A HISTORICAL TIMELINE

From a Jewish Church to Replacement Theology

THE COVENANT FOUNDATION

God binds His promises to Israel

Noah: a universal covenant with all creation.
Abraham: land, descendants and blessing.
Moses: God gives His Law to Israel at Sinai.
David: an enduring throne and kingdom.
New Covenant: promised to Israel and Judah.

THE NOAHIC COVENANT

God promises preservation to all creation

After the flood, God promises never again to destroy all life by water. The rainbow is the sign. This covenant is everlasting and universal—it is made with Noah, his descendants and every living creature.

THE ABRAHAMIC COVENANT

God makes everlasting promises to Abraham

God promises Abraham descendants, blessing and the land of Canaan. The promise passes through Isaac to Jacob, whose name becomes Israel. Jacob's twelve sons become the twelve tribes of Israel—already Israel before they enter Egypt.

God gives His Law to an already-existing Israel

At Sinai, God gives His Law to the people He has already redeemed from Egypt. Israel did not begin with Moses or the Mosaic covenant; Moses was born into the people of Israel, from the tribe of Levi. The covenant orders Israel's national life and worship.

THE DAVIDIC COVENANT

God promises David an enduring throne

God promises that David's house, kingdom and throne will endure. Christians believe Jesus, the Jewish Messiah and Son of David, fulfills this promise—confirming Israel's story rather than replacing it.

Jeremiah names Israel and Judah

God says: “I will make a new covenant with the house of Israel and the house of Judah.” Jesus inaugurates it through His blood. Gentiles share its blessings through Christ—but Scripture never says the Church replaces its named covenant people.

A.D. 30–33

The Church is born Jewish

The Church begins inside Judaism—not apart from it. Jesus, the apostles and the first 3,000 believers at Pentecost were Jewish.

A.D. 40S

Gentiles are welcomed—not substituted

Cornelius's household proves that Gentiles may enter through faith without becoming Jews. Inclusion begins; replacement does not.

A.D. 40S–60S

Paul builds Jewish–Gentile churches

Paul preaches first in synagogues, then also to Gentiles. As Gentile congregations multiply, the Church's Jewish roots begin to fade from view.

A.D. 49–50

The Jerusalem Council

Peter speaks; Paul and Barnabas report. James gives the Council's decision: Gentiles do not have to be circumcised or keep the full Mosaic Law to be saved.

A.D. 66–70

Rome crushes the Jewish revolt

Judea rebelled against Roman rule. After a brutal siege, Titus destroyed Jerusalem and the Temple—scattering Jews and weakening the Church’s Jewish center.

A.D. 70–150

Separation becomes a widening divide

Judaism rebuilds around Torah, prayer and synagogues. Christianity becomes predominantly Gentile; after the Bar Kokhba revolt, the two communities separate further.

C. A.D. 155

Justin Martyr claims a “True Israel”

In Dialogue with Trypho, Justin Martyr reads Israel’s promises as fulfilled exclusively in Christ’s followers—turning Gentile inclusion into a claim of replacement.

A.D. 354–430

Augustine gives replacement teaching a framework

Augustine teaches that the Church has inherited Israel's promises. Jewish people should remain alive—but scattered and subordinate—because the Scriptures they preserve are used to support Christian claims about Jesus.

Church teaching reshapes society

The Church influences law, education and public life. As preaching brands Jews rejected and blind, theology becomes restrictions, expulsions, forced conversion and violence.

1523

Luther’s tolerance is conditional

Luther urges kindness because he expects the Reformation’s preaching to convert Jews. When they do not convert, his disappointment hardens into hostility.

1543

Luther’s hostility becomes a weapon

In On the Jews and Their Lies, Luther urges burning synagogues, destroying books, confiscation and expulsion. Nazi propagandists later exploit his words.

CENTURIES LATER

Bad theology weakens resistance to evil

The Holocaust had many causes, but centuries of teaching that Jews were rejected normalized contempt. Too many Christians were silent when hatred became persecution.

TODAY

The Church must wake up before hatred spreads

When Christians forget Israel’s covenant story, anti-Jewish lies meet less resistance. The Church must teach truth, reject hatred and speak before prejudice becomes persecution.

THE BIBLICAL CORRECTIVE

Grafted in—never substituted

Gentile believers are grafted into Israel's olive tree. Paul warns: Do not boast against the branches—God has not rejected His people.

DIFFERENT LABELS—SAME CLAIM

A softer name does not change the teaching

Replacement theology, supersessionism and this form of fulfillment theology all say the Church has taken Israel's covenant place. The result is the same: Jewish covenant identity is denied, and contempt can follow.

GOD'S COVENANT IS ETERNAL

God does not revoke His word

God calls His covenant with Abraham's descendants everlasting. He promises Israel and Judah a New Covenant. Paul declares: God has not rejected His people—His gifts and calling are irrevocable.