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Covenant Identity

The One Ekklesia of God from Abraham to the Bride

*“This is what the LORD says: “Stand at the crossroads and look;
ask for the ancient paths, ask where the good way is,
and walk in it, ...”*

— Jeremiah 6:16

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Executive Summary

The body of Christ has been robbed of her name. Not the name of her King, which the gates of hell have never silenced, but the name of herself — the identity the LORD gave His covenant people from Abraham forward and the apostles received in full from the Lord Jesus. That identity is not “the church.” That identity is the one ekklesia of God, called out by faith, named Israel by the One who chose her, expanded into her full apostolic form when Christ tore the middle wall and brought the nations into her covenant by His blood. The believing body of Christ is not adjacent to Israel. The believing body of Christ is the Israel of God, the commonwealth of Israel into which every believing soul has been grafted, the holy nation on whom the LORD has laid every covenant name He gave at Sinai. That is who she is. That is what the King calls her in the New Testament. That is the inheritance Paul named, Peter named, James named, the writer of Hebrews named, and the apostle John saw in the eternal city whose twelve gates bear the names of the twelve tribes of Israel — the city every saint of every nation enters by an Israelite gate forever.

The Israel of God has always been multiethnic at every level, including positions of high honor and leadership, from her foundational moment. Two of the twelve tribes of Israel — Ephraim and Manasseh — were half-Egyptian by birth, the sons of an Egyptian woman who was herself the daughter of Potipherah the priest of On, the priest of Heliopolis, center of the Egyptian sun cult. Jacob deliberately and prophetically adopted them as co-equal patriarchs alongside Reuben and Simeon. Ephraim became, alongside Judah, one of the two leading tribes of the covenant nation, and the northern kingdom is named after him in the prophets. Moses, the lawgiver, took a Midianite wife and later a Cushite wife — and when his own sister complained about the Cushite marriage, the LORD struck her with leprosy and rebuked Aaron beside her. The covenant family the LORD built into the twelve tribes was multiethnic from the patriarchal generation. The body that thinks of “Israel” as ethnically uniform has not noticed that the LORD wrote the multiethnic principle into the very structure of the twelve tribes themselves.

The individual witnesses confirm the pattern. Caleb the Kenizzite was one of the two faithful spies. Rahab the Canaanite stands in the genealogy of David and of the Messiah. Ruth the Moabitess is the great-grandmother of the king. Uriah the Hittite is one of David’s elite thirty mighty men. Ittai the Gittite commanded a third of David’s army during the rebellion of Absalom. Obed-Edom the Philistine hosted the ark and his sons became gatekeepers and singers in the LORD’s house. Ebed-Melech the Cushite was personally addressed by the LORD through Jeremiah and promised deliverance for his faith. Jethro the Midianite designed the judicial structure of the assembly under Moses. Jael the Kenite struck the blow that ended Sisera’s tyranny and was named “most blessed among women” by the prophetess Deborah. Naaman the Syrian was healed when no leper in Israel was cleansed. The Ninevites and the Queen of Sheba will rise in the judgment as witnesses against unbelieving Israel. Cornelius the Roman centurion received the Spirit before he was baptized. Luke the Gentile physician wrote a quarter of the New Testament by the inspiration of the Holy Spirit. The ekklesia the LORD has been gathering across forty centuries has been multiethnic at every level since Sinai — since before Sinai, since the patriarchal generation itself.

The institute's prior papers have argued for the structural reformation of the body. White Paper No. 1 reformed the gathering. White Paper No. 2 reformed the pastoral office. White Paper No. 3 named the operational method of the Spirit-led meeting. White Paper No. 4 named the interior triad of fear of the Lord, humility, and wisdom. White Paper No. 5 named the fivefold offices. White Paper No. 6 named the repentance sequence. White Paper No. 7 recovered the Father's calendar. White Paper No. 8 named the operational triad of Word, Spirit, and Secret Place. White Paper No. 12 named the civic shape of a fully disciplined people under the King's visible kingship. Every one of those papers presumes a body that knows who she is. This paper names what the prior papers have presumed: the believing body is the Israel of God. She has been so since Abraham. She is so now in the apostolic ekklesia. She will be so forever in the New Jerusalem.

This paper traces three movements:

- Part I — The One Ekklesia, the Israel of God. The word ekklesia in both Testaments. The continuity of the LORD's one assembly from Abraham forward. The multiethnic foundation of the twelve tribes and the assembly at every level. The apostolic recognition in Galatians, Romans, Ephesians, James, 1 Peter, Hebrews, and Revelation that the believing nations are full and equal members of the commonwealth of Israel. There is one olive tree. The tree is named Israel.
- Part II — The Severed Identity. The patristic severance through Marcion, the Adversus Judaeos tradition, and the Augustinian inheritance carried into the Reformation. The imperial translation history through which ekklesia was replaced with church — a substitution Tyndale died refusing to make and that King James mandated through Rule Three of the 1604 Hampton Court translation rules. The dispensational counter-error: the two-track ecclesiology that grants ethnic descent a covenant standing apart from faith in the Messiah. All three ditches must be refused.
- Part III — Witnesses and the Return. Tyndale and the Anabaptists, who paid for the recovery with their lives. The contemporary recovery emerging across mainstream evangelical and charismatic streams. The witness Scripture itself supplies as the witness on which the doctrine actually rests. A practical roadmap for the saint, the household, and the gathering.

The believing body is the Israel of God. She was called out by faith from Abraham forward. She has always been multiethnic at every level — including in two of her twelve foundational tribes. She was expanded into her full apostolic form when Christ tore the middle wall. Every believer in Jesus today is a full citizen of Israel, heir of every promise made to Abraham and to the assembly at Sinai, destined for the eternal city whose twelve gates bear the names of the twelve tribes. There is no second tier. There is no separate track. The inheritance has been hers from Abraham. The translation has been hiding it for seventeen centuries.

The thesis is direct. The body of Christ has been carrying an inheritance she has been told she does not have. The promises made to Abraham, the covenant ratified at Sinai, the prophets the LORD raised up, the priestly identity the apostles named, the full grafting-in Paul declared, and the bride the apostle John saw entering the New Jerusalem by tribal gates are all one inheritance, one identity, one ekklesia, one Israel of God. The hour for the half is over. The hour for the whole has come. The bride is coming home to a name that has been hers from the beginning.

PART I

The One Ekklesia, the Israel of God

1. The Word

Every doctrine of identity in this paper rests on a single Greek noun, and the noun is not new. Ekklesia — from ek, “out of,” and kaleo, “to call” — is built into the Greek language centuries before the apostolic age and was already established by the LORD’s own Spirit as the word for His covenant assembly nine hundred years before the apostles took it up. By the time Jesus said to Peter, “On this rock I will build My ekklesia” (Matthew 16:18, NKJV), the word had been the standing term for the gathered people of God in the Greek Bible the Lord Himself read and the apostles quoted. The word the Lord chose was not new. The word the Lord chose was the word the LORD had already chosen for His people across the Hebrew Scriptures, translated into Greek roughly two centuries before the incarnation.

1.1 Ekklesia in the Old Testament

The standard Greek translation of the Hebrew Scriptures, the Septuagint, was produced by Jewish scholars in Alexandria between roughly the third and second centuries BC, became the working Bible of the diaspora synagogue, and remained the standard Greek Old Testament throughout the apostolic era and into the medieval period. The overwhelming majority of New Testament Old Testament quotations match the Septuagint reading. When the apostles wrote ekklesia, they were not coining a term. They were extending a word that had been doing covenantal work in Greek for nearly three centuries.

The Septuagint uses ekklesia to translate the Hebrew word qahal, which means the gathered assembly of the covenant people. The two-word match is the load-bearing language equation of this paper. Where the Hebrew Scriptures say qahal, the Greek translators put ekklesia. Where the New Testament says ekklesia, the apostles were using the word the Greek Bible had already established for the assembly of the LORD. There is no break. The ekklesia of Acts is the qahal of Deuteronomy. The assembly Jesus said He would build is the assembly Moses addressed at Sinai, the assembly David led to the tabernacle, the assembly Nehemiah called back to the Torah, and the assembly the prophets warned and wept over. The ekklesia the apostles named is the assembly the LORD has been calling Israel across a thousand years of inspired Scripture.

The Septuagint pattern is consistent. Moses addresses “the ekklesia of the LORD” in Deuteronomy 23. David speaks in the midst of “the ekklesia” in Psalm 22 — the Messianic psalm Christ Himself prayed from the cross. Solomon dedicates the temple “before the ekklesia of Israel” in 1 Kings 8. The prophet Joel summons the elders to “sanctify the ekklesia” in Joel 2. The same word, in the same covenantal sense, in the same continuous body, from the wilderness to the prophets, becomes the same word in the same covenantal sense in the same continuous body in the gospels and the epistles. There is no translation gap between the Testaments. There is one body called by

one word — the ekklesia of Israel, the assembly of the LORD — across the entire span of inspired Scripture.

The same Spirit who chose qahal in Hebrew chose ekklesia in Greek and chose ekklesia again through the apostles in the New Testament. The body that hears the New Testament ekklesia as a different entity from the Old Testament qahal of Israel has been reading two Bibles with one word and has not noticed.

1.2 Ekklesia in the Apostolic Body

By the time the apostles wrote, the word was so settled in its meaning that no apostle ever stops to define it. Paul does not pause in Galatians, Romans, Corinthians, Ephesians, or the Pastorals to explain what an ekklesia is. He does not because his readers, schooled in the Greek Old Testament, already knew. The word meant what it had always meant: the called-out assembly of the LORD, the covenant people of Israel. The body the apostles addressed was the body the Septuagint had already named, now expanded into her full apostolic form by the work of the Messiah.

James addresses “the twelve tribes which are scattered abroad” (James 1:1, NKJV) — the believing body in Christ, drawn from Jewish backgrounds, Gentile backgrounds, and the mixed margins of the diaspora. He does not divide his audience. He calls them by Israel’s covenant census language. The ekklesia of Christ is the twelve tribes scattered abroad because the ekklesia of Christ is the body that fulfills the LORD’s covenant with the twelve tribes and into which every believing Gentile has been fully grafted.

Paul names this most directly in Ephesians 2. The Gentile believers, he writes, were once “aliens from the commonwealth of Israel and strangers from the covenants of promise” (Ephesians 2:12, NKJV). The word commonwealth translates the Greek politeia — the civic body, the citizenship, the polity of Israel. The Gentile believers were once outside that body. They are no longer outside it. The cross does not abolish the citizenship of Israel. The cross opens that citizenship to every believer regardless of bloodline. The middle wall the cross destroys is not the wall of Israel itself; it is the wall that had separated Gentile from Jew within the body of the LORD. Once that wall is down, the politeia of Israel includes the believing nations, one new man in Christ.

“That at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise... But now in Christ Jesus you who once were far off have been brought near by the blood of Christ... so as to create in Himself one new man from the two, thus making peace.” — Ephesians 2:12-15, NKJV

The text is plain. The Gentiles were once outside the politeia of Israel; they are now inside it by the blood of Christ. Two have been made one — but the one is not a third entity neither Jewish nor Gentile. The one is the politeia of Israel expanded to include every believing soul. Paul does not invent a new commonwealth. He brings the believing nations into the one that the LORD

established with Abraham, expounded at Sinai, defended through the prophets, and ratified in the blood of the Messiah. The ekklesia of the Lord Jesus is the commonwealth of Israel. There is one body. There has only ever been one body, and her name is Israel.

The word ekklesia is not a New Testament invention. It is the Greek word that the LORD's own Spirit chose for His covenant assembly nine hundred years before the apostles took it up, the standard term for qahal across the Septuagint, the word the synagogue used for the gathered people of God, and the word the apostles received unchanged into the New Testament. The Old Testament qahal of Israel is the New Testament ekklesia of Christ. They are one body under one word — the commonwealth of Israel, expanded after the cross to include every believing soul, awaiting the day when the King returns to receive her as His bride.

2. The Continuity from Abraham Forward

Behind the word ekklesia stands a longer continuity. The assembly of the LORD did not begin at Sinai. It began on a mountain in Ur of the Chaldees, when the LORD called a single man out of a pagan city to walk by faith into a land he did not know. The covenant the LORD cut with Abraham is the foundational covenant under which every later development stands. The Sinai covenant did not replace the Abrahamic covenant; it filled it out with specifics. The new covenant in Christ's blood did not abolish the Abrahamic covenant; it ratified and expanded it to include every believing soul. There is one covenant family — named Israel by the LORD — ratified in stages, expanding across centuries, gathered finally into the bride the Lamb is preparing for Himself.

2.1 Abraham as the Father of the Believing

Paul makes the foundational claim in Romans 4 and Galatians 3. Abraham is the father of all who believe — circumcised or uncircumcised, Jew or Gentile, in every generation in which faith in the LORD has been counted for righteousness.

“Therefore know that only those who are of faith are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you all the nations shall be blessed.’ So then those who are of faith are blessed with believing Abraham.” — Galatians 3:7-9, NKJV

The apostle's argument runs on a temporal fact that cannot be evaded. Abraham was justified by faith in Genesis 15:6. Abraham was circumcised in Genesis 17 — fourteen years later, after the birth of Ishmael. The covenant of righteousness preceded the sign of circumcision by a measurable interval. Paul makes this the load-bearing point of Romans 4.

“And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised... and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.” — Romans 4:11-12, NKJV

The argument is precise. Abraham is the father of all those who believe — believing Gentiles first in the order of the verse, believing Jews second. The Gentile who believes is a son of Abraham in the same line as Abraham was justified. The Jew who believes is a son of Abraham in the same line as Abraham walked. Both stand on faith. Neither stands on flesh. There is one father, one faith, one inheritance, and one ekklesia of those who are of that faith — and her name is Israel because the LORD has named her so since He renamed the wrestler at the Jabbok.

Hebrews 11 makes this final. The roll of the faithful runs from Abel to the prophets, and the writer says of all of them that “all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us” (Hebrews 11:39-40, NKJV). One body. One faith. One promise. One Israel — the patriarchs and the apostolic body completed together, not separately, in the resurrection of the Lord Jesus.

2.2 The Multiethnic Foundation of the Twelve Tribes Themselves

The body that thinks of “Israel” as ethnically uniform has not noticed something that the text of Genesis itself shouts. Two of the twelve tribes of Israel were half-Egyptian from the founding patriarchal generation, by deliberate divine and patriarchal action.

Joseph, sold into Egypt by his brothers, rose by the LORD’s hand to the right hand of Pharaoh. Pharaoh gave him a name and a wife: “And Pharaoh called Joseph’s name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On” (Genesis 41:45, NKJV). Asenath was Egyptian by birth and the daughter of an Egyptian pagan priest. Potipherah was the priest of On — the Egyptian name for Heliopolis, the center of the Egyptian sun cult, the priestly seat of Ra. Joseph married into the family of a high official of Egyptian sun worship, and to that marriage were born his two sons.

“And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. Joseph called the name of the firstborn Manasseh... And the name of the second he called Ephraim.” — Genesis 41:50-52, NKJV

Manasseh and Ephraim were half-Egyptian. Their maternal grandfather was the priest of the Egyptian sun cult. They were not raised among Jacob’s other grandsons in Canaan. They were raised in Egypt, in Pharaoh’s court, in the household of the priest of On. By every modern criterion

of ethnic and religious purity, they should have been a footnote at the edge of the patriarchal family.

The LORD did the opposite. When Jacob was dying, he summoned Joseph and his two sons, and he did something the text marks as deliberate, prophetic, and irreversible.

“And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine.” — Genesis 48:5, NKJV

Jacob elevated Ephraim and Manasseh — the half-Egyptian sons of an Egyptian pagan priest’s daughter — to co-equal patriarchal status with Reuben and Simeon, his firstborn and second-born. The two half-Egyptian boys became the two tribes that, together, would carry Joseph’s portion of the inheritance — a double portion. Jacob crossed his hands deliberately and gave Ephraim, the younger, the greater blessing over Manasseh the elder, and prophesied of Ephraim that “his descendants shall become a multitude of nations” (Genesis 48:19, NKJV).

The consequences for the structure of Israel are foundational. Two of the twelve tribes of Israel were half-Egyptian by patriarchal design. Ephraim became, alongside Judah, one of the two leading tribes of the covenant nation. When the kingdom divided after Solomon, the northern kingdom was so dominated by Ephraim that the prophets habitually call the entire northern kingdom by his name. Hosea addresses “Ephraim” as the northern kingdom throughout his book. Joshua, who led the conquest of the land, was an Ephraimite (Numbers 13:8, 16). Samuel, the last judge, was an Ephraimite (1 Samuel 1:1). The tabernacle stood at Shiloh in Ephraim’s territory for roughly three centuries.

The LORD wrote the multiethnic principle into the foundational tribal structure of the covenant nation. The “twelve tribes of Israel” listed in Revelation 7, whose names will be inscribed on the gates of the New Jerusalem (Revelation 21:12), include two tribes whose origin was half-Gentile from the beginning. The architecture of the Israel of God has been multiethnic since the moment Jacob crossed his hands and blessed his half-Egyptian grandsons as his own.

The pattern continues with Moses himself. The lawgiver who would later command Israel “you shall not give your daughters to their sons, nor take their daughters for your sons” in the context of covenant-breaking idolatry (Deuteronomy 7:3) was himself married to a Midianite woman. Zipporah, the daughter of Reuel the priest of Midian, became Moses’ wife in the wilderness (Exodus 2:21). His sons Gershom and Eliezer were half-Midianite. After Zipporah, Moses married a second wife, a Cushite woman — and when his own sister Miriam joined Aaron in complaining about the marriage, the LORD’s response was direct and severe.

“Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married... And the LORD heard it... Suddenly the LORD said to Moses, Aaron, and Miriam, ‘Come out, you three, to the tabernacle of meeting!’” — Numbers 12:1-4, NKJV

The LORD descended in the pillar of cloud, called Aaron and Miriam to account, vindicated Moses' standing before Him, and then departed. When the cloud lifted, Miriam was leprous — “as white as snow” (Numbers 12:10). The LORD struck His own prophetess with leprosy for the racial complaint against the covenant inclusion of the believing foreigner. The principle is unmissable. The LORD Himself intervened in the founding generation of Israel against ethnic complaint about the marriage of a covenant believer to a Gentile believer who had joined the LORD's assembly.

Two of the twelve tribes of Israel were half-Egyptian from the patriarchal generation, elevated by Jacob's own prophetic action to co-equal patriarchal status with Reuben and Simeon. Ephraim became one of the two leading tribes of the covenant nation, and the prophets call the entire northern kingdom by his name. Moses, the lawgiver, took a Midianite wife and a Cushite wife — and when his own sister complained about the marriage, the LORD struck her with leprosy. The body that thinks of Israel as ethnically pure has not noticed the structural architecture the LORD wrote into the twelve tribes themselves.

2.3 The Multiethnic Sinai Assembly

The body that stood at Mount Sinai was likewise not ethnically uniform.

“A mixed multitude went up with them also, and flocks and herds — a great deal of livestock.” — Exodus 12:38, NKJV

The Hebrew is *erev rav*, a great mingled crowd. Egyptians who feared the LORD after the plagues, Cushites and Asiatics resident in Egypt's labor camps, foreigners who had thrown in their lot with the people the LORD was delivering. They came up out of Egypt with the sons of Jacob. They stood at the foot of Sinai when the trumpet sounded and the mountain trembled. They were in the assembly when the LORD said “these are My feasts” (Leviticus 23:2). The ekklesia in the wilderness was not pure-blooded. It was faith-bound. The mixed multitude was not at the edge of the camp; they were in the camp, of the assembly, under the covenant — and any one of them who turned from his ancestral gods to the LORD of Israel by faith was received as a native-born member of Israel.

The Law of Moses anticipates this and codifies it. The ger, the resident foreigner who turns to the LORD, is to be received as a native-born member of the assembly.

“One law shall be for the native-born and for the stranger who dwells among you.” — Exodus 12:49, NKJV

“The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God.” — Leviticus 19:34, NKJV

The Law does not invent grafting-in at the New Testament. The Law commands it at Sinai. The believing foreigner is to be treated as a native-born member of Israel. As one born among you. The principle Paul will articulate fifteen centuries later in Ephesians 2 is the principle Moses commanded under inspiration in Leviticus 19. There is no innovation at the cross on the question of whether believing Gentiles belong to Israel; there is innovation only in the means by which they now enter — no longer through the mediating covenant signs given under the old covenant, but directly through the torn flesh of the Messiah.

2.4 Individual Witnesses Across the Old Testament

The Old Testament record names individual Gentile believers who entered Israel by faith and operated at every level of the LORD's purposes. The names that follow are not exceptions; they are the pattern — confirmation, at the individual level, of the multiethnic principle He had already written into the foundational tribal structure.

Caleb the Kenizzite. The faithful spy. Caleb is identified as a Kenizzite in Numbers 32:12 and Joshua 14:6. The Kenizzites appear in Genesis 15:19 in the list of peoples whose lands were promised to Abraham. Caleb was incorporated into the tribe of Judah by faith, became one of the two men of his generation permitted to cross the Jordan, received Hebron itself as his inheritance, and founded a clan within Judah that produced Othniel the first judge of Israel (Judges 3:9-11).

Rahab the Canaanite. A Canaanite prostitute of Jericho who hid the spies, confessed the LORD of Israel as God of heaven above and earth beneath (Joshua 2:11), and was preserved when the city fell. She married Salmon, became the mother of Boaz, and her name stands in the genealogy of David and of the Lord Jesus Himself (Matthew 1:5). Hebrews 11:31 names her among the faithful; James 2:25 names her alongside Abraham as a witness to justifying faith.

Ruth the Moabite. The Moabite widow who clung to Naomi and made the confession that has stood for three thousand years as the model of grafting-in faith: “Your people shall be my people, and your God, my God” (Ruth 1:16, NKJV). She married Boaz, became the great-grandmother of David, and her name stands in the genealogy of the Messiah (Matthew 1:5). The Moabites were excluded from the assembly to the tenth generation (Deuteronomy 23:3), and yet within four generations a Moabite woman is the great-grandmother of the king from whose line the Messiah comes.

Uriah the Hittite. One of the thirty mighty men of David's elite warriors (2 Samuel 23:39; 1 Chronicles 11:41). The Hittite husband of Bathsheba whose faithfulness to David's army stood as the prophetic indictment of David's compromise. A Hittite warrior held the covenant pattern of Israel more faithfully than the king of Israel himself.

Ittai the Gittite. A Philistine from Gath who joined David and commanded a third of David's army during the rebellion of Absalom (2 Samuel 15:19-22; 18:2). Ittai's response when David offered him release: “As the LORD lives, and as my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be” (2 Samuel

15:21, NKJV). A Philistine commanded the army of the LORD's anointed in the kingdom's gravest hour.

Obed-Edom the Gittite. A Philistine from Gath who received the ark into his house after Uzzah's death, was blessed by the LORD for three months while the ark remained, and whose sons were appointed as gatekeepers and singers in the LORD's house (1 Chronicles 13:13-14; 15:18-25; 26:4-8). A Philistine's sons served in the temple ministry of Israel.

Ebed-Melech the Cushite. The Ethiopian eunuch in the court of King Zedekiah who rescued the prophet Jeremiah from the cistern, was personally addressed by the LORD, and was promised deliverance: "I will surely deliver you... because you have put your trust in Me, says the LORD" (Jeremiah 39:18, NKJV). The LORD spoke a personal prophetic word of deliverance to a Cushite in the king's court because of his faith.

Jethro the Midianite. The Midianite priest who was father-in-law to Moses, who blessed the LORD saying "Now I know that the LORD is greater than all the gods" (Exodus 18:11, NKJV), and who designed the judicial structure of the assembly under Moses' authority. The seventy-elder system that organized Israel through the wilderness was a Midianite's design, received by Moses under the LORD's confirmation.

Jael the Kenite. The wife of Heber the Kenite who killed Sisera and ended the Canaanite oppression of Israel (Judges 4:17-22). Deborah's song: "Most blessed among women is Jael, the wife of Heber the Kenite" (Judges 5:24, NKJV). Centuries before the angel said the same of Mary, the prophetess of Israel said it of a Kenite woman.

Naaman the Syrian. The commander of the army of the king of Syria, healed of leprosy through the prophet Elisha, whose name the Lord Jesus Himself raised in the synagogue at Nazareth: "And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian" (Luke 4:27, NKJV). When the Lord Jesus named Naaman, the crowd rose up to kill Him.

Cornelius the Roman centurion. The watershed of Acts. A Gentile officer of the occupying army whose prayers had been remembered before God, into whose house the Spirit fell while Peter was still preaching, baptized into Christ before the question of circumcision was even raised (Acts 10). The Jerusalem council named the event as the LORD's settling of the question that the Gentiles were full citizens of Israel without becoming culturally Jewish first (Acts 15).

Luke the Gentile physician. The only Gentile author of canonical Scripture, writer of the third Gospel and of the Acts of the Apostles. The Spirit who inspired the Hebrew prophets inspired a Greek-speaking Gentile to write a quarter of the New Testament.

The list could continue. The Ninevites under Jonah — an entire pagan city that the Lord Jesus said "will rise up in the judgment with this generation and condemn it" (Matthew 12:41). The Queen of Sheba — a Gentile queen who came from the ends of the earth to hear the wisdom of Solomon and who the Lord Jesus said "will rise up in the judgment with this generation" (Matthew

12:42). The Egyptian Hagar bearing the witness of El Roi at the well in the wilderness (Genesis 16:13). The pattern is constant. The Israel of the LORD has always included those who, by faith, turned from their bloodline's gods to the God of Abraham and were received as full members of His assembly.

Two of the twelve tribes were half-Egyptian from the patriarchal generation. The mixed multitude stood with the sons of Jacob at the foot of Sinai. The Law commanded that the believing foreigner be received “as one born among you.” Caleb the Kenizzite crossed the Jordan. Rahab and Ruth stand in the line of David and of the Messiah. Uriah, Ittai, Obed-Edom, and Jael served at the height of Israel’s military, priestly, and prophetic life. Jethro designed Israel’s judicial structure. Cornelius received the Spirit before he was baptized. Luke wrote a quarter of the New Testament. This is not a list of exceptions. This is the architecture of Israel — multiethnic at every level, from the patriarchal generation forward, by the LORD’s own design.

3. The Apostolic Recognition: The Believing Body Is Israel

What Paul writes in Galatians, Romans, Ephesians, and Colossians is not the introduction of a new doctrine. It is the apostolic recognition of what the Old Testament had been doing all along, now declared with full apostolic clarity because the Messiah had come. The apostles do not say the believing body is like Israel, or a new spiritual Israel, or the church that replaces Israel. They say the believing body is Israel — the same olive tree, the same commonwealth, the same household, the same holy nation, the same twelve tribes addressed by their covenant census name.

3.1 Galatians 3 — One Seed, One Faith, One Heir

The Galatian epistle is Paul’s first sustained argument that the believing Gentile stands in Christ on the same ground as the believing Jew, with no requirement to first become culturally Jewish in order to enter the ekklesia. The argument runs through Abraham. The covenant promise was given to Abraham and to his Seed — singular, Paul insists, pointing to Christ Himself (Galatians 3:16). The Law that came four hundred and thirty years later did not annul that covenant (Galatians 3:17). Faith was the condition before the Law, faith remained the condition during the Law, faith was the condition the Messiah Himself satisfied, and faith is the condition for every saint who has ever been counted righteous.

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then

you are Abraham's seed, and heirs according to the promise.” — Galatians 3:28-29, NKJV

Paul does not say the believing Gentile becomes like an heir of Abraham. He says the believing Gentile is Abraham's seed, is an heir according to the promise. The same Abrahamic inheritance that ran through Isaac and Jacob into the twelve tribes now runs through every believer in the Messiah, without ethnic tier. What remains is the one ekklesia of faith — and her name is Israel.

3.2 Romans 4 — The Father of Many Nations

Romans 4 develops the same argument with greater specificity. Abraham was justified by faith before circumcision in order that he might be the father of every believer in every generation. The promise that Abraham would be “a father of many nations” (Genesis 17:5) is not metaphorical. It is the LORD's announcement at the establishment of the covenant that the ekklesia descending from Abraham would not be a single bloodline. It would be many nations — gathered by faith, joined into the one olive tree of Israel, made co-heirs with the patriarchs by the same justifying faith that justified Abraham himself.

“For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.” — Romans 4:13, NKJV

The heir-of-the-world inheritance was given by faith, not by Law. The believing nations are joint heirs of the promise made to Abraham. There is one heirship and one heir family. The Israel of God is that family.

3.3 Romans 9–11 — One Olive Tree

Paul's longest sustained meditation on the relationship between the believing Gentile, the believing Jew, and ethnic Israel runs across Romans 9, 10, and 11. There is one olive tree (Romans 11:17-24). The cultivated olive is Israel. The natural branches are the historic covenant people. Some have been broken off through unbelief. Wild branches — the believing Gentiles — have been grafted in contrary to nature to share the root and fatness of the cultivated olive of Israel. There is one tree. The Gentile believer does not stand on a separate root system. He stands on the root of the LORD's covenant promise to Abraham.

“And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.” — Romans 11:17-18, NKJV

The grafted-in Gentile shares the root and fatness of the olive tree of Israel. He does not bring his own root. He receives Israel's root. Every sap that has run through Israel since Abraham now runs through him.

Paul further presses the point in Romans 9 by applying Hosea’s prophecy of the restoration of Israel directly to the calling of the Gentiles.

“As He says also in Hosea: ‘I will call them My people, who were not My people...’ And it shall come to pass in the place where it was said to them, ‘You are not My people,’ there they shall be called sons of the living God.” — Romans 9:25-26, NKJV

The Hosea texts originally promised the restoration of ethnic Israel after she had been declared Lo-Ammi, “not My people.” Paul takes the promise to restore Israel and applies it to the calling of the believing Gentiles. The promise to restore Israel becomes the promise to bring the Gentiles into Israel. The two promises are the same promise.

Paul also holds the apostolic position on ethnic Israel: “Has God cast away His people? Certainly not!” (Romans 11:1). “And so all Israel will be saved” (Romans 11:26). The gifts and calling of God are irrevocable (Romans 11:29). The body of Christ honors ethnic Israel as the people the LORD has not finished with, anticipates the prophesied ingathering of ethnic Israel by faith in their Messiah at the consummation, and prays for the salvation of Paul’s “kinsmen according to the flesh” (Romans 9:3) with the same prayer Paul prayed. None of this grants ethnic descent a present-age covenant standing apart from faith in the Messiah; all of it honors what Scripture has not retracted. The civic and eschatological implications belong to the civic layer treated in White Paper No. 12.

3.4 Ephesians 2 — Citizens of the Commonwealth of Israel

Ephesians 2 is the apostolic summary of everything Part I has argued.

“Therefore remember that you, once Gentiles in the flesh... at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise... But now in Christ Jesus you who once were far off have been brought near by the blood of Christ... Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.” — Ephesians 2:11-13, 19, NKJV

The Gentile believers were once aliens from the commonwealth of Israel. They are no longer aliens. They are fellow citizens with the saints. The Greek word is *sumpolitēs* — co-citizen, sharing the same polis, the same civic body, with every other saint. The civic body is the *politeia* of Israel from which they had been excluded. The Gentile believer’s citizenship is not in a new entity called “the church”; it is in the commonwealth of Israel into which Christ has brought him by His blood. The wall has fallen. The household is one.

3.5 1 Peter 2 — The Holy Nation, the Royal Priesthood, the People of God

If Ephesians 2 is the apostolic summary of what the believing body has become, 1 Peter 2 is the apostolic naming of who the believing body now is. Peter writes to a predominantly Gentile audience scattered across Asia Minor, and he lays on them every covenant name the LORD gave to Israel at Sinai and through the prophets.

“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.” — 1 Peter 2:9-10, NKJV

Every phrase is a direct citation from the Old Testament, originally spoken to Israel. “A chosen generation” — Isaiah 43:20. “A royal priesthood, a holy nation” — Exodus 19:5-6, the LORD’s word to Israel at Sinai. “His own special people” — Deuteronomy 7:6 and 14:2, where the LORD names Israel His segullah. “You who once were not a people but are now the people of God” — directly from Hosea 1:9-10 and 2:23.

Peter does not say the believing body is like a chosen generation, like a royal priesthood, like a holy nation. He says she is. He gives her Israel’s own covenant names without modification. He says the prophets were speaking about her — who once were not a people but are now the people of God. This is not metaphor. This is the apostle laying Israel’s identity on the ekklesia in the plainest language the Greek language affords.

3.6 James 1 — The Twelve Tribes Scattered Abroad

The book of James opens: “James, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad: Greetings” (James 1:1, NKJV). James — the brother of the Lord and the lead elder of the Jerusalem ekklesia — addresses the scattered body of Christ by Israel’s own covenant census language. He does not divide his audience. He treats the believing body, of whatever bloodline, as the twelve tribes scattered abroad. There is one Israel, scattered across the nations, gathered by faith into the one body of the Messiah.

3.7 Hebrews 12 — You Have Come to Mount Zion

The writer of Hebrews seals the apostolic teaching with one of the most concentrated images of ekklesia identity in the New Testament.

“But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven... and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.” — Hebrews 12:22-24, NKJV

You have come to Mount Zion. The believing body has not come to a generic spiritual destination. The believing body has come to Mount Zion — the LORD’s own mountain, the city of David, the

place that has always been Israel's place. The Greek is *paneguris kai ekklesia* — the festal gathering and the assembly. *Paneguris* is the word used in the Septuagint for Israel's appointed feasts (Hosea 2:11; Amos 5:21; Ezekiel 46:11). The believing body has been brought into the festal assembly of the firstborn — to the appointed gathering of the Israel of God.

3.8 Galatians 6 — The Israel of God

Paul's final benediction in Galatians names the believing body by the name itself.

“And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.” — Galatians 6:16, NKJV

The rule Paul has just stated is that “neither circumcision nor uncircumcision avails anything, but a new creation” (Galatians 6:15). The benediction blesses every saint who walks by that rule. The benediction calls them the Israel of God. The believing body — Jew and Gentile alike, gathered into one new creation by the cross — is the Israel of God. The name the LORD gave at the Jabbok is the name Paul gives the body of Christ as the closing word of Galatians.

3.9 Revelation 7 and 21 — The Architecture of the Eternal City

The eschatological seal of the doctrine comes in the apostle John's vision. In Revelation 7, John sees “a hundred and forty-four thousand of all the tribes of the children of Israel” sealed by the angel of the LORD (Revelation 7:4). Immediately after, John sees “a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb” (Revelation 7:9). The vision moves seamlessly from the tribes of Israel to the multinational throng, and the multinational throng wears the same identity — washed in the same blood, sealed by the same Spirit, gathered into the same Israel.

The architecture of the eternal city is the final word.

“Also she had a great and high wall with twelve gates... and names written on them, which are the names of the twelve tribes of the children of Israel... Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.” — Revelation 21:12, 14, NKJV

The New Jerusalem has twelve gates, and on every gate is written the name of one of the twelve tribes of Israel. There is no thirteenth gate. There is no Gentile gate. There is no separate entrance for the body the apostles called the church. Every saint of every nation, every Gentile believer from every tribe of every people group of every century, enters the eternal city through a gate named for one of the twelve tribes of Israel. The architecture of the eternal home of the believing body is Israelite. The Gentile believer's address in eternity is a tribe of Israel.

The apostles did not invent a new ekklesia. They recognized, in the light of the Messiah's appearing, the ekklesia the LORD had been gathering from Abraham forward — and her name is Israel. Galatians: one seed, one heir,

no tier. Romans: one olive tree, one root, the cultivated olive of Israel into which the believing nations have been grafted. Ephesians: fellow citizens of the commonwealth of Israel. 1 Peter: every covenant name of Israel laid on the believing body. James: the twelve tribes scattered abroad. Hebrews: come to Mount Zion. Galatians 6: the Israel of God. Revelation: the eternal city whose twelve gates bear the names of the twelve tribes through which every saint of every nation will enter forever. The believing body is Israel. The apostles say so.

4. The King's Design in Full

Part I has now established the doctrine. There is one ekklesia of God, called out by faith from Abraham forward, named Israel by the LORD Himself, multiethnic at every level from her foundational tribal generation through the apostolic body and into the present age. The word ekklesia is the same word across both Testaments. The pattern of grafting-in is the same pattern across both Testaments. The architecture of the twelve tribes was multiethnic from the patriarchal moment, with two of Jacob's twelve grandsons-as-sons born half-Egyptian to an Egyptian pagan priest's daughter and elevated to co-equal patriarchal standing. The multiethnic principle was confirmed at Sinai, defended by the LORD Himself when Miriam complained about Moses' Cushite wife, codified in the Law that received the believing foreigner as a native-born, and demonstrated across the historical record by named witnesses operating at every level of the LORD's purposes. The means of entry has changed; the body has not. The body is Israel.

Every promise made to Abraham is the inheritance of every believer in the Messiah. Every covenant promise expounded at Sinai applies to every saint who walks by the same faith that justified Abraham. Every prophetic word concerning the LORD's people belongs to the body Peter calls the holy nation, James calls the twelve tribes scattered abroad, Paul calls the commonwealth of Israel and the Israel of God, the writer of Hebrews places at Mount Zion in the heavenly Jerusalem, and John sees entering the eternal city through gates named for the twelve tribes. There is no second tier. There is no separate track. There is the one ekklesia of God, named Israel, with the one King at her head, with the one Spirit gathering her, with the one inheritance awaiting her at the return of her Lord.

The body that knows this stands differently. She stands as a fellow citizen of the household the LORD has been building from Abraham, with the full inheritance of the promises, the full weight of the calling, and the full responsibility of the witness. She knows the patriarchs are her patriarchs. She knows the prophets are her prophets. She knows the appointed times of the Father (White Paper No. 7) are her appointed times. She knows the priestly identity of 1 Peter 2 is her priestly identity. She knows the civic patterns the LORD revealed to Israel (White Paper No. 12) are the patterns of her commonwealth. She knows her eternal address is a gate of one of the twelve tribes. She knows who she is. And she lives accordingly.

The Western body has not known this. The Western body has been told a different story — either that the ekklesia is a parenthetical entity between two ethnic-Israel programs, awaiting its rapture, or that the ekklesia has replaced ethnic Israel altogether. Both stories are false. Both stories have produced predictable malformations. Both stories must be answered with the apostolic teaching, the Old Testament witness, and the historical record that traces how the substitution was made.

The recovery does not require the body to do anything extraordinary. The recovery requires the body to receive what the LORD has already said. The recovery is not innovation. The recovery is reception. The inheritance is already hers. She has only to walk in it.

Part II takes up the history of how the inheritance was hidden.

PART II

The Severed Identity

If Part I is the apostolic doctrine, Part II is the historical record of how the body lost it. The severance did not happen in a single moment, by a single hand, or for a single reason. It happened in stages, over centuries, through named men and named institutions and named decisions — and the cumulative effect was the systematic obscuring of the identity Part I has just established. The Western body inherited not the apostolic teaching of the one ekklesia of God but a substitution: in some streams a replacement of Israel by “the church,” in other streams a parenthetical “church age” inserted between two ethnic-Israel programs, in still other streams a translation history that swapped the apostolic word for an institutional word the apostles never used. Part II traces this in four movements: Marcion’s first severance of the body from her Hebrew root; the *Adversus Judaeos* literary tradition that codified the severance into Christian preaching across centuries; the magisterial Reformation’s translation substitution that hardened the severance into the very vocabulary the body uses to refer to herself; and the dispensational counter-error that, in attempting to restore ethnic Israel to her proper standing, overshot into a two-track ecclesiology the apostles would not recognize. All four ditches must be named. All four must be refused.

5. Marcion and the First Severance

The earliest theological figure to formally sever the body of Christ from her Hebrew identity was Marcion of Sinope, the son of a bishop in Pontus, who arrived in Rome around AD 139 and began teaching a doctrine that the body of Christ rejected as heresy within his own lifetime. Marcion taught that the God of the Hebrew Scriptures was a different and inferior deity from the God revealed in Jesus Christ — the Hebrew God a wrathful demiurge, the Christian God a higher and previously unknown Father of grace. Marcion produced his own canon: the gospel of Luke (edited to remove Jewish elements) and ten letters of Paul (similarly edited). He rejected the Old Testament entirely. He rejected the Hebrew identity of Christ. He rejected the continuity between the assembly of Israel and the body of Christ. The body of Christ excommunicated him by AD 144.

Marcion was repudiated, but the question he raised did not vanish. The patristic body had to articulate why the Hebrew Scriptures were her Scriptures, why the God of the Hebrew Scriptures was her God, and why the body of Christ stood in continuity with the assembly of Israel. The early defenders of the apostolic position — Irenaeus, Tertullian, and others — wrote at length to refute Marcion. The Hebrew Scriptures were retained. The continuity of the Testaments was defended. The body of Christ remained, on paper, in continuity with the assembly of Israel.

But the rhetorical pressure Marcion had created did not leave the body. Subsequent generations would continue to feel the pull of a softer Marcionism — keeping the Hebrew Scriptures in name while functionally treating them as a vestigial Old Testament whose Hebrew character was a temporary inconvenience now superseded by the New. The full severance Marcion had attempted

was rejected. A partial severance, dressed in orthodox vocabulary, would emerge across the patristic centuries and become the inherited Western frame the magisterial Reformation would later transmit unchanged.

6. The Adversus Judaeos Tradition

Within a generation of Marcion's rejection, a body of Christian literature emerged that bore the title or the substance of *Adversus Judaeos* — “Against the Jews.” The literary genre would persist for over a thousand years and would produce, across the patristic and medieval centuries, the inherited rhetorical posture by which Western Christianity defined herself against the Hebrew people from whom her Messiah, her apostles, her Scriptures, and her foundational identity had come. The institute names this tradition with care. It is a documented historical reality. It produced fruit the apostles would have wept to see. And its residues continue to operate in the Western Christian imagination wherever the identity recovery this paper articulates has not been received.

6.1 Justin Martyr — Dialogue with Trypho

Justin Martyr (c. AD 100–165), one of the most important second-century apologists, produced around AD 155 the *Dialogue with Trypho*, a long argumentative treatise framed as a conversation between Justin and a fictional Jewish interlocutor. The dialogue is mostly civil in tone by patristic standards, but it advances a doctrine that would harden across the subsequent centuries: that the body of Christ has inherited the covenant standing of Israel, that ethnic Israel has been displaced for her unbelief, and that the prophetic Scriptures of Israel rightly belong to the Christian body rather than to the Jewish people who wrote them and preserved them. Justin's argument is theological, not yet rhetorically violent. But the framework is already in place: the body of Christ as the new Israel; the Jewish people as the displaced former Israel; the Hebrew Scriptures as the Christian inheritance which the Jewish people now misread.

The framework, in itself, contains the seed of replacement theology in its most settled patristic form. The recovery the present paper articulates does not require the body to deny that the Lord Jesus is the Messiah of Israel, nor that ethnic Israel has rejected Him in her national posture, nor that the apostolic body has received the inheritance Israel's national posture has refused. What the recovery requires is that the body articulate the apostolic position: that ethnic Israel has not been cast away (Romans 11:1), that the believing body is grafted into the cultivated olive of Israel rather than replacing her (Romans 11:17-24), and that the ingathering of ethnic Israel by faith in her Messiah at the consummation has been promised by the apostolic word (Romans 11:25-32). The Justin framework, taken alone, slides past these qualifications and produces a body that thinks of herself as the new Israel and of the Jewish people as the discarded former Israel — a posture the apostle Paul explicitly refused.

6.2 Tertullian — Adversus Judaeos

Tertullian of Carthage (c. AD 155–240) produced around AD 200 his own *Adversus Judaeos*, hardening the rhetorical stance. Tertullian argued that the body of Christ has inherited the entire covenant standing of Israel, that the Jewish people have forfeited every claim to the promises of the Hebrew Scriptures, and that the Hebrew Scriptures themselves now belong to the Christian body rather than to the Jewish people. Tertullian’s language is sharper than Justin’s. The polemical edge has begun to develop. The trajectory toward what would emerge a century and a half later in Chrysostom is becoming visible.

6.3 John Chrysostom — Eight Homilies Against the Jews

The apex of patristic anti-Jewish rhetoric, and the most difficult body of preaching the body of Christ must reckon with from this period, came from John Chrysostom (c. AD 347–407), the golden-tongued preacher of Antioch and later patriarch of Constantinople. Across AD 386 and 387, in his Antioch pulpit, Chrysostom delivered eight sermons against the Jews — the *Adversus Judaeos* homilies. The immediate occasion was pastoral: Christians in Antioch were attending synagogue services, observing Jewish festivals, and treating the Jewish community as a continuing spiritual authority alongside the Christian body. Chrysostom’s response went far past pastoral correction.

The institute will not quote Chrysostom’s most violent language at length. It is preserved in *Patrologia Graeca* 48:843–942 and in modern critical editions for any reader who wishes to verify. The summary is that Chrysostom described the synagogue as a brothel and a den of robbers, called the Jewish people murderers and demonic, called their religious practices satanic, and used invective so extreme that the texts have functioned across subsequent centuries as a documented historical resource for those who wished to inflict harm on the Jewish people in Christ’s name. The institute names this without qualification or rhetorical softening. The greatest preacher of the patristic age preached eight sermons whose rhetoric the body of Christ must repent of having tolerated in her canon of treasured pulpit oratory. The fruit of that preaching is documented across the subsequent centuries and culminates in the patterns the body must name and disown.

The body that inherits Chrysostom’s gifts — his exegetical insight, his pastoral wisdom in many other writings, his theological depth — must hold his gifts alongside this documented failure and refuse to inherit the failure. The recovery this paper articulates is incompatible with the rhetoric Chrysostom modeled. The body that walks in the apostolic identity walks in love and longing toward the Jewish people — not in the contempt the patristic preaching too often modeled.

6.4 Augustine — A Mixed Inheritance

Augustine of Hippo (AD 354–430) holds a more complex place in this history. On the one hand, Augustine articulated a doctrine of the Jewish people as “witness people” — preserved by God across the centuries as living evidence of the truth of the Hebrew Scriptures the body of Christ now reads. Augustine’s witness-people doctrine had the effect, across the medieval period, of restraining at least some Christian violence against the Jewish people: they were to be preserved

as living testimony, not destroyed. The doctrine had real protective effects across medieval Christendom — effects the institute acknowledges and does not dismiss.

On the other hand, Augustine fully embraced the replacement theology of the patristic frame: that the body of Christ has inherited the covenant standing of Israel, that the Jewish people have been displaced for their unbelief, and that the promises of the Hebrew Scriptures now belong to the Christian body. Augustine's theological synthesis became the dominant theological framework of Western Christianity for the next thousand years and was inherited essentially intact by the magisterial Reformation. The Reformers — Luther, Calvin, Zwingli, and the rest — received their Israel theology from Augustine. The good of Augustine's witness-people doctrine and the harm of his replacement theology came together as one inheritance, and the Reformation did not separate them.

Luther in particular shows the difficulty of the inherited frame. Early in his Reformation career, Luther wrote with relative gentleness about the Jewish people, hoping that the recovery of the gospel from medieval Catholic obscurity would lead to large-scale Jewish conversion. When that conversion did not materialize, Luther reversed. His 1543 treatise *On the Jews and Their Lies* is one of the most violently anti-Jewish documents in the entire Christian theological inheritance. The Nazi propaganda apparatus would later cite Luther directly. The body of Christ must name this without minimization and must refuse it.

6.5 The Pattern Across the Tradition

The *Adversus Judaeos* tradition produced, across sixteen centuries of inherited Christian preaching, a body that was rhetorically positioned against the people from whom her Messiah, her apostles, and her Scriptures had come. The body of Christ has confessed and repented of significant portions of this inheritance in the post-Holocaust period — the Catholic declaration *Nostra Aetate* of 1965 representing one significant institutional reckoning, Protestant denominational statements representing others. But the residues of the inheritance continue to operate in popular preaching, in popular reading of the New Testament, and in the deep imaginative structure of how the Western body thinks of herself in relation to Israel. The recovery this paper articulates requires that the body name the inheritance, refuse what must be refused, and walk in the apostolic posture: ethnic Israel not cast away, the believing body grafted into the cultivated olive of Israel, the gifts and calling of God irrevocable.

7. The Magisterial Reformation and the Translation Substitution

The *Adversus Judaeos* tradition severed the body's sense of continuity with her Hebrew identity. A parallel severance, working through translation rather than through preaching, severed the body's sense of her own structural identity as the apostolic ekklesia. The substitution worked through a single word: the apostolic Greek ekklesia was systematically replaced in the inherited

English Bible tradition with the Latin-derived word church. The substitution was not accidental. It was, at the decisive moment in 1604, an explicit translation directive from the English crown, and the man who had refused to make the substitution in 1525 was hunted across Europe, betrayed in Antwerp, strangled and burned at Vilvoorde in 1536. **William Tyndale died for the translation choice that pointed toward the apostolic identity. The translation tradition that ultimately prevailed was the one that buried his choice under royal directive.**

7.1 The Background: Kyriakon and the Old English Cirice

The English word church derives from the Old English cirice, which derives in turn from the Greek kyriakon — “of the Lord,” “the Lord’s.” Kyriakon was used in late patristic and Byzantine Greek for the Lord’s building, the consecrated structure, the sacred edifice. The word entered the Germanic languages through the same channel that produced the German Kirche, the Dutch kerk, and the Scottish kirk. By the time English-language Christianity emerged in the Anglo-Saxon period, cirice had become the standard term for the Christian gathering place — a meaning structurally inherited from the post-Constantinian institutional ecclesiology of the late patristic period.

The crucial point is what the word does not translate. Kyriakon does not translate ekklesia. The two words have distinct semantic ranges in Greek. Ekklesia means the gathered assembly of the called-out people. Kyriakon means the Lord’s building, the sacred structure. The New Testament uses ekklesia 114 times for the body of Christ. The New Testament uses kyriakon exactly twice — in 1 Corinthians 11:20 (“The Lord’s Supper”) and Revelation 1:10 (“the Lord’s Day”) — and in neither case is the word referring to the body of believers. The semantic substitution that produced the English word church inserted a building-word as the standard English translation of a people-word the apostles consistently used. The participatory body the apostles named was rendered in English as an institutional structure the apostles did not name.

7.2 Wycliffe — The First English Bible

John Wycliffe (c. 1328–1384), the Oxford theologian and proto-reformer whose followers became known as the Lollards, produced the first complete English translation of the Bible in the 1380s, working from the Latin Vulgate. **Wycliffe translated the Greek ekklesia**, as it appeared in the Vulgate’s Latin ecclesia, primarily as church in his English. The substitution was already, in the late fourteenth century, the default English convention. Wycliffe did not invent it; he inherited it from the Old English tradition. But the substitution was not yet defended on theological grounds, and Wycliffe’s Bible was so radical in other respects — making the Scriptures available in English at all — that the translation question was not the central issue.

Wycliffe’s translation was condemned, his Lollard followers were persecuted, and the Council of Constance (1415) ordered Wycliffe’s bones exhumed and burned. The English Bible would not appear again in print until Tyndale, a century and a half later.

7.3 Tyndale — The Greek Recovery and the Translation Choice

William Tyndale (c. 1494–1536), the Oxford-trained scholar and master of seven languages, produced the first English New Testament translated from the Greek (Worms, 1525) and continued translating from the Hebrew Scriptures until his arrest. Tyndale did not work from the Vulgate. He worked from Erasmus’s Greek New Testament (1516), the recovery of the Greek text that had made Reformation translation possible. When Tyndale read *ekklesia* in the Greek, he made a deliberate translation choice that would cost him his life. He did not render it church. He rendered it congregation.

The choice was theological, not merely linguistic. Tyndale’s translation of *ekklesia* as congregation pointed toward the participatory body the apostles had addressed — a gathered community of believers, not a sacramental institution mediated by a priestly class operating in a consecrated building. The Catholic establishment recognized the threat immediately. Thomas More, the Lord Chancellor of England, attacked Tyndale’s translation in his *Dialogue Concerning Heresies* (1529) and *Confutation of Tyndale’s Answer* (1532–1533), arguing at length that congregation was a heretical translation that subverted the proper ecclesiology of the Catholic church. More named the translation choice as one of the principal grounds on which Tyndale’s work was to be condemned. The translation choice was understood, on both sides, as load-bearing for the entire ecclesiological vision the Reformation was attempting to recover.

Tyndale was betrayed in Antwerp by Henry Phillips, an English agent, in 1535. He was imprisoned in the castle of Vilvoorde near Brussels for sixteen months. On October 6, 1536, he was strangled at the stake and his body burned. His final recorded words: “Lord, open the king of England’s eyes.” The translation he died for would be vindicated within months. Henry VIII, having broken with Rome and authorized an English Bible for his realm, would approve the *Matthew Bible* (1537) and the *Great Bible* (1539) — both built substantially on Tyndale’s underlying translation work. The man Henry’s agents had hunted down died praying for the eyes of the king who, within months, would authorize publication of the Bible that body of Christ in England would read in her own language for the first time in mass print.

But the translation choice that Tyndale had died for did not survive the next phase of the English Bible’s development.

7.4 The Geneva Bible — A Mixed Practice

The Geneva Bible (1560), produced by English Protestant exiles in Calvin’s Geneva during the reign of Catholic Mary I, was the dominant English Bible of the Elizabethan and Jacobean periods and the Bible the Pilgrims carried to the New World. The Geneva translators, working under Calvinist conviction and with theological care, used a mixed practice: church in many passages and congregation in others, depending on context. The substitution Tyndale had refused had not yet been theologically settled. The Geneva Bible bore witness, in its very inconsistency, to the fact that the translation question remained live in English Protestant scholarship through the late sixteenth century.

7.5 The Hampton Court Conference and Rule Three

The settlement came in January 1604 at Hampton Court, where King James I, in the first year of his reign, convened a conference between Anglican bishops and Puritan representatives to address ongoing tensions in the Church of England. Out of the conference emerged the authorization of a new English Bible — the project that would, after seven years of work by forty-seven translators across six companies, become the King James Version of 1611. The conference produced fifteen translation rules to govern the work of the translators. Rule Three, as preserved in the original manuscript records and reproduced in the standard scholarly editions, reads:

“The old ecclesiastical words to be kept; as the word ‘Church’ not to be translated ‘Congregation’ &c.”

The rule is explicit and the institute does not paraphrase it. The English king, in the year after his accession, personally and formally directed his translators that the inherited ecclesiastical vocabulary was to be retained. The word church was to be kept. The word congregation was to be refused. Tyndale’s translation choice was overruled by royal directive. The participatory translation that Tyndale had died for in 1536 was buried by the crown in 1604.

The institute names this as documented historical fact. The standard scholarly references — Adam Nicolson’s *God’s Secretaries*, Alister McGrath’s *In the Beginning*, David Norton’s *Textual History of the King James Bible*, and the underlying conference records preserved in multiple archives — confirm Rule Three and reproduce its text. The English-speaking body of Christ has read “church” in her English Bible for four centuries because King James personally and explicitly directed that the apostolic ekklesia not be translated by the participatory English word that pointed toward the apostolic body. The directive was royal. The directive was political. The directive shaped what generations of English-speaking saints would understand themselves to be reading when they read the New Testament. And the directive, by its own explicit terms, was a directive to preserve the “old ecclesiastical words” — the inherited institutional vocabulary of post-Constantinian Western ecclesiology.

The body of Christ in the English-speaking world has been reading the apostles through King James’s vocabulary filter for four hundred years. The recovery this paper articulates does not require the body to abandon her English Bibles. It requires the body to know that when she reads church, the apostles wrote ekklesia, that the two words are not equivalents, and that the apostolic body she was meant to be reading about is the participatory called-out assembly of Israel into which every believing soul has been grafted — not the institutional building-centered structure the inherited translation has trained her to imagine.

Tyndale died for the translation that pointed toward the apostolic identity. The Geneva Bible mixed the practice. King James, in Rule Three of the 1604 translation rules, formally and explicitly directed his translators to retain the inherited ecclesiastical vocabulary and to refuse Tyndale’s choice. The directive is preserved in the manuscript record and reproduced in the

standard scholarly editions. The English-speaking body has been reading the apostles through King James’s vocabulary filter for four centuries. The body that knows this can begin to read again.

8. The Dispensational Counter-Error

If the patristic-Reformation inheritance produced the error of replacement theology — the body of Christ as the new Israel, the Jewish people as the displaced former Israel — a counter-error emerged in the nineteenth century that overshot in the opposite direction and produced its own malformations. The counter-error is dispensationalism: the theological system that posits two parallel covenant peoples (Israel and the Church), two parallel divine programs (an earthly program for ethnic Israel and a heavenly program for the body of Christ), and a parenthetical “church age” inserted between two ethnic-Israel programs. Dispensationalism rightly perceived that replacement theology had erred against ethnic Israel. Dispensationalism wrongly responded by constructing a two-track ecclesiology the apostles would not recognize. The institute holds both critiques together: replacement theology and dispensationalism are both ditches, and both must be refused if the body is to walk in the apostolic teaching.

8.1 John Nelson Darby and the Plymouth Brethren

John Nelson Darby (1800–1882), an Anglo-Irish clergyman who left the Church of Ireland in the 1820s and became the most influential figure of the early Plymouth Brethren movement, articulated the framework that would become modern dispensationalism. Darby taught that the LORD had two distinct covenant peoples — Israel, with whom He has earthly, national, and eschatological promises, and the Church, with whom He has spiritual, heavenly, and ecclesial promises. The two peoples are parallel but distinct. The body of Christ is not the Israel of God; the body of Christ is a separate entity with a separate program. When the present “church age” ends with the rapture of the body of Christ, the LORD will resume His ethnic-Israel program, fulfill the Old Testament prophecies in a literal earthly kingdom centered on ethnic Israel, and the body of Christ will remain heavenly and distinct.

Darby’s system had significant pastoral motivations. He was attempting to recover the literal hope of Israel’s restoration from the spiritualizing replacement theology that had dominated Reformed Protestantism. He was attempting to honor the ongoing covenant standing of ethnic Israel that the apostle Paul had insisted upon in Romans 11. These motivations are not the institute’s quarrel. The institute’s quarrel is with what Darby constructed in the attempt: a two-track ecclesiology that severs the apostolic teaching that the believing body is grafted into the one olive tree of Israel and that there is now neither Jew nor Gentile in Christ but one new man.

8.2 Scofield and the Spread of the System

The system was disseminated through the English-speaking Protestant world primarily through the Scofield Reference Bible (Oxford University Press, 1909), edited by C. I. Scofield (1843–1921),

an American lawyer-turned-pastor who had encountered dispensational teaching through Darbyite influence and who produced an annotated edition of the King James Bible with extensive interpretive notes embedded in the margins of the biblical text itself. The Scofield Reference Bible became, across the early twentieth century, the standard study Bible of American fundamentalism and a significant share of evangelicalism. Generations of saints learned to read the Bible through Scofield's notes. The two-track ecclesiology became, in vast portions of the American body, the default reading framework.

The mid-twentieth century saw the codification of the system in academic dispensationalism (Lewis Sperry Chafer's *Systematic Theology*, 1947–1948; Charles Ryrie's *Dispensationalism Today*, 1965) and its popularization through the prophecy-conference movement, the Dallas Theological Seminary network, and ultimately the mass-market evangelism of Hal Lindsey's *Late Great Planet Earth* (1970) and the *Left Behind* novels of Tim LaHaye and Jerry Jenkins (1995–2007). Progressive dispensationalism (Craig Blaising and Darrell Bock, *Progressive Dispensationalism*, 1993) softened some of the system's sharper edges by acknowledging more continuity between the present-age body and the Israel of God, but retained the foundational two-people, two-program framework.

8.3 Why Dispensationalism Is the Mirror Error

Dispensationalism is the mirror error of replacement theology, and the mirror is precise. Where replacement theology says the body of Christ has replaced ethnic Israel and ethnic Israel has been cast away, dispensationalism says the body of Christ is parallel to ethnic Israel and the two will never merge into one olive tree. Where replacement theology voids the apostolic teaching that ethnic Israel has not been cast away (Romans 11:1), dispensationalism voids the apostolic teaching that the believing body has been grafted into the cultivated olive of Israel (Romans 11:17-24). Both ditches collapse the apostolic teaching from opposite directions. Both must be refused.

The apostolic teaching, recovered: There is one olive tree (Romans 11). The cultivated olive is Israel. The believing Gentiles are grafted in contrary to nature and share the root and fatness of Israel. Ethnic Israel has not been cast away; the gifts and calling of God are irrevocable. The ingathering of ethnic Israel by faith in her Messiah at the consummation is the apostolic anticipation Paul names as the mystery that should hold the body from arrogance against ethnic Israel. There is no two-people, two-program ecclesiology. There is no replacement, no displacement, no casting away. There is the one ekklesia of God, the commonwealth of Israel into which every believing soul has been grafted, awaiting the day when the King returns to receive her as His bride and to bring His ancient ethnic people into the same body by the same faith in the same Messiah.

The civic and eschatological implications of these texts — the prophesied future of ethnic Israel, the relationship of the body to the modern state of Israel, the role of the Jewish people in the consummation, the timing and sequence of the LORD's end-time work — are weighty matters the institute addresses in the civic and eschatological layer of the series (White Paper No. 12 and

forthcoming work). The present paper holds the line within the present-age ekklesia: there is one body, named Israel, with no ethnic tier in her leadership or her standing, walking by the same faith from Abraham forward, awaiting the King who will, in His own time and by His own means, complete what He has been faithful to begin.

The body has inherited four errors that must be named and refused together. Marcion's severance of the body from her Hebrew root. The Adversus Judaeos tradition that codified the severance into Christian preaching across centuries and culminated in violence the body of Christ must repent of having tolerated. The translation substitution by which King James, in 1604, personally and explicitly directed his translators to refuse Tyndale's participatory translation and retain the inherited ecclesiastical vocabulary — a directive that has shaped the English-speaking body's self-understanding for four centuries. And the dispensational counter-error that, in attempting to honor ethnic Israel against replacement theology, constructed a two-track ecclesiology the apostles would not recognize. All four must be refused. The apostolic teaching of the one ekklesia of God, named Israel, into which every believing soul has been grafted, stands. The substitutions fall.

PART III

Witnesses and the Recovery

The doctrine of Part I is what the apostles taught. The drift of Part II is what the body inherited. Part III names what the body is now to do in response. The institute does not, on the question of identity, present a long catalog of witnesses. The witness Scripture itself supplies — Galatians, Romans, Ephesians, 1 Peter, James, Hebrews, Revelation, and the entire Hebrew canon behind them — is the witness that matters. Every other witness named in this section is offered briefly, as confirmation that the recovery has been pressed before and is being pressed again in the present hour. The institute commends the reader, on this question above all, to the apostolic texts themselves. They say what they say. They have said it from the beginning. The recovery is the body receiving what is already written.

9. The Historical Witness: Tyndale and the Anabaptists

Part II named Tyndale's death and his translation choice. Part III takes up what Tyndale was actually pointing toward, and the answer is the recovery the present paper is calling for. Tyndale was not merely making a linguistic choice when he translated *ekklesia* as congregation. He was making an ecclesiological claim. The body Paul addresses, Tyndale was saying, is a gathered community of believers — not a sacramental institution mediated by a priestly class operating in a consecrated building. The translation choice was the ecclesiology in microcosm, and Tyndale paid for the choice with his life at Vilvoorde in October 1536. The body the participatory translation pointed toward was the body the apostles had named, and the body the apostles had named was the *politeia* of Israel into which every believing soul had been grafted. Tyndale did not reach the full Israel-identity articulation the present paper develops; he was working within the inherited replacement-theology assumptions of his sixteenth-century Reformation context. But he died for the participatory direction the apostles had set, and the direction he died for runs straight toward the doctrine of the one *ekklesia* of God.

The Anabaptist movement, arising in the 1520s in Zurich, Strasbourg, and the German-speaking territories, carried the direction further. Conrad Grebel, Felix Manz, Michael Sattler, and Menno Simons were the named leaders of the early movement. Manz was drowned in the Limmat River in Zurich in 1527 by the Zwinglian authorities as a deliberate parody of his rejection of infant baptism — “He who is rebaptized shall be drowned.” Sattler was tortured and burned in 1527 by Catholic authorities at Rottenburg, with his wife drowned a few days later. The Anabaptists were the most persecuted Christian movement of the Reformation era, dying at the hands of both halves of the divided Western *ekklesia* the Reformation had produced. What they recovered was the gathered-by-faith *ekklesia* the apostles had named, against the magisterial Reformation's continued reliance on infant baptism as entry into the covenant body — a practice that carried

within it the assumption that the ekklesia and the body politic were coterminous, that one was a member of the ekklesia by virtue of being born in a Christian land. The Anabaptists insisted, with the apostles, that one entered the body of Christ by confessing faith and being baptized as a confessing believer. The recovery was substantial and it cost them their lives across the sixteenth and into the seventeenth centuries.

The Anabaptists did not always reach the full Israel-identity recovery the present paper articulates. They were working within the inherited Western theological frame and frequently shared its replacement-theology assumptions about ethnic Israel. But they recovered the participatory, gathered, faith-based body the apostles had named, and they did so against both the Catholic and Reformed establishments at enormous cost. The institute honors them as the historical witness that bled for the gathered ekklesia the present paper is calling the body back to, and the structural model for the household gatherings the institute has commended throughout the series (White Paper No. 1).

10. The Contemporary Recovery

The institute keeps this section deliberately brief. The witness that matters for the doctrine of WP9 is the apostolic text itself. What the institute notes here is simply that the recovery the present paper articulates is not theoretical. It is emerging across mainstream evangelical and charismatic streams in the present hour, often without formal theological articulation, frequently in the form of pastors and teachers naming from the platform what the apostles named in the text.

Across a range of contemporary ministries — including charismatic and Pentecostal gatherings, household-network movements, and the broader recovery of Hebraic-Christian reading that has gained ground over the past two decades — believers are increasingly hearing themselves named as the Israel of God, as grafted into the commonwealth of Israel, and as full heirs of the covenants made with Abraham and the assembly at Sinai. The language is no longer confined to small Hebraic-roots circles. It is being preached in mainstream evangelical gatherings, taught in popular Bible studies, and articulated in widely-distributed teaching content. Where the inherited replacement-theology framework had taught the body to see herself as a New Testament entity distinct from Israel, and the inherited dispensational framework had taught her to see herself as a parenthetical entity parallel to Israel, the present-hour recovery is teaching her — from the same New Testament texts — what those texts have always said: that she is the ekklesia of God, the commonwealth of Israel, the body grafted into the cultivated olive of Israel, the holy nation, the royal priesthood, the twelve tribes scattered abroad.

The institute does not endorse every ministry pressing this recovery, and the recovery does not always arrive theologically complete. Some streams pressing the identity language have not yet worked through Romans 9–11 with sufficient discipline and have drifted toward replacement positions the institute rejects. Other streams have not yet reckoned with the *Adversus Judaeos* inheritance and have inherited residues of it without realizing. Other streams have overcorrected toward a Judaizing tendency the apostles also refused (Galatians 5:1-12; Colossians 2:16-23). The

recovery is real and the recovery is uneven, and the institute commends the reader to test every voice — every voice, including the institute’s — against the apostolic text. The text is the witness. The text has been the witness from the beginning. The recovery is the body returning to what the text has been saying all along.

Tyndale died for the participatory translation that pointed toward the apostolic ekklesia. The Anabaptists died for the gathered-by-faith body against the magisterial state-citizenship ecclesiology. The contemporary recovery is being preached, however unevenly, across mainstream evangelical and charismatic streams in the present hour. None of these witnesses is the doctrine’s foundation. The apostolic text is the doctrine’s foundation. Every witness named here is confirmation that the body has been pressing back toward the text whenever the Spirit has raised her up to do so — and that pressing-back is occurring again now, in the body’s hearing, in the body’s preaching, and in the body’s reading of her own Bible. The recovery is not theoretical. The recovery is reception.

11. The Practical Roadmap

The doctrine of identity must produce practice or it is not the apostolic doctrine. The apostles named the believing body as the Israel of God precisely so that she would walk as the Israel of God. The institute commends the following roadmap to the saint, the household, the gathering, and the network of gatherings that wants to walk in the identity this paper has articulated. The roadmap is not exhaustive. It is the discipline the institute recommends as a beginning point.

Practice	Concrete Walk
Read the apostolic texts with new eyes.	Walk through Galatians, Romans 4 and 9–11, Ephesians 2–3, 1 Peter 2, James 1, Hebrews 12, Revelation 7 and 21 with the apostolic identity in mind. Note every occurrence of Israel, ekklesia, commonwealth, citizen, holy nation, royal priesthood, twelve tribes. Let the texts disciple the body’s self-understanding.
Receive the Hebrew Scriptures as inheritance.	The patriarchs are the body’s patriarchs. The prophets are the body’s prophets. The Hebrew Scriptures are the body’s Scriptures, given by the LORD’s Spirit for the body’s learning (Romans 15:4). Read them as such, teach them as such, and treat the Hebrew

Practice	Concrete Walk
	character of the inheritance as a gift to be received rather than an embarrassment to be moved past.
Walk in the Father's calendar.	See White Paper No. 7. The appointed times are the body's appointed times because the body belongs to the Father who appointed them. Begin with the weekly Shabbat. Add the annual cycle as the household receives discipline to walk in it.
Honor ethnic Israel without despising her or romanticizing her.	Pray for the salvation of the Jewish people. Refuse the Adversus Judaeos inheritance and its residues. Refuse also the inverse error of granting ethnic descent a present-age covenant standing apart from faith in the Messiah. Walk in love and longing for the ingathering the apostle names.
Walk in the gathered ekklesia.	See White Paper No. 1. The household gathering, the table-centered body, the gathered-by-faith ekklesia is the structural form the apostles named. The participatory body the Anabaptists died for is the body the apostles addressed.
Teach the identity to the children.	The next generation will not recover what the present generation does not teach. Bring the children into the apostolic identity from their first hearing. Teach them they are heirs of the patriarchs by faith, citizens of the commonwealth of Israel, holders of the priestly identity 1 Peter laid on the body.
Refuse the inherited substitutions while honoring the saints in them.	The dispensational saint is not the enemy. The replacement-theology saint is not the enemy. The substitutions are the substitutions. Refuse the frame; honor the saints within it; teach the apostolic doctrine in love.

Conclusion: One Ekklesia, One Israel, One Bride

The body of Christ has been carrying an inheritance she has been told she does not have. The promises made to Abraham are her promises. The covenant ratified at Sinai is her covenant. The prophets the LORD raised up across a thousand years were prophets of her body. The priestly identity Peter named in the plainest Greek the apostolic age afforded is her identity. The full grafting-in Paul declared in Romans 11 is her standing. The festal assembly of the firstborn at Mount Zion in the heavenly Jerusalem named by the writer of Hebrews is her gathering. The Israel of God Paul named in the closing benediction of Galatians is her name. The eternal city whose twelve gates bear the names of the twelve tribes of Israel — every saint of every nation entering forever by an Israelite gate — is her home.

She has been told otherwise. She has been told, by the patristic *Adversus Judaeos* tradition and the magisterial replacement theology that inherited it, that she has replaced ethnic Israel and that the Hebrew Scriptures are now hers because they have been taken from the Jewish people whom God has cast away. She has been told, by the inherited English translation history finalized by King James in Rule Three of 1604, that she is “the church” — an institutional ecclesial structure modeled on the post-Constantinian Western synthesis — rather than the participatory ekklesia the apostles addressed. She has been told, by the dispensational counter-error of the nineteenth and twentieth centuries, that she is a parenthetical entity between two ethnic-Israel programs, awaiting her rapture before the LORD resumes His real business with the bloodline. Each of these stories is a substitution. Each of these substitutions has hidden the inheritance that has been hers from Abraham. Each must be refused. The apostolic teaching stands: one ekklesia of God, one Israel, one body grafted into the cultivated olive of the LORD’s covenant promise, one bride being prepared for the return of the King.

The recovery does not require the body to do anything extraordinary. The recovery requires the body to read the apostles in the words the apostles actually wrote, to receive the inheritance the LORD has already declared, and to walk in the identity the apostles already laid on her. The recovery is reception. The recovery is what every saint who has read 1 Peter 2 without a substitutional grid imposed on top of it has heard the apostle saying for two thousand years. The recovery is what Paul said the gospel was, in the closing benediction of his most polemical letter, when he wrote “peace and mercy upon the Israel of God.” The recovery is what the apostle John saw when he saw the eternal city with twelve gates bearing the names of the twelve tribes of Israel. The recovery is what the body of Christ has been all along and has been told she was not.

She is. She has always been. She will be forever. The King is coming for the Israel He has been building from Abraham forward, multiethnic at every level from the patriarchal generation, gathered by faith from every tribe and tongue and people and nation, expanded into her full apostolic form when His blood tore the middle wall and brought the nations into her commonwealth, and now awaiting His return to receive her as His bride. The identity is not an aspiration. The identity is an inheritance. The inheritance is already hers. The walking-in-it is the question the present hour places before her.

“Ask for the old paths, where the good way is, and walk in it.” — Jeremiah 6:16, NKJV

The believing body is the Israel of God. She has been so since Abraham. The patristic substitution did not change it. The translation substitution did not change it. The dispensational counter-error did not change it. The architecture of the eternal city confirms it. Every saint of every nation enters the New Jerusalem forever through a gate named for a tribe of Israel. There is no other gate. There is no other inheritance. There is no other body. The recovery is not innovation. The recovery is reception. The bride is coming home to a name that has been hers from the beginning. The hour for the half is over. The hour for the whole has come.

COVENANT DECREE

A Final Seal Upon the Ancient Paths

By the authority of the King of Kings, Jesus the Messiah, the Lion of the tribe of Judah, the Root and Offspring of David, the only King the universe has —

We, the body of Christ, the ekklesia of God, the commonwealth of Israel into which every believing soul has been grafted by the blood of the Lamb —

Acknowledge, receive, and decree:

That the LORD has called out one assembly across forty centuries, named her Israel by His own word, gathered her by faith from Abraham forward, built her multiethnically from the patriarchal generation, expanded her into her full apostolic form when Christ tore the middle wall, and is preparing her as the bride He will receive at the consummation.

That we are not “the church” as the inherited translation has named us. We are the ekklesia of God, the qahal of the LORD, the commonwealth of Israel, the holy nation, the royal priesthood, the LORD’s own special people, the twelve tribes scattered abroad, the body in whom the patriarchs are our fathers and the prophets are our prophets and the covenants are our covenants and the inheritance is our inheritance.

That every believer in the Messiah Jesus is a full citizen of Israel, heir of every promise made to Abraham, walking in the same faith that justified Abraham, grafted into the cultivated olive of Israel, awaiting the eternal city whose twelve gates bear the names of the twelve tribes.

That ethnic Israel has not been cast away by the LORD; the gifts and calling of God are irrevocable; the ingathering of ethnic Israel by faith in her Messiah at the consummation has been promised by the apostolic word and the body of Christ honors what the LORD has not retracted.

That the substitution which buried this identity for seventeen centuries — the Adversus Judaeos tradition, the imperial translation mandate, and the dispensational counter-error — has been named, refused, and recovered from. The body has been given the apostolic teaching back in her own hearing. The recovery is reception. The inheritance has been hers from Abraham.

We renounce every framework that has taught the body she is not Israel. We renounce every inherited reading that has hidden the inheritance the LORD has been holding out. We renounce every anti-Jewish residue of the Adversus Judaeos tradition. We renounce every two-track ecclesiology that has reinstated the middle wall the cross destroyed. We receive the apostolic teaching of the one ekklesia of God, multiethnic, gathered by faith, named Israel by the LORD, awaiting her King.

We will teach this identity to our households. We will preach it in our gatherings. We will carry it across the generations the LORD gives us. We will walk in the inheritance the apostles named, the prophets foresaw, the patriarchs were promised, and the eternal city is built to receive.

COVENANT DECREE

A Final Seal Upon the Ancient Paths

NOW IS THE TIME. THE TIME IS NOW.

$\sin^2t + \cos^2t = 1$

As the Bride returns to her true Covenant Identity — the One Ekklesia of God from Abraham to the present day — we decree that every wall of division, every spirit of replacement theology, every broken graft, and every false identity is now exposed and removed. The natural branches and the wild olive are joined as one in the Root, and the full covenant people of God arise in their appointed identity and calling as the unified Bride of the King. The Israel of God.

This decree is sealed in the Courts of Heaven and upon the pages of this document by the authority of the finished work of the Cross and the reclaimed master clock of the Kingdom.

It is finished.

GOD WINS — not eventually, but now.

Sealed by the Authority of the King of Kings.

Appendix A: Scripture Map for the One Ekklesia of God

Every claim in this paper traces to Scripture. The map below consolidates the primary passages by theme. Saints, shepherds, and teachers are commended to walk through this map directly in their own study, allowing the Word to discipline every claim the paper has made.

Theme	Primary Passages
The Word Ekklesia / Qahal	Deuteronomy 23:1-3; 31:30; Joshua 8:35; 1 Kings 8:14, 22, 55; 1 Chronicles 28:8; 29:1; Ezra 10:1; Nehemiah 8:2; Psalm 22:22; 35:18; 107:32; Joel 2:16; Micah 2:5; Matthew 16:18; 18:17; Acts 7:38; 1 Corinthians 1:2; Hebrews 2:12; 12:23
Abraham as Father of the Believing	Genesis 12:1-3; 15:1-6; 17:1-14; 22:15-18; Romans 4:1-25; 9:6-8; Galatians 3:6-9, 14, 16, 29; Hebrews 11:8-12
The Multiethnic Foundation of the Twelve Tribes	Genesis 41:45, 50-52; 48:5-22; 49:22-26; Numbers 12:1-15; Exodus 2:21; 18:1-27; Joshua 14:6-15; Numbers 13:8, 16; 1 Samuel 1:1
The Mixed Multitude at Sinai	Exodus 12:38, 48-49; Leviticus 19:33-34; 24:22; Numbers 9:14; 15:14-16; Deuteronomy 10:18-19
The Ger — Receiving the Believing Foreigner	Exodus 22:21; 23:9, 12; Leviticus 19:10, 33-34; 24:22; 25:23, 35; Numbers 15:14-16; 35:15; Deuteronomy 10:18-19; 14:29; 16:11, 14; 24:14-22; 26:11-13
Old Testament Witnesses Grafted In	Joshua 2; 6:25; Ruth 1-4; 2 Samuel 11:11; 15:19-22; 23:39; 1 Chronicles 11:41; 13:13-14; 15:18-25; 26:4-8; Judges 4:17-22; 5:24; Jeremiah 38:7-13; 39:15-18; 2 Kings 5:1-19; Jonah 3:1-10; 1 Kings 10:1-13
One Olive Tree	Romans 11:1-32; Jeremiah 11:16-17; Hosea 14:6-8; John 15:1-8
Commonwealth of Israel	Ephesians 2:11-22; 3:6; Romans 9:4; 15:8-12, 27
The Israel of God	Galatians 6:15-16; Romans 9:6-8; Philippians 3:3; Romans 2:28-29

Theme	Primary Passages
The Holy Nation, Royal Priesthood	1 Peter 2:9-10; Exodus 19:5-6; Deuteronomy 7:6; 14:2; 26:18-19; Isaiah 43:20-21; 61:6; Hosea 1:9-10; 2:23; Revelation 1:6; 5:9-10
The Twelve Tribes Scattered Abroad	James 1:1; Acts 26:7; Revelation 7:4-8; 21:12
Mount Zion, the Heavenly Jerusalem	Hebrews 12:22-24; 11:10, 13-16; Galatians 4:24-26; Revelation 21:1-3, 10-14
The Gates of the New Jerusalem	Revelation 21:12-14; Ezekiel 48:30-35
The Apostolic Council on Gentile Entry	Acts 10:1-48; 11:1-18; 15:1-29; 21:25; Galatians 2:1-10
The LORD Has Not Cast Away Ethnic Israel	Romans 9:1-5; 11:1-2, 11-15, 25-32; Jeremiah 31:35-37; 33:23-26

Appendix B: Method of Examination

This white paper follows the five-lens method established for the Ancient Paths series. A church form is never neutral — a room teaches, a schedule teaches, a stage teaches, a budget teaches, a seating arrangement teaches. The question is whether our forms teach the kingdom of Jesus or the control systems of men.

Lens	Governing Question
Scripture	What did Jesus teach, what did the apostles practice, and what commands govern this matter?
Language	What do the original Greek, Hebrew, or Aramaic terms reveal about God’s intent that translation may obscure?
History	When did later patterns enter, and what cultural forces shaped them?
Theology	What does this practice or form teach people to believe about God, leadership, worship, and their own calling?
Application	What must modern pastors, believers, and households do in response?

Appendix C: Historical and Pastoral Guardrails

The doctrine developed in this paper is powerful. Powerful doctrines, in the hands of those who have not received them with appropriate humility, can be misused in ways that produce harm rather than the fruit the King intends. The institute therefore names the following guardrails. The saint, the shepherd, and the household who carries this paper into practice should attend to each guardrail with the seriousness the doctrine requires.

First, do not despise ethnic Israel. The doctrine of one ekklesia of God is not a license to repeat the *Adversus Judaeos* sin under new vocabulary. Paul named ethnic Israel as the people not cast away (Romans 11:1) and named the gifts and calling of God toward them as irrevocable (Romans 11:29). He wept for his kinsmen according to the flesh (Romans 9:3) and prophesied their ingathering at the consummation (Romans 11:26). The body that has received the apostolic identity walks in love and longing toward ethnic Israel, prays for the salvation of the Jewish people, and refuses every residue of contempt the inherited tradition has carried.

Second, do not weaponize this paper against the saints who have inherited the dispensational or replacement frame. Most saints in the Western church who walk in one of those frames have never been shown an alternative reading. They love the Lord. They are walking in the Light they have received. The institute's call is to recover the apostolic teaching, not to humiliate the body that has inherited the substitutions. Reformation comes in love, with patience, with the sheep protected through every transition (cross-reference White Paper No. 1, the Dual Wineskin Model).

Third, do not Judaize. The recovery of the apostolic identity is not a return to the old covenant signs as a means of justification. The apostles themselves explicitly refused the Judaizing teaching that required Gentile believers to be circumcised and to keep the ceremonial Law as conditions of covenant standing (Acts 15; Galatians 5:1-12; Colossians 2:16-23). The believing body is justified by faith in the Messiah alone. The recovery of identity, of Hebrew Scripture as inheritance, of the appointed times as the Father's calendar (White Paper No. 7), and of the civic patterns of Israel as the commonwealth's patterns (White Paper No. 12) is not a return to the old covenant for justification. It is the receiving of the inheritance that the new covenant in the Messiah's blood has secured.

Fourth, do not use this paper to claim exclusive Hebraic credentials. The doctrine the institute articulates is the apostolic doctrine — not the property of any Hebraic-roots movement, any Messianic ministry, any teacher or institute. The body that hears the doctrine and immediately begins claiming a status superior to her brothers and sisters who have not yet heard it has misunderstood the doctrine. The doctrine is inheritance, not attainment. It is reception, not achievement. It produces humility, not pride.

Fifth, do not collapse the Romans 11 tension prematurely. The apostolic teaching holds together statements that the inherited frames have separated: one ekklesia of God; the believing Gentile is a full citizen of the commonwealth of Israel; ethnic Israel is not cast away; the gifts and calling of God are irrevocable; all Israel will be saved at the consummation. Hold all of these together. The

frame that cannot hold all of them is not the apostolic frame. The mystery Paul names in Romans 11:25 is a mystery, and the body that pretends to have resolved it on either side has stopped reading the text.

Sixth, do not romanticize the patristic or Reformation eras. This paper has named errors in the patristic and Reformation inheritances. It has not denied that the patristic and Reformation bodies preserved the gospel, defended Christological orthodoxy, and produced saints whose works the institute honors. The errors named are specific. The honors due are specific. Both must be held together. The body that, hearing this paper, dismisses every patristic and Reformation contribution as corrupt has not read the paper carefully.

Seventh, do not treat the recovery as completed. The doctrine articulated here is the apostolic teaching, but the body's reception of it will take generations to fully unfold. The translation history alone will take a generation to unwind. The replacement-theology and dispensational residues in popular preaching will take decades to be sifted out. The institute does not commend impatience. The hour is late, and patient labor in the right direction will produce, over time, the bride the King is preparing.

Eighth, do not abandon faithful gatherings in anger. If the LORD has placed you in a body still operating in one of the inherited frames, He may be calling you to remain there as salt and light, to teach the doctrine patiently, to honor the shepherds He has placed over you, and to walk in love with the body that has not yet heard what you have heard. The Dual Wineskin Model (White Paper No. 1) governs this. Reformation, not demolition.

Ninth, do not allow the doctrine of identity to become a substitute for the doctrines of repentance, healing, obedience, and the secret place. The recovery of who the body is does not replace the recovery of what the body does. The bride who has been reclaimed by the doctrine of identity must still walk through the repentance sequence of White Paper No. 6, the operational triad of White Paper No. 8, and the daily disciplines every faithful generation has walked. The doctrine of identity is the soil; the disciplines are the cultivation. Both are required.

Tenth, do not lose the King in the inheritance. The inheritance is precious because the King is precious. The covenants are kept because the One who cut them is faithful. The bride is being prepared because the Bridegroom is coming. The body that becomes more interested in the inheritance than in the One who gave it has stepped past the apostolic center. Jesus Christ is the same yesterday, today, and forever (Hebrews 13:8) — and He is the center of every paper the institute has written. Keep Him there.

Appendix D: Sources and Research

The following sources informed the research and argument of this white paper. Primary biblical citations follow the NKJV (New King James Version). Greek and Hebrew lexical references draw on the standard scholarly tools below.

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On the Broader Theological Frame of the Series

The institute's prior papers — White Paper No. 1 (*The First-Century Church Structure*), No. 2 (*Shepherds, Not CEOs*), No. 3 (*The Spirit-Led Gathering*), No. 4 (*The Fear of the Lord, Humility & Wisdom*), No. 5 (*Fivefold in Formation*), No. 6 (*Repentance, Restoration & Healing*), No. 7 (*The Appointed Times*), No. 8 (*Moving in Power & Truth*), and No. 12 (*The Covenant Commonwealth*) — provide the broader theological frame within which the present paper operates. The reader who has not encountered these papers is commended to them; the present paper does not stand independently of the broader corpus but as one contribution to the larger project the institute is undertaking.