

Refuse To Be Intimidated by the Error of Replacement Theology

I. INTRODUCTION

- A. I believe history will change in context to the *Isaiah 62 Fast*—well over 5 million committed to pray for Israel for 1 hour a day for 21 days (May 7-28), and 12,000 ministry hubs from 120 nations committed to mobilize people to pray for Israel. The info was translated in over 100 languages. I am guessing that 15 million+ believers are in a new conversation about the biblical narrative of Israel.
1. I want you aware that something historic is unfolding so that it creates urgency in you to prepare yourself to help others to understand the biblical narrative of Israel. I am guessing that in the next 3 years the 15 million will draw 3-4 friends into this biblical conversation resulting in maybe 50 million being engaged. Because these 50 million love Jesus and the Bible, they will quickly see the biblical narrative of Israel, so this will lead to 100 million intercessors for Israel in the years to come. The historic arrogance and intimidation that has left millions in the Church in ignorance or deception will be totally reversed before Jesus returns.
 2. I am speaking tonight to pastors or to those who host Bible studies in person or via social media platforms. I encourage you to challenge the dangerous error of replacement theology.
- B. May 2023 was a catalytic time in the escalation of the global conversation of the biblical narrative of Israel in the body of Christ. Replacement theology was given a “head wound” like the stone that knocked out Goliath so that David might cut off his head. In May 2023, God “guided a stone” to wound “the Goliath of replacement theology” (1 Sam. 17:49). I assure you, after 1700 years, the error of replacement theology will be cleansed from global end-time Church before Jesus returns.
- ⁴⁹...the stone sank into his [Goliath’s] forehead, and he fell...there was no sword in the hand of David...⁵¹he ran and stood over the Philistine, took his [Goliath’s] sword...and cut off his head. (1 Sam. 17:49-51)
- C. One emphasis in this message is that God’s servants should *no longer be intimidated* by this error that will lead some to deny their faith in the end times (Rom. 11:22). There is no sound biblical basis for this popular, false idea. God’s people are counting on their leaders to tell them the truth.
1. Based on internet data, I am guessing about 700,000 people enrolled in a theological seminary in North America over the 50 last years. In this context, many future pastors were taught the error of replacement theology by gifted professors—so they assumed it was a biblical truth. I want to speak kindly against this error that some prominent scholarly seminary professors have promoted, but I want to speak clearly enough to stir pastors to resist being intimidated by their former professors and to begin to study the biblical narrative of Israel and to speak on it.
 2. When I consider how such a dangerous false teaching was so dominant for nearly 1,700 years without any sound biblical basis, resulting in over 90% of 2 billion professing Christians to be unprepared to stand for Israel, even as we approach a time when it is essential for Gentiles to provoke Israel to jealousy—I am struck by how zealous Satan is to perpetuate this deception. The end-time Church must be prepared to stand as messengers of His love and salvation to unbelieving Israel in the face of precedented anti-Semitism in the end times.
 3. Over one billion believers are counting on their pastors to tell them the truth about Israel.

II. REPLACEMENT THEOLOGY: A SIMPLE OVERVIEW

- A. Replacement theology promotes the error that God is finished with Israel as a nation and the promises He made to ancient Israel in the Old Testament have been given to the Church. Thus, the Church is God’s “*new true Israel*” who inherits all the national promises He initially gave to Israel. Replacement theology historically has also been called *supersessionism* or *fulfillment theology*.
- B. Replacement theology spiritualizes rather than interprets the prophetic promises given to Israel in a literal, plain sense way. It embraces a non-literal, allegorical interpretation of these promises and/or insists that most of the end-time prophecies about Israel have been fulfilled in history.
- C. Many who teach replacement theology view the Church as *spiritual Israel* or *spiritual Jerusalem*. In the NT, the term, *Israel*, is used nearly 70 times, always referring to the physical people of Israel, never as a substitute for the Church. The phrases, *new Israel* or *spiritual Israel* are not in the Bible.
 1. Not even one Bible verse clearly declares that the Church is now spiritual Israel.
 2. In my first 7 years of pastoring (1976-1983), I assumed there were many Bible verses that proved that the Church was spiritual Israel. It was in June 1983 that I was challenged by messianic leaders to support my replacement theology views but I could not find one verse.
- D. Replacement theology has been taught by the Catholic, Eastern Orthodox, and Protestant churches for the majority of their history. Many Church Fathers—including Justin Martyr (AD 100-165), Augustine of Hippo (354-430), John Calvin, Martin Luther and more, espoused this doctrine.
- E. There are 2 main approaches to replacement theology.
 1. Israel’s place as the people of God was *forfeited*. The Church replaced Israel due to God’s permanent judgment on Israel for killing Jesus, saying Israel is disqualified forever. This view is just another expression of the *abolitionist view* of the Abrahamic Covenant.
 2. Israel’s role as God’s people was *completed*. This view says that after Jesus came, Israel’s mission was completed. The Church replaced Israel. God is no longer working through Israel. This is an expression of the *reconstructionist view* of the Abrahamic Covenant.
- F. ***Literal interpretation***: The best Bible teachers in history embrace the ***historical-grammatical*** method of interpretation. This interpretative gird seeks to understand each passage according to the original meaning that was intended by the one who wrote it. Literal interpretation seeks to understand the “plain meaning”—what the author intended as conveyed by its *grammatical construction* and *historical context*, including the cultural background of the author and its readers.
- G. Replacement theology is one of the most dangerous errors promoted throughout history by many who are reputed to be trustworthy Bible scholars for many centuries. There is serious contradiction in their teaching—in that they consistently insist on the literal interpretation of Scripture ***except when it relates to Israel***. In my opinion, it seems to be an blatant contradiction that is a serious blemish on their legacy of being honest scholars who are faithful witnesses of the truth.
- H. Replacement theology is a dangerous demonic strategy that fueled anti-Semitism in the Church and emboldened Christians to persecute Jews, resulting in Jews being deeply offended at Christians.

III. GENTILE BELIEVERS MUST AVOID THIS 5-STAGE SPIRITUAL PROGRESSION (ROM. 11)

- A. Believers must not remain ignorant of the biblical narrative of Israel because it is the beginning of a 5-stage progression of darkness and can it progressively lead believers into hardness of heart .

²⁵I do not desire...that you [Gentiles] should be ignorant of this mystery...that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶All Israel will be saved... (Rom. 11:25-26)

1. ***This mystery (11:25)***: Paul desired that Gentile believers not be ignorant of the mystery of “God’s grand family plan” that will result in Jews and Gentiles walking in deep love, humility, and gratitude toward one another (Jn 17:21-23; Eph. 3:3-10).

³“...He made known to me the mystery...⁶that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ...⁹[that] all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God... (Eph. 3:3-9)

²³“...they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.” (Jn. 17:23)

2. ***Fulness of the Gentiles***: Israel’s blindness will be lifted and all Israel saved in context to the fullness of the Gentiles which includes the *full number saved* (“billion soul harvest”), and walking in *fullness of love* (fearless, obedient love even unto to death) and *fullness of power* (Jn. 14:12) with *full understanding* of “God’s grand family plan” (Dan. 11:33; Rev. 10:7). Gentiles have a significant role in God’s eternal plan—an “international family of affection.”

⁷...in the days of the sounding of the seventh angel...the mystery of God would be finished, as He declared to His servants the prophets. (Rev. 10:7)

- B. ***5-stage progression: Ignorance*** (stage #1—v. 25) can lead to “***boasting against***” (stage #2—v. 18 with its passive resistance that does not stand for Israel) leading to “***arrogance***” (stage #3—v. 20) which can lead to “***failure to continue***” (stage #4—v. 22 with active resistance that persecutes Israel, which leads to “***being cut off***” (stage #5—v. 22e). In the fear of God (v. 20), we consider God’s goodness (v. 22a) with gratitude for being grafted in to “the olive tree of Abraham” (v. 17).

¹⁷[Gentiles] were grafted into...the olive tree [Israel], ¹⁸do not boast against the branches [Israel]...

²⁰Do not be haughty, but fear. ²¹For if God did not spare the natural branches [Israel], He may not spare you either. ²²Consider the goodness and severity of God: on those who fell, severity; but toward you [Gentiles], goodness, if you continue in His goodness. Otherwise you will be cut off...

²⁵I do not desire...that you [Gentiles] should be ignorant of this mystery... (Rom. 11:17-25)

- C. I have wrestled for years to understand how godly Bible scholars have promoted such a serious error that deeply hinders the end-time Church from being equipped to stand as faithful witnesses and vessels of love to Israel in the most important hour of history.
1. I cannot make sense of why various godly biblical scholars throughout history intentionally violated their own value of and commitment to use the historical-grammatical interpretation.
 2. I want to honor these great Bible scholars who have been esteemed by many for centuries and I will continue to learn from them and acknowledge their outstanding biblical insights.

- D. I do not know which famous scholars in Church history who promoted replacement theology could be described by one of the three spiritual problems that Paul's identified in Romans 11:18-25.
1. **Ignorance** (11:25): Some replacement theologians may have been genuinely ignorant of the biblical narrative of Israel, even as Paul described some Hebrew scholars (Rom. 10:2).
²For I bear them witness that they have a zeal for God, but not according to knowledge. (Rom. 10:2)
 2. **Arrogance** (11:20): Maybe some scholars just grew comfortable contradicting the straightforward way of interpreting Scripture in a literal way that they insisted was essential. Maybe some desired to appear scholarly by agreeing with other well-known scholars in history like Justin Martyr, Augustine, Calvin, Luther, etc. Maybe some were just unwilling to bear the stigma of standing with Israel—even though they knew Scripture requires this.
 3. **Apostasy** (11:22): Paul warned that some can “cross the line” and end up being cut off by the Lord. Paul warned believers of heeding *doctrines of demons* which I define as any doctrine that results in people resisting the main and plain truths of Scripture in such a persistent way that it constitutes denying or departing from the faith (1 Tim. 4:1).
²²Consider the goodness and severity of God: on those who fell, severity; but toward you [Gentiles], goodness, if you continue in His goodness. Otherwise you will be cut off... (Rom. 11:22)
¹The Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons...²having their own conscience seared with a hot iron, ³forbidding to marry and commanding to abstain from foods... (1 Tim. 4:1-3)
- E. Even Peter was influenced by a demonic idea that he sincerely believed was a truth that honored God and supported His plan for Jesus (Mt. 16:16-23). What Peter believed was an offense to God.
²¹Jesus began to show to His disciples that He must go to Jerusalem...and be killed...²²Peter took Him aside...saying, “Far be it from You...”²³[Jesus] said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God...”(Mt. 16:21-23)

IV. THE ERROR OF REPLACEMENT THEOLOGY IS DANGEROUS

- A. We must take a stand against replacement theology because bad theology leads to bad practice! Replacement theology has provided the rationale for much persecution against the Jewish people throughout Christian history. God has sovereignly ordained that Gentile believers provoke Israel to jealousy in the generation the Lord returns, resulting in all Israel being saved (Rom. 11:11, 25-26).
- B. John described Satan's desire to exterminate the Jewish people, using a prophetic picture of Israel as a woman being attacked by Satan as a dragon (Rev. 12:1-17). Satan is the father of anti-Semitism and has had a special hatred, and rage throughout all history in seeking to destroy the Jewish people.
¹³The dragon [Satan]...persecuted the woman [remnant of Israel]...¹⁵The serpent spewed water out of his mouth like a flood after the woman...¹⁷The dragon was enraged with the woman, and he went to make war with the rest of her offspring, who...have the testimony of Jesus Christ. (Rev. 12:13-17)

- C. The multitudes in the nations will all have to make a decision “for” or “against” Jesus’ leadership over Jerusalem in the end-time conflicts (Joel 3:14). I believe this will be a litmus test of obedience to Jesus’ leadership. We love Him; thus, we want to love who and what He loves (Zech. 8:2).
- ¹“...when I bring back the captives of Judah and Jerusalem, ²I will gather all nations...to the Valley of Jehoshaphat [Jerusalem]; I will enter into judgment with them there on account of My people...whom they have scattered among the nations; they have also divided up My land. ³They have cast lots for My people, have given a boy as payment for a harlot, and sold a girl for wine...
¹²Let the nations...come to the Valley of Jehoshaphat...I will judge all the surrounding nations...
¹⁴Multitudes, multitudes in the valley of decision! For the day of the LORD is near...” (Joel 3:1-14)
- D. The battle for Jerusalem is a spiritual, political, and military battle for the control of Jerusalem.
- ¹The day of the LORD is coming...²I will gather all...nations to battle against Jerusalem...
³Then the Lord will go forth [the return of Jesus] and fight against those nations. (Zech. 14:1-3)
- E. Gentile believers are called to **provoke Israel with jealousy** to know the God of Israel (Rom. 11:11). Many in Israel will desire to have a relationship with the God of Israel like the Gentiles enjoy. This will happen as Gentiles show them love in the face of unprecedented global anti-Semitism.
- ¹¹...to provoke them [Israel] to jealousy, salvation has come to the Gentiles. (Rom. 11:11)
1. I am grateful that those with a dispensationalists pre-tribulation rapture theology do not embrace replacement theology. They do teach that a great revival will come to Israel during the Great Tribulation—but this will only occur “*after*” the Church is raptured. Thus, some do not engage with God’s purposes for Israel in a deep way in this hour because they do not see a large number of Jewish people getting saved until the Great Tribulation, and some do not see themselves as having an integral role with other Gentiles in provoking Israel (Rom. 11:11).
 2. The IHOPKC leadership embraces historic premillennialism with a victorious Church. We believe that the Church will go through the Great Tribulation yet in great power and victory. At that time the *fullness of the Gentiles* will come resulting *Israel being provoked to jealousy*.
- F. The Church must take a stand to boldly declare God’s purposes for Israel so all the nations hear it
- ¹¹The LORD has proclaimed [mandated] to the end of the world [Gentiles in the nations]:
“Say to the daughter of Zion, ‘Surely your salvation is coming...” (Isa. 62:11)
- ¹⁰“Hear the word of the LORD, O nations, and declare it in the isles afar off and say,
‘He who scattered Israel will gather him and keep him as a shepherd...” (Jer. 31:10)

V. COMMON PASSAGES USED TO REFUTE REPLACEMENT THEOLOGY

- A. Paul clarified that Israel’s sin did not result in God’s rejecting them and their national promises (Rom. 11:1-2). If replacement theology is right in saying that the Church replaced Israel, then when Paul wrote of the “failure of Israel” it would mean he was referring to the “failure of the Gentile Church”—how could the “failure of Gentiles” result in “riches for the Gentiles” (Rom 11:12)?
- ¹“...has God cast away His people [Israel]? Certainly not!...²God has not cast away His people whom He foreknew...¹²their [Israel’s] failure [results in] riches for the Gentiles... (Rom. 11:1-12)

- B. Almost without exception, church historians agree that the early church fathers embraced **historic premillennialism**—the literal fulfillment of end-time prophecies related to Israel with a 1,000-year reign by Jesus over the earth from His throne in Jerusalem (Jer. 3:17; Mt. 19:28; Rev. 20:4-6).
²⁸“...in the **regeneration** [Millennium], when the Son of Man sits on the **throne of His glory**, **you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.** (Mt. 19:28)
- C. Peter assured the Jews that all God’s prophetic promises for Israel will be fulfilled (Acts 3:19-21).
¹⁹**Repent...and be converted...**²⁰**that He may send Jesus...**²¹**whom heaven must receive [retain] until the times of restoration of all things, which God has spoken by...all His holy prophets...** (Acts 3:19-21)
- D. Paul warned the Jews that their outward conformity to the law would not save them (Rom. 2:28-29). He was saying that Jews who say yes to their Messiah are the “true Jews.” He was not saying that Gentile Christians are “spiritual Jews” or “spiritual Israel” who replace the role of messianic Jews.
²⁸**He is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;**
²⁹**but he is a Jew who is one inwardly; and circumcision is that of the heart...** (Rom. 2:28-29)
- E. Paul used the term “Israel” in two ways: First, to refer to the whole nation of Israel. (9:4). Second, to refer to “true Israel,” which is saved Israel or messianic Jews (9:6). He is explaining what a true Israelite or Jew is before God. He is not saying the spiritual Israel consists of Gentile Christians. Paul never used “Jew” or “Israel” to refer to Gentile believers—as replacement theology claims.
⁴**who are Israelites, to whom pertain the adoption, the glory, the covenants...and the promises...**
⁶**They are not all Israel who are of Israel,** ⁷**nor are they all children [spiritually] because they are the seed of Abraham [physically one of Abraham’s descendants]...** (Rom. 9:4-7)
- F. Paul confirmed that God did not transfer Israel’s national calling to Gentiles. God’s sovereign callings on peoples and nations are irrevocable (*Webster*: not capable of being changed or reversed).
²⁸**concerning [God’s sovereign] election they [Jewish people] are beloved for the sake of the fathers.** ²⁹**For the gifts and the calling of God are irrevocable.** (Rom. 11:28-29)
1. God looks at Israel in terms of His sovereign election related to their national destiny and calling that He declared to the Jewish fathers (Abraham, Isaac, Moses, David, Isaiah, etc.) Thus, the Lord has seen Israel throughout history and even in Paul’s days as “beloved.”
 2. God’s sovereign calling on Israel as a nation will never change because of the fact that their fathers said yes to His covenants, so God’s commitment to Israel’s national destiny will continue forever. God’s gifts (Rom. 9:4-5) and calling (purpose) are irrevocable (Deut. 7:6-9). He did not choose Israel because of her goodness, and does not forsake her in her failure.
⁶**“You are a holy people...God has chosen you to be a people for Himself, a special treasure above all [nations]...⁷The LORD did not set His love on you nor choose you because you were more in number...⁸but because the LORD loves you, and because He would keep the oath which He swore to your fathers...⁹Therefore know the LORD...is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him...”** (Deut. 7:6-9)

- G. The Gentiles saints in Macedonia understood their “duty” to financially help the saints in Jerusalem.
²⁶*...to make a contribution...[for] the saints in Jerusalem...²⁷they [Gentiles] are their debtors [to Jewish believers]. For if the Gentiles have been partakers of their spiritual things [entrusted by God to Israel], their duty is also to minister to them in material things. (Rom. 15:26-27)*
- H. God is always watching Jerusalem day and night. He never stops speaking or watching (Isa. 62:1).
¹⁶*I have chosen...this house [the temple in Jerusalem], that My name may be there forever; and My eyes and My heart will be there perpetually. (2 Chr. 7:16)*
- I. Our test in understanding Roman 11 is our response: “Oh, the depth of God’s wisdom” (11:33).
³³*Oh, the depth of the riches both of the wisdom and knowledge of God! (Rom. 11:33)*

VI. COMMON PASSAGES USED TO SUPPORT REPLACEMENT THEOLOGY

- A. One reference often cited is Galatians 6:16, but Israel is never used in Scripture to refer Gentile believers. The “Israel of God” is a reference to Jewish believers in Jesus through church history. Paul made a clear distinction between Jews, Greeks (unbelievers), and the Church (1 Cor. 10:32)
¹⁵*In Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.*
¹⁶*As many as walk according to this rule, mercy be upon them, and upon the Israel of God. (Gal. 6:15-16)*
³²*Give no offense, either to the Jews or to the Greeks or to the church of God... (1 Cor. 10:32)*
- B. Israel’s kingdom leadership was under the Sanhedrin who had the political and spiritual leadership over Israel—including secular and messianic Jews. God removed the spiritual leadership from them and gave it to another “nation”—a spiritual nation made up of saved Jews and Gentiles (1 Pet. 2:9). The leadership over this “nation” initially were the Jewish apostles (Mt. 19:28). Within 100 years the primary leadership of this spiritual “nation” were mostly Gentiles as evidenced by God anointing them to lead the great missionary initiatives and revivals throughout church history, etc.
⁴³*“...the kingdom of God will be taken from you and given to a nation bearing the fruits of it.” (Mt. 21:43)*
1. Peter, when writing to Jewish believers, called them “a holy nation” (1 Pet. 1:1-2; 2:9). Thus, *messianic leaders* initially replaced Israel’s *secular leaders* (Sanhedrin) over a “holy nation.”
⁹*But you [1:1 Jews] are a chosen generation, a royal priesthood, a holy nation... (1 Pet. 2:9)*
¹*Peter...to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia... (1 Pet. 1:1)*
 2. Many agree Peter wrote this to Jewish believers in Jesus who were “dispersed abroad.” The Greek term he uses is “*diasporas*” or the scattering of the Jewish people (the Diaspora). Scholars have debated who Peter’s audience was. The majority of classical scholars saw it as a Jewish audience. Calvin wrote in his commentary on 1 Peter 1 “...*the word dispersion...can apply only to the Jews.*” Today, scholars see 1 Peter as written to Gentiles, in order to support for the idea that the Gentile church has replaced Israel as “the true Israel and people of God.”

3. **Salvation to the Gentiles:** The primary leadership in spreading the gospel to the nations was initially entrusted to Jewish apostles as seen in the book of Acts. Then it shifted from Jewish leadership to Gentile leadership *to make Israel jealous*. This primary leadership role will be given back to Jewish leaders when Jesus returns leading to the fullness of Israel (Rom. 11:12).
¹¹“...to provoke them [Israel] to jealousy, salvation has come to the Gentiles.” (Rom. 11:11)
- C. Replacement theology has two positions in attempting to explain away the Abrahamic covenant:
1. **Abolitionists**—they see God’s covenant with Abraham as **abolished**. Paul taught that Jesus died so that believers would receive the blessings of the Abrahamic covenant as Abraham’s children according to the promise (Gal. 3:18), thus he did not see the covenant as abolished. The Abrahamic Covenant with its promises to Israel of eternal ownership of the Promise Land was not abolished (Gen 17:8)—the Abrahamic covenant is eternal (Ps. 105:8-10).
⁷*I will establish My covenant between Me and you...an everlasting covenant...⁸*I give to you and your descendants...all the land of Canaan, as an everlasting possession...*” (Gen. 17:7-8)*
 2. **Reconstructionist**—they see God’s covenant with Abraham as **reconstructed** so that God’s promises to give the land to Israel are now spiritualized and not literal. This theory is based totally on human presuppositions that the Scriptures never affirm. They emphasize God’s promise to Abraham as being made not to his “seed” (the plural people of Israel), but to his “seed” (in the singular, meaning only Jesus (Gal. 3:16-18). Reconstructionist emphasize that since the singular “seed” (Jesus) has come, the promise to the plural “seed” (Jewish people) is no longer valid. However, Paul also used the “Abraham’s seed” in the plural (Rom. 9:6-7).
¹⁶*To Abraham and his Seed [Jesus] were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ...* (Gal. 3:16)
 3. **Abraham’s seed is both singular and plural.** God’s promised blessing to Abraham is only in Jesus, but the means by which the singular “seed” (Jesus) came into the world was through the plural “seed”—Israel. The one truth does not contradict the other but compliments it. The Hebrew and Greek words translated “seed” (Heb. *zera*, Gr. *sperma*) are collective singulars. Scripture uses the phrase “the seed of Abraham” to refer to 4 entities—*Jesus* (Gal. 3:16), Abraham’s *spiritual children* (believers, Gal. 4:6-9, 29), his *physical descendants* (the Jews, Gen. 12:1-3, 7), and *his physical and spiritual posterity* (saved Jews, Rom. 9:6, 8; Gal. 6:16).
- D. The main theme of these chapters are related to Israel (Deut. 28-33; Isa. 60-66; Jer. 30-33; Ezek. 34-48; Joel 2-3; Zech. 8-14; cf. Ps. 2; 44; 45; 65-68; 72; 79; 80; 83; 85-87; 94; 102; 118; 122; 132; 144-147). Specific passages that give insight into God’s heart and plans for Israel (Gen. 12:1-3, 7; 13:14-18; 15:7, 18; 17:1-8, 19; 22:15-18; 26:2-5; 27:29; 28:10-15; 32:24-32; Num. 23:7-10, 18-26; 24:1-19; Deut. 4:27-31; 30:1-10; 33:26-29; Isa. 2:1-4; 4:2-6; 6:9-13; 9:1-7; 11:11-16; 12:1-6; 24:14-16; 19:18-25; 26:1-13; 27:1-6; 28:14-29; 29:17-19; 30:18-30; 32:13-19; 33:2-17; 35:1-10; 40:9-11; 43:1-7; 44:1-8; 45:17-25; 51:3-11; 52:6-10; 54:1-17; 59:19-21; Jer. 3:14-19; Ezek. 11:17-20; 16:60-63; 20:33-44; Dan. 9:4-27; Hos. 2:14-23; 5:15-16; 6:1-3; 14:1-8; Amos 9:11-15; Mic. 4:1-13; 5:2-15; 7:14-20; Hab. 3:1-20; Zeph. 3:8-20; Hag. 2:6-22; Zech. 1:12-17; 2:1-13; Mal. 3:1-6; 4:1-6).
- E. See <https://mikebickle.org/resource/21-prayers-for-israel-and-the-isaiah-62-fast>