

This is the final session of *Part 1 – Scoffers and Doctrines of Demons*. To quickly review, we have already looked at the eschatological errors of Partial Preterism and Postmillennialism. In this session, we will look at the error of Replacement Theology.

Here's why confronting these three errors is important.

Partial Preterism

This false doctrine leaves the church unprepared for the great shaking that is coming before the Lord returns. It could even lead to apostasy if believers are not prepared and equipped to remain faithful to Jesus Christ in the face of persecution. It also gives a false hope that everything is getting better.

Postmillennialism (Expressed in the Seven-Mountain Mandate)

This false doctrine places the need for transformation externally rather than internally. This teaching views revival as the means to transform culture rather than to transform the bride. It also gives a false path toward victory, promising victory over God's enemies through revival rather than by remaining faithful in the face of persecution, trials, and opposition.

Replacement Theology

This false doctrine removes Israel and the Jewish people completely out of the picture, distorting how we view the end of the age. Since numerous end-time prophecies have both the nation of Israel and the Jewish people at the centerstage of God's end-time activity, it skews our eschatological view.

That said, let's do a deep dive into Replacement Theology.

An Overview of Replacement Theology

For almost two-thousand years of church history, the Gentile church has been arrogant toward the Jewish people and the nation of Israel. We forgot Paul's apostolic warning to Gentiles not to esteem ourselves more highly than Israel (Rom. 11:18).

I'm convinced Replacement Theology is the root of Christian antisemitism. I will talk about Christian antisemitism in a minute. But before we look at the fruit, let's examine the root.

Replacement Theology is the belief the church has replaced Israel in God's prophetic agenda. The thinking goes something like this:

Since Israel has rejected her promised Messiah and committed the unpardonable crime of killing God, the Jews have been cast aside forever. The Jewish people are under an eternal curse and their glorious promises have been given exclusively to the church. Thus, the church has replaced Israel.

Let me say this directly: Replacement Theology is a doctrine inspired by demons. It is a belief system born of man's ignorance and Satan's extreme hatred for the Jews. Replacement Theology is an instrument of the enemy designed to abort God's prophetic agenda. If we are going to guard our hearts from antisemitism and properly understand the end times, this diabolical doctrine must be completely rooted out of our hearts and minds.

This doctrine—shaped by centuries of antisemitism, allegorical methods of interpreting the prophetic Scriptures, and an almost two-thousand-year period in which the nation of Israel did not exist—has heavily influenced the twenty-first century church. Until we see the errors of this belief system, we won't be able to see God's plans for the end of the age clearly.

Having said that, let's look at an example of Replacement Theology, examine its belief system, counter it with Scripture, and finally, look at the horrendous fruit of this diabolical doctrine, which is Christian antisemitism.

An Example of Replacement Theology

Most Christians have embraced this false teaching at one time or another. When I first became interested in the book of Isaiah, I read it from a mindset heavily influenced by Replacement Theology. Whenever Jerusalem, Israel, or Zion were mentioned, my mind immediately spiritualized these literal places with the church. To give you an example, let me describe how I interpreted Isaiah 4:1-4. This passage reads:

For seven women will take hold of one man in that day, saying, “We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!” In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. It will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning.

Trying to understand this passage, I used to interpret the “seven women” as the church. In my mind, Revelation 2-3 confirmed my interpretation since Jesus addressed seven churches and the church is often pictured as a woman (Eph. 5:22-33). I saw the “one man” representing Jesus Christ.

To me, this verse described the church’s independent desire to be blessed by Jesus without fully surrendering to Him. I saw the church wanting to “eat our own bread” and “wear our own clothes” yet still “be called by [His] name.” In this passage, I saw an independent church who really did not love Jesus for who He was. She was just using Him to inherit the blessings of salvation. That was my interpretation of verse one.

I then saw verse two as God’s remedy to break the church of her selfish ways. I believed God would allow the church to see Jesus Christ, who is “the Branch of the Lord,” in His beauty and glory. This revelation would then wean the church from her independent lifestyle and cause her to fall passionately in love with Jesus. Once the church was captivated by the Lord’s beauty, He would release “the spirit of judgment and the spirit of burning” to purify our hearts. The Christians who survived this intense dealing of God would be “holy” because their “filth” and “bloodshed” were washed away. As a result, they would fill the earth with fruit.

Sounds plausible, doesn’t it? Then try applying this method of interpretation to the whole book of Isaiah. From personal experience, I guarantee you will be totally confused and perplexed. Why? The book of Isaiah was not written to the church. It was “the vision of Isaiah . . . concerning Judah and Jerusalem” (Isa. 1:1, emphasis mine). That is the key to decoding the whole book of Isaiah. It is a prophecy about Jerusalem’s former condition and future glory. When I first saw this, my eyes were opened to an entirely new way of reading the Scriptures. My perspective changed and I discovered the amazing destiny of Israel.

After seeing my incorrect interpretation, perhaps you wonder what the previous passage of Scripture means. To be brief, this passage describes Israel at the end of the age. During the greatest period of testing in the nation’s history, when the antichrist rules from the temple in Jerusalem, God will preserve a remnant who will be purified by fire. This remnant, who survives the fiery end-time trials, will then fill the earth with fruit when the Lord Jesus reigns from Jerusalem.

Jesus Didn’t Abolish the Prophets

I could list numerous other examples of how Christians take Old Testament prophecies and replace Israel with the church. I certainly did this for many years until the Lord corrected me.

For about a year, I read through the book of Isaiah. Most mornings, I would read a chapter of Isaiah and then use Alec Motyer’s excellent commentary *The Prophecy of Isaiah*. As I did this, little by little, day after day, my eyes were opened to my own error of Replacement Theology. I realized, for the first time, what Jesus meant in the Sermon on the Mount, when He said, “Do not think that I came to abolish . . . the Prophets; I did not come to abolish but to fulfill” (Matt. 5:17). I realized then, and even more so today, how many modern-day teachers interpret New Testament passages about the end times—specifically Matthew 24, the book of Revelation, and the epistles—without a foundational understanding of what the Old Testament prophets have already spoken.

This is such a major problem today. We can’t come to New Testament prophecies without a rock-solid foundation of what the Old Testament prophets have already said. If we don’t properly interpret what Isaiah,

Jeremiah, Ezekiel, Zechariah, Joel, and Malachi have already spoken—taking into account the historical context, who God was speaking to, and what the original audience would have understood—we can't properly understand New Testament eschatology.

Jesus did not abolish these prophecies when He came. In fact, He is the One to whom they spoke of and He will fulfill these prophecies to Israel in a literal way as we head toward His glorious return.

In stressing our need to handle the “word of truth” accurately, I am not minimizing the *application* of Old Testament passages to the church (2 Tim. 2:15). This is an effective way of making the Word of God relevant to our generation. My point is we need to stop *interpreting* Old Testament Scriptures by *replacing* Israel with the church. We need to handle the word of truth accurately and steward the Scriptures in the fear of the Lord. Why is this so important? Because the doctrine of Replacement Theology, if not discerned and rejected, will hinder the church from correctly interpreting the signs of the times. Until we see the errors of this belief system, we won't be able to see God's plans for the end of the age clearly.

Grafted into the Olive Tree

Let's take a minute now and drill into Paul's famous teaching from Romans 11 of the olive tree and the natural and wild branches.

Two chapters before using this analogy, Paul said, “For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen” (Rom. 9:3-5).

Notice Israel possesses the *adoption as sons, the glory, the covenants, the giving of the Law, the temple service, and the promises*. These rich spiritual treasures stem from the various covenants God made with Israel throughout history, including the Abrahamic, Mosaic, Davidic, and New Covenants. If you do a careful study of these four covenants, you will see the Mosaic, Davidic, and New Covenants stem from the Abrahamic Covenant. This means without the Abrahamic Covenant, the Mosaic, Davidic, and New Covenants would not exist.

That said, notice what Paul said to the Galatians about the Abrahamic Covenant: “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).

What an important statement! The promises were spoken to Abraham and *to his seed*. But Paul made it clear he wasn't ultimately talking about Isaac. He was speaking of Christ. Therefore, when God cut covenant with Abraham, the seed to whom the promises were made was Jesus Christ—not Isaac. This shows that “all the promises of God” are “yes” and “amen” in Jesus Christ (2 Cor. 1:20, NKJV). This would include *the adoption as sons, the glory, and the promises* spoken by the Prophets.

This brings us to one of the most important but neglected names given to the Messiah. Isaiah, speaking of the Messiah, said, “You are My Servant, Israel, in Whom I will show My glory” (Isa. 49:3). One of the Messiah's names is *Israel*.

As the Messiah, Jesus is the true Israel—the prototype of what the Jewish nation is to become. He is the One to whom all the promises were made and fulfilled. In fact, Jesus prevailed in the same areas where ancient Israel failed. Like Israel, Jesus was called out of Egypt and tested in the wilderness for forty days (Matt. 2:13-15; Matt. 4:1-11). Yet instead of failing God's tests, Jesus prevailed—qualifying Him to possess the Promised Land in the Millennial Kingdom and to rule the earth as God.

Have you ever really contemplated that Jesus Christ is Jewish? I have seen several movies which featured a blue-eyed Jesus who looked more like an American right out of Hollywood than a Jew from the Middle East. Jesus Christ, known as Yeshua to the Hebrews of His day, was born a Jew, died a Jew, and will return as a Jew. He observed all the customs of the Law, studied the Torah, went to the temple, and celebrated the Jewish feasts. When Jesus died on the cross in Jerusalem, He was fulfilling the Jewish festival of Passover. Jesus Christ is the Lamb of God who was slain for the sins of the world.

Three days later, when Jesus rose from the dead, He fulfilled the Feast of First-Fruits by becoming the “first fruits of those who are asleep” (1 Cor. 15:20). When Jesus came the first time to tabernacle among men (John 1:14), it was a partial fulfillment of the Feast of Tabernacles. When Jesus returns the second time as the reigning King, He will completely fulfill this festival as “all the nations . . . go up from year to year to

worship the King, the Lord of hosts, and to celebrate the Feast of Booths [the Feast of Tabernacles]" (Zech. 14:16, emphasis mine).

Jesus Christ is still the King of the Jews (John 18:33-37). He has even maintained His Jewish identity in heaven. When John was taken into the heavenly throne room, he described Jesus as "the Lion that is from the tribe of Judah, the Root of David" (Rev. 5:5).

Here's my main point: The rich root of the olive tree in Romans 11 is Jesus Christ and all the promises made to Him through the Abrahamic, Mosaic, Davidic, and New Covenants. Jesus Christ is the One to whom both Jews and Gentiles must be grafted into to be saved and blessed. This means the church has not *replaced* Israel; we have been *grafted into* Israel. Paul said,

But if some of the branches were broken off [unbelieving Jews], and you, being a wild olive [a believing Gentile], were grafted in among them [believing Jews] and became partaker with them of the rich root of the olive tree [Jesus Christ and the promises made to Him], do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you (Rom. 11: 17-18, emphasis mine).

This Scripture clearly shows that Gentile believers did not replace Israel. Instead, we are partakers of Israel's rich covenant promises through Jesus Christ.

Let me quickly summarize Romans 11:17-24, where Paul spoke of the rich root of the olive tree, the natural branches, and the wild branches. As previously stated, Jesus Christ and the covenant promises made to Him are the rich root of the olive tree. These covenant promises are scattered throughout the Law and the Prophets. The natural branches who are grafted into the olive tree are the Jewish people who believe Jesus Christ is the Messiah. The natural branches who were broken off are the Jewish people who rejected Jesus Christ as the Messiah. And finally, the wild branches who are grafted into the rich root of the olive tree are born-again Gentiles, who have put their faith in Jesus Christ. These have been shown mercy due to the unbelief of many Jewish people.

Has God Rejected the Jews?

Replacement Theology is built on the premise that God has rejected the Jewish people and will fulfill the promises given to her through the church. Is this true? Has God rejected Israel and the Jews?

Throughout history, revered church fathers believed so. They proclaimed God hates the Jews and has rejected them forever. They declared the chosen people have become the accursed race—sentenced to the eternal flames of hell. They preached God has abandoned the Jewish people and they will live under the yoke of slavery without end.

Are these statements true? Has God rejected the Jews? Paul says emphatically, "God has not rejected His people, has He? May it never be! . . . God has not rejected His people whom He foreknew" (Rom. 11:1-2). Can it be any clearer than this? If you need more convincing, look at what God stated through Jeremiah:

Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar; the LORD of hosts is His name: "If this fixed order departs from before Me," declares the LORD, "Then the offspring of Israel also will cease from being a nation before Me forever." Thus says the LORD, "If the heavens above can be measured and the foundations of the earth searched out below, then I will also cast off all the offspring of Israel for all that they have done," declares the LORD (Jer. 31:35-37).

Israel will cease to be a nation *only* if the sun, the moon, and the stars no longer shine. That sounds like a long time to me! Additionally, the Lord said He would reject the Jews *only* if the infinitely vast universe could be measured. Since even the most brilliant scientist knows our universe is beyond measure, then God's promise has not changed—He will not reject Israel for what they have done.¹

For My Own Sake

One more important point before moving on. God is not restoring Israel because they are special, His favorites, or they have some type of inherent righteousness. On the contrary, the Lord said succinctly to the house of Israel, “It is not for your sake . . . that I am about to act, but for My holy name, which you have profaned among the nations where you went” (Ezek. 36:22).

In context, this promise was spoken to Israel concerning her end-time restoration. God will fulfill His promises to Israel for His own namesake because He is good, faithful, gracious, and kind. Not because Israel has kept the Torah, observed the feasts, or has a special bloodline. God will fulfill His promises to Israel because of His “holy name” alone. Ultimately, He will fulfill His promises to Israel because Jesus Christ is Israel—the one to whom all the covenant promises were made and fulfilled.

Christian Antisemitism—the Fruit of Replacement Theology

In his letter to the Ephesians, Paul expressed one of God’s most important goals for the church. He articulated God’s passion to take Jew and Gentile and make “the two into one new man” in Christ (Eph. 2:15). Church history, however, testifies how far we have drifted from this divine objective.

Because of Replacement Theology, the church has persecuted, harassed, tortured, and murdered Jews for centuries. The church’s résumé is an embarrassing indictment of our horrendous treatment of the Jewish people. Through slander, false accusations, forced conversions to Christianity, mandated deportations, banishment into ghettos, and systematic murder, the church has oppressed the Jewish people for hundreds of years.

Let’s take a quick look at what the church has done to the Jewish people in the name of Jesus Christ. Keep in mind these atrocities can likely be traced to the error of Replacement Theology.

The Early Church Fathers

In the fourth century, John Chrysostom taught his flock, “It is into their [the Jews] place that ye have been set.”² Ignatius of Antioch, a Christian who was martyred in the first century, said the church was “the new Israel” and Israel’s prophets were “Christians before their time.”³ Justin Martyr, a second-century Christian apologist, told a Jew that “the Scriptures are not yours, but ours.”⁴ Tertullian (A.D. 160-230), one of the great writers of the early church, declared in his treatise *Against the Jews* that God has rejected the Jews in favor of the Christians.⁵

What an absolute departure from the heartfelt cry of Paul, who would rather be sentenced to hell and eternally separated from Christ if that could save his ethnic brothers (Rom. 9:3).

This type of disdain was not just the opinion of a few church leaders. Rather, the majority of the early and medieval church viewed the Jews with contempt. Revered church fathers such as Origen, Saint John Chrysostom, Jerome, Peter the Venerable, Bernard of Clairvaux, and Pope Innocent III all spewed out antisemitic scorn. As a result, the early and medieval church was infected with a deep hatred of the Jews.

Antisemitic Church Councils

As recorded in Acts 15, the first church council took place in Jerusalem. During this gathering, the Jewish apostles discussed whether believing Gentiles must keep the Law of Moses and receive circumcision. The Jewish believers decided not to force the Gentiles into a Jewish expression of Christianity. Jewish church leaders gave the Gentiles liberty to express themselves in Christ according to their own cultures and customs. They merely forbid them from idolatry, fornication, and eating meat with blood.

In the years following, the role was reversed as Gentile church leaders gathered to discuss the treatment of Jews. Unfortunately, they quickly forgot the example set by the first-century Jewish apostles. Instead, they adopted anti-Jewish policies, which eventually lead to the widespread torture and cold-blooded murder of innocent Jews. These Church Councils, which set the precedent for many years to come, slowly contaminated the church with antisemitic policies.

It all began in 325 A.D during the Nicene Council. Since church leaders viewed the Jews as Christ-killers, they believed celebrating the resurrection on Passover was too Jewish. Wanting a resurrection celebration untainted by Judaism, the bishops moved this event to the first Sunday after the Jewish Passover. Following this watershed event, church policies grew increasingly antisemitic.

For example, at the Council of Antioch in 341 A.D., Christians were prohibited from celebrating Passover with the Jews. About twenty years later, the Council of Laodicea banned Christians from observing the Jewish Sabbath. In 787 A.D., the Second Nicene Council forbade the Jews from taking communion or even entering the church unless they forsook the Sabbath and renounced all other Jewish customs.

The Fourth Lateran Council, convened by Pope Innocent III in 1215, was another historic council which changed the course of Jewish history. Over twelve hundred leaders gathered to Rome as the pope presented seventy decrees, laid out measures against heretics, and plotted how to aid the Crusader States in Palestine. This important Church Council, which influenced the church for centuries, also instituted four important regulations against the Jews.

One of these laws was Canon 68, which stipulated the Jews had to wear a badge distinguishing them from Christians. The most common was a yellow circular cloth called the “badge of shame.” This was eerily similar to the badge Hitler forced the Jews to wear just prior to the full-scale Holocaust. In fact, as we will see in a moment, Hitler resurrected many of the church’s edicts against the Jews and used them as the foundation of the Third Reich’s anti-Jewish policies.

The Crusades

During the Crusades, which were fought from the eleventh century to the end of the thirteenth century, the church’s antisemitic policies reached a new level of depravity.

As the cold-blooded Crusaders liberated Jerusalem from Muslim control, they also murdered over ten thousand Jews in the process. Why? Because they viewed the Jews as Christ killers and wanted to avenge the blood of their Savior.

Through the blood-stained hands of the church, the Jewish community in Jerusalem came to an end in 1099 and was not reestablished for many years. According to the highest historical estimates, some one-hundred thousand Jews were killed by the Crusaders in less than two hundred years.⁶ Keep in mind all of this took place while the soldiers wore the cross of Jesus on their uniforms. It is easy to see why the cross, the Crusaders, and Jesus Christ are still major affronts to many Jews.

The Spanish Inquisitions

The Spanish Inquisitions were another example of Christian antisemitism. The Inquisition—derived from the Latin word for inquiry—was a tribunal created by the church to discover and suppress heresy. Because a large number of Jews lived in Spain, the Spanish implemented the Inquisition to root out converted Jews who secretly practiced Judaism. The problem of converted Jews—known to the Spaniards as *Conversos* (“converted ones”) and to the Jews as *Marranos* (“swine” or “pigs”)—dates back to the sixth century.

In *Our Hands Are Stained with Blood*, Michael Brown states, “It is estimated that 30,000 Marranos [Jewish converts to Christianity] were burned at the stake in Spanish Inquisitions from the fifteenth century until 1808” (emphasis mine).⁷

Even with many Jewish heretics burned at the stake, the Spanish church was still intent on removing the dross of Judaism from its midst. In 1492, Tomás De Torquemada persuaded the king and queen of Spain to expel all Jews who would not convert to Christianity. The Spanish Jews were given four months to decide whether to leave Spain or convert to the Christian faith. More than one-hundred thousand Jews packed their bags and abandoned the homeland their ancestors had lived in for fifteen hundred years. Without a home, these wandering Jews took refuge in countries such as Turkey, North Africa, Egypt, France, Holland, and Italy. For an estimated fifty thousand Jews, however, leaving their homeland was too difficult. These Jews forsook everything Jewish and converted to Christianity. Finally, after much bloodshed, ridicule, persecution, and heartache, the Spanish Inquisitions ended in 1834.

Martin Luther’s Antisemitism

Looking back over church history, few Christians have been more important than Martin Luther. A true forerunner, Luther led the church from the wilderness of religious bondage into the promised land of Christian liberty.

His teachings were instrumental in reforming the church and exhorting people to return to the Scriptures. He translated the entire Bible into German and wrote many books confronting the heresies of

his day. His hymns sparked the development of congregational singing. His marriage even broke the tradition of forced celibacy for church leaders.

Since few had access to a Bible during Luther's lifetime, heresies abounded. The church indoctrinated people with many false teachings such as indulgences, flagellations, penance, and purgatory.⁸ Studying the Scriptures in his pursuit of becoming a theologian, Luther realized how far the church had deviated from the truth. Outraged by the priests who sold indulgences—which supposedly took away God's punishment for sins—Luther wrote his famous *95 Theses*. This work confronted the policies and doctrines of the church.

Because of his bold stance, Luther was eventually excommunicated from the church and charged with heresy. His courage in the face of persecution should be emulated by all Jesus-loving believers. Where would the church and Western civilization be today if Martin Luther didn't confront the Catholic Church?

Nevertheless, despite Luther's fresh revelation of Scripture and his history-changing writings, he was deceived about God's purposes for the Jews. Though Luther initially had compassion for the Jewish people, when they did not convert to Christianity, he turned against them. Many of his hateful feelings are captured in his book, *On the Jews and Their Lies*.

For example, Martin Luther said, "Aside from the devil you have no enemy more venomous, more desperate, more bitter than the Jews. They are the children of the devil."⁹ Luther went on to say, "We all can be rid of the unbearable, devilish burden of the Jews."¹⁰

Luther even had a method of how to deal with the Jews. He recommended their synagogues be set on fire, their homes broken into and destroyed, their prayer-books and Talmuds confiscated, their rabbis forbidden to teach under threat of death, and their passports and traveling privileges prohibited.¹¹ Moreover, Luther proposed that "a flail, an ax, a hoe, a spade, a distaff, or a spindle" be put "into the hands of young, strong Jews and Jewesses" so they could "earn their bread in the sweat of their brow."¹²

Hitler was so enamored by this teaching he honored Martin Luther for it. On November 10, 1938—the same day Luther was born—the Third Reich celebrated Luther's birthday by carrying out their first large-scale Jewish persecution. They wrecked thousands of Jewish shops, burned synagogues to the ground, broke into Jewish homes, and beat, arrested, and killed innocent Jews.

Known as *Kristallnacht*—the Night of Broken Glass—the Nazis followed Luther's anti-Jewish teachings. When they burnt synagogues to the ground, the Nazis were carrying out Luther's instructions. When they broke into Jewish homes, the Nazis were heeding Luther's advice. And later on, when the Nazis forced the Jews to work in concentration camps, they were following Luther's counsel to put the flail and ax "into the hands of young, strong Jews and Jewesses."

The Church and the Final Solution

Though the church did not kill six million Jews directly, the hellish attitudes and demonic mindsets propagated throughout church history laid a foundation Nazi Germany built upon. Consider what Hitler wrote in his book *Mein Kampf* ("My Struggle"): "I am convinced that I am acting as the agent of our Creator. By fighting off the Jews, I am doing the Lord's work."¹³ Years later, Hitler essentially stated the same words in a speech at Reichstag in 1938.

Raised a Catholic and having a childhood dream of becoming a priest, Hitler was infected at a young age with the diabolical doctrine that Jews are Christ-killers and murders of the Lord. Because the church's anti-Jewish policies were sown into Hitler's soul, the Nazi Regime became a Jewish killing-machine. In fact, when Hitler signed the Nazi-Vatican Concordant in 1933, in which the Nazis officially recognized the legislation of the church, Hitler proclaimed, "I am only continuing the work of the Catholic Church."¹⁴ Furthermore, Hitler boasted that "an opportunity has been given to Germany in the Reichskonkordat [Nazi-Vatican Concordant] and a sphere of influence has been created that will be especially significant in the urgent struggle against international Jewry."¹⁵

This concordant between the Nazi regime and the Catholic Church laid the essential groundwork for Hitler to build upon. In fact, most of Hitler's anti-Jewish policies were instituted after this agreement was signed. When establishing these policies, Hitler did not have to look far. He merely resurrected and adopted what the church had been practicing for hundreds of years.

The Holocaust did not begin with Nazi soldiers gathering the Jews for extermination. Rather, Hitler initiated the Final Solution by reviving anti-Jewish doctrines and laws which had been imbedded into the

DNA of the church for hundreds of years. Hitler merely looked at the church's résumé, saw what so-called Christians had done to Jews in the name of Christ, and followed the precedent set by the church

The fingerprints of esteemed church fathers, bishops, popes, and reformers are smeared all over the Holocaust. There is damning evidence the church played a key role in Hitler's Final Solution.

More Information

If you would like to read a more detailed summary of Christian antisemitism, please see my online document [Christian Antisemitism](#), where I repeat the information here, but expand on it in much greater detail¹⁶.

In Summary . . .

Replacement Theology is the root of Christian antisemitism and it distorts our view of the end times. Since many end-time prophecies are Jerusalem-centric, if Replacement Theology still has a firm root in how we interpret Scripture, then our eyes will be shut to much of what the Lord is doing at the end of the age.

You see, we are approaching the time Peter called "the restoration of all things . . . which God spoke by the mouth of His holy prophets" (Acts 3:21). If we think the Old Testament prophets spoke primarily about the restoration of the church, then we will misinterpret many end-time Scriptures.

As you will see in the next session, Daniel's Seventy-Week Prophecy is the backbone of all end-time prophecy, including the book of Revelation. This prophecy is clearly centered around the Jewish people living in the land of Israel, occupying the city of Jerusalem, and performing their temple sacrifices. If we are still influenced by Replacement Theology, we will misinterpret Daniel's Seventy-Week Prophecy and thus our eschatology will be skewed. This will become clear in the next session.

¹ Scientists estimate there are billions of galaxies in the universe, each containing billions of stars. Even more remarkable, these galaxies are quite small compared to the space between them. In our galaxy, called the Milky Way, the closest star other than the sun is 4.3 light-years away. A light-year equates to about 670,000,000 miles per hour—just a little faster than an airplane, which travels at five hundred miles per hour. Traveling by plane to the nearest star, it would take around fifty-one billion years. Imagine how long it would take to get to another star in a neighboring galaxy. Just to give you an idea, Andromeda, our closest neighboring galaxy, is a distance of 2.3 million light-years away! By now, I hope you understand how expansive our universe is.

² John Chrysostom, *Homilies on the Acts of the Apostles and the Epistle to the Romans*, from *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, vol. 11, ed. Philip Schaff (New York: The Christian Literature Company, 1889), p. 491, quoted in Finto, *Your People Shall Be My People*, p. 89.

³ Hagee, *Final Dawn over Jerusalem*, p. 97.

⁴ <http://www.bridgesforpeace.com/modules.php?name=News&file=article&sid=2175>, referenced on December, 12, 2005.

⁵ *Ibid.*

⁶ Max I. Dimont, *Jews, God and History* (New York, NY: New American Library, 1994), p. 225.

⁷ *Ibid.*, p. 78.

⁸ *Indulgences* were sold by the Church to remove the burden of penance for sins that were committed. *Flagellations* were a whipping or a flogging that supposedly paid for sins. *Penance* is an act of self-punishment done in repentance for a sin or wrongdoing. *Purgatory* is a place of temporary punishment where those who have died pay for their sins by suffering.

⁹ E. Christopher Reyes, *In His Name* (Bloomington, IN: AuthorHouse, 2010), p. 115.

¹⁰ Martin Luther, *On the Jews and Their Lies*, quoted on https://sourcebooks.fordham.edu/source/_luther-jews.asp, referenced on December 23, 2020.

¹¹ Brown, *Our Hands Are Stained With Blood*, pp. 14-15.

¹² Martin Luther, *On the Jews and Their Lies*, quoted on https://sourcebooks.fordham.edu/source/_luther-jews.asp, referenced on December, 23, 2020.

¹³ Adolf Hitler, *Mein Kampf*, quoted on https://en.wikipedia.org/wiki/Talk%3Adolf_Hitler/Archive_21, referenced on December 23, 2020.

¹⁴ Dagobert Runes, *The War Against the Jew* (New York: Philosophical Library, 1968), p. 114, quoted in Hagee, *Final Dawn Over Jerusalem*, p. 58.

¹⁵ <https://www.encyclopedia.com/philosophy-and-religion/christianity/protestant-denominations/catholicism>, referenced on December, 23, 2020.

¹⁶ <https://thectp.s3.amazonaws.com/forerunner/Notes/EndTimes/ChristianAntisemitism.pdf>