

[Paul the Apostle](#) is often cited by those who believe that [Jewish law](#) is no longer valid.

Supersessionism, also called replacement theology or fulfillment theology,^[1] is a [Christian theological doctrine](#) which describes the theological conviction that the Christian Church has superseded the [nation of Israel](#) assuming [their role as God's covenanted people](#),^[2] thus asserting that the [New Covenant](#) through [Jesus Christ](#) has superseded or replaced the [Mosaic covenant](#) exclusive to [Jews](#). Supersessionist theology also holds that the universal Christian Church has succeeded [ancient Israel](#) as [God's true Israel](#) and that Christians have succeeded the ancient [Israelites](#) as the [people of God](#).

Often claimed by later Christians to have originated with [Paul the Apostle](#) in the [New Testament](#), supersessionism has formed a core tenet of [Eastern Orthodox](#), [Roman Catholic](#) and [Protestant](#) churches for the majority of their history. Many early [Church Fathers](#)—including [Justin Martyr](#) and [Augustine of Hippo](#)—were supersessionist.^[3]

Most historic [Christian Churches](#), including the Roman Catholic Church, Methodist Churches and Reformed Churches, hold that [the Old Covenant](#) has three components: **ceremonial, moral, and civil (cf. [covenant theology](#))**.^{[4][5]} They teach that while the ceremonial and civil (judicial) laws have been fulfilled, the moral law of the [Ten Commandments](#) continues to bind Christian believers.

[Rabbinic Judaism](#) disregards supersessionism as offensive to [Jewish history](#). [Islam](#) teaches that it is the final and most authentic expression of [Abrahamic monotheism](#), superseding both [Judaism](#) and [Christianity](#). The Islamic doctrine of *tahrif* teaches that earlier monotheistic scriptures or earlier interpretations of them have been corrupted by later interpretations of them, while the [Quran](#) presents a pure version of their divine message.