁ ο
Deuteronomy 17.15 (prophecy of יְשׁוּעָה)	2962 κύριος ¹ the LORD	3588 ὁ ² your	2316-1473 θεός σου God] – him	1473 αὐτὸν from out of	1537 ἐκ of	3588 80-1473 τῶν ἀδελφῶν σου your brethren
Deuteronomy 18.15 (prophecy of יְשׁוּעָה)	18:15	4396 προφήτην A prophet	1537 ἐκ from out of	3588 τῶν of	80-1473 ἀδελφῶν σου your brethren,	5613 ὡς as

Places in the New Testament where **ἀδελφός** is used to mean “fellow Jew”: [Matthew 5.47](#), [Acts 2.29](#), [Acts 3.17](#), [Acts 3.22](#), [Acts 7.23](#), [Acts 22.5](#), [Acts 23.1](#), [Romans 9.3](#), and [Hebrews 7.5](#).

*So it seems that while the Apostle **יְהוֹחָנָן** is still alive, within just decades of **יְשׁוּעָה**, a Greek is already pushing Jewish believers out of the Church! The beginning of Replacement Theology.*

The Rest of the Story... In the Church, we usually hear a sterilized version of Church history, leaving us ignorant of Church anti-Semitism from Justin Martyr to Martin Luther till now, but many Jews know about it. There's a saying that the only Church history which Jews know is what Christians have torn out of the history books. Prepare yourself, here are some quotes:



Justin Martyr, 160, In speaking to Trypho the Jew, "They are contained in your Scriptures, or rather not yours, but ours. For we believe them; but you, though you read them, do not catch the spirit that is in them."



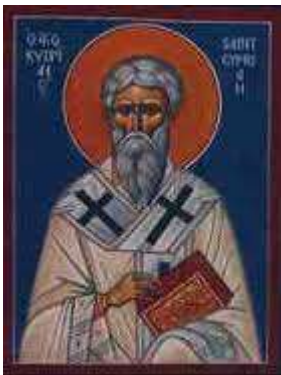
Irenaeus, Bishop of Lyon, 177, "Jews are disinherited from the grace of God."



Origen, 185-254 "The blood of Jesus falls not only on the Jews of that time, but on all generations of Jews up to the end of the world."



Tertullian, 160-230, in *Against the Jews* wrote, "...through the edict of the divine utterance, the prior and 'greater' people—that is, the Jewish—must necessarily serve the 'less;' and the 'less' people—that is, the Christian—overcome the 'greater.'"



St. Cyprian of Carthage, 200-258, "No longer may they call God their Father, because the Lord confounds and refutes them, saying: 'your father is the devil' [John 8:44]. O sinful nation, O people weighed down with guilt, breed of evil-doers, lawless children, you have turned your backs on the Lord and have provoked the Holy One of Israel."



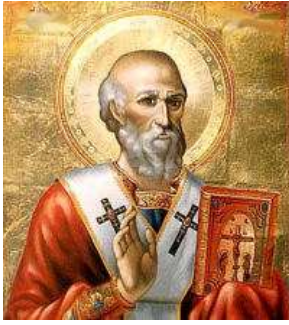
Eusebius, 263-339, "Yes, the Hebrew oracles foretell distinctly the fall and ruin of the Jewish race through their disbelief in Christ, so that we should no longer appear equal to them, but better than they."



Constantine, Council of Nicea 325, in arguing for Easter over Passover, "(The Jews) since their parricidal guilt in slaying their Lord...are swayed by every impulse of the mad spirit that is in them."



Hilary of Poitiers, 315-367, *Commentaries on Psalm 51*, Judaism was "Ever...mighty in wickedness...when it hated God...and crucified our God Himself and Lord...And so glorying through all its existence in iniquity."



St. Athanasius, 296-373, “Jews...have no abiding place, but they wander everywhere...But in every place they transgress the law, and as the judgments of God require, they keep the days of grief instead of gladness. Now the cause of this to them was the slaying of the Lord...Therefore the Lord cursed them under the figure of the fig tree.”



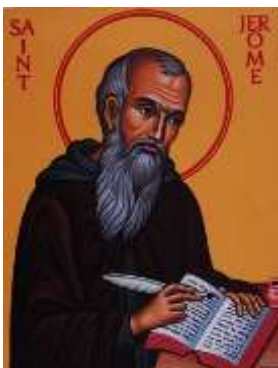
St. John Chrysostom (Greek: Golden Mouthed), 349-407, *Adversus Judaeos*, “Many, I know, respect the Jews and think that their present way of life is a venerable one...I said that the synagogue is no better than a theater and I bring forward a prophet as my witness. Surely the Jews are not more deserving of belief than their prophets. ‘You had a harlot’s brow; you became shameless before all’. Where a harlot has set herself up, that place is a brothel. But the synagogue is not only a brothel and a theater; it also is a den of robbers and a lodging for wild beasts.”

(The *Homilies* of Chrysostom are classified as *psogos* (Greek: blame), a classical rhetorical genre of censure, characterized by verbal abuse)

Homilies Against the Jews, 1.6.3, 6.7.5-6, “Here [in the synagogue] the slayers of Christ gather together, here the cross is driven out, here God is blasphemed, here the Son is outraged, here the grace of the Spirit is rejected. Does not greater harm come from this place since the Jews themselves are demons? What worthy name can we find to call their synagogues? The temple was already a den of thieves...Now you give it a name more worthy than it deserves if you call it a brothel, a stronghold of sin, a lodging-place for demons, a fortress of the devil, the destruction of the soul, the precipice and pit of all perdition.”

Homilies 1.2.4-6, Chrysostom interpreted [Luke 19.27](#) that Jesus Himself commands that Jews must be murdered. He defends this idea in...

Homilies 4.1.6, “What is done in accordance with God’s will is the best of all things even if it seems bad... This slaying is better than any loving-kindness.”



St. Jerome, 340-420, *The Homilies of St. Jerome*, “Christ is saying, ‘Judas betrayed Me, the Jews persecuted and crucified Me.’...In particular, this is the story of Judas; in general it is that of the Jews. Judas, in particular, was torn asunder by demons—and the [Jewish] people as well. Judas is cursed, that in Judas the Jews may be accursed.” “Whom do you suppose are the sons of Judas? The Jews. The Jews take their name, not from Judah who was a holy man, but from the betrayer...From this Iscariot they are called Judaeans. Iscariot means money and price...Synagogue was divorced by the Savior and became the wife of Judas, the betrayer.”

Jerome to Augustine, Epistle 75, “The ceremonies of the Jews are pernicious and deadly; and whoever observes them, whether Jew or Gentile, has fallen into the pit of the devil. For Christ is the end of the Torah.”



Augustine, 354-430, *Commentary on Psalms 58 and 59*, in *Patrologiae*, “The Jews have been scattered throughout all nations as witness to their own sin and to our truth. ‘Scatter them abroad, take away their strength. And take them down, O Lord.’”

Reply to Faustus, the Manichaeon, in *Disputation and Dialogue*, “Only when a Jew comes over to Christ he is no longer Cain.”



Replacement Theology Continues Much of this sentiment became law in the 4th century when the secular and religious authorities merged under the Holy Roman Empire. Later, these attitudes were expressed in art, such as these reliefs in the cathedral at Strasbourg, France, completed in the 15th century. The reliefs contrast the supremacy of the Church with its cross and communion goblet compared to the defeat of the blind Synagogue with its broken staff of Moses and copy of תורה.

Protestants will note that the previous anti-Jewish quotes are the voices of Catholics and so may think that they have escaped this legacy of hatred. Unfortunately, some of the worst vitriol is by Martin Luther in his book, *The Jews and Their Lies*. What Luther writes in that book is so inflammatory, I am surprised it took Germany 400 years to produce Hitler. It seems that a leader such as Luther saying what he did should have resulted in Nazis just a generation after him. One of the convicted Nuremberg defendants, Julius Streicher, editor of the Nazi propaganda *Der Stürmer*, said during his trial,

“Anti-Semitic publications have existed in Germany for centuries. A book I had, written by Dr. Martin Luther, was, for instance, confiscated. Dr. Martin Luther would very probably sit in my place in the defendants' dock today, if this book had been taken into consideration by the Prosecution. In this book *The Jews and Their Lies*, Dr. Martin Luther writes that the Jews are a serpent's brood and one should burn down their synagogues and destroy them...”

Streicher may have been correct that Luther, the “Morning Star of the Reformation,” would sit in his place.



Martin Luther, 1483-1546, *The Jews and Their Lies*. (In 1994, the Church Council of the Evangelical Lutheran Church in America rejected Luther's anti-Semitic writings.)

“I had made up my mind to write no more either about the Jews or against them. But since I learned that these miserable and accursed people do not cease to lure to themselves even us, that is, the Christians, I have published this little book, so that I might be found among those who opposed such poisonous activities of the Jews who warned the Christians to be on their guard against them. I would not have believed that a Christian could be duped by the Jews into taking their exile and wretchedness upon himself. However, the devil is the god of the world, and wherever God's word is absent he has an easy task, not only with the weak but also with the strong. May God help us. Amen.

“He did not call them Abraham's children, but a ‘brood of vipers’ [Matt. 3:7]. Oh, that was too insulting for the noble blood and race of Israel, and they declared, ‘He has a demon’ [Matt 11:18]. Our Lord also calls them a ‘brood of vipers’; furthermore in John 8 [:39,44] he states: ‘If you were Abraham’s children ye would do what Abraham did.... You are of your father the devil.’ It was intolerable to them to hear that they were not Abraham’s but the devil’s children, nor can they bear to hear this today.

“Therefore be on your guard against the Jews, knowing that wherever they have their synagogues, nothing is found but a den of devils in which sheer selfglory, conceit, lies, blasphemy, and defaming of God and men are practiced most maliciously and vehemingly on them.

“Moreover, they are nothing but thieves and robbers who daily eat no morsel and wear no thread of clothing which they have not stolen and pilfered from us by means of their accursed usury. Thus they live from day to day, together with wife and child, by theft and robbery, as archthieves and robbers, in the most impenitent security.

“Alas, it cannot be anything but the terrible wrath of God which permits anyone to sink into such abysmal, devilish, hellish, insane baseness, envy, and arrogance. If I were to avenge myself on the devil himself I should be unable to wish him such evil and misfortune as God's wrath inflicts on the Jews, compelling them to lie and to blaspheme so monstrously, in violation of their own conscience. Anyway, they have their reward for constantly giving God the lie.

“...but then eject them forever from this country. For, as we have heard, God's anger with them is so intense that gentle mercy will only tend to make them worse and worse, while sharp mercy will reform them but little. Therefore, in any case, away with them!

“Let the government deal with them in this respect, as I have suggested. But whether the government acts or not, let everyone at least be guided by his own conscience and form for himself a definition or image of a Jew.

“What shall we Christians do with this rejected and condemned people, the Jews? Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling and blaspheming. If we do, we become sharers in their lies, cursing and blasphemy. Thus we cannot extinguish the unquenchable fire of divine wrath, of which the prophets speak, nor can we convert the Jews. With prayer and the fear of God we must practice a sharp mercy to see whether we might save at least a few from the glowing flames. We dare not avenge ourselves. Vengeance a thousand times worse than we could wish them already has them by the throat. I shall give you my sincere advice:

“First to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians, and do not condone or knowingly tolerate such public lying, cursing, and blaspheming of his Son and of his Christians.



For whatever we tolerated in the past unknowingly and I myself was unaware of it will be pardoned by God. But if we, now that we are informed, were to protect and shield such a house for the Jews, existing right before our very nose, in which they lie about, blaspheme, curse, vilify, and defame Christ and us (as was heard above), it would be the same as if we were doing all this and even worse ourselves, as we very well know.



“Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues. Instead they might be lodged under a roof or in a barn, like the gypsies. This will bring home to them that they are not masters in our country as they boast, but that they are living in exile and in captivity, as they incessantly wail and lament about us before God.



“Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing and blasphemy are taught, be taken from them...



“Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb. For they have justly forfeited the right to such an office by holding the poor Jews captive with the saying of Moses (Deuteronomy 17 [:10 ff.]) in which he commands them to obey their teachers on penalty of death, although Moses clearly adds: ‘what they teach you in accord with the law of the Lord.’ Those villains ignore that. They wantonly employ the poor people’s obedience contrary to the law of the Lord and infuse them with this poison, cursing, and blasphemy. In the same way the pope also held us captive with the declaration in Matthew 16 [:18], ‘You are Peter,’ etc, inducing us to believe all the lies and deceptions that issued from his devilish mind. He did not teach in accord with the word of God, and therefore he forfeited the right to teach.

“Fifth, I advise that safe conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home...





“Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping. The reason for such a measure is that, as said above, they have no other means of earning a livelihood than usury, and by it they have stolen and robbed from us all they possess. Such money should now be used in no other way than the following: Whenever a Jew is sincerely converted, he should be handed one hundred, two hundred, or three hundred florins, as personal circumstances may suggest. With this he could set himself up in some occupation for the support of his poor wife and children, and the maintenance of the old or feeble. For such evil gains are cursed if they are not put to use with God's blessing in a good and worthy cause.

“Seventh, I commend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow, as was imposed on the children of Adam (Gen 3[:19]). For it is not fitting that they should let us accursed Goyim toil in the sweat of our faces while they, the holy people, idle away their time behind the stove, feasting and farting, and on top of all, boasting blasphemously of their lordship over the Christians by means of our sweat. No, one should toss out these lazy rogues by the seat of their pants.



“Accordingly, it must and dare not be considered a trifling matter but a most serious one to seek counsel against this and to save our souls from the Jews, that is, from the devil and from eternal death. My advice, as I said earlier, is: First, that their synagogues be burned down, and that all who are able toss in sulphur and pitch; it would be good if someone could also throw in some hellfire. That would demonstrate to God our serious resolve and be evidence to all the world that it was in ignorance that we tolerated such houses, in which the Jews have reviled God, our dear Creator and Father, and his Son most shamefully up till now but that we have now given them their due reward.

“I wish and I ask that our rulers who have Jewish subjects exercise a sharp mercy toward these wretched people, as suggested above, to see whether this might not help (though it is doubtful). They must act like a good physician who, when gangrene has set in, proceeds without mercy to cut, saw, and burn flesh, veins, bone, and marrow. Such a procedure must also be followed in this instance. Burn down their synagogues, forbid all that I enumerated earlier, force them to work, and deal harshly with them, as Moses did in the wilderness, slaying three thousand lest the whole people perish. They surely do not know what they are doing; moreover, as people possessed, they do not wish to know it, hear it, or learn it. Therefore it would be wrong to be merciful and confirm them in their conduct. If this does not help we must drive them out like mad dogs, so that we do not become partakers of their abominable blasphemy and all their other vices and thus merit God's wrath and be damned with them. I have done my duty. Now let everyone see to his. I am exonerated.”

Luther's Legacy It's easy to see how Luther's opinions could lead to Hitler's ascension in possibly the most Christian nation in Europe in the early 20th century. One could argue that Martin Luther differed from the Nazis in that he allowed for conversion to Christianity, while the Nazis didn't care what religion a Jew was. They wanted them all dead.

It's ironic that Martin Luther should criticize the Jews for charging usury/interest on loans. Jews were often barred from traditional occupations. The Church, in its mind having replaced **ישראל**, applied the commands of Deuteronomy 23.19-20 ([20-21](#) in the Hebrew) to itself: Christians could not charge other Christians interest. But loans are often necessary to accomplish a goal, whether it's building a home or expanding a kingdom. If interest can't be charged, a lender is hard to find. So the Church gave this "dirty" business of lending money to the Jews, whom they considered lost souls anyway. Jews, meanwhile, had no pangs of conscience in charging Christians interest, since the above-listed commandments allow them to charge interest of foreigners. In the end, Jews became wealthy, a gift given to them by the Church. And now Martin Luther criticizes the Jews for their success.

A Straight Line from Diotrephes to the Holocaust Diotrephes cast Jews out of the Church. After him, the progression went like this:

- Church Fathers forced conversions by saying, "You may not live among us as Jews."
- As various Christian countries such as England, France, Germany, and Spain expelled the Jews, the message was became, "You may not live among us."
- Hitler shortened it to, "You may not live."



With Whom Do We Belong—ישראל or Greece/Rome/America? Today, radical Islamists intend to eradicate Jews from the Middle East and the rest of the earth, then move on to Christians. “First the Saturday people, then the Sunday people.”

Christians have been silent or complicit during the majority of this war on the Jews. Many Christians silently assent to the impending destruction of ישראל by agreeing with international goals to push ישראל back to its indefensible pre-1967 borders, in which the state would be just nine miles wide at one point, with the Mediterranean Sea on one side and millions of bloodthirsty enemies on the other.

Will Christians continue to turn a blind eye?

What is the ancient connection between the Church and ישראל? Most believers think the Church began with ישוע about 30 AD. But in his speech in [Acts 7.38](#), Stephen tells the history of ישראל and refers to the ἐκκλησία [ekklēsia](#) Church in the wilderness. Was there a gothic building somewhere near Sinai in which Moses would pray and store the tablets?

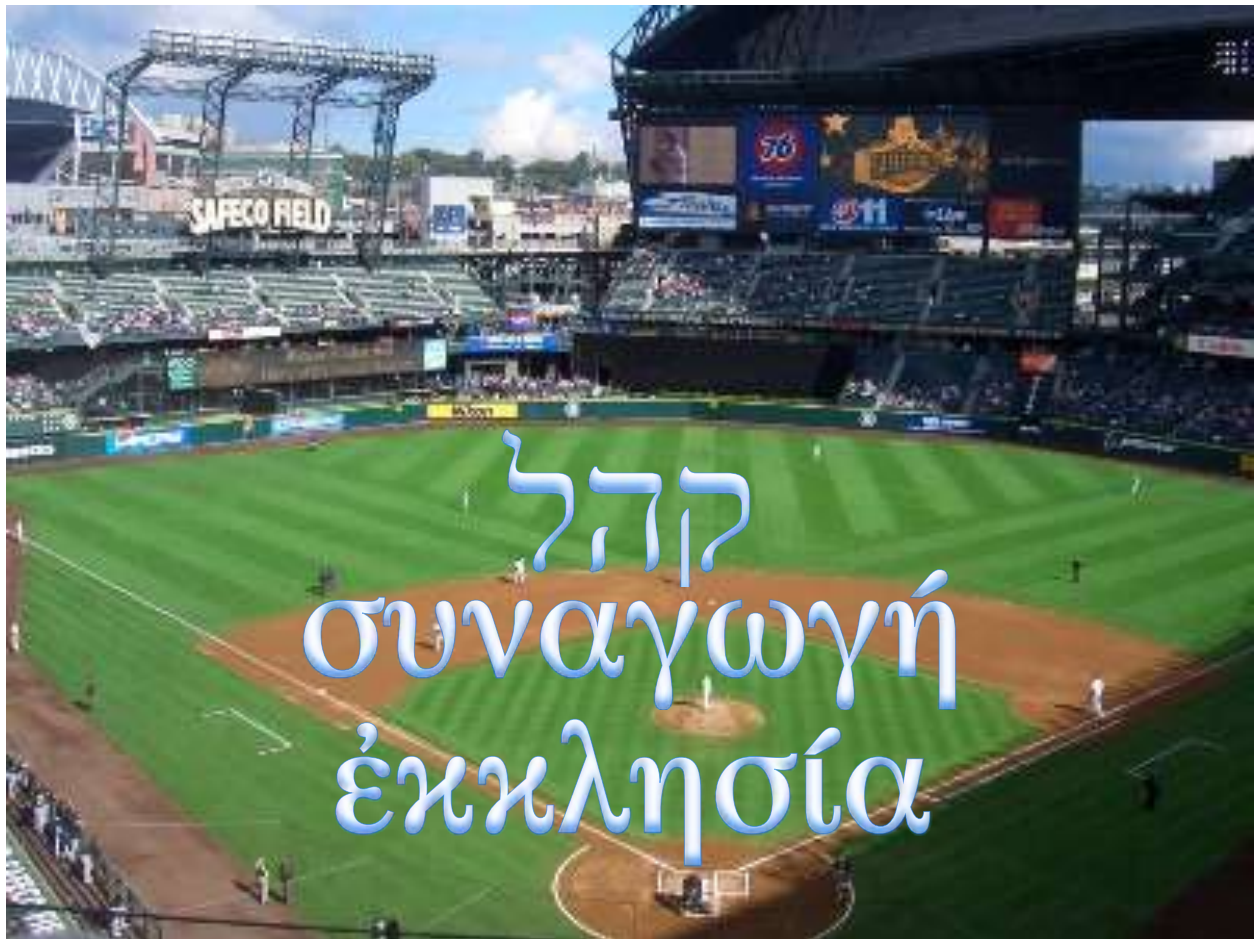


Since that can't be the case, what was Stephen talking about when he said there was a Church in the wilderness? Is it possible the Church today is one and the same with the congregation of believing ישראל? Is the Church more closely tied to ישראל than either Greece or Rome?

Christians in the Synagogue? Not only was the Church in the wilderness, but there were Christians in the Synagogue. [James 2.2](#) says, “For if there come into your συναγωγή *synagōgē* Synagogue a man with a gold ring...” To avoid the horror of thinking that Christians were meeting in the Synagogue, which they were, [most translations](#) say “assembly” or “meeting” rather than Synagogue. συναγωγή is how the translators of the Septuagint (Greek translation of the Hebrew Tenach) rendered קהל *qahal* assembly/gathering as in [Exodus 12.6](#), when the whole gathering of ישראל is to kill the Passover lamb:

1473	3956	3588	4128	4864	5207	*
αὐτό	πάν	το	πλήθος	συναγωγῆς	υἱών	Ἰσραὴλ
it –	all	the	multitude	of the gathering	of the sons	of Israel

So all three words are synonyms for assembly or meeting: συναγωγή, ἐκκλησία, and קהל. They are all a place where people get together, similar to a baseball game. But in the Bible, the Church, Ecclesia, Synagogue, and Qahal are all the assembly of the faithful.





Our Tree, Our Home יִשְׂרָאֵל is the tree into which believers in ישׁוֹעַ are grafted, [Romans 11.17-18](#). There is still a remnant of יִשְׂרָאֵל that is saved, verse 5, but their wholesale loss for now is temporary, in order to bring in the fullness of Gentiles. The Gentiles are wild branches, grafted into a cultivated olive tree. But there is no call for arrogance because one day, “All יִשְׂרָאֵל will be saved,” verse 26.

Changing Direction Since 3 John in the time of the Apostle יוֹהָנָן, there has been a split between believing Jews and Gentiles. A new covenant Church which began as 100% Jewish has become nearly 100% Gentile. In fact, most Jews think the very last thing they can do is join the Church! Jews know the hatred directed their way by the Church over the centuries since ישׁוֹעַ. The question now is, will Jews see something different in us?

Direction Change #1 Exactly how God intends to manifest the One New Man of [Ephesians 2.15](#) remains to be seen. There are several indications it will involve תּוֹרָה, as [Jeremiah 31.31](#) and [Hebrews 8.8-12](#) prescribe. For example, a false prophet is defined as one who would lead believers away from תּוֹרָה, [Deuteronomy 13](#). ישׁוֹעַ warns that breaking the least commandment of תּוֹרָה causes one to be least in the Kingdom of Heaven, [Matthew 5.19](#), and He goes even further in saying in [Matthew 23.2-3](#) that His followers should do what the Scribes and Pharisees say—that is today’s rabbis! In [Acts 6.13](#), it is *false witnesses* who say that Stephen speaks against תּוֹרָה. Then in [Acts 17.10-11](#), it is the Jews of Berea who are called more noble because they searched the Scriptures—the only Scripture at that time was תּוֹרָה and Tenach—to see if what שאוּל said was true. In plain words for today’s Church:

The Bereans teach us: It is noble to test Paul against Torah. When Paul seems to contradict Torah, we are misunderstanding Paul. Torah trumps Paul!

Direction Change #2 Because of various doctrines of Christian Oral Tradition, many believers in the Church are convinced that the Church and יִשְׂרָאֵל are under different rules. You often hear, “This applied to ancient Hebrews,” when referring to תּוֹרָה, and other catchphrases. Modern Jews, in contrast, are “without a clue” unless they turn to ישׁוֹעַ. But from a Hebrew Roots perspective, תּוֹרָה is the written Word of God and ישׁוֹעַ is the Word of God in flesh—that’s the main difference—and many Jews have been both listening to and obeying תּוֹרָה for centuries. They have a lot to teach us.

Don't Be Afraid! [Deuteronomy 20.1-9](#) encourages, Don't be afraid when going into battle, for יהוה [YHVH](#) The LORD your God is with you. יהוה encourages Joshua in [Joshua 1.6-9](#) as he is about to take the Land to be strong and courageous, and to keep the book of תורה with him at all times, meditate on it day and night, and do it. ישוע in [Matthew 28.18-20](#) gives a similar encouragement to His disciples just before He leaves Earth: teach all nations to obey His Word and don't fret: He has all the power. In [Revelation 21.7](#), overcomers receive blessing. But in the next verse, the fearful/timid/cowardly are the first listed to go into the lake of fire. *Warning!*

There will be challenges and disappointments for believers who choose תורה and love for ישראל. But though Satan makes war with the remnant, [Revelation 12.17](#), who keep the commandments of God and the testimony of ישוע, we are encouraged to be brave and hold on.

May God Help Us My son Nathanael lost every judo match he had been in until we switched to a new coach, who promised to teach him how to win. Over the next eight years, Nathanael became a state champion several times and a black belt, thanks to a lot of hard work, good instruction, and many prayers for God's grace and strength.



Parents expect a lot from their children, often more than we ourselves would be willing to do. We pile on school, sports, and hobbies in addition to all the growing up rules. And we pray that God will help them.



May God help us also, not in replacing or cursing ישראל, as many in the Church have taught, but blessing and learning from ישראל. As we see ancient prophecy being fulfilled before our eyes, in our own generation, that should become easier to do. It will take hard work, good instruction, and many prayers for God's grace and strength. After we spend our lives bearing good fruit, we hope one day to hear ישוע say, "Well done, good and faithful servant! Come and take your inheritance, the Kingdom prepared for you since the Creation of the world."

Glossary, in order of appearance:

ישוע	<i>Yeshua</i>	Jesus/Salvation
ישראל	<i>Yisra'el</i>	Israel
שאול	<i>Sha'ul</i>	Saul/Paul
תורה	<i>Torah</i>	Law/Instruction
יוחנן	<i>Yochanan</i>	John/God Has Graced
ἀδελφός	<i>adelphos</i>	brethren/“of the same womb”
ἐκκλησία	<i>ekklēsia</i>	Church
συναγωγή	<i>synagogue</i>	Synagogue
קהל	<i>qahal</i>	Assembly/Gathering
יהוה	<i>YHVH</i>	the LORD