

**Part I – Getting to the Airport**  
**Understanding Replacement Theology**  
[10:30-12:00]

**ENTERING THE AIRPORT**

All should have “passport” – John 14:6

All should have THE “guide book” – the Bible – 2 Tim. 3:16

**WHICH GATE?**

**Gate #1: Replacement theology**

**Gate #2: Non-replacement theology**

**THREE PASSENGER TYPES – WHICH ARE YOU?**

**Passenger #1: Believes Replacement Theology is the right “route”**

**Passenger #2: Believes Replacement Theology is the wrong “route”**

**Passenger #3: Unsure what is the right “route” for him or her**

**BOARDING INSTRUCTIONS – (PRE-SUPPOSITIONS)**

**Rule #1 - All Scriptures are to be Studied** – 2 Tim. 3:16

**Rule #2 – All Scripture can be Understood** – Eph. 4:11-15

**Part II – The Route Explained**  
**Background of Replacement Theology**

**STOPS ON THE ROUTE**

Stop #1 – History of Replacement Theology

Stop #2 – Scriptural Passages used

Stop #3 – The Throne of David

**STOP #1 - HISTORY OF REPLACEMENT THEOLOGY – 2 FORCES DRIVING IT**

***Force #1 - Anti-Semitism***

1<sup>st</sup> Century Jewish Belief about the Kingdom

1<sup>st</sup> Century Jewish People in the Empire

1<sup>st</sup> Century Christians in the Empire

***Force #2 – Christendom’s Exclusion from Roman Society***

2<sup>nd</sup> Century Christendom – Starts to “Fit in”

3<sup>rd</sup> Century Christendom – Rejection of Jewish People along  
with Premillennialism

4<sup>th</sup> Century Christendom – a “Roman Church” is Born

**Satan’s Method: Acceptance to Replace True Doctrines**

## Part I – Getting to the Airport Understanding Replacement Theology



Have you ever stood, looking around at a large airport and been confused as to what departure gate you are to go through? I sure have been.

There are so many gates and no one to ask...



Once, upon returning from a trip to Poland, I knew I only had a few minutes to make the last connecting flight to Edinburgh. As I ran along, my mind said,



“What gate do I want?”

“How will I recognize the right gate?”

“They all look alike”

“Some one, give me information.”

There is a similarity between taking a trip and theology. If you enter the wrong gate, you will reach the wrong destination.



Let's begin a “theological” flight today and see if . . .

**Replacement Theology brings us to God's truth or not.**

### Entering the Airport



We are all “theological passengers” and I would hope that everyone here has their “passport”. That is, that we would agree that Jesus Christ is the only way to the Father and eternal life.

For:



*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

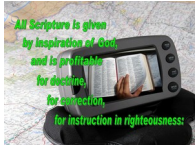
John 14:6

**What we are studying has nothing directly to do with how to be saved and salvation.** If you have not settled that question in your heart, then you need to speak with us to know how to get to heaven.



I would also hope that we all have a good reliable guide, a good Global Positioning System.

The best in the world is God’s Word for:



***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:***

2 Timothy 3:16

Why do we need this “GPS” system? The answer is:



***“That the man of God may be perfect [meaning complete], thoroughly furnished unto all good works.***

2 Timothy 3:17

We want to be sure that we forget nothing we need before we carry on. All right, we have just checked-in together.

### Which Gate?



Now we have to find the right “gate” that will lead us to God’s truth about Israel and its place in His plan of history. We will only consider two “gates” today. At first glance, they look identical, but the key is the sign that describes the destination of the flight.



**Gate 1** is Replacement Theology – it says:

“...that the Church completely and permanently replaced ethnic Israel in the working out of God’s plan and as recipient of Old Testament promises addressed to Israel.”<sup>1</sup>



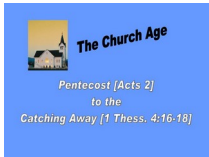
**Gate 2** is non-Replacement Theology<sup>2</sup> – it says:

...that the Church does not replace ethnic Israel in the working out of God’s plan and Israel continues to be the recipient of Old Testament promises addressed to that nation.

<sup>1</sup> Ronald E. Diprose. *Israel in the Development of Christian Thought* (Rome: Instituto Biblico Evangelico Italiano, 2000), 2.  
<sup>2</sup> Israel Keeps its Place Theology



Not all airplanes are the same. Each is designed for a different function and goal. So too, God has planned different purposes for Israel and the Church. The Church is a separate, distinct body consisting of both Jewish and Gentile believers of all nations who share the same spiritual blessing of salvation...



...during the present age – beginning at Pentecost of Acts 2 and continuing until Jesus Christ comes just prior the Tribulation (the Catching Away – 1 Thess. 4:16-18).<sup>3</sup> As such, the Church is not the recipient of Old Testament promises addressed to Israel.



It is the Bride of Christ, while Israel is the wife of God.<sup>4</sup> Both have different functions and purposes in God's plan of history during different periods of history.



**In the past**, God worked through Israel, as an ethnic literal nation.

Replacement theology agrees with non-Replacement Theology about this.

Regarding **the present time**, Replacement Theology agrees with non-Replacement Theology by teaching that God is working through the church.

It is regarding **the future time** that the two views significantly differ. Because Replacement Theology replaces Israel with the Church, those who hold to this teaching do not see God working in the future through the nation of Israel. Non-Replacement Theology, on the other hand, believes that following the Rapture – the catching up of the Church to heaven – God will once again turn to ethnic Israel and work through this nation during the Tribulation and the Millennium.

<sup>3</sup> Renald Showers. *There Really is a Difference* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 1990), 170.

<sup>4</sup> Pentecost, Things to Come, 202.



Which “gate” you decide to follow will determine not only your route, but will have significant affects on you personally, your theology, as well as the application of that theology in your daily life and in your church or assembly.



### Three “Passengers” Types – Which one are you?

**Passenger #1 – Believes Replacement Theology is the right “route.”**



Like any traveler, he needs to understand what comes with this route and what the destination really means to him spiritually, to his theology, and to his church or assembly.

**Passenger #2 – Believes Replacement Theology is the wrong “route”**



He knows the route he wants to take, but is unsure about how to recognize the right “gate” in order to avoid getting on the wrong “plane” of Replacement Theology with its consequences to him spiritually, to his theology, and to his church or assembly.

**Passenger #3 – Unsure what is the right “route” for him or her.**



He is unsure about which gate he wants and where he is headed; he needs advice on which is the right theological “route.” He needs to know how to recognize the right “gate” and avoid the wrong “gate.” He may sense that this is an important crossroad in his spiritual life, in his theology, and ultimately to his church or assembly.



I will attempt to be the “airport” guide in determining which gate you need to go through. Are you ready?

### Boarding Instructions – also called Pre-Suppositions



Any time you come to an airport, you must follow the airport’s boarding instructions. So too, your guide, that is me, employs a certain method for helping you get to your gate. Actually, all of us have certain **pre-suppositions** that we start with in any study of God and His Word. Here are mine:

**RULE #1 - ALL SCRIPTURES IS TO BE STUDIED**

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

2 Timothy 3:16



Thus, we cannot just “pick and mix” what we like or what seems to agree with our theology and ignore the rest. The Major and Minor Prophets of the Old Testament and the New Testament Book of Revelation all are “*profitable for doctrine, for reproof, for correction, for instruction in righteousness.*”



This verse also indicates that God planned the words, the phrases, the grammar, and the context to communicate His thoughts to finite humans. That means that the Bible is correct from the grandest concepts and doctrines down to the very smallest detail, such as whether a word is singular or plural.

For example in:

*Now to Abraham and **his seed** were the promises made. He saith not, And to **seeds**, as of many; but as of one, And to thy seed, which is Christ.*

Galatians 3:16

God has given to us “the essential elements” to “unleash the full instruction and impact of every biblical text.”<sup>5</sup>



Never forget that our Bible is

***not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe.***

1 Thessalonians 2:13b

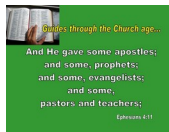
Thus, it may take effort to fully understand it, but God did not waste words simply to “fill out His Book.” By comparing Scripture with Scripture we can find the meaning and truth of a passage (1 Cor. 2:13).

**RULE #2 – ALL SCRIPTURE CAN BE UNDERSTOOD**

**Turn to Ephesians chapter 4...**

<sup>5</sup> George J. Zemek. Doing God’s Business God’s Way – A Biblical Theology of Ministry (Brandon, FL: George Zemek, n.d.), 124.

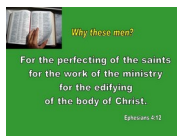
Throughout the history of the church age, God has helped us to understand His word through special people that He has chosen for this task:



*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

Ephesians 4:11

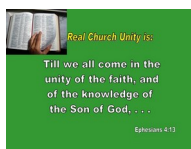
Their goal is to bring each of us to maturity by completely furnishing or equipping us for the ministry.<sup>6</sup>



*For the **perfecting of the saints**, for the work of the ministry, for the edifying of the body of Christ:*

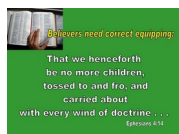


If they do their task correctly and we do our part, all of us will come to unity in our service, our life, and our understanding of our Lord and Savior. For true doctrine, understood and applied, always unites believers. A lack of precision in teaching Scripture always brings in weak or false doctrine. It is false doctrine combined with human pride that divides a church or assembly. Today, most Christians are terribly weak in their understanding of both doctrine and the Bible in general. This condition feeds disunity. We who teach the Word must continue to strive for our goal is to bring believers to true unity through true doctrine.



*Till we all come in the **unity of the faith**, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

If our Bible teachers fail or if we don't make the effort to learn, the result will be that, like children, we are "tossed to and fro and carried about with every wind of doctrine," true or false. God desires



*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine,*

Notice carefully, there are men out there who actually want us to take the wrong "gates" because then we assist Satan and his plan for history, rather than God and His plan of history.

*by the **sleight of men, and cunning craftiness, whereby they lie in wait to deceive**; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.*

<sup>6</sup> Strong's # 2677 katartismov katartismos kat-ar-tis-mos' 1) complete furnishing, equipping

Ephesians 4:11-15



Beware the wrong “travel agent!”

All right, we have gone over the boarding instructions let us wait at the gate for our departure. As we wait let us think about the route of Replacement Theology.





## Part II - The Route Explained

### Background of Replacement Theology

In taking any trip, it is very important to understand the stops along the way and how these stops will affect your over-all trip. I would now like to discuss three “Stops” on the route to Replacement Theology. As we look at these “stops,” I would like to explain that I have chosen these particular “stops” based upon the arguments used by Replacement Theologians. **In their own words, these are the “watershed” issues.** While this is no “Replacement Theology Systematic Theology” book, and there is much disagreement as to what verses “prove” Replacement Theology, those who hold to it do admit that there are a few **“key” concepts,** of Replacement Theology that cannot be upheld when they are viewed in the light of non Replacement Theology. For obvious reasons I have chosen our “stops” in these three areas, which Replacement Theologians agree are important.

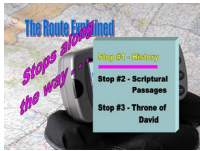


**STOPS ON THE ROUTE**

**Stop #1 – History of Replacement Theology**

**Stop #2 – Scriptural Passages**

**Stop #3 – the Throne of David**



**Stop #1 – History of Replacement Theology**  
**2 Forces Driving it**

Two prime forces in early church history brought forth Replacement Theology. Interestingly, both forces **were reactions** by Christendom to the changing world around them. [I will use the term “Christendom” to include both true believers and those unbelievers who only professed faith in Christ.] Both reactions occurred during the same period of church history. Interestingly both Jewish and Christian groups **provided the fertile soil** for Replacement Theology to flourish.



The two forces driving the early church to Replacement Theology were:

- Anti-Semitism
- Christendom’s Exclusion from Roman society



**FORCE #1: ANTI-SEMITISM**

We begin in the 1<sup>st</sup> Century AD. In reality, there was no true anti-Semitism in the Roman Empire at this time. As the early church began, there were good relations between the Jewish people and the Christians, for almost all believers were Jewish. These 1<sup>st</sup> century Christians understood God’s plan of history to include a coming earthly kingdom involving the nation of Israel.

**1<sup>ST</sup> CENTURY JEWISH BELIEF ABOUT THE KINGDOM**

**Luke 22 – the Upper Room** - We begin by turning to Luke chapter 22 where we read about Jesus Christ with His disciples in the Upper Room.

*14*And when the hour was come, he sat down, and the twelve apostles with him. *15*And he said unto them, With desire I have desired to eat this passover with you before I suffer: *16*For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. *17*And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:



**18** For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Matthew's Gospel expands on this last sentence further by saying:

*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

Matthew 26:29

Back in Luke, Jesus Christ elaborates about His kingdom:

**24-** And there was also a strife among them, which of them should be accounted the greatest. ... **29** And I appoint unto you a kingdom, as my Father hath appointed unto me; **30** That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.



Notice what we can learn from this discussion about the Kingdom of God:

1. Christ distinguishes two kingdoms; His Father's and His own
2. The disciples will join Him and drink of the fruit of the vine WHEN His kingdom comes
3. The disciples will rule as kings under the King of kings in His kingdom
4. We learn back in Matthew that just prior to this evening, the mother of two of the disciples, believing Christ's kingdom would be a literal kingdom with people serving in it, tried to help her sons' "careers."

*Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*

Matthew 20:21, 20

5. After the Resurrection, the disciples, still believing in a literal coming kingdom responded to Christ's teaching about the kingdom during this period by asking a question:

*To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: ... **6** When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

Acts 1:3, 6

Notice, carefully, Christ did not correct this view, He merely explained that it was for the Father to decide. In the interim (v. 8), they had a different task other than reigning – they were to be witnesses throughout the world.

This was all very natural. Remember, the disciples were Jewish; they had given three years of their lives to following the Lord:

- He had taught them to pray for the coming of the kingdom

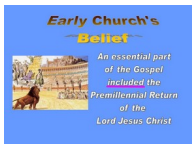
- He had promised to place them on thrones to rule the twelve tribes of Israel - they had just witnessed His death and now the Resurrection. It seemed to them, that now the kingdom could come.

If we add to this, the fact that ...



Ancient Jewish writings confirmed their view that the coming of the Messiah would coincide or be simultaneous with the earthly Messianic kingdom. We can well understand their question.

Early church records confirmed that the first century church believed that Jesus Christ would one day come back to the earth and restore the kingdom to national Israel and rule for a 1000-year period of time.



In fact, they believed that an essential part of the Gospel included the premillennial return of Christ.

After Christ ascended to heaven, they went to Jerusalem and began the 10-day wait for the Spirit, as promised.

**Pentecost** was the fourth annual Israelite feast of the year and included significant teaching that prefigured the union of both clean (Jewish) and unclean (Gentile) peoples into one body that we call the Church. Recall, that the 3000 saved that day, were either Jewish by birth or were proselytes. Thus at the start of the church, all were Jewish either by birth or by adoption. As the church grew, it spread from Jerusalem to Judea, then to Samaria, and throughout the Roman Empire. As Christianity developed, it had to find its place within the empire and its relationship to the current kingdom of Rome. Fortunately ...



The Roman government was very tolerant of religions.

## 1<sup>ST</sup> CENTURY JEWISH PEOPLE IN THE EMPIRE



Hence, they allowed the Jewish people exemption from certain aspects of Roman law which were counter to the Jewish beliefs. For example: the Jewish people were exempt from

Emperor Worship.



Rome always gave significant consideration and favor to large minorities in its empire. They were “always careful not to offend important elements in the empire.”<sup>7</sup>



Despite the destruction of Jerusalem, the Jewish minority, numbered 6 to 7 million<sup>8</sup> and it still heavily influenced governmental decisions, including those toward Christians.

**1<sup>ST</sup> CENTURY CHRISTIANS IN THE EMPIRE**

For the Christians, it was a different story. They were a very small minority of only 100,000,<sup>9</sup> and as a consequence, society excluded them and began to persecute them.



As a result, both groups drew further apart and developed spirits of rivalry and exclusivism.<sup>10</sup> This resulted in a developing **anti-Semitism within the Christian community which would eventually become a major contributing factor leading to Replacement Theology.** As these events were unfolding, a **second force** emerged for the development of Replacement Theology.



**FORCE #2: CHRISTENDOM’S EXCLUSION FROM ROMAN SOCIETY**

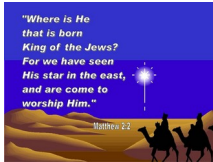
Recall that the early church taught about a coming earthly King and kingdom. One, according to the book of Daniel, which would displace man’s last great Empire, Rome. Such a teaching was a direct threat to the government of Rome. Rome viewed the minority status of Christians and their religious eccentricities as insignificant, but they were concerned about the political repercussions of a group teaching about the downfall of Rome and its replacement by a coming resurrected King. “Indeed, **it was political suspicions, not necessarily religious ones that concerned Roman elites.**”<sup>11</sup> According to Pliny the Younger, a Roman official of the time, he likened Christians to “*heraeria*, subversive political societies that lobbied for the interests of their group over the interests of the state.”<sup>12</sup>

<sup>7</sup> Diprose, ??  
<sup>8</sup> Diprose, 75.  
<sup>9</sup> Diprose, 75.  
<sup>10</sup> Diprose, 73, 74.  
<sup>11</sup> Christian History Magazine, 14.  
<sup>12</sup> History Magazine, 14.

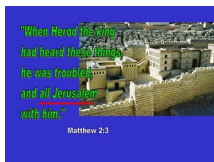
Remember, Rome was very tolerant of minority religious groups...



...unless they appeared to oppose the ongoing rule of the Roman Government. In these cases, Rome always reacted against them.



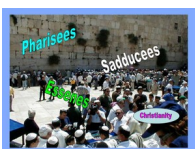
A good example of this is when the three wise men came to inquire as to how to find Him Who was born the “king of the Jews.”



Matthew tells us that Herod, the Roman king, became “troubled.” If you know anything about the history of Herod, you will readily understand why “all Jerusalem” was also troubled, for they knew how he would react. This new king was a threat to Herod personally and to Rome.

Similarly, in Thessalonica, (Acts 17:7) the Roman government accused Jason and his brethren of **threatening the stability of the Roman government**. In another case, Felix kept Paul under guard in order to please the Jewish element. Felix’s only concern was if Paul was a threat to Rome and its government (Acts 24:27 and 25:9). He did not care about Jewish/Christian religious tensions. At the heart of all of this was the view of a coming literal earthly kingdom in opposition to Rome. This teaching carried over into the 2<sup>nd</sup> Century.

The “Post-apostolic fathers shared a similar view (premillennial or chiliasm) of end-times events. This perspective, however, changed with the introduction of the non-literal interpretation of Scripture, which was the result of an increasing dependence on allegorical thought—a concept introduced by non-Jewish writers.”<sup>13</sup>



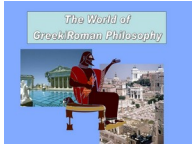
During the early years, Judaism accepted the church as being a sect within Judaism. This acceptance helped the Christians to be tolerated in Roman society.

With the destruction of Jerusalem and the Second Temple during the years AD 66-70, the relationship of Judaism and the Jewish-Christians changed significantly. By the time of the Jewish revolt of AD

<sup>13</sup> H. Wayne House. “Historical Factors,” 4.

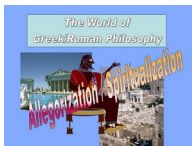
132-135, the only significant aspect of Judaism that survived in the Empire was Rabbinical Judaism. For the Jewish people, gone were the apocalyptic dreams of a coming millennium. Also lost was the influence of the Jerusalem church, having been exiled to Transjordan in AD 66.

## 2<sup>ND</sup> CENTURY CHRISTENDOM STARTS TO “FIT IN”



To the 2<sup>nd</sup> Century Christians, Jerusalem and Christianity’s Judaic roots had less significance. They were struggling to get along in a Greek/Roman pagan world with its strong philosophic influences. The Church, now increasingly Gentile, began to attempt to “fit in” with Roman society.

The antagonism with premillennial believers grew as 2<sup>nd</sup> century Christians began appropriating promises from the Old Testament given to Israel and applying them to the church – a form of rejection of the “Jewish-ness” of the Bible.



Allegorizing or spiritualizing Old Testament passages promoted this misapplication.

Allegorization is a method of interpretation based upon the assumption that the Scripture contains multiple senses.<sup>14</sup> Thus, in studying a passage the interpreter rejects the obvious meaning by making it an allegory or a metaphor for something of so called “deeper meaning.” This method began with the ancient Greeks.

“The Greeks had used allegorism to make the mythical content of ancient works, such as those written by Homer and Hesiod, acceptable to readers with a more philosophical turn of mind.

For many Jewish writers the “uglier portions of their religious heritage” such as blood being required for atonement, was an embarrassment to them in modern Greek/Roman society.<sup>15</sup> Just as the Greeks “raised” some of the immoral actions of their gods by allegorizing the real meaning, so too, the Jewish commentators used allegory in an attempt to elevate Judaism to a spiritual plane that was acceptable in the eyes of their society. Additionally, Greek literature and philosophy charmed the Jewish scholars of Alexandria.<sup>16</sup> Thus, the stage was set for the Philo of Alexandria to blend Greek metaphysics with a respect of Mosaic revelation, by exploring the so called “mystical depths” of the Old Testament Scriptures.<sup>17</sup> Philo saw the literal sense of a passage as “milk” and the allegorical sense as “meat.”<sup>18</sup>

<sup>14</sup> Paul Tan, *The Interpretation of Prophecy* (Winona Lake, IN: BMH Books, 1974), 363.

<sup>15</sup> Tan, 46.

<sup>16</sup> Tan, 46, Diprose, 76

<sup>17</sup> Tan, 47.

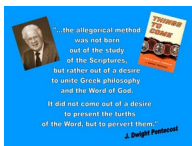
<sup>18</sup> Tan, 47.



...Origen [AD 185-254], also influenced by the example of Philo, allegorically harmonized the Old Testament Scriptures with his Platonic mindset.<sup>19</sup>

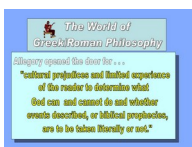
Origen’s use of allegory allowed him to freely apply Old Testament passages that are clearly intended to speak of ethnic Israel, to the Church. This also allowed him to put **down the Jewish people while presenting a “scholarly” Greek viewpoint.** He also, taught that a spiritual interpretation of a passage was of a higher order than a literal rendering of it. He once said “of what use...is it to me who have come to hear what the Holy Spirit teaches the human race, to be told that Abraham stood under the oak of Mamre?” He added that only “simple believers” would limit themselves to the literal meaning of the text.

Seeking to put off the image of being “simple believers,” many Christians began to use allegorization to demonstrate their intellectualism and scholarly abilities in interpreting the Scriptures.



J. Dwight Pentecost notes that “...the allegorical method was not born out of the study of the Scriptures, but rather out of a desire to unite Greek philosophy with the Word of God. It did not come out of a desire to present the truths of the Word, but to pervert them.”<sup>20</sup>

The destruction of Israel by the Romans with the subsequent anti-Christian rhetoric and actions of many Jews, along with the rise of Greek philosophical interpretation of Biblical texts were all factors contributing to the Church’s view that it had replaced Israel.<sup>21</sup>



With the acceptance of allegorical interpretation, the way was opened for both those who were “culturally prejudiced as well as those with limited theological understanding to determine what God can and cannot do and whether biblical events or prophecies, are to be taken literally or not.”<sup>22</sup>

One early example shows the extremes to which such a system could lend itself. “Thus, the number of Abraham’s servants who were circumcised is 318, expressed by the Greek numerals T I H, where T would stand for the cross by its shape, and IH for the first two letters of ‘Insous. The early fathers

<sup>19</sup> Diprose, 86.  
<sup>20</sup> Pentecost, Things to Come, 23-24.  
<sup>21</sup> H. Wayne House. “Historical Factors,” 5.  
<sup>22</sup> Diprose, 88.



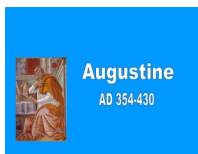
believed that this was the meaning the Bible had intended to convey.”<sup>23</sup>

Philip Barton Payne notes that “Allegorical interpretation is interpretation of text that treats them as allegorical, whether or not their author intended them to be allegories. Allegorical interpretations even of true allegories can be misleading, either in incorrectly identifying the corresponding elements in the referent or in identifying corresponding elements where no correspondence was originally intended. Either allegorizing error usually detracts from the coherence of the message the author intended.”<sup>24</sup> Interestingly, the Gnostics, which caused many problems for the early church, also practiced allegory.<sup>25</sup>

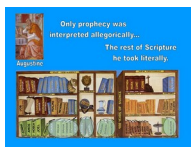
### 3<sup>RD</sup> CENTURY CHRISTENDOM – REJECTION OF JEWISH PEOPLE ALONG WITH PREMILLENNIALISM

By the end of the 3<sup>rd</sup> century, Christianity had grown to the extent that Rome viewed Christians as a more serious threat to its government, in part due to their strong belief in the premillennial coming of Christ to the earth to rule and reign in His kingdom. By this time, Christians represented 5 to 10 percent of the Empire.<sup>26</sup> Outside of the mainstream of Roman and Greek society, they still sought to be an influential part of that society. Thus, they rejected the Jews and rejected the idea of a premillennial rule of Christ in an attempt to remove any obstacle toward Christianity’s acceptance.

### 4<sup>TH</sup> CENTURY CHRISTENDOM – A “CHURCH” IS BORN



Perhaps one of the most famous of the “church fathers” is Augustine (AD 354-430).



“Augustine modified allegorism by confining it to the prophetic Scriptures. That is, he interpreted “the non-prophetic Scriptures literally and the prophetic Scriptures allegorically.”<sup>27</sup> Rejecting the idea of a literal 1000-year kingdom based on its being too materialistic and carnal. He taught that “the millennium is to be interpreted spiritually as fulfilled in the Christian Church.”<sup>28</sup>



With his publication of the *City of God*, he significantly changed, Christendom’s understanding of Jesus Christ’s Kingdom.

---

<sup>23</sup> Tan, 48.  
<sup>24</sup> Philip Barton Payne. “Allegory” *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Books, 1996), 14.  
<sup>25</sup> Payne, Ibid.  
<sup>26</sup> “The Empire Within the Empire.” *Christian History Magazine*, Vol. XVII, No. 1, Issue 57 , p. 10.  
<sup>27</sup> Tan, 50.  
<sup>28</sup> Tan, 50.

Instead of a literal, physical 1000-year kingdom on the earth, it became a spiritual, invisible kingdom within the hearts of believers. At this point in history, the majority within Christendom was ready to accept his concept of the kingdom of God as being a spiritual kingdom. The resultant acceptance gave them all that they needed in this world. They did not need a “better earth” for they had it all. This change in teaching allayed Rome’s fear of a coming kingdom, while it appealed to many who had anti-Semitic views.



With the wide influence and acceptance of his writing, Augustine became the father of amillennialism and according to the Encyclopedia Britannica, the father of the Roman Catholic Church.

Early in the 5<sup>th</sup> Century, Augustine explained why God had not fully destroyed all of Israel as punishment for Christ’s death, by saying that:

God has kept them alive as witnesses to the truth of Christianity, for they “attested through their humiliation, the triumph of the Church over the Synagogue. They were to be a witness people – slaves and servants to be humbled.”<sup>29</sup> As a consequence, the kings of the Holy Roman Empire forced the Jewish people to become moneylenders, since that job was considered to endanger the eternal salvation of Christians and was thus forbidden.<sup>30</sup> You see, their reasoning was that Jewish souls were lost already. Thus, we see that both political compromise and anti-Semitism of the 4<sup>th</sup> Century affected not only the politics of the Roman Catholic Church, for years to come, but also set up the anti-Semitic actions by countless Christians from that point on.



“Viewing the plight of the Jews in Christian lands from the fourth century to the recent holocaust, one Jewish fellow observed, ‘First we were told ‘You’re not good enough to live among us as Jews.’ Then we were told, ‘You’re not good enough to live among us.’ Finally we were told, ‘you’re not good enough to live.’”<sup>31</sup>

Along with Emperor Constantine’s acceptance of Christianity, “an early political-ecclesiastical alliance was forged – between [the first church historian,] Eusebius Pamphilius [AD 315], and the Emperor Constantine.”<sup>32</sup>

<sup>29</sup> “The Error of Replacement Theology” Bridges for Peace – Israel Teaching Letter, Vol. 771201/0102. (Tulsa, OK: Bridges for Peace, n.d.), 5.

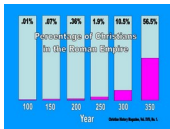
<sup>30</sup> “The Error of Replacement Theology,” 5.

<sup>31</sup> Thomas Ice. “What do you do with a future National Israel in the Bible?” quoting Steve Schlissel & David Brown, *Hal Linsey & The Restoration of the Jews* (Edmonton, Canada: Still Waters Revival Books, 1990), p. 47.

<sup>32</sup> H. Wayne House. “Historical Factors,” 2.



John Chrysostom further contributed to this altered teaching of Christianity by proclaiming that God had purposely concentrated Jewish worship in Jerusalem as a way to facilitate their destruction.<sup>33</sup> Thus, since God hates the Jewish people, so should Christians. Therefore, formal anti-Semitism began.



By the end of the 4<sup>th</sup> Century, Christendom represented just over half the Roman Empire’s population. Compromise with Rome and the admittance of many non-believers into the church’s leadership caused pseudo-Christianity to emerge and become fully accepted in the Roman Empire. **This could only happen because true believers did not stand up and speak out.**

### SATAN’S METHOD: ACCEPTANCE TO REPLACE TRUE DOCTRINES



We need to remember that Satan always challenges God’s Word. The method that he used here he continues to use today as he influences men. He causes them to neglect studying and teaching significant portions of Scripture by suggesting that they are unnecessarily divisive and should be treated as a “forbidden subject.” He then introduces a compromise form of doctrine by promising that it will lead to acceptance within greater Christianity and society as well. But we must remember that we will all stand before the Bema to give an account of our actions to the Lord.

Here is something to remember, when someone tells you that doctrinal teaching divides Christians and, therefore, should not be taught. Dr. Renald Showers says regarding those who compromise doctrine:

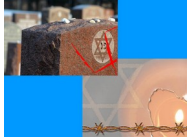
“Apparently they do not recognize the serious implication of that claim. Since biblical doctrine consists of those divine truths recorded in Scripture, these people essentially are saying that God’s truth divides; therefore, His truth should not be taught. If division occurs when correct doctrine is taught, it is not the fault of the doctrine or the teaching of doctrine. Instead, it is because people react wrongly to doctrine. They refuse to accept biblical truth and its implications, so they separate themselves from those who do accept and teach it.”<sup>34</sup>

He also noted, “in order to avoid the false, it is imperative that God’s people know biblical doctrine.”<sup>35</sup>

<sup>33</sup> Diprose, 95.

<sup>34</sup> Showers, The Foundation of Faith (Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 2002), 10.

<sup>35</sup> Ibid.



The combination of Christendom's compromise of true doctrine in order to gain acceptance and anti-Semitic fervor among Gentiles has had far reaching affects. History reveals the ongoing attempts to destroy the Jewish people. As we will see in a later session, the true "force" behind anti-Semitism is the direct link between the doctrine of amillennialism and Replacement Theology.



Replacement Theology has also made it very difficult for Jews to take seriously the claim that Jesus of Nazareth is the Messiah of Israel.



Having seen how Replacement Theology developed historically and that it is driven by the forces of anti-Semitism and allegorical hermeneutics, we can now move on to the second stop in our theological flight...