

ERASING ISRAEL FREE RESOURCE  
BIBLE STUDY

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# CONTENTS

1. Lie #1: The Lie of Innocent Origins	I
2. Lie #2: The Lie of the Canceled Promise	3
3. Lie #3: The Lie of the Broken Relationship	7
4. Lie #4: The Lie of the Absent God	11
5. Lie #5: The Lie of the Missing Prophecies	13
6. Lie #6: The Lie of the Disconnected Root	17
7. Lie #7: The Lie of the Closed Book	21
8. Appendix A: Hold the Line!	25
9. Appendix B: Debunking Replacement Theology	27
10. Appendix C: Israel and Revival	31



# CHAPTER ONE

## LIE #1: THE LIE OF INNOCENT ORIGINS

### CORE BIBLICAL THEME

God's covenant love for Israel is permanent, not transferred. Scripture shows the Gentiles being *added* to God's plan—not Israel being *replaced* in it.

### SCRIPTURE USED IN THIS CHAPTER

- Genesis 11:1-9 (the tower of Babel)
- Matthew 5 (the Sermon on the Mount)
- Acts 10 (Cornelius and Peter)
- Acts 10:45 (the Holy Spirit poured out on the Gentiles)
- Isaiah 49:14-18 (the Lord will not forget Zion)

### BIBLICAL INSIGHT

Genesis 11 shows division among peoples entering the world at Babel. In Acts 10, God overturns the assumption that Gentiles were outside His plan; Acts 10:45 records the believers' astonishment that the Spirit fell on Gentiles too—proof that inclusion, not replacement, was God's move. Matthew 5 raises the standard of the New Covenant to the law of love without discarding what came before. Isaiah 49:14-18 answers the fear that God could forget His people: He has graven them on the palms of His hands and will not forget.

### REFLECTION QUESTIONS

1. In Acts 10:45, why were the believers "astonished"? What did that reveal about their assumptions?
2. According to Isaiah 49:14-18, what reasons does God give that He will not forget His people?
3. Matthew 5 calls believers to a higher standard of love—where is that standard hardest for you to live out toward others?

4. Genesis 11 shows human division; how does the inclusion in Acts 10 point a different direction?

## GROUP DISCUSSION

1. Acts 10 records God expanding who is welcomed in. Where might we still wrongly assume someone is "outside" God's reach?
2. Isaiah 49 uses the image of a mother and her child. What does that picture teach about how God holds onto His people?
3. How does the Sermon on the Mount (Matthew 5) reshape how a group treats people it might be tempted to "other"?
4. What does it mean for your own assurance if God's promises to Israel remain unbroken?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, You said in Isaiah that You will not forget Your people, that You have graven them on the palms of Your hands. Search my heart for any pride or assumption that would push others outside Your reach, as the believers once doubted in Acts 10. Teach me the higher love of Matthew 5. Thank You that Your promises do not fail. I trust You and surrender my opinions to Your Word. Amen.

### Activation Step

This week, identify one person or group you've quietly assumed is "outside"—then take one concrete step (a prayer, a conversation, an act of kindness) that reflects the inclusion you see in Acts 10.

## CHAPTER TWO

# LIE #2: THE LIE OF THE CANCELED PROMISE

### CORE BIBLICAL THEME

God's covenant with Abraham—people, place, and purpose—was never repealed. The same promise that began with Abraham runs straight through to the Messiah, proving God keeps His word across generations.

### SCRIPTURE USED IN THIS CHAPTER

- Genesis 11:27, 11:30 (Abram introduced; Sarai childless)
- Genesis 12:1-3; 12:2-3 (the call and blessing of Abram)
- Genesis 13:15 (the land given forever)
- Genesis 15:7, 15:9-17, 15:18-21 (the covenant ceremony and land boundaries)
- Genesis 16 (Isaac and Ishmael)
- Genesis 18:17-18; 22:18 (the promise reiterated)
- Genesis 49:10 (the scepter and Judah)
- Exodus 24:7-8 (the book of the covenant)
- Deuteronomy 6:6-7 (the law in the heart)
- Deuteronomy 20:10-11 (proclaiming peace)
- Ruth 4:13 (Boaz and Ruth)
- 2 Samuel 7:13, 7:16 (the throne established forever)
- Micah 5:2 (Bethlehem)
- Matthew 2:1-6; 2:16-18 (Herod and the birth of the King)
- Acts 7:2 (Stephen recounts Abraham's call)
- Romans 4:16 (Abraham, father of faith)

### BIBLICAL INSIGHT

Genesis 12, 15, 18, and 22 record God making and repeating one covenant with Abraham: a people, a land (Genesis 13:15), and a purpose—that all nations would be blessed through his seed. Acts 7:2 and Romans 4:16 confirm Abraham's call and standing in the New Testament. Exodus 24 and Deuteronomy 6 show Israel charged to guard and live the truth. Ruth 4:13 shows

an outsider grafted into the Messiah's own lineage. From Genesis 49:10 through 2 Samuel 7 and Micah 5:2, the line narrows to Judah, to David, to Bethlehem—and Matthew 2 shows it fulfilled in Jesus, even as Herod tried to destroy Him. A promise repeated this many times and carried this far was never canceled.

## REFLECTION QUESTIONS

1. In Genesis 12:1-3, what three things did God promise Abram, and how does the chapter argue none were revoked?
2. Abram believed God before Sarai had a child (Genesis 11:30). Where are you asked to trust a promise you can't yet see fulfilled?
3. Deuteronomy 6:6-7 calls for the truth to be held in the heart and taught at home. How well is that happening in your own life?
4. Ruth 4:13 places an outsider in the Messiah's lineage. What does that show about who God includes?
5. Reading Micah 5:2 alongside Matthew 2, how does fulfilled prophecy strengthen your confidence in God's word?

## GROUP DISCUSSION

1. The chapter calls Abraham's promise "people, place, and purpose." Which of the three is easiest for us to overlook today, and why?
2. God repeated His promise to Abraham three times (Genesis 12, 18, 22). Why might repetition matter when we doubt?
3. Israel was meant to be a custodian, example, and evangel of truth (Exodus 24; Deuteronomy 6, 20). How do those three roles translate to believers now?
4. Matthew 2:16-18 shows real opposition to God's plan. How do we hold onto God's promises when circumstances seem to contradict them?
5. What does it mean for your group that God "cannot lie" and keeps His covenants regardless of human failure?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, You called Abraham to a land he had never seen and kept every word You spoke to him. Forgive me for the times I have doubted Your promises when I could not see how they would come to pass. Like Abraham, help me to believe You and walk forward in trust. Thank You that

## LIE #2: THE LIE OF THE CANCELED PROMISE

what You promise, You fulfill—down to Bethlehem, down to the Messiah, down to me. I surrender my doubt to You. Amen.

### Activation Step

Write down one promise of God you've struggled to trust. Beside it, note one of God's fulfilled promises from this chapter (such as Micah 5:2 fulfilled in Matthew 2) as a reminder, and revisit it this week when doubt comes.



## CHAPTER THREE

# LIE #3: THE LIE OF THE BROKEN RELATIONSHIP

### CORE BIBLICAL THEME

Israel repeatedly broke faith with God, yet God's covenant held—because His faithfulness rests on His own character, not on His people's obedience. The same truth secures the believer.

### SCRIPTURE USED IN THIS CHAPTER

- Genesis 15:13 (the 400-year prophecy)
- Exodus 20:3-6 (the first commandments); Exodus 32–34 (the golden calf)
- Numbers 14; 16; 20:2-13; 24:9; 25; 31:16 (wilderness rebellions and Balaam)
- Deuteronomy 17:16-17 (limits on Israel's kings)
- Jeremiah 18:3-6 (the potter and clay); 22:29-30 (Coniah); 29:11 (thoughts of peace); 31:35-37 (the seed of Israel); 40:2-3 (the Babylonian's testimony)
- Lamentations 3:22-23 (mercies new every morning)
- Ezekiel 36:22-24 (for His holy name's sake)
- Hosea 14:4-6 (I will heal their backsliding)
- Matthew 5:13 (salt of the earth)
- Romans 9:20 (the clay and the potter)
- 2 Timothy 2:12-13 (He abideth faithful)

### BIBLICAL INSIGHT

From the golden calf (Exodus 32–34) through the wilderness rebellions (Numbers 14, 16, 20, 25) and the disobedient kings (Deuteronomy 17:16-17), Israel earned judgment again and again—even her own prophet Jeremiah records the Babylonian verdict (Jeremiah 40:2-3). Yet Jeremiah 31:35-37, Hosea 14:4-6, and Ezekiel 36:22-24 declare God will not cast off His people: He acts for His holy name's sake, not their merit. Jeremiah 29:11 and Lamentations 3:22-23 show that mercy persisting through exile. 2 Timothy 2:13 states the principle plainly—"if we believe not, yet he abideth faithful." The chapter then turns the mirror: with Matthew 5:13 and Romans 9:20, it asks whether we judge Israel's failures while excusing our own.

## REFLECTION QUESTIONS

In Exodus 20:3-6, what did God command that Israel broke so quickly at the golden calf? Where are you tempted toward your own "graven images"?

Ezekiel 36:22-24 says God acts "for mine holy name's sake." How does that reframe why God keeps His promises to you?

Matthew 5:13 warns of salt losing its savor. In what ways might a believer lose their distinctiveness from the world?

Romans 9:20 confronts our right to question God. Where do you find that hardest to accept?

2 Timothy 2:13 says God "abideth faithful" even when we don't believe. How does that steady you in a season of weak faith?

## GROUP DISCUSSION

1. The chapter argues Israel "could not be overcome from without, but it could be thwarted from within" (Numbers 24–25). How does that danger apply to the Church today?
2. Reading Hosea 14:4-6 and Jeremiah 29:11, how do you reconcile God's judgment with His enduring mercy?
3. Why does the author say that if God's covenant with Israel could fail, our own assurance would be at risk?
4. Matthew 5:13 calls believers "the salt of the earth." As a group, where have you kept your savor, and where have you blended in?
5. The chapter asks us to stop saying "what about them" and ask "what about you." How might that shift change a conversation about others' failings?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Lord, You remained faithful to Israel through every rebellion—not because they deserved it, but because You cannot deny Yourself. Forgive me for the times I have excused my own sin while judging others. Keep me from losing my saltiness and blending into the world. Thank You that Your mercies are new every morning and that You abide faithful even when my faith is weak. I surrender my self-righteousness and trust in Your steadfast love. Amen.

### LIE #3: THE LIE OF THE BROKEN RELATIONSHIP

#### Activation Step

Before pointing out a fault in someone else this week, pause and ask "what about me?"—name one area where you need the same mercy (Lamentations 3:22-23) you'd want extended to them, and take it to God first.



## CHAPTER FOUR

# LIE #4: THE LIE OF THE ABSENT GOD

### CORE BIBLICAL THEME

God has never been finished with Israel. From dry bones to deliverance, Scripture shows a God who preserves and revives His people—proof that He will likewise stand by those in covenant with Him.

### SCRIPTURE USED IN THIS CHAPTER

- Ezekiel 37:1-14 (the Valley of Dry Bones)
- The book of Esther (the preservation of the Jews under Persia)

### BIBLICAL INSIGHT

Ezekiel 37:1-14 is the chapter's anchor: God shows the prophet a valley of dry, hopeless bones and asks, "Can these bones live?" Then He breathes life into them and declares plainly that the bones "are the whole house of Israel"—a promise that God can raise a whole nation, not just an individual, from what looks like death. The book of Esther reinforces this from history: when a plot threatened every Jew in the Persian empire, God worked through Hadassah (Esther) to preserve His people from annihilation. Together these passages answer the lie that God is absent or done with Israel—and assure the believer that the same faithful God remains present in their own darkest moments.

### REFLECTION QUESTIONS

1. In Ezekiel 37, God asks, "Can these bones live?" Where in your own life have you written something off as too far gone for God to revive?
2. The bones lived only after God put His Spirit in them (Ezekiel 37:14). What does that say about the source of true restoration?
3. In Esther, God preserved His people through one person willing to act. Where might God be positioning you "for such a time as this"?
4. How does seeing God's faithfulness to Israel strengthen your confidence that He will not abandon you?

## GROUP DISCUSSION

1. Ezekiel 37 pictures national resurrection. How does this passage push back against the idea that God is finished with Israel?
2. The dry bones first came together, then received breath (Ezekiel 37:7-10). What might that two-stage pattern teach about how restoration sometimes unfolds?
3. In Esther, deliverance came through human courage *and* God's unseen hand. How do you hold those two together in your own decisions?
4. The chapter argues that God's faithfulness to Israel guarantees His faithfulness to us. Why does the author think these two are linked?
5. Where, as a group, do you need to "prophesy to the dry bones"—to speak hope over a situation that looks dead?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Lord God, You stood in the valley of dry bones and called a dead nation back to life. You preserved Your people in Persia when their destruction was decreed. I confess the places where I have believed You were absent or finished. Breathe Your Spirit into what feels lifeless in me, and give me courage like Esther's to act when You position me. Thank You that the same hand that preserved Israel is committed to me. I trust You. Amen.

### Activation Step

Name one "dry bones" situation—a relationship, hope, or circumstance you've given up on. This week, speak God's promise over it in prayer instead of writing it off, and take one small step of faith toward it.

## CHAPTER FIVE

# LIE #5: THE LIE OF THE MISSING PROPHECIES

### CORE BIBLICAL THEME

Israel is not absent from prophecy—it is central to it. From Daniel's seventy weeks to the book of Revelation, end-time Scripture deals with the Jews directly, which would make no sense if the Church had truly replaced them.

### SCRIPTURE USED IN THIS CHAPTER

- Isaiah 7:10-16 (the sign of Immanuel); 51:16 ("Thou art my people"); 61:2-6 (beauty for ashes)
- Daniel 9:24-27 (the seventy weeks); 9:27 (the abomination of desolation)
- Nehemiah 2:1-8 (the decree to rebuild Jerusalem)
- Matthew 1:20-23 (the virgin birth fulfilled); 24:3, 24:15-30 (the Olivet Discourse)
- Luke 4:18-19 (Jesus reads Isaiah)
- Revelation 6:2 (the white horse); 7:3-4 (the 144,000); 12:1-6, 12:13-17 (the woman and the dragon); 12:14 (flight to the wilderness); 13:2 (the antichrist's power); 19:11-16 (Christ returns)

### BIBLICAL INSIGHT

The chapter uses "double reference"—Isaiah 7:10-16 spoke to King Ahaz's day yet pointed forward to the virgin birth, fulfilled in Matthew 1:20-23. Luke 4:18-19 shows Jesus reading Isaiah 61 and stopping mid-passage, leaving the rest (Isaiah 61:2-6) for His future return. Daniel 9:24-27 lays out seventy "weeks" determined upon Daniel's people, the Jews, with one seven-year period still future. Throughout Revelation—the 144,000 sealed from the tribes of Israel (7:3-4), the woman who is Israel (12:1-17), and the returning King (19:11-16)—the Jews remain at the center of the end-time drama. Isaiah 51:16 settles the identity question: God says to Zion, "Thou art my people." If Israel were replaced, this language would be meaningless.

## REFLECTION QUESTIONS

1. Isaiah 7:14 had a near and a far fulfillment (Matthew 1:23). How does seeing prophecy fulfilled this precisely affect your trust in what's still future?
2. Jesus stopped reading mid-sentence in Luke 4:18-19. What does it mean that part of Isaiah 61 still awaits His return?
3. In Isaiah 51:16, God calls Zion "my people." How does that single phrase confront the idea that God is done with Israel?
4. Daniel 9:24-27 ties God's timeline to "thy people"—the Jews. Why does the author say this can't refer to the Church?
5. Where does dwelling on God's sovereignty over future events bring you comfort rather than fear?

## GROUP DISCUSSION

1. Walk through the "double reference" principle (Isaiah 7 / Matthew 1). How does it shape the way you read prophecy?
2. Revelation 7:3-4 names the tribes of Israel specifically. How do you respond to interpretations that read "Israel" as the Church here?
3. Revelation 12 identifies the woman as Israel, the dragon as satan, the man child as Christ. What does this scene reveal about the spiritual conflict behind history?
4. Jesus' Olivet Discourse (Matthew 24) lists signs of the end. How should believers hold such teaching—soberly without sensationalism?
5. Why does the author conclude that those who hold replacement theology "need to replace their theology" rather than spiritualize these texts?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Lord, Your word reaches across centuries and never fails—the sign given to Ahaz became the birth of Immanuel, just as You promised. Forgive me for treating Your prophecies lightly or explaining away what You plainly said. Help me read Your word honestly, trusting that the same God who keeps His word to Israel keeps His word to me. Anchor my heart in You and not in fear of the times. I surrender my future to Your faithful hands. Amen.

## Activation Step

Pick one fulfilled prophecy from this chapter (such as Isaiah 7:14 fulfilled in Matthew 1:23). Read both passages side by side this week and write one sentence on how that fulfillment strengthens your trust in God's promises still to come.



## CHAPTER SIX

# LIE #6: THE LIE OF THE DISCONNECTED ROOT

### CORE BIBLICAL THEME

Israel's purpose did not end when the Messiah came. The Jews remain God's chosen "peculiar treasure," a living witness to His faithfulness—and the charge that they alone killed Jesus is false, because all people share that guilt and Christ laid down His life willingly.

### SCRIPTURE USED IN THIS CHAPTER

- Exodus 19:3-6 (a peculiar treasure)
- Deuteronomy 7:6-10; 10:15 (a chosen people)
- Psalm 40:7-8 ("Lo, I come"); 105:6-15 (touch not mine anointed)
- 1 Chronicles 16:13-22 (the covenant repeated)
- Isaiah 53:7 (the lamb to the slaughter)
- Matthew 26:53-54 (twelve legions of angels); 27:24-25 ("His blood be on us")
- Mark 8:31 (Jesus foretells His death)
- Luke 8:3 (Herod's steward's wife)
- John 10:17-18 (I lay down my life); 11:46-53 (the council of Caiaphas); 15:19 (the world hates you); 19:11 ("the greater sin")
- Acts 7:59-60 (Stephen's stoning)
- Romans 5:8 (while we were yet sinners); 11; 11:32 (mercy upon all)
- 2 Peter 3:9 (none should perish)
- Hebrews 10:5-10 (applied to the Messiah)

### BIBLICAL INSIGHT

Exodus 19:3-6 and Deuteronomy 7:6-10 establish that Israel is God's chosen treasure—not for any merit of their own, but because He loved them and keeps His oath. Psalm 105:6-15 (repeated in 1 Chronicles 16) shows God shielding His anointed people across history. The chapter then dismantles the deicide charge: John 11 shows the leaders' fear-driven plot, and Matthew 27:24-25 records the crowd's cry—but John 10:17-18 and Matthew 26:53-54 make clear Jesus laid down

His life by His own power, fulfilling Isaiah 53:7 and Psalm 40:7-8. Romans 5:8 and 11:32 finish the argument: all were guilty, and God concluded everyone in unbelief so He might have mercy on all. No single group bears sole blame.

## REFLECTION QUESTIONS

1. Deuteronomy 7:7-8 says God chose Israel not for their greatness but because He loved them. How does Romans 5:8 show the same is true of you?
2. The author says "touch not mine anointed" (Psalm 105:15) refers to Israel, not to preachers. How does context change a verse's meaning?
3. John 10:17-18 says no one took Jesus' life from Him. Why does that truth undo the charge that one group alone is to blame?
4. Romans 11:32 says God "concluded them all in unbelief." Where does that leave room for pride toward anyone?
5. John 15:19 says the world hates what God has chosen. Have you experienced being set apart in a way that drew opposition?

## GROUP DISCUSSION

1. Why does the chapter insist that Israel still has purpose after the Messiah came? What Scriptures support that?
2. The author traces how antisemitism spread "from the fringes to the mainstream." How can a group stay alert to that pattern today?
3. Matthew 27:25 has been misused for centuries. Reading it alongside John 10:17-18 and Romans 11:32, how should believers handle texts that have been abused?
4. Isaiah 53:7 and Psalm 40:7-8 portray a willing sacrifice. How does seeing Christ's death as His own choice deepen your worship?
5. Niemöller's warning was "there was nobody left to speak." Where might your group need to speak up for others now?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, You chose Your people out of love, not because they earned it—and You chose me the same way, while I was still a sinner. Forgive me for any pride that blames others while excusing myself. Thank You that Jesus laid down His life willingly, as the prophets foretold, so that mercy

## LIE #6: THE LIE OF THE DISCONNECTED ROOT

could reach us all. Give me courage to speak up for the vulnerable and to honor what You have set apart. I surrender my heart to You. Amen.

### Activation Step

This week, refuse to stay silent in the face of prejudice or contempt toward any group. Find one concrete way—a word, a stand, a kindness—to "speak up" before there's no one left to speak.



## CHAPTER SEVEN

# LIE #7: THE LIE OF THE CLOSED BOOK

### CORE BIBLICAL THEME

God is not finished with Israel. In Romans 11, Paul declares that Israel has not been cast off—Jews and Gentiles are grafted into one tree, and God's gifts and calling are "never canceled, never rescinded."

### SCRIPTURE USED IN THIS CHAPTER

- 1 Kings 18; 19:13-18 (Elijah and the faithful remnant)
- Matthew 21:33-43 (the parable of the vineyard)
- Luke 8 (Jairus believes)
- John 12:42 (many rulers believed); 14:6 (the only way to the Father)
- Acts 2 (Pentecost); 6:7 (priests believe); 18:8 (the synagogue ruler at Corinth)
- Romans 11 (esp. 11:1-2, 3-6, 7, 8, 11-15, 25-27, 28-29, 30-36, 36)
- Galatians 3:28 (neither Jew nor Greek)
- Ephesians 5:14 (awake, thou that sleepest)
- Philippians 4:7 (the peace of God) [*Appendix A*]

### BIBLICAL INSIGHT

The chapter answers two misused texts. Galatians 3:28 ("neither Jew nor Greek") means salvation comes the same way for everyone—not that distinctions vanish, since the same verse says "neither male nor female." Matthew 21:33-43 shows judgment on unfaithful leaders, not the rejection of the Jewish people. Then Romans 11 settles the matter: Paul, himself an Israelite (11:1-2), points to the faithful remnant just as in Elijah's day (1 Kings 19) and lists Jews who believed (Luke 8; John 12:42; Acts 6:7; 18:8). Using the olive-tree image (11:11-24), he warns Gentiles not to boast—the root supports them, not the reverse—and promises God can graft the natural branches back in. Romans 11:28-29 calls the Jews "God's oldest friends," whose calling is "never canceled." And John 14:6 keeps the door's key the same for all: faith in Christ.

## REFLECTION QUESTIONS

1. Galatians 3:28 is often used to erase distinctions. How does the phrase "neither male nor female" in the same verse correct that reading?
2. In Romans 11:18, Paul warns Gentiles not to boast over the branches. Where might spiritual pride creep into your own heart?
3. 1 Kings 19:18 reveals a faithful remnant Elijah didn't know about. Where have you felt alone in faith when God had others nearby?
4. Romans 11:28-29 says God's gifts and calling are "never canceled." How does that steady your own assurance of salvation?
5. John 14:6 says no one comes to the Father but by Christ. How do you hold that exclusivity with genuine love for those outside the faith?

## GROUP DISCUSSION

1. Walk through the olive-tree picture in Romans 11. What does grafting teach about how Jews and Gentiles fit into one body?
2. The author says God "pruned branches" for unbelief and can "graft them in again." How does that warning apply to the Church today?
3. Matthew 21:33-43 is read by some as proof Israel is rejected. How would you respond using the chapter's reasoning?
4. Romans 11:33-36 ends in worship of God's unsearchable wisdom. Why might humility be the right posture toward mysteries we can't fully grasp?
5. Appendix A urges praying for the peace of Jerusalem and rejecting antisemitism "in all its forms." What might that look like practically in your group?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, Your gifts and Your calling are never canceled—not for Israel, and not for me. Forgive me for any pride that boasts over others or assumes I stand by my own merit; remind me that the root supports me, I do not support it. Thank You that You have not closed the book on Your people, and that the same faithfulness assures me You will never forsake those who trust in You. Make me a person of peace and humility. I rest in You. Amen.

## Activation Step

Following Appendix A's counsel, pray this week specifically for the peace of Jerusalem (Psalm 122:6), and commit to rejecting antisemitism wherever you encounter it—online or in person.



## CHAPTER EIGHT

# APPENDIX A: HOLD THE LINE!

### CORE BIBLICAL THEME

Truth must be acted on. This closing charge calls believers to stand firm against replacement theology through prayer, support, study, and a steady rejection of antisemitism—anchored in the peace of God and the peace of Jerusalem.

### SCRIPTURE USED IN THIS CHAPTER

- Psalm 122:6 (pray for the peace of Jerusalem)
- Philippians 4:7 (the peace of God)

### BIBLICAL INSIGHT

Psalm 122:6 turns conviction into action: believers are commanded to "pray for the peace of Jerusalem," with a promise that those who love her will prosper. The author frames this as more than political—it's praying for peace in the hearts of the city's people, with God and with one another. Philippians 4:7 closes the book with the peace that "passeth all understanding," guarding the hearts and minds of those who stand for truth. Together they show that holding the line isn't anxious striving; it's firm conviction carried in God's own peace.

### REFLECTION QUESTIONS

1. Psalm 122:6 commands prayer for Jerusalem's peace. Is this a regular part of your prayers? What might change if it were?
2. The author distinguishes outward peace from peace "in inhabitants' hearts with God." Which kind of peace do you most need to pray for?
3. Philippians 4:7 promises peace that guards the heart. Where do you need that guarding as you take a stand for what's true?
4. The chapter calls for studying the Bible so we aren't deceived by false doctrine. How consistent is your own study?

## GROUP DISCUSSION

1. The author lists three practical responses—pray, support, and reject error. Which feels most natural to your group, and which most stretching?
2. He says advocating for Israel doesn't mean every action of Israel is right. How do you hold love and honest discernment together?
3. How can a group reject antisemitism "in all its forms" without slipping into the opposite errors of pride or hostility?
4. Philippians 4:7 ties standing firm to inner peace. How does God's peace make courage possible rather than anxiety?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, You told us to pray for the peace of Jerusalem, so I lift up that city and its people—give them peace in their hearts with You and with one another. Search me for any prejudice or quiet contempt, and root it out. Help me study Your Word faithfully so I am not deceived. Guard my heart and mind with the peace that passes understanding as I hold the line for Your truth. I trust You. Amen.

### Activation Step

Add a standing line to your prayers this week: pray for the peace of Jerusalem (Psalm 122:6). Then pick one of the chapter's three calls—pray, support, or reject error—and take one concrete step to live it out.

## CHAPTER NINE

# APPENDIX B: DEBUNKING REPLACEMENT THEOLOGY

### CORE BIBLICAL THEME

This appendix is a Scripture compilation under one heading: God's relationship with Israel continues. Gathered together, these verses make a single case—the covenant is everlasting, the calling is irrevocable, and God has not cast away His people.

### SCRIPTURE USED IN THIS CHAPTER

- Genesis 12:1-3; 13:15-17; 17:7-8; 18:17-18; 22:18 (the Abrahamic covenant)
- Exodus 19:3-6 (a peculiar treasure); Leviticus 26:44-45 (the covenant not broken)
- Deuteronomy 7:6-10; 10:15 (a chosen people)
- 2 Samuel 7:12-16; 1 Chronicles 16:14-22; Psalm 89:34-36; 105:8-15 (the covenant remembered)
- Isaiah 9:6-7; 49:14-18; 61:1-9 (the Messiah and restored Zion)
- Jeremiah 31:31-37 (the new covenant); Ezekiel 36:22-28, 36:35-36, 37:11-14, 38:16 (regathering and revival)
- Hosea 14:4-7; Amos 9:14-15 (healing and replanting)
- Romans 4:16; 8:35-39; 9:1-5; 11:1-36 (faith, security, and Israel's place)
- Revelation 7:3-4; 12:1-6, 12:13-17 (Israel in the end times)

### BIBLICAL INSIGHT

Read as a whole, these passages form one unbroken testimony. The covenant given to Abraham (Genesis 12–22) is called "everlasting" (Genesis 17:7). Leviticus 26:44-45 promises God will not break it even when Israel is in enemy lands. The throne promised to David endures (2 Samuel 7; Psalm 89). The prophets foresee a new covenant (Jeremiah 31), national cleansing and a new heart (Ezekiel 36), resurrection from dry bones (Ezekiel 37), and a permanent replanting in the land (Amos 9:15). Romans 11 ties it together: God has not cast away His people, and "the gifts and calling of God are without repentance." Romans 8:35-39 extends that same unbreakable love to every believer. The verses speak for themselves—no commentary needed to see that the book is not closed.

## REFLECTION QUESTIONS

1. Several passages call the covenant "everlasting" (Genesis 17:7; Jeremiah 31; Amos 9:15). What weight does that word carry for your trust in God's promises to you?
2. Leviticus 26:44 says God will not break covenant even in exile. Where do you need that assurance in a season that feels like exile?
3. Ezekiel 36:26 promises "a new heart" and "a new spirit." How have you experienced God doing that work in you?
4. Romans 8:35-39 lists everything that cannot separate us from God's love. Which item on that list speaks to your current fears?
5. Reading these verses together, what single thread stands out most strongly to you?

## GROUP DISCUSSION

1. This appendix lets Scripture make the argument with little commentary. Why might simply reading the verses be persuasive on its own?
2. Compare Ezekiel 37:11-14 (dry bones) with Amos 9:14-15 (replanting). What picture of restoration emerges?
3. Romans 11:29 says God's calling is "without repentance" (irrevocable). How does that truth apply both to Israel and to the believer's assurance?
4. As a group, pick two or three of these passages and discuss: what would have to be ignored or reinterpreted for replacement theology to stand?
5. How can your group use a collection of Scriptures like this when discussing the topic with others?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, Your own word settles this: You have not cast away Your people, and Your gifts and calling cannot be revoked. Thank You that the same everlasting faithfulness You showed Israel reaches me—that nothing in all creation can separate me from Your love in Christ. Give me a new heart and a willing spirit, and let me rest in promises that cannot be broken. To You be glory forever. Amen.

## Activation Step

Choose two passages from this appendix that most encourage you. Write them out by hand this week and keep them somewhere visible as a daily reminder that God keeps His covenants.



## CHAPTER TEN

# APPENDIX C: ISRAEL AND REVIVAL

### CORE BIBLICAL THEME

This appendix makes no doctrinal argument from Scripture—it lays history side by side, observing that pivotal moments for Israel in the 20th century often coincided with seasons of revival in America. Its takeaway is a posture: watch, and be ready.

### SCRIPTURE USED IN THIS CHAPTER

- None. This appendix cites no Bible verses directly—it is a historical timeline. In keeping with this study's rule of using only Scripture quoted or referenced in the text, no verses are listed or supplied here.

### BIBLICAL INSIGHT

Because the appendix offers no Scripture to interpret, there is no verse-based teaching to draw out. The author is careful to note that "correlation does not prove causation" and that this "does not mean America replaces Israel" nor that "revival depends on geopolitics." His conclusion is modest and observational: God's redemptive purposes are not random; He keeps covenant with Israel and awakens His Church in prophetic times. The closing charge—"Watch Israel. Watch the Church. And above all, be ready"—is an invitation to attentiveness, not a new doctrine.

### REFLECTION QUESTIONS

1. The author repeatedly cautions that "correlation does not prove causation." Why is that humility important when reading patterns in history?
2. What does it mean to you personally to "be ready" for Christ's return?
3. The appendix invites readers to "watch." What would watchfulness look like in your own daily life?
4. How do you guard against reading too much certainty into historical coincidences while still staying spiritually attentive?

## GROUP DISCUSSION

1. The author lays history side by side without forcing a conclusion. How should believers handle patterns that are suggestive but not provable?
2. He explicitly denies that this proves America replaces Israel. Why is that clarification important to the book's whole argument?
3. What's the difference between healthy watchfulness and unhealthy date-setting or speculation?
4. How can a group cultivate readiness for Christ's return without slipping into fear or sensationalism?

## PRAYER & SPIRITUAL ACTIVATION

### Prayer

Father, You are not the author of confusion, and Your purposes in history are not random. Keep me humble about what I can and cannot know, and watchful in the days I've been given. Stir fresh life in Your Church, and find me ready and faithful whenever Christ returns. I surrender my times and seasons into Your hands. Amen.

### Activation Step

Cultivate one habit of readiness this week—whether daily prayer, Scripture reading, or sharing your faith—so that watchfulness becomes a way of living rather than a passing interest.