

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

Replacement theology, also called supersessionism, is the belief that the Church has replaced Israel in God's plan and that the promises made to Israel in the Hebrew Bible now apply solely to the Church, often denying a continuing, distinct role for Israel in God's plan and biblical prophecy.

The development of this concept is gradual and complex, and it cannot be attributed to a single person or given a particular date for it.

A person like Justin Martyr (100–165 AD) and Irenaeus (130–202 AD) hinted at ideas that Gentile Christians were the “true Israel”.

Origen (185–254 AD) and other theologians interpreted Hebrew Scriptures allegorically, emphasising the Church as the fulfilment of the First Testament's (Old Testament) promises.

These supersessionist ideas became more entrenched in Christian thought, especially in response to Judaism. Church councils and theologians reinforced the notion that Jews who rejected Christ had forfeited their covenant.

Principal Theological Codification

Martin Luther (1483–1546) and other Reformers carried forward some supersessionist ideas, though Luther's view of Jews was complex and sometimes hostile. By the 17th–18th centuries, supersessionism was largely embedded in mainstream Christian doctrine, particularly in Reformed and Catholic theology.

To deal with this concept, first let us begin with “Covenant Theology”.

Introduction to Covenant Theology

Covenant theology is a way of understanding the Bible's story and God's relationship with humanity. At its heart, it teaches that God has always dealt with His people through covenants, solemn agreements or promises that reveal His will, His grace, and His plan for redemption.

1. What Is a Covenant?

A covenant is more than a contract. In the Bible, a covenant is a binding relationship, established by God, with promises and obligations. God initiates these covenants, not man, and they reveal His faithfulness to redeem His people.

2. The Unity of Scripture

Covenant Theology emphasises that the entire Bible tells one story of salvation. The First Testament (Old Testament) and New Testament are not separate plans but one continuous covenantal unfolding of God's redemptive work, fulfilled in Yeshua Christ, our saviour.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

3. The Major Theological Covenants

Theology often summarises God's plan in terms of three overarching covenants:

- Covenant of Redemption (before creation): The eternal agreement within the Trinity involves the Father planning salvation, the Son agreeing to accomplish it, and the Spirit applying it.
- Covenant of Works (with Adam): God promised life to Adam and his descendants if he obeyed perfectly. Adam failed, bringing sin and death.
- Covenant of Grace (after the fall): God promises salvation through faith in Christ, who fulfils the covenant of works on behalf of His people.

4. The Historical Covenants

Throughout history, God revealed His covenant of grace in stages:

- a. Noahic Covenant – God promises to preserve creation (Genesis 9).
- b. Abrahamic Covenant: God promises descendants, land, and blessings to all nations (Genesis 12, 15, 17).
- c. Mosaic Covenant – God gives Israel His law and establishes them as His people (Exodus 19–24).
- d. Davidic Covenant – God promises a king from David's line who will reign forever (2 Samuel 7).
- e. New Covenant – In Christ, God forgives sins, writes His law on hearts, and provides the Spirit (Jeremiah 31; Luke 22).

5. Covenant Theology and Christ

All the covenants point to Christ, who is the true seed of Abraham, the greater Moses, the Son of David, and the mediator of the New Covenant. He carries out all the promises of God (2 Corinthians 1:20).

6. Why Covenant Theology Matters

- It shows the unity of the Bible—one plan of redemption.
- It highlights God's faithfulness to His people.
- It shapes how we view baptism, the Lord's Supper, church life, and mission.
- It gives believers assurance because God keeps covenant even when His people fail.

In short, Covenant Theology is about understanding the Bible as one covenant story of God's saving grace in Yeshua the Christ.

UNDERSTANDING REPLACEMENT THEOLOGY

As mentioned earlier, replacement theology, also called "supersessionism", is a theological view within Christianity about the relationship between the Church and Israel.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

1. Definition/Notion

- The Church has replaced Israel in God's plan.
- The promises God made to Israel in the First Testament (Old Testament) – land, blessings, and covenant relationship – are now transferred to the Church.
- The Jewish people no longer have a special, unique role in God's redemptive plan unless they come to Christ.

2. Historical Roots

- Early Church Fathers: After the destruction of Jerusalem (AD 70) and dispersion of the Jews, some early Christian writers concluded Israel was judged and the Church became “the new Israel”.
- Middle Ages: This belief was dominant and unfortunately contributed to anti-Jewish attitudes with believers in Europe.
- Reformation: Many Reformers (e.g., Martin Luther) also held this view, though later Protestant groups (especially evangelical movements) began to re-examine it.

3. Key Teachings of Replacement Theology

- The Mosaic Covenant is obsolete, fulfilled in Christ (Hebrews 8:13).
- The Church is spiritual Israel (Galatians 6:16; 1 Peter 2:9–10).
- Prophecies about Israel's restoration are seen as fulfilled spiritually in the Church rather than literally for national Israel.

Is that the case, and do all believers agree to this idea? Let us look at other views.

4. Alternative Views

Not all Christians agree with replacement theology. Other theological positions include:

- Dispensationalism: Strongly rejects replacement theology. It teaches that God still has a distinct plan for Israel and that the promises, such as the land and kingdom blessings, will be literally fulfilled for the Jewish people in the future.
- Covenant Theology: It often leans towards replacement theology but emphasises continuity, seeing the Church as the fulfilment, not replacement, of Israel.
- Dual Covenant Views (less common and controversial): Suggest that Jews remain in covenant with God apart from Christ, though most mainstream Christianity rejects this.

The following Bible verses are the passages that those who hold the view of the Replacement Theology based their argument upon.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

5. Biblical Arguments Used

- Matthew 21:43 – “The kingdom of God will be taken away from you and given to a people who will produce its fruit.”
- Galatians 3:29 – “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.”

Biblical Passages of Believers Who Are Against the Concept of Replacement Theology:

- Romans 11:1–2 – “Did God reject his people? By no means!”
- Romans 11:25–26 – Paul teaches that “all Israel will be saved” and that Gentiles are grafted in, not replacing Israel.
- Jeremiah 31:35–37 – God promises that Israel will never cease to be a nation before Him.

6. Modern Relevance

- The establishment of the modern state of Israel in 1948 has revived debate. Many Christians see this as fulfilling prophecy, challenging replacement theology.
- Some churches today still hold replacement views, while many evangelical and Pentecostal traditions affirm God’s ongoing purposes for Israel.

Summary:

Replacement theology teaches that the Church has taken Israel’s place in God’s plan. It has deep historical roots but is hotly debated today. Many Christians believe Scripture teaches not replacement but grafting together, so the Church and Israel both play roles in God’s redemptive plan, culminating in Christ.

Let us have a short lesson on what understanding replacement theology

Lesson Goal

The goal of this lesson is to assist believers in comprehending the concept of Replacement Theology, its significance, and how Scripture should direct our understanding of Israel and the Church.

1. Introduction

- Ask: What do you believe regarding Israel’s place in God’s plan today?
- Briefly define: Replacement Theology is believing that the Church has replaced Israel in God’s promises.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

2. Historical Background

- The historical background includes the early church and the destruction of Jerusalem after AD 70.
- Middle Ages: theology contributed to anti-Jewish sentiment.
- The modern debates began after 1948, when Israel was founded.

3. The biblical case for replacement theology

- Matthew 21:43: Yeshua (Jesus) warns Israel's leaders.
- Galatians 3:29 states that believers in Christ are considered Abraham's seed.
- 1 Peter 2:9–10: The church is described in Israel's covenant terms.

Discussion: How might these verses be understood as pointing to the Church as the “new Israel”?

4. Biblical Case Against Replacement Theology

- Romans 11:1–2 – “Has God rejected His people? By no means!”
- Romans 11:25–26: The promise of Israel's future salvation.
- Jeremiah 31:35–37 – God's everlasting covenant with Israel.

Discussion: How do these verses challenge the idea that Israel is permanently set aside?

5. A Balanced Biblical View

- The Church is grafted into Israel's promises (Romans 11:17–20).
- God's plan is not replacement but fulfilment in Christ.
- Both Jews and Gentiles are called into one body (Ephesians 2:11–22).

Grafting / Olive Tree View (Continuity and Fulfilment)

This is based on Paul's teaching in Romans 9–11, especially Romans 11:17–24.

- The Church does not replace Israel but is grafted into the olive tree of God's covenant people.
- Believing Gentiles are wild branches grafted in, while unbelieving Jews are temporarily cut off.
- But Paul insists: “God has not rejected His people whom He foreknew” (Romans 11:1).
- There is a future promise of Israel's restoration: “All Israel will be saved” (Romans 11:26).

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | Sept. 2025

Main Points:

- The root is God's covenant promises (Abrahamic covenant, Genesis 12:1–3).
- Gentiles partake in Israel's blessings through Christ, but Israel's identity is not erased.
- The Church and Israel together form one redeemed people in Christ (Ephesians 2:11–22).

3. The Balanced Biblical Perspective

- The Church does not replace Israel. God's promises to Israel remain (Romans 11:29: "the gifts and calling of God are irrevocable").
- The Church is grafted into Israel's covenant blessings through Christ. Gentile believers are spiritual descendants of Abraham (Galatians 3:7–9).
- In Christ, Jew and Gentile are one new humanity (Ephesians 2:14–16), but ethnic Israel still has a prophetic role in God's plan.

Summary:

- The Bible teaches grafting, not replacement.
- The Church shares in Israel's promises through Christ, but Israel is not erased.
- God is faithful to His covenant with Israel, and the Church should anticipate Israel's future redemption as part of God's ultimate plan.

Application: Trust God's unchanging faithfulness; what He begins, He will finish.

Reflection Questions:

- a. Why is it important to understand Israel's role in God's plan?
- b. How does God's faithfulness to Israel assure us of His faithfulness to us?

6. Why This Matters Today

- It affects how we read First Testament (Old Testament) promises.
- It influences the attitudes of believers towards the Jewish people.
- It shapes our comprehension of prophecy and the future.

Reflection & Discussion Questions

- a. What dangers might come from believing the Church has fully replaced Israel?
- b. How does Romans 11 help balance our view of God's plan for Jews and Gentiles?
- c. How should believers today pray for and relate to Israel and the Jewish people?

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | Sept. 2025

d. What does being “grafted in” teach us about humility in our faith?

Application

- Encourage believers to see themselves as part of God’s enormous redemptive plan, not replacing Israel, but joined with them in Christ.
- Call to prayer for Israel, the Jewish people, and the unity of God’s family.

Now let us look at God’s covenants with Abraham, Moses, and David. This study would look at 4 key subheadings or lessons.

Each lesson would include some teaching, key scriptures, and reflection/discussion questions.

God’s Covenants with Abraham, Moses, and David

Lesson 1: Understanding God’s Covenants

Key Scripture: Genesis 17:7; 2 Samuel 23:5; Jeremiah 31:31–34

Key Points

- A covenant is God’s solemn promise and binding relationship with His people.
- Unlike human contracts, covenants are initiated by God and rest on His faithfulness.
- The three powerful covenants with Abraham, Moses, and David reveal God’s plan of redemption and prepare the way for Christ.

Reflection Questions

1. How is a covenant different from a human contract?
2. Why is it important that God is the one who initiates covenants?
3. What does this teach us about His love and faithfulness?

Lesson 2: God’s Covenant with Abraham

Key Scriptures: Genesis 12:1-3; Genesis 15:1–6; Genesis 17:1–8; Galatians 3:16

Key Points

- **Promises:** land, descendants, and blessings for all nations.
- **Sign:** circumcision (Genesis 17:9–14).
- **Fulfilment:** Yeshua (Jesus) Christ is the true seed of Abraham, through whom all nations are blessed.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

Key Truth

God's covenant with Abraham shows His plan to redeem the world through one family, pointing to Christ.

Reflection Questions

1. Why do you think God chose Abraham, an ordinary man, to bless all nations?
2. How does Christ fulfil God's promise to Abraham?
3. What does it mean that believers are children of Abraham by faith (Galatians 3:7)?

Lesson 3: God's Covenant with Moses

Key Scriptures: Exodus 19:3–6; Exodus 24:3–8; Deuteronomy 28; Hebrews 3:1–6

Key Points

- Promises: Israel would be God's treasured possession, a holy nation, if they obeyed His law.
- Sign: The Law and the Sabbath.
- Fulfilment: Israel failed to keep the covenant, showing the need for a greater mediator. Christ is the greater Moses, fully obedient to the Law and mediator of the New Covenant.

Key Truth

The Mosaic covenant revealed God's holiness, man's sinfulness, and the need for a Saviour.

Reflection Questions

1. Why did God give Israel the Law if He knew they would fail?
2. How does the Law point us to Christ?
3. What does it mean that Christ is the greater Moses??

Lesson 4: God's Covenant with David

Key Scriptures: 2 Samuel 7:8–16; Psalm 89:3–4; Luke 1:31–33

Key Points

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

- Promises: David's throne and dynasty would last forever; a son would reign eternally.
- Sign: The throne in Jerusalem symbolised God's promise.
- Fulfilment: Yeshua (Jesus) Christ, the Son of David, reigns forever as King of kings and Lord of lords.

Key Truth

The Davidic covenant points to the eternal kingship of Yeshua the Christ.

Reflection Questions

1. Why is it important that Yeshua is the Son of David?
2. How is Christ's kingdom different from earthly kingdoms?
3. How should we live knowing that Jesus is our eternal King?

Summary:

- Abraham: The promise of blessing for all nations.
- Moses: The call to holiness through God's law.
- David: The eternal king who rules forever.

All three covenants find their fulfilment in Christ—the promised seed, the obedient mediator, and the everlasting King.

The New Testament

The New Covenant with Christ is one of the central truths of our faith. It explains how God has established a new way of dealing with humanity through Christ, our saviour. Let us dive into it a little bit.

1. Let us remind ourselves once again. What is a covenant?

A covenant is a sacred agreement between God and His people. In Scripture, covenants often involve promises, obligations, and signs.

- First (Old) Covenant (Mosaic Law): Given through Moses at Mount Sinai (Exodus 19–24). It required obedience to the Law and animal sacrifices for sin, and it emphasised separation from God's holiness because of sin.
- New Covenant (in Christ): Prophesied in the Old Testament (Jeremiah 31:31–34; Ezekiel 36:26–27) and fulfilled by Yeshua. It is not based on human effort but on God's grace through Christ's sacrifice.

2. The New Covenant Promised

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | Sept. 2025

God promised that He would one day make a covenant with His people.

“The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah... I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.” (Jeremiah 31:31-33)

This promise pointed forward to Christ, who would bring forgiveness and a new relationship with God.

3. The New Covenant Fulfilled in Christ

At the Last Supper, Yeshua revealed the New Covenant:

He said *“This cup is the new covenant in my blood, which is poured out for you.” (Luke 22:20)*

Through His death and resurrection:

- Sin is forgiven once for all (Hebrews 10:10–14).
- The law is written on our hearts (Romans 8:2–4).
- We receive the Holy Spirit as God’s empowering presence (John 14:16–17).

4. Blessings of the New Covenant

- Forgiveness of sins (Hebrews 8:12).
- Direct access to God without priests or sacrifices (Hebrews 10:19–22).
- The indwelling Holy Spirit who transforms us (2 Corinthians 3:6).
- Eternal inheritance in Christ (Hebrews 9:15).

5. Living in the New Covenant

As believers, we are called to:

- Live by faith in Christ, not by works of the law (Galatians 2:16).
- Walk in the Spirit, not the flesh (Romans 8:1–4).
- Show love, which fulfils God’s law (Romans 13:8–10).

In conclusion, the New Covenant with Christ is God’s gracious agreement, sealed by the blood of Yeshua (Jesus), that brings forgiveness, transformation, and eternal life to all who believe. It is superior to the First Covenant (Old Covenant) because it is based on Christ’s finished work, not on human effort.

Sermon 3: Has the Church Replaced Israel?

Key Texts: Romans 11:1–2; Matthew 21:43; 1 Peter 2:9–10

- Paul’s clear answer: “God has not rejected His people.”

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

- The Church is not a replacement but a continuation and fulfilment in Christ.
- Replacement theology misses the “irrevocable calling” of Israel (Romans 11:29).
- Application: Avoid pride and replacement thinking; celebrate God’s multi-ethnic plan.

Reflection Questions:

1. Why do some believe the Church has replaced Israel?
2. How can understanding grafting prevent pride in the Church?

The Future of Israel and the Church

Key Texts: Romans 11:25–36; Revelation 7:9–10

- Israel’s current hardening is partial and temporary.
- “All Israel will be saved” points to a future redemption.
- The Church and Israel together will glorify God in His eternal kingdom.
- Application: Hope in God’s big picture; His promises are unshakeable.

Reflection Questions:

1. How does God’s plan for Israel give you confidence in His promises?
2. How can the Church honour Israel today while remaining Christ-centred?

Summary

- God is faithful to His covenant with Israel.
- The Church is grafted in, not a replacement.
- Unity in Christ brings Jew and Gentile together.
- Hope in God’s promises for the future fuels faith today.

Romans 9–11, which is one of the most theologically rich sections of Paul’s letters. I’ll break it down step by step with context, themes, and applications.

Case Study: Romans 9–11

1. Context and background.

- Author: Paul the Apostle
- Audience: The church in Rome, both Jews and Gentiles.
- Purpose: Paul addresses a tension: Israel, God’s chosen people, has largely rejected Yeshua as Messiah, yet God’s promises remain trustworthy.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

Structure of the Argument:

- Romans 9: God's sovereignty in election and mercy
- Romans 10: The role of faith and proclamation for salvation
- Romans 11: God's plan for Israel and Gentiles, showing His faithfulness

2. Romans 9 – God's Sovereignty and Election

Key Points:

- Paul expresses sorrow that many Israelites have not believed (9:1–5).
- God's promises are not nullified by human failure.
- Election: God chooses individuals or groups according to His purpose, not human merit.
 - Examples:
 - Isaac over Ishmael
 - Jacob over Esau
- Key Verse: Romans 9:16 "It does not, therefore, depend on human desire or effort, but on God's mercy."

Discussion Questions:

1. What does Paul mean when he says God's choice is based on mercy, not works?
2. How does God's sovereignty interact with human responsibility?
3. Romans 10 – Faith and Proclamation

Key Points:

- Salvation comes through faith in Christ, not works or ethnicity.
- The word of faith must be proclaimed: "How can they believe in the one of whom they have not heard?" (10:14).
- Faith is accessible to all both Jews and Gentiles alike.
- Key Verse: Romans 10:9 – "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved."

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | Sept. 2025

Be Blessed.

Overall Summary

Beloved in Christ, this teaching “replacement theology” has caused confusion in the church for centuries. This teaching suggests that the church has completely replaced Israel in God’s plan and that all of the promises God made to Israel now belong only to the church. It claims that Israel no longer has any role in God’s purposes and that the covenant people of old have been set aside permanently. At first glance this message may sound harmless, but when we measure it against the Word of God, we find that it is inconsistent with the full counsel of Scripture.

The Bible makes it clear that God is a faithful covenant-keeping God. He does not break His promises. When God called Abraham in Genesis and promised that his descendants would become a great nation and that through him all the nations of the earth would be blessed, He established an everlasting covenant. Later on, through the prophets, God spoke again and again of His unchanging love for Israel. Even when Israel fell into sin and rebellion, God disciplined them but also promised restoration. To claim that God has cast away Israel forever would mean that God has broken His word, and this would call into question His faithfulness. But our God cannot lie, and He cannot deny Himself.

In Romans chapter 11, the apostle Paul deals with this very issue. Paul, who was himself an Israelite, asked the question, “Has God rejected His people?” And his answer is clear: “By no means!” He explains that there is a remnant of Israel chosen by grace, and he provides the image of an olive tree. Some branches of Israel were broken off because of unbelief, and Gentile believers were grafted in by faith. But Paul warns the Gentile believers not to be arrogant toward the natural branches, because God is able to graft them in again. In other words, Israel has stumbled, but they have not fallen beyond recovery. God has a future plan for His people, and at the end of the age, Paul declares that “all Israel will be saved.”

The church, therefore, has not replaced Israel but rather has been joined to Israel’s blessings through Christ our Lord. Gentiles who believe in Christ share in the promises given to Abraham, but that does not mean Israel has been cast aside. Instead, God has made one new people in Christ, composed of both Jews and Gentiles who believe. In Ephesians chapter 2, Paul says that Christ has broken down the dividing wall and made the two into one new humanity. Therefore, the truth is not replacement but reconciliation. It’s not that the church is in and Israel is out, but that Jew and Gentile are united in God’s plan of redemption through Christ.

One of the dangers of replacement theology is that it can lead to pride, arrogance, and even hatred. Throughout history, believers (Christians) who believed that Israel had no further role in God’s plan paved the way for antisemitism and the persecution of the Jewish people. The church must repent of these sins and acknowledge that God still loves Israel and has a plan for them. When we forget this, we forget the very root that supports us, because salvation came through the Jewish Messiah, and the Scriptures we treasure came through the Jewish people.

Study Material Guide for REPLACEMENT THEOLOGY

by Archbishop Professor Prince Daniels | **Sept. 2025**

At the same time, it is important to be clear: Israel's future and God's promises are not separate from Christ. Yeshua (Jesus) is the fulfilment of the Law and the Prophets. There is no salvation outside of Him, whether for Jew or Gentile. God's promises to Israel obtain their "Yes" and "Amen" in Christ. That is why the gospel must be preached to all, including the Jewish people, so that they may know their Messiah. The church's role is not to boast over Israel, nor to write them off, but to provoke them to jealousy by living in the fullness of God's Spirit, showing the love of Christ, and sharing the redeeming news.

So let us understand clearly: the church does not replace Israel. Rather, the church is grafted into God's ongoing story with Israel. We are participants in the same covenant blessings through the blood of Christ. God is writing a grand story of redemption that includes people from every nation, tribe, and tongue, and Israel still has a place in that story.

This promise should not only shape our theology, but it should also shape our hearts. We are called to humility, gratitude, and love. We should be grateful that we, as Gentiles, have been grafted into the rich root of God's covenant. We should be humble, knowing that our redemption is only by grace through faith. And we should love the Jewish people, praying for their salvation, supporting them, and longing for the day when God's promises will be fulfilled. Replacement theology robs us of this humility and love, and it blinds us to the faithfulness of God. But when we embrace the truth of Scripture, we see a bigger, more beautiful picture of God's plan, a plan that proves that His word never fails and His promises never expire.

Beloved, let us hold fast to this truth: our God is faithful. He keeps His promises to Israel, and He keeps His promises to us. Just as He has not abandoned them, He will not abandon you. The same faithfulness that secures Israel's future secures your salvation in Christ. So let us stand firm, rejoice in God's mercy, and look forward with hope to the day when all nations, including Israel, will bow before the Lord Yeshua (Jesus) and give Him glory forever.

Shalom!

By Archbishop Professor Prince Daniels (TAPAC President):

"True Christian Bible Church" (teaching for youth and adults on Covenant Theology.)