HaDavar Messianic Ministries

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With Pastor Jeff Carter

Week Ten...

Network: ICC_Guest1
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History and Origin of the Allegorical Methodology

- Satan’s attacks on the revealed plan of God is the origin of anti-Semitism
- It is the petition of the Spirit-indwelt revived nation of Israel that will trigger Christ’s return.
- The view of the early church was strongly, if not almost unanimously, millennial in understanding

CHILIASM (def.) The belief in a thousand-year reign of Christ

“Most readers of the first four centuries of the Christian church realize that almost without exception, the church espoused and vigorously taught that Christ would return to earth in the Millennium to rule and reign over all the nations of the earth from Jerusalem.” (Walter Kaiser)
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- an ugly anti-Semitism began to grow and take root
  - the blame for the crucifixion of Jesus being laid at the feet of the Jews
  - the destruction of Jerusalem and the temple in 70 A.D. being seen as God’s punishment and rejection of the Jews

- a misunderstanding of the context of the ‘in-house’ debate within Christianity over the co-existence of Jews and Gentiles within the body
- the persecution and rejection of those early Christians by the surviving Jewish community
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- This early anti-Semitism and move towards Jewish exclusion within the church laid the groundwork for the church’s eventual acceptance of a new ideological framework of the church being the “new Israel”
- Augustine taught that the Universal Church is the Messianic Kingdom and that the millennium began with Christ's first coming

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“...The major break with this [apostolic] theology came in the fourth century A.D. during the reign of the Roman Emperor Constantine and in the work *Ecclesiastical History* by Eusebius Pamphili. Eusebius did not believe that there was a distinct future for the Jews; rather, the church was God’s new Israel. Any proposal about a millennium was thought by Eusebius to be heretical.” (Kaiser)
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- In the alliance between Eusebius and Constantine this new theology was established as the official position of the church
  - the anti-Semitic bias
  - the allegorical interpretive methodology
  - the sanctioning work of Constantine

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The progression toward Replacement theology (H. Wayne House)

1) after the Jewish people ceased to be the primary source from which the theology of the New Testament sprang;
2) after those who had learned from the apostles had died and new problems faced the largely Gentile church
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The progression toward Replacement theology (H. Wayne House)

3) after several non-Jewish authors began to adopt the anti-Semitism of their pagan counterparts
4) after the hermeneutic found in the New Testament was replaced by Greek allegorism

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Two prominent schools of thought:
- Alexandrian
- Antiochene
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Alexandrian School of Interpretation:

Heavily influenced by the Hellenistic culture, the Alexandrian school of interpretation as represented by Clement of Alexandria and Origen placed an emphasis on the allegorical meaning of Scripture, looking to find the deeper meanings that lay behind the literal sense.
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Antiochene School of Interpretation:
The historical-grammatical (literal) interpretation was the only meaning of the text. Only through understanding the history and the grammar could one discover the author’s original intent and thereby understand what God was communicating through the text. Unfortunately, Nestorius was condemned as a heretic, an event that had contributed to the decline of this hermeneutic until the Reformation.

Four-fold sense hermeneutic (quadriga)

- **Jerusalem**
  - Literal: The ancient city
  - Allegorical: The Church
  - Moral: The faithful soul
  - Anagogical: The heavenly city
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- “The more literal interpretation of the New Testament authors and post-apostolic fathers gave way to the influence of Greek philosophical interpretation found in Philo and later *The Shepherd of Hermas* and Justin Martyr. By the time of the brilliant Alexandrian theologian Origen, allegory was readily used to move beyond the literal sense of the text.” (Dan Gruber)

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- “...he often denied the ordinary sense of the text, and then replaced it with allegories which he made up. These allegories then became the real meaning of the text. There was no way to challenge the allegories on the basis of the text, since what the text actually said was no longer what it meant.” (Dan Gruber)
“Origen’s teachings arise from, and demand, an anti-Judaic outlook. He disinherited the Jews and set the church in their place. Those scriptures that promised judgment on Israel (or the Jews, or Jacob, etc.) were still to be understood in their literal sense. But those scriptures that promised blessing on Israel (or the Jews, or Jacob, etc.) were henceforth only to be understood as referring to the church.” (Dan Gruber)

Review:
- The allegorical approach originated in the Alexandrian School of Theology with Clement and Origin
- Pressure from Rome precluded them from taking the overthrow of human government presented in Revelation as literal
- They took the symbolism far beyond what the text called for
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Review:
- They were motivated by anti-chiliastic and anti-Semitic pre-suppositions
- Augustine formed the doctrine for the rest of the church
- This view survives today

Review:
- anti-Semitism was the origin of replacement theology
- Augustine/Constantine made this the official position of the church
- Allegorical methodology provided the support
- Thus, they disinherit the Jews
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- What does the Bible say? We would expect...
  - clear, concise statements that God has rejected Israel
  - definitive passages that teach that the church has replaced Israel
  - God’s declaration that He has excluded Israel from the Old Testament covenants
  - a total lack of New Testament verses that speak of Israel’s future in God’s plan

- If the Bible teaches ethnic Israel has a future, then Replacement Theology is untrue
Matthew 19:28

“Assuredly I say to you, that in the regeneration, 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.”

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➤ The Bible teaches the necessity of a future earthly kingdom:
  ▪ God gave mankind a mandate—to demonstrate lordship
  ▪ The realm of this kingdom is the earth
  ▪ The mandate has not been affected by the fall
  ▪ This mandate will be fulfilled by the last Adam
Genesis 1:26-28

26Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27God created man in His own image, in the image of God He created him; male and female He created them. 28God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

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➢ a very precise order of events relating to the second coming...
  • Tribulation
  • Cosmic signs
  • Return of Jesus
  • Judgment
  • Inheriting the Kingdom
History and Origin of the Allegorical Methodology

- The basic difference between Dispensationalism and Covenant Theology has to do with their approach to hermeneutics.

- Issue #1: Should the Bible be understood in its plain, normal sense of meaning taking into account the historical context in which it was written? Or does the interpreter of scripture have the right to allegorize anything that he does not understand or does not fit into his theological box?
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➢ "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual meaning unless the facts of the immediate context, studied in light of related passages and axiomatic and fundamental truths, indicate clearly otherwise."

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➢ Issue #1: Should the Bible be understood in its plain, normal sense of meaning taking into account the historical context in which it was written? Or does the interpreter of scripture have the right to allegorize anything that he does not understand or does not fit into his theological box?
➢ Issue #2: Are Israel and the Church the same or are they different?
Romans 10:1
“Brethren, my heart's desire and prayer to God for Israel is that they may be saved.”