

# A Biblical Response to Replacement Theology

by Keith Malcomson

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**Scripture:** 2 Timothy 2:14, 1 Timothy 4:7, 2 Timothy 2:23, Revelation 2:9, Revelation 3:9, Philippians 3:3

**Topics:** "Grounded in Scripture", "Discernment in Teaching"

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## Description

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## Transcript

Praise God. We're going to go to the Word of God. I want you to turn to Proverbs chapter 18 and verse 17, Proverbs 18, 17.

You might think that's a strange place to begin preaching when I'm on Israel and having just dealt two messages with replacement theology and what the Word of God says. And it is a strange scripture, but it's very important. My message tonight, part eight on this series concerning Israel.

Part eight, a biblical response to replacement theology. A biblical response to replacement theology. I'm not going to give a full response.

I'm not going to deal with a hundred issues. I'm not going to deal with all the fundamentals. I'm going to narrow it all down and almost just deal with one primary issue.

And you know what that issue is? It's an issue of identity theft. And I'll say a bit more about that in a second, but let's read the scripture here. Proverbs 18 verse 17.

He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him. Sorry, let me say that again. But his neighbor cometh and searcheth him.

Strange scripture. Let's pray. Father, I thank you for the Word of God tonight.

Just your hand upon us. Father, heal those that need a healing touch of your hand. Father, I pray that you quicken them, that you touch them in their physical body, that you touch us as an entire church.

Father, I pray that you stir our hearts, that you make us to love Jesus in a chaotic hour, in a distressful hour, in the midst of the nations. Father, we pray that we be consumed and on fire for the Lord Jesus Christ. Lord God, pour oil into our lamps tonight.

Oh God, set us ablaze. Set our hearts aburning. Oh God, fill us with the Word of God.

Lord God, lead us by your truth. And oh God, let your Word be a wise guide to us, protecting us from error and heresy, confusion and lies and deception. My God, that your Word would guide us into truth, that you'd give us a beautiful, balanced view of the entirety of scripture.

Lord God, help us to focus on what is most vital. In Jesus' mighty name. Amen.

A scripture of chosen here, incoming. A biblical response to replacement theology. Proverbs 18, 17.

He that is first in his own cause seemeth just. In other words, the person who comes and speaks first, especially if you're a younger believer, or a simple believer. Whoever comes and speaks to you on a doctrinal issue, it's very easy just to accept what they say.

But it says here, but his neighbor cometh and searcheth him. The first person to speak always seems to be right. Until someone else comes and says, but the Bible says, or what about this scripture? It's a fact of reality.

I've watched it through the years. And it takes a few years before you get grounded in the scripture, that you're not affected by that. That's why you ought to be very slow in presumption, judgment, or conclusion.

That's why you need to know the word of God. And I'd exhort you, whether you're young in your walk, or old in your walk, get into the scripture. Stay in the scripture.

If you're young, you're vulnerable. If you're old in your walk, you can say, well I know it all. And you don't spend time in the word of God.

Both are a very dangerous situation. It says, he that is first in his own cause seemeth just. The word there, own cause, actually means controversy, or a grappling contest of words in an argument.

So the first person to speak, I don't know whether online or YouTube you've ever watched a debate. Someone who is replacement theology, and then someone who's against replacement theology. And so it says here, the person who speaks first in the controversy, or in grappling over debating a doctrinal issue.

When you hear them, and they give you scripture, after scripture, after scripture, an argument, and they speak persuasively. You go, well he sounds right. And then another man stands up and he says, but the scripture says this, and this, and this, and this.

And then you go, oh he sounds right. I don't know whether you've ever had that dilemma. I'm not talking about the foundations of being born again, or the blood.

I'm just talking about other doctrinal issues. And then it says, but his neighbour cometh. That means someone who lives next door.

Someone who's very close. Someone who he knows. Someone who's maybe on the same level.

But his neighbour cometh and searcheth him. That means to penetrate, or to examine, or to question, or to quiz, or to challenge. So you've always got to be careful on these issues.

In Proverbs 18, just before this, listen to what it says. He that answereth a matter before he heareth it, it is folly and shame unto him. And I've met those sort of people.

They are strong. They are dogmatic. They are answering.

They haven't even heard the issue yet. They don't even understand it. They don't even know the scriptures.

And they're hot, or dogmatic. They don't know what they're talking about. When you come to Israel and replacement theology, I'm going to give you a warning at the beginning tonight.

There are very godly people who believe in replacement theology. That the church has replaced Israel. Very godly.

And there's very godly who believe that is error, and that is wrong. So you need to be very careful tonight as we come to this. When you come to the subject of replacement theology, and of the teaching of Israel in the scripture, but especially this, you get many diverse, different preachers who preach and teach replacement theology.

And you know we're against that. I'm against it. I've taught against it.

But there are many different people, different denominations, different styles of preachers who all preach replacement theology. Let me just mention a few in passing. There's Jeff Durbin of Apologia Studios.

I've seen him speak on some things, and they're very good. Then I noticed recently I'm sitting with a big cigar in his hand, and a glass of wine in front of him. No, I'm not so impressed, I want to tell you.

He teaches replacement theology. That we are Israel. That we are the Jews.

Well, I'm not very impressed. There's Stephen Anderson, that fundamentalist. He also is adamant, dogmatic on it.

John Piper, who's premillennial, but been affected by reformed teaching. He believes that we've replaced Israel. There's M.T. Wright, the heretic.

A very smooth man. You listen to him and go, he's intelligent, he knows what he's talking about, but I haven't got a clue what he's just said. He is so profound.

He says absolutely nothing. He's a dangerous man. He's an erroneous heretic.

But he also believes we've replaced Israel. Then there's Stephen Sizer, who's probably the main person in the United Kingdom today. He's calm, gracious, very nice, very dogmatic.

But in such a way you can't help but love him. But he's one of the main people teaching on this. And he goes into Bethlehem, into Israel, and he does conferences there, or speaks at conferences.

Very pro-Palestinian. And so you get all these mixed men. You get Sam Storms as well, a man who I think is a very godly man, very upright, very knowledgeable in the Word of God.

But he preaches replacement theology. So do you hear what I'm saying? There are men, some of them are heretics, some of them are men of God, and they're all in different churches, different nations. But these men are influencing the body of Christ, saying, we have replaced Israel.

Never dogmatically despise a man purely for believing in one of these things that we don't believe in. You may have someone who denies tongues, or you may have someone on some other issue that we disagree on. But it's not a salvation issue.

It's an important issue. It can have consequence. But I'm not going to cut someone off just because they don't believe like me, unless it's a fundamental, unless it's an issue of the blood or the cross or Christ himself.

So I'm just at the beginning of this. I'm cautioning you. What does it say in Proverbs 18, 13? He that answereth a matter before he heareth it, it is folly and shame unto him.

If you're dogmatic on this subject, and if you're alarmed and against anyone who believes we replaced Israel, but yet you don't know the arguments, you don't know the scriptures, you don't even know how persuasive they can be, you don't even have an answer to their arguments, but you're against them and say, well, I don't believe what you believe. Well, then respond to it, oh, I don't know. You may be shocked how many scriptures they present you don't have a single answer for.

I could answer them. I know what they're saying. And so tonight, I simply, this is me, I want to narrow down all the subjects in this, and I could cover a hundred issues, and hundreds of scriptures.

I'm going to narrow it down to one issue, identity theft. Do you know identity theft is very, very serious? I believe identity theft is the cornerstone, the capstone, the chiefstone in the building of replacement theology. That these Christians have stolen the identity of Israel and said, we are Israel, we are Jews, and in that position, they steal the inheritance, and they deny Israel their right to the inheritance.

That's very serious. See, in our society, online, through computers, if you steal or in the bank system, has anyone ever done that to you? They somehow steal your identity, and they get money out of your bank account. How they do it, I haven't got a clue, but they can do it.

And if they can pose as you, they can then get what is yours. They can take it. Or in olden days, there were some cases of this, of a man turned up claiming to be someone else.

I don't know whether, I forget the name of her, but she turned up some years later saying that she was part of the Russian royal family. She was the little girl who never got killed. Which said she was the only one from the family, from the Tsar, who actually didn't get assassinated, and she survived.

And she turned up and made a claim for royal lineage, but never managed to pull it off. I don't know whether she was a crank or what, but she made a plea. See, identity.

If you can say, I am this person, this is who I am, I self-identify as Israel and as a Jew, then you can claim an awful lot. You can claim things that actually don't belong to you. So I'm going to narrow the whole issue of replacement theology right down to this one single issue.

We have dealt with other things in the two previous weeks. We will deal with other things in the weeks to come. But I'm going to narrow this down and make it so simple tonight.

And this is the one issue I'm dealing with, is the issue of Israel and Jew. The term, the name, the identity. Who does it belong to? And we're going to look at this.

But in order to do it, I want to take you through several. I don't have points. I don't have a nice sermon tonight.

All I've got is scripture after scripture that they use. I want to tell you what they say about scriptures. Some of these scriptures we normally wouldn't go to.

We don't on our week-to-week basis. But I simply, in the light of this, a biblical response to replacement theology. I just want to take you scripture by scripture.

Tell you what they say. I want you to understand what they're saying. I want to present that first.

Like what it says in Proverbs 18, 17. I'll let them tell you what that scripture means. Then I'm going to step up and tell you my response to it.

So it allows you for a few moments to go, don't be just dogmatic about something you don't even know. Or call someone a heretic. And you don't even know how they think of the scripture.

But at least be careful. Have a little bit understanding. And I want you to be like that tonight.

I want you to understand the scripture. I know as younger believers in Christ, you may not need to know this. This may go over your head, then fine.

But at least learn the lesson. Walk carefully. Talk carefully.

In the light of God's word. So let me start. Let me just give you my initial statement of what I believe.

Then I'll take you to them. Let them speak, then I'll speak. Israel is mentioned some 75 times in the New Testament.

Israelites twice. Israelites twice. So in total, the term Israel, Israelite, or Israelites, is mentioned 79 times in our New Testament.

79 times. I actually believe that it almost always, without even a question or a doubt, means national Israel after the flesh. As a nation.

As a people descended from Abraham, Isaac, and Jacob. Now why did I say almost always? There's only twice Israel is mentioned in our New Testament. There can even be a doubt or a question over.

So I'm going to give them the benefit of the doubt tonight. I'm actually going to allow just these two points. We're going to look at them.

And just see if there's any weight. Well, one of them is in Revelation 7 and verse 4. Don't go there. It's not an important one tonight.

You know what it is. The 144,000. Listen to what it says about the 144,000.

Of all the tribes of the children of Israel. That's one of the 79 times that I'm going, Well, maybe you could say it's not literal Israel. It's in a vision.

It's symbolic. Personally, I do believe it's Israel. I believe that's talking.

It's a vision. It's given a number. But it means the people actually believe it is talking about Israel.

But I'm just giving them the benefit of the doubt. So this is one of the two times that I go, I can understand if they say Israel could be spiritually the church. I can understand them saying that.

But I disagree with that. That's one of the only two times in the whole New Testament. That there could be a question over.

Then again, 197 times in our New Testament. The word Jew or Jews is used. Now that term Jew is again always speaking of Israel.

By the time of Christ and the apostles and the early church. They were synonymous. They weren't separate.

See, originally Jew came out of those that were of Judah. One of the 12 tribes. But it became synonymous with the entire nation.

Just like Israel, Jacob was called Israel. That become what the whole nation was called. It's the same with Jew.

It's exactly the same. And again, there's only twice out of 197 times. Where I believe it could be challenged.

That maybe the word Jew could mean spiritual Jew. Only twice. And again, we're going to look at this tonight.

And we'll take a quick glimpse. Do you see where the playing field is tonight? What we're dealing with. It's a bit different tonight than what I've been dealing with.

But I just want to give you a feel. This is going to be very simple. Very basic.

But we just want to understand individual scriptures. That are absolutely fundamental for them. If you understand these scriptures.

Their entire teaching begins to crumble. At it's very core and center. Paul writing in 1 Corinthians 10.32. He says, give none offense.

And notice he mentions three groups. And this is very important. He doesn't deny that any of the three exist.

Neither does he confuse the terms. Neither does he say they're synonymous. He's talking about three distinct groups in our world.

Notice what he says. Give none offense. Neither to the Jews.

That means he recognized in his day. He's an apostle. He's right in the midst of all this controversy.

Jews are an actual people. And secondly he says, nor to the Gentiles. Then thirdly, nor to the church of God.

In other words he makes a difference. Between Jew and Gentile. But also more importantly.

Jew and the church of God. He doesn't confuse the terms. Say, now today we're all Jews.

The church is Jews. He doesn't say that. He actually says there's Jews.

There's Gentiles. And there's a church of God. You cannot confuse them.

You can't confuse the church with Gentiles. Do you? You're not going to do that. Gentiles are on say pagans.

They're the people of the nations of the world. But he does not confuse the term. The word.

Jew and church of God. You see in our Bible. Words are clear.

If you spiritualize words. When they're simply meaning what they say. You're going to get confused.

I want to tell you. Listen to this other scripture. And in fact just with that he says.

Do not give offense to Jew. Gentile or the church of God. Don't just say.

Oh we don't give offense in the church. But the Jew. And pour out scorn upon them.

Don't give offense to the Jew. Or to the Gentile. Or to the church of God.

To give an offense. Is what it means. Do not cause them to sin.

Don't you by your words and attitude. Be a means of them stumbling. Don't do that at all.

You see there's certain scriptures in our Bible. That get quoted by these groups. To defend their teaching.

Let me give you an example. Luke 13 34. Jesus speaking to Jerusalem.

Oh Jerusalem. Jerusalem. Which killeth the prophets.

And stonest them that are sent unto you. How often would I have gathered thy children together. As a hen does her brood.

Under her wings. But you would not. Behold your house is left unto you desolate.

Jesus is speaking to Israel. To the Jew. To Jerusalem.

And he's warning of coming judgment. What's about to happen. And we know it come in AD 70.

What does he say? Your house is left to you desolate. These that teach replacement theology. They say Israel's under judgment.

It's left desolate. It's rejected. There's no future for Israel.

And do you know what? If you just read this scripture and say. But the Bible says. That they are left desolate.

If you just accept that. And don't consider it. But listen very carefully.

What Jesus actually goes on to say. Straight after this. Listen.

Luke chapter 13 verse 35. Behold your house is left unto you desolate. And verily I say unto you.

Ye shall not see me. Until the time. When ye shall say.

Blessed is he that cometh in the name of the Lord. Do you see what's just happened? If you take half a scripture. And I say Jesus said.

That Israel is left desolate. If I stop there. Full stop.

You're going to get an idea and say. They're right. Christ has finished with Israel.

They're rejected. They're desolate. No finish the sentence.

Don't just take half a sentence. Or a comment and say. Jesus said that.

Or the Bible says that. If you don't take all of scripture. See as soon as I read the rest of the scripture.

It means something very different. Yes they're left desolate. Of course they are.

Jerusalem is going to be desolate. But until. He actually prophesies.

You're going to be left desolate. The temple is going to be destroyed. The walls are going to get torn down.

You Israel are going to be left desolate. Until. Until when.

He says until you say. Blessed is he that cometh in the name of the Lord. He's not only prophesying.

They're desolation. But he's prophesying a time. They're going to accept the Lord Jesus Christ.

Back again. And you know what. In that hour.

They're only desolate. Until that time. When their eyes begin to open up again.

Towards the Lord Jesus. Do you see how careful you've got to be. Or in Luke chapter 21.

24. Listen to what it says. And they.

Israel. Shall fall by the edge of the sword. And shall be led away captive.

Into all nations. And Jerusalem. Shall be trodden.

Down. Of the Gentiles. If I stopped there and said.

Israel's finished. Rejected. Under judgment.

That's true. But listen to what else. Jesus went on to say.

Until the time. Of the Gentiles. Be fulfilled.

Do you see how careful you have to be. With scripture. You hear one man.

And he sounds right. Until this other neighbor comes and says. Ah but.

Let's read the rest of it. You've got to be very careful. How men argue on YouTube.

And you listen videos. And you listen preachers. Or someone gets in your ear.

Or someone comments under these videos. Don't be impressed. When someone throws out a few scriptures at you.

And you don't have an answer. And you don't know what they're talking about. And it seems right.

Be very slow and careful. Be very careful. Now let's get into this.

That's just to warm you up. To make you know. Where I'm going.

Let's start in these scriptures. The first scripture. Galatians chapter 3 verse 16.

It says. Now to Abraham and to his seed. Were the promises made.

He said not unto seeds. As of many. But as of one.

Unto thy seed. Which is Christ. Listen to what they say.

Is there one people. Or two people. There's only one people.

Of God. One of these teachers. Stephen Sizer.

What he says about this scripture. Is very cunning. He says.

If you belong to Christ. And Abraham. You only get in through Christ.

He is the seed. He actually taught. And he said.

At the cross. Standing there were only a few people. As Christ hung on the cross.

And he was that seed. He was the only seed. He was the remnant of Israel.

He was the last real Israelite. All the rest weren't. And he is the remnant.

The last one hanging on the cross. He is the seed. Now listen to this scripture again.

Unto Abraham and his seed. Were the promises made. Who were the promises made to? To Israel? Or the church? Well he said one seed.

Were the promises made. He saith not unto seeds. Plural or many.

As of many. But as of one. Unto thy seed which is Christ.

So who are the promises made to? Christ. Only Christ. All the promises are only in Christ.

So who is the seed of Abraham? Christ is the seed of Abraham. This is what these men argue. And they use this scripture all the time.

They say Christ is the seed. Everything is in Christ. And you know what? I agree with them.

Isn't it a scripture? Isn't that the teaching? Doesn't the Bible say Christ is the seed? Imagine Israel claiming to be the Abrahamic seed. Or the seed of Abraham. When Christ is the seed.

Doesn't it say one not many seeds? Doesn't it say that? So how can Israel be the seed of Abraham? When it says in this verse there's only one seed. And all the promises are only in him. Do you see how it persuades if I can be with one scripture and given you.

And I'm not even preaching on it. And I don't even believe what they say. But what's your response? When someone says, how can Israel be the seed when Christ alone is the seed? Only one seed.

And all the promises are made to him. And only to him. And in him.

Listen to what else the Bible says in Romans chapter 4, 16. Therefore it is of faith that it might be by grace to the end that the promise might be sure to all the seed. And not to that only which is of the law.

Do you know there's three realms of seed in our New Testament? It talks about the seed of Abraham being Israel. All the physical descendants of Israel. Secondly, it talks about every Christian who believes in Christ.

They're the seed of Abraham. You are the seed of Abraham. We sing it here.

I am the seed of Abraham. My voice is gone tonight, forgive me. So we are the seed of Abraham.

Believers in Christ, I am the seed of Abraham. And then third of all, Christ is the seed of Abraham. They emphasize and say Christ is the seed of Abraham.

Not physical Israel. I'm telling you all of it is true. Therefore it is of faith.

The seed, it's made sure to all the seed. Not to that only which is of the law. But to that also which is of the faith of Abraham who is the father of us all.

The seed of Abraham in the New Testament is referred to in different ways, not just one way. The man says Christ only is the seed. Yes, that's true, but it's not the full truth.

There are other scriptures that say we are the seed of Abraham in him. And it doesn't deny that Israel is still the seed. In Romans 4 16, he explains this.

He talks about that seed. He says, sure to all the seed. Not to that only which is of the law.

Not to only that seed of the law, Israel. The promises aren't only sure to the seed which is natural, under the law, which is Israel. He says, but to them also which is of the faith of Abraham who is the father of us

all.

So look what it's saying here. Both Israel is the seed and the church is the seed. We're all the seed.

Romans 9, 7 says this. Neither because they I hope, I hope some of this is going over your head for some of you. Because this is how they begin to argue.

And you know what? When you begin to listen then, you're going to begin doubting. What do I actually believe in this? I'm explaining it to you accurately. Romans 9, 7. Neither because they are the seed of Abraham.

He's talking about Israel now. Remember Romans 9 to 11. He's talking about Israel and the Jews.

Listen to what he says. Neither because they are the seed of Abraham are they all children. That's a powerful statement.

Listen to what he's saying. They use this scripture. Just because they are the seed of Abraham doesn't mean they're children.

What a statement. In Isaac shall I seed be called. That is, they which are the children of the flesh.

These are not the children of God. The children of the flesh are Israel. He's just said they're not children of God.

But the children of the promise are counted as the seed. They will use a scripture like this in Romans 9 and say, see, look. Doesn't it say Israel are not children of God.

And in fact, it clearly says, just because they're the physical seed of Abraham, they're not the children of God. It clearly says that. But instead, it actually says, but the children of the promise are counted for the seed.

You've got to be very careful of taking one scripture, separating it from other scriptures. Because other scriptures do say that Israel is the natural seed. They are the seed of Abraham.

We are the seed of Abraham by faith. Christ is the seed of Abraham. But don't let someone pluck a verse out and confuse you.

That's only my first scripture. I'm just starting to make you think for a moment. Let me take you to a second scripture.

Galatians chapter 3, 26. And I want you to go to these scriptures if you can, as we go through them. Galatians chapter 3, verse 26.

For ye all are the children of God by faith in Christ Jesus. See if someone says, we're all children of God. All people in this city, this city are children of God.

God loves us all. We're all children of God. That's not true.

We're not all children of God. Mormons aren't children of God. Catholics aren't children of God.

You've got to be born again to be a child of God. So it says here, for ye all are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

Now this is the verse. There is neither Jew nor Greek. There is neither bond nor free.

There is neither male nor female. For ye are all one in Christ Jesus. Verse 29.

And if ye be Christ, then are ye Abraham's seed and heirs according to the promise. Notice what he says here. There's neither Jew nor Greek.

If you're in Christ, if you put faith in him, if you're a real child of God, there's no Jew in this. There's no Gentile or Greek in this. So in other words, Jews are done away with.

What some would say is, it's of no consequence at all. But do you know what this scripture is? Well, some have said male and female. In Christ there is no male and female.

They then say, in the home, the man isn't dead because it's neither Christ, it's neither male nor female in Christ. In Christ, all of that gets done away with. In the church, there's no distinction between men and women because in Christ we're all the same.

They begin to argue. Hold on, it's not saying that as well. It's saying we are Abraham's seed.

That in Jesus Christ being born again, there's neither Jew nor Greek. It's not doing away with you being Greek. You know, if you're Irish and you get born again, you're still Irish.

Thank God you're a saved Irish man or a saved woman. But you don't suddenly say, oh, I've got no nationality. Or I don't need to identify with my culture.

Or I have to try and lose my accent. Or something of my culture. You don't do that.

You're born again. Being male does not give us an advantage as far as grace over a woman in this salvation. If you're the seed of Abraham, you don't have an advantage as a man or a Jew or as a Gentile because in the Lord Jesus Christ, in Christ, none of that affects salvation.

This is a salvation issue. Jew and Gentile don't affect it. Being a Jew doesn't make you more spiritual or saved.

Anyone who says a Jew doesn't need saved like you or repent. That is heresy. That is error.

That is dangerous. And there's certain groups in America, they are Zionist groups. They are pro-Israel.

They're against replacement theology. But I tell you, they're in error because they do not evangelize Jews. They say Jews are already saved.

That is dangerous. Very, very dangerous. It says in Colossians 3 and 11 where there is neither Greek nor Jew circumcision nor uncircumcision.

I want to tell you if you have been circumcised when you got born again, that didn't go away. Okay? That is still a fact of reality. There's neither barbarian, Scythian, bond or free, but Christ is in all and in all.

So you begin to see these are scriptures people can use in a wrong way. I'm not giving you profound revelation. I'm just telling you what they mean.

Galatians 6 verse 16. And this is a very important one. Maybe the most important one tonight.

And as many as walk according to this rule or this line, this biblical line, talking about those who walk according to the scripture, peace be on them and mercy. Notice this very carefully. It's a very important verse.

And upon the Israel of God. Do you see what I said about the term Israel that we have used? There are 79 mentions. One time in Revelation we can say maybe you could question that or spiritualize it somehow.

I said of all of the rest, 77 times there's no question. Israel is Israel. But what do we do about this scripture? Listen again what it says.

And upon the Israel of God. This entire letter of Galatians, it is to Galatia, the churches in Galatia, Gentiles who become Christians born again. Do you know what happened? Jewish Christians from Jerusalem come to Galatia and start saying, you need to get circumcised to be saved, to be a real Christian.

You need to be circumcised. You need to keep the laws. You need to keep the feasts.

You need to keep special days. You need to look at the moon. To be a real born again Christian you've got to be there with Moses.

You've got to have all this there. And here, right at the end of his letter, Paul says he gives a benediction. Remember in chapter one he was given a curse.

Cursed. He brought an anathema on all those. Those who had changed the gospel of grace for another gospel.

He called a curse upon them. Cursed be you until Jesus comes back. You take the real gospel of believing in Christ and you begin to change it.

If you twist it, if you believe a lie, do you realize you could destroy your soul by twisting the gospel and going back to a Judaism? In order to be saved, I've got to keep the feasts. I've got to keep all the Old Testament commandments. I've got to act like a Jew.

You could destroy your soul. You could be bringing a curse on yourself by that means. By trying to find your Jewish roots to an extreme realm.

It's very very dangerous. And so Paul starts Galatians with a curse. But at the end he brings a blessing.

Look at this blessing. And as many as walk according to this rule, he's talking about the word of God, the grace of God being born again. Peace be on you and mercy and upon the house, upon the Israel of God.

See here he says and upon. Some people are trying to work this out. This statement Israel and I want to tell you, could it mean that the church is Israel, the Israel of God? Because he's not talking about national Israel, is he? So why is he talking about the Israel of God? Why is he using that term? So if this one statement is speaking about the church, it's the only time in the entire New Testament the only single scripture.

So if this is calling the church Israel, it's the only scripture on our entire Bible. And look how he phrases it. The Israel of God.

He didn't just say Israel. He always talks about Israel, but not here. He says the Israel of God.

So if this is Israel and it doesn't bother me either way, I don't mind. It doesn't affect what I teach or what I preach. But it could affect what they preach and teach.

Because if you take this one scripture away, they don't have one single scripture in the entire New Testament. Not one. It all hinges on this.

On this one scripture. But listen. Many teaching this scripture have said, is he talking about two groups here or just one group? Because it says, upon those that walk according to this rule and upon the Israel of God.

They say it's two different people. Those who walk according to the rule of God is the church. The real believers in Galatia.

But then he adds another benediction. And the Israel of God. Those in Israel who have really believed in Christ, who are really born again.

The remnant in Israel who really are saved by grace. And so he could be talking about two groups here. Those who walk according to the rule and upon the Israel of God.

Or he could just be talking about one group. And it could all be one. The people argue about this and they say it's grammar.

It's all a case of grammar. This little word and. And it's the word in the Greek chi.

We've got a friend in America called chi. So this little word, everything hinges upon chi. And.

And. Is it talking about two groups or one group? It doesn't affect what I believe. But I tell you what, if it is talking about two different groups.

And the Israel of God is talking about just Jews who've been born again. They have no scripture in our entire New Testament that talks about the church being Israel. The whole issue was Jews professing Christ.

Coming from Jerusalem. Saying that these believers must be circumcised in heart. And Paul finishes this letter.

I'm giving you their fundamental scriptures. They don't get better really. Romans chapter 2 verse 28.

Listen this carefully. Paul again, this is one of their key scriptures. Romans chapter 2 verse 28.

For he is not a Jew which is one outwardly. Listen how powerful it is. In their hands this scripture is dynamite.

For he is not a Jew who is one outwardly. Circumcised. Born of Abraham.

The DNA of Abraham, Isaac, and Jacob. What Paul is writing. For he is not a Jew which is one outwardly.

Neither is that circumcision which is outward in the flesh. But he is a Jew. He's going to tell you who a Jew is.

Which is one inwardly. And the circumcision is that of the heart in the spirit and not in the letter. Whose praise is not of men but of God.

Do you know what they say about this scripture? They say this proves it. Paul is writing to the Romans in chapter 2. Remember he's going to write all that from chapter 9, 10, and 11. But here he is setting the marker.

He's saying who is a Jew? Well it's all those who are born again. It's all those circumcised in the heart. It's those whose spirit is right.

They are the Jews. Not those who outwardly are Jewish. Physically.

Naturally. According to the flesh. Not those who are circumcised outwardly.

They are not Jews. Oh yes they're called Jews. They're born as Jews.

But they are not Jews. What's your answer to them? What's your answer to that tonight? Because this is what they preach and they say, see who is a Jew? It's the one that's circumcised in the heart. I'm circumcised in the heart tonight.

And you know what? That makes me a Jew. I'm a real Jew. Inwardly not outwardly.

They're not a Jew. They're a Jew outwardly. I'm a Jew inwardly.

Do you see how powerful a scripture can be? What is the answer to it? Here's the answer. In Romans he never, ever if that is true what they're saying, then never anywhere else in Romans does he call a Gentile Christian in Rome a Jew or Israel. Never one other time.

This would be the only time. Every time Jew is used in the book of Romans it always means a physical national Jew. Before and after chapter two.

So here you have this statement in chapter two. Before it, every time Jew is mentioned, it's very obvious he's talking about a Jew. After chapter two, when Jew is written it's very obvious it's an actual Jew.

So what does this mean then? Why is he saying this? Is he talking about the church here? Is he saying the church are real Jews? What is he saying here? His entire theme in chapter two of Romans, this is it. Look at verse nine. He says the Jew first and also the Gentile.

He talks in this chapter making a difference between Jew and Gentile. In this chapter he is talking about the Jew. Look at verse fourteen.

He begins to address the Gentiles. He's talking directly to them. Then in verse seventeen, he begins to talk directly to the Jews.

From verse seventeen all the way through, he is addressing Jews. The issue of salvation with the Jews. That's what he's dealing with.

And so, what is he talking about being a Jew inwardly? He's not saying, you Gentiles, if you believe in Christ, you're a Jew. He's not saying that. The whole context of it, he's talking to the Jews and he's saying, if you want to be a real Jew, you need to be a born again Jew.

Being a Jew isn't enough to be one outwardly or biologically or by your DNA. You've got to be born again. So he's not broadening it to say the phrase means all the church.

He's actually narrowing it to say a real Jew is a Jew inwardly. But he doesn't stop calling the nation unbelieving Jews. He still calls them Jews, enemies of Christ.

He says they're Jews. They're Israel. But do you know what he's defining? What is a real born again Jew? You know in the very next verse after this, so he's talking about who is a Jew.

Look at chapter 3 verse 1. What advantage then has the Jew? See what he's just said? He's talking about Jews. Okay, if a real Jew is a Jew by the heart, then what advantage is there being a Jew? He goes on to say, or what prophet is there of circumcision? Much every way chiefly because that unto them were committed the oracles of God. Do you see what he's saying here? He's saying a real Jew is a Jew of the heart.

So what benefit is there in being a physical Jew? He said there's a lot of benefit. You actually receive the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God without effect? Yes, there's Jews who don't believe.

But that doesn't destroy this. So I want you to see in Romans 2 verse 28 and verse 29 when he talks about being a real Jew, he is talking to Jews. He's talking about the real Jews amongst the Jews.

He's not saying Gentiles can become Jews. Then the next verse, Romans chapter 9 verse 6. I know this won't get you excited and you're not dancing tonight, but this is such important. You've got to understand.

See I'm giving their report, what they use, and I'm giving you very simple answers. Romans chapter 9 verse 6. It says not as though the word of God has taken none effect for they are not all Israel which are of Israel. Do you know the people who teach replacement theology? Chapter 9, chapter 10, chapter 11.

They go, look, it's just said in Romans 9 verse 6 at the beginning of these three chapters he actually says they are not all Israel which are of Israel. You can be an Israelite, but you're not a true Israelite. That's what he's saying.

So they then define for the next three chapters they base everything on this single verse and verses to say from here on in, it's actually talking about a spiritual people, not the physical people, because all Israel are not Israel. Israel isn't Israel. They're not Israel.

And so they stop calling Israel Israel. Do you see what identity theft is? That you can start taking the name, the title, and saying, we are this. It's identity theft.

In all these verses I'm dealing with, they're confusing the issue. They're saying now Israel is the church. Now the church is Jews.

And you know what? We get all the inheritance and we say, Israel has no right to the land. The Abrahamic covenant is fulfilled. It's finished.

It's over. There's no promises to Israel anymore. We are the Israel.

All built on these scriptures that I'm telling you. Scriptures taken slightly out of context. And they build an entire teaching and movement out of it.

It is so, so dangerous. Listen to this scripture. I'm just going to finish with a few very brief scriptures.

I've basically given you their dynamite, their powerful explosives. I've given you dynamite scriptures that they throw at you, but it's without an answer. And you can begin listening to this, and all of a sudden you reinterpret the whole New Testament.

Let me finish with a few brief scriptures. Here's other scriptures they use. 1 Thessalonians 2.14 For ye, brethren, told the believers in Thessalonica, for ye, brethren, became followers of the churches of God, which is in Judea.

So look what he's doing. Paul's writing the Gentile churches, one in Thessalonica. But he's saying those that believed in Judea, the Jews, Israel, churches that first arose, they were all Jews.

So he says, he says this. He says, the churches which are of Judea are in Christ Jesus. For ye also have suffered things of your own countrymen, even as they have of the Jews.

Do you see how Paul never loses the meaning? He doesn't say, oh Jews, I mean the real physical Jews. He doesn't say that. Jews means Jews here.

When he says Jews, he's talking about those Jews in Israel who persecuted the church. It's very, very clear. Then he goes on to say, who both killed the Lord Jesus and their own prophets, and have persecuted us, and they pleased not God.

See that? It's saying about these Jews, they pleased not God. They're not especially blessed. They don't have some special realm of pleasure in the eyes of God.

It says they pleased not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins all way, for the wrath of God has come upon them to the uttermost. They preach this scripture and say, see the Jews, the wrath of God is upon them. They're not blessed of God.

They're not under the favor of God. They don't have a special place. It says God has no pleasure in them.

They're under the wrath of God. They persecuted the early church. They resisted the gospel.

They're anathema. They're under a curse. Do you know what? You've got to be very careful of taking just a scripture and building an entire doctrine on it.

This scripture is true. What Paul is saying is true, but he's speaking about those who fought the gospel, resisted the gospel, crucified Christ, persecuted the early church. Don't take that and use it of every single Jew.

Look how Christ spoke to certain Jews at certain times. Look how he spoke to them very differently. He didn't just speak to every Jew all the same at all times.

Here's another scripture, 1 Corinthians chapter 10, 18. Behold, Israel after the flesh are not they which eat of the sacrifices partakers of the altar. They assume because of this little statement there must also be an Israel after the spirit.

Look at the scripture, what it says. Israel after the flesh. So they say, ha ha, so there's an Israel after the spirit.

It doesn't say that. Do you see what they're grasping at? Out of all of these 79 mentions of Israel, they're trying to pluck out little meanings. So a term like this, Israel after the flesh, they go that is proof there has to be an Israel after the spirit, and we are that Israel after the spirit, but it doesn't say that.

It doesn't mention it. Paul doesn't speak about this at all. You see that little statement, what it actually shows is that the name Israel is speaking about those after the flesh.

Israel after the flesh. He's using the name Israel for Abrahamic seed, born of this seed. In using it here, it doesn't prove that they are right because it doesn't say Israel after the spirit.

It actually says Israel after the flesh. They were a physical national people. To use the name Israel, they're a national people.

Also, Paul writing here, he's writing to another Gentile church, and he still calls Israel Israel, but never once calls the Corinthians your Israel, the new Israel, the spiritual Israel. You are the inheritor of all the promises. No, he doesn't do that at all.

Listen, here's another scripture, Philippians chapter 3 verse 3. It says, for we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. They'll use this and say, here's another witness, proof. We are.

Who's speaking? Paul to the church at Philippi. Philippi was the first church in Europe. It was in Macedonia, northern Greece.

Philippi was the first European church. Paul is writing to them, so he says, we are. Me, Paul, who was a Jew, you Philippians that were pagans, Gentiles, Greeks, we are the circumcision.

He's not talking outwardly. He's talking inwardly. He's talking about real, genuine believers.

It says, we worship God in the spirit, we rejoice in Christ Jesus, and we have no confidence in the flesh. That's how you identify a real Christian. No confidence in the flesh.

They actually say this is proof again, that now circumcision is spiritual, not natural anymore. That it's of the heart, it's of the Gentiles. Therefore it proves again.

Well, if circumcision is moved over, certainly the name can be moved over, but it doesn't say that. Don't go beyond Scripture. Don't presume.

Just stay to the Scripture. The we is very clear there. But do you know what? We are the circumcised of heart.

I am circumcised in heart. I am spiritually circumcised, inwardly. I'm born again.

That's what it is. You see in the Old Testament, that's a type, that's a picture. What they had physically, I now have inwardly and spiritually.

That is clear in the Scripture. But it doesn't say they're Israel. I am circumcised in heart, but I'm not Israel.

I'm not a Jew. Let me come down to the end here. There's twice in Revelation, the word Jew is used in a different fashion than all of those other times.

Remember how I said to you that the word Jew, 197 times, and only twice I question, could it mean national Israel? Or sorry, national Jews? Or the church? Listen to it. Very unusual Scripture. This is Jesus writing to two different churches.

The first one in Revelation 2 now. I know thy works and tribulation and poverty. But thou art rich, and I know the blasphemy of them which say they are Jews.

And they are not, but they are the synagogue of Satan. Do you see here what it's saying? They say they are Jews, but they're not. Christ doesn't recognize them.

Christ is looking at these saying, we are Jews. Christ saying, you're not Jews. You're the synagogue of Satan.

And it shows he's talking about Judaism because he says it's a synagogue of Satan. Synagogue. Jews meeting synagogues.

They call themselves Jews. They're meeting in a synagogue. And you know what? Christ says, you're of Satan.

Listen again in Revelation 3 and 9 to a different church. Behold, I will make them of the synagogue of Satan which say they are Jews and are not. But they do lie.

Does this actually mean? And this is what they teach. They teach look, these are Jews. Rabbinic Jews.

Israeli Jews. And they're in these Gentile cities. And look at them.

They're in the synagogue. They practice the law. They call themselves Jews.

But Jesus says, I don't even recognize you as Jews. You are liars. Any man calling himself outside the church a Jew is a liar.

We've got Christ's word for it. Doesn't that sound persuasive? How they're using it. Let me just briefly give you the answer to this.

These people in these two different cities who say, notice what he says, they say they're Jews. That's an unusual term. Remember to those at Ephesus he said, they say they're apostles and they're not.

And you've tested them and found out they're not. They say they're apostles. They're calling themselves.

Look here. He's talking about two Gentile cities. People in the synagogues, what do they do? They call themselves Jews.

But they're not. Strange that if you're a Jew, you'd be calling yourself a Jew or claiming to be a Jew. Either you're a Jew or you're not a Jew.

Do you know what I believe? I believe these are Gentiles practicing Judaism. A form of Judaism that was terrible. That was rejected by God.

And so they are claiming to be, they're not claiming to be Christians. Look at it. If their enemies of the church weren't the same, oh Jesus is saying, they're claiming to be Christians.

No, they're claiming to be Jews. But they're not Jews. But Jesus isn't saying, oh they're not ones really inwardly, spiritually in the heart.

He says, they're not. They're pretending to be Jews. Haven't we seen it in the church? Haven't we seen it that people even they put the skullcap on and they get the prayer shawl and they start saying Yeshua.

What are you doing? You're acting apart. Oh I believe in the Hebrew roots. And so they start using lots of names for God that you haven't even heard of.

And then Yahweh, there's entire groups in America that say, oh we're going back to our Jewish roots. Now they're devouring each other saying, you're not saying Yahweh correctly. So they split over that.

They go, you can't say Jehovah. You've got to say Yahweh a certain way. Gets ridiculous.

In other words, they're acting like Jews. It's terrible. It's terrible.

Let me finish here. I'm just giving you a few of their scriptures. These scriptures are the cornerstone.

But do you know what? Imagine I wasn't the person I am. The first person stands and speaks authoritatively, clearly, giving you scriptures. You don't even have an answer to them.

Then the second person says, but this is what they actually mean. You go, thank God for that. But imagine you're in the hands of these teachers.

Or you're in a church that believes this. And you're surrounded by mature Christians who give you the scriptures, one after another. And it seems without answer.

It says in 2 Timothy chapter 2 and 14, of these things, Paul writing to Timothy, put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. The word strive means to go to war, to fight, to be quarrelsome. What's Paul saying to Timothy? You command the church, the Christians, young and old, don't strive over words.

Just pulling words out. Why do you think I could preach in Israel? And certain guys got on that YouTube channel and wrote underneath it, and basically almost damned me to hell. Saying there's not much hope for Malcolmson.

They want to quarrel over certain words. It's not a salvation issue. I would never damn someone who believes in replacement theology.

I beseech them. I warn them. I correct them.

I bring them the scripture. I maybe banter with them. But I don't anathematize them.

I don't send them to hell. But I'm telling you the church must not strive or debate over words. Thank God we protected this church from it.

It's not here. And it says to no profit, to no benefit, but to the subverting of the hearers. In other words, young Christians, if they come into a church environment and it's quarreling, debating, arguing all the time over little words, points of doctrine, you could subvert or turn upside down.

The word subvert means catastrophe, demolition. You could destroy young Christians in a church. Because all they're hearing about is the debates over arguments.

What about Christ? What about the blood? What about the word of God being sanctified? It says again, 2 Timothy 2.16, but shun profane and vain babblings, for they will increase unto more ungodliness. Notice that in these babblings and profane talkings, too much conversation in the church down a wrong line leads to ungodliness. Does our fellowship and our talk lead you to a godly direction or ungodly? It says in 2 Timothy chapter 2.23, but foolish and unlearned questions avoid.

There are questions that get asked in churches. And I'm not talking about you asking me a question. What about this? What about that? But there are people come into churches and they raise questions.

Not for an answer. Not because they're looking to walk with God. They raise questions and it says unlearned questions.

They're dangerous questions. And people come in trying to stir up foolish unlearned questions knowing not that they do gender strife or create arguments. Be very careful.

You're commanded in this church don't take it for granted that we don't have this foolishness going on. You are commanded. Don't let foolish strife over words that create arguments in our midst stir up.

Don't allow it in. It's not here. It's never been here.

Those that come and try to bring it in, they didn't last long. We didn't throw them out. They just left.

They couldn't get room. We wanted to talk about Christ and salvation. Tell me how to live holy.

Tell me how to get through the wrestling with the flesh. Tell me that. Don't stand up and say, do you think Melchizedek was Christ or is he just a man? I've seen older Christians do that and then walk out because they look spiritual.

What have they done? They just dropped the question and walked away. What's the point of that? 1 Timothy 4 7. But refuse profane and old vice fables and exercise thyself rather unto godliness. Do you see what the theme here is? Stay away from questions and I can give you lots of other scriptures.

Genealogies, arguments, debates, stupidity, foolishness, questions. Stay away from that. Rather minister that which is for your godliness, for a holy walk, for righteousness, for purity, for holiness, for your sanctification.

Do you see how the church has gotten this led? Always debating. I don't think Jew means Jew. Israel means Israel.

You know what? We'll teach on it. We'll deal on it. I want to hear your questions.

I'll even go back and forth with people who disagree online. But you know what? If you think we're going to be in that realm of debate on that rather than preaching Christ, you're very mistaken. You know what? For me to live is Christ.

That is my life. That is my Christianity. Let's pray here tonight.

Saints of God, I'm just asking you, be careful. If you hold this principle not only for this teaching but any teaching, you hear someone coming and they sound so persuasive. They have arguments and they have scriptures.

Be very careful. Be very careful. Make sure you give time to it.

Don't let anyone say, you've got to decide now what you believe. No, I do not. I need to search the scripture.

I need to go and ask all the Christians, what do you think of that? What about this scripture? Do you have an answer? By all means test me. By all means challenge me. By all means do your own research.

But you know what? Don't lift up books when you don't know the author. Well, I'll just read this book. I'll just watch this video online.

Do you know who you're listening to? Do you know what their marriage is like? See, you can listen to some on YouTube. I'll tell you an awful lot about them. You can decide for yourself.

You want to watch them? Fine. But I'll tell you what they're living like. I'll tell you the perversions of their life.

Just a preacher. He had the biggest staff. I forget how many in his staff.

Just a month ago, two months ago public scandal come out of immorality. For two months he disappeared. Never once admitted it.

But they've tracked him down. And now just over the past two days come out publicly and said, well it's true but and if I come back into ministry. Got the biggest ministry staff in America.

And you know what? 20 years ago immorality. But he's preaching to others about holiness. It's a bad testimony.

Forget where I was going with that. But let's close here in prayer. Saints of God, we want a holy church.

We want a pure church. Our battle is against these things. Don't go off into doctrinal disputes.

Know the word of God. Know the scripture. Stay in the word of God.

Don't be persuaded by a man sounding like he knows what he's talking about. That's what I was going to say. That ministry in America, they had the most dynamic prophets and prophecies I've heard of any church movement in 2,000 years.

Now that preacher, he was using prophecy to tell a young 19-year-old girl saying, my wife's going to die and you're going to marry me. And God has told me this. And the whole ministry was filled with dynamic unbelievable prophecies.

No ministry in history has compared. And I would find the key man behind it. All the time he used prophecies like that to get inside a 19-year-old's head.

You know what? You better not just listen to any preacher. You better keep this brain working saying, I want to stay with the word of God. Let's pray.

Father, we love you. We praise you, God. We worship you.

Lord God, for us to live is Christ. And Lord God, to die is gain. Father, our whole life is caught up with Christ.

And we realize we're in a warfare, a fight against the flesh and the devil against this world, Lord God. We realize, Lord God, of the intensity of this warfare. And we don't want to be led into wrong doctrine.

We don't want to be persuaded by men who can take a scripture and take it out of context and sound so radically honest and genuine and real and persuasive and squeaky clean and tight on their doctrine. But oh God, we want to be slow and careful and search the word of God diligently, testing one scripture with another scripture. And Lord God, we do present these things.

We want to stand always, oh God, willing to listen to those that would come with questions or challenges or even correction. My God, give us a heart that walks humbly. Lord God, we don't want to damn to hell men that differ in things that don't matter or aren't issues of salvation.

But oh God, we want to be grounded in scripture and we want a church, oh God, that's sanctified and washed by the word of God. We love you tonight. We bless you.

We praise you. We give you all the glory. And my God, I pray in these weeks, Lord God, we don't preach these things for dispute and arguments.

But Lord God, to help people, oh God, to lead them into the light. Lord God, to settle them. Lord God, to bring them to the test of doctrine, to scripture, to the straight line, to walk by the rule of God.

And we love you. We are the circumcision of heart. Lord God, we can't claim the title of Jew or Israel.

But Lord God, we are your wonderful church. We are changed. We're renewed by your spirit.

We've been brought in and now become the seed of Abraham. And all the blessings of Jesus Christ have come upon us. And we love you tonight.

In Jesus name.

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