



### Key Points of Intersection

1. Major bible passages.
2. Interpretive methods:
  - a) literal
  - b) allegorical
  - c) near/far; double
3. Theological "System"
  - a) Covenantal
  - b) Dispensational
4. Israel and the church.

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### Intersections (Cont.)

1. Major Bible passages:
  - a) **Genesis 12, 13, 17. Abrahamic covenant.**
  - b) **Isaiah 56-66; Ezekiel 35-48 Israel, the nations & the Kingdom of God.**
  - c) **Daniel, chapters 7-12: End times signs & dreams, 70 weeks, Tribulation, Great White Throne Judgment.**
  - d) **Matt. 24 (Mark 13; Luke 21): Olivet Discourse, signs of the end of the age.**
  - e) **Rev. 20:1-6: Satan bound, 1,000 year reign of Christ.**

### Intersections (Cont.) 2.a. **Literal** Biblical Interpretation

- 1) According to **normal** grammar; the "**plain meaning**" as intended by the author and understood by its **original** audience.
- 2) Not **allegorized** or spiritualized.
- 3) Recognizes **normal** symbolic and/or metaphorical language of every day use such as "harden your heart."
- 4) Recognizes parables, obvious allegories, mysteries, and "types."

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As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life. (Num. 21:8-9; John 3:14-15)

### Intersections (Cont.) 2.b. **Allegorical** Interpretation

- 1) Seeks the "hidden, higher, and/or deeper spiritual" meaning in plain texts.
- 2) Interprets prophecy that has already been fulfilled **literally** and unfilled prophecy **allegorically** (in general).
- 3) Influenced by Greek philosophy.
- 4) Perhaps a result of the Lord not coming in the first three centuries.

Intersections (Cont.) **3. Covenantal or Dispensational?**

**3.a: Covenant theology** is the system of theology that centers on God as a Covenant-making God and sees in the history of creation two great covenants; the covenant of works and the covenant of grace. *Salvation is by faith in Christ alone by God's grace alone.*

**3.b: Dispensational theology** is the system of theology that asserts God works with humans in distinct ways (dispensations/ages) through history such as innocence, law, grace, kingdom and eternity. *Salvation is by faith in Christ alone by God's grace alone.*

**One's choice of these two "systems" results in differing results for secondary doctrines such as eschatology.**

Intersections (Cont.) **4. Israel and the Church**

4.a. The church has completely replaced Israel; Jews are no longer God's chosen people and ethnic Israel has no distinct future role in eschatology. **[Replacement eschatology (super-sessionism); Full Discontinuity]**

4.b. The church is an expansion of Israel. Israel constituted the people of God in the OT, and the Church (which is made up of Jew and Gentile) constitutes the people of God in the NT; both just make up one people of God ( Ephesians 2:11-20 ). **[Covenant eschatology; Primarily continuity]**

Intersections (Cont.) **4. Israel and the Church**

4.c. The church and Israel are distinct. Israel was not absorbed into the church at Pentecost. The church will be raptured prior to the seven-year tribulation at which time the last seven years of Daniel's 70 week prophecy (9:24-27) for Israel will be fulfilled. "All Israel" (as a nation) will be saved and be pre-eminent in the 1,000 year Kingdom on earth. **[Dispensational premillennialism eschatology; Primarily Discontinuity]**

4.d. The church is an expansion of Israel and make up one people of God in the church age: Yet Israel has a distinct role in the millennium. **[Historic premillennialism eschatology; most continuity]**

Historical Interpretation Methods \* (In General)

Literal	Allegorical / figurative		Literal and figurative	
Ad 60 Apostolic	300 legal church	Middle Ages Roman Church	1700 Enlightenment	WWI - WWII Modern
<i>Persecution</i>	<i>Origen Augustine</i>	<i>Roman Church</i>	<i>Prot. Reform.</i>	<i>Social Evolution Optimism</i>
Premillennial	Amillennial		Post-M	Pre-M Pre/Post/A
Post Modern 1950 to present	Little consensus, driven by denomination, theological system, historical precedent / tradition.			
<i>Relativism</i>				

	Strengths	Weaknesses
Pre-Mill. (Disp.)	<ol style="list-style-type: none"> <li>1. Consistent Interpretation (past-literal, future-literal).</li> <li>2. Expectant living.</li> <li>3. Most supports National Israel.</li> <li>4. Best reflects progressive revelation.</li> </ol>	<ol style="list-style-type: none"> <li>1. Most complex.</li> <li>2. Easily "hijacked" creating unnecessary sensationalism to its own discredit.</li> <li>3. Perceived as isolationist and lukewarm regarding social action.</li> </ol>
Pre-Mill. (Historic)	<ol style="list-style-type: none"> <li>1. Interprets Revelation literally.</li> <li>2. Ethnic Israel has a future.</li> <li>3. Supports Israel</li> <li>4. Reflects progressive revelation.</li> </ol>	<ol style="list-style-type: none"> <li>1. Inconsistent Interpretation (past – literal, future – allegorical), except Revelation.</li> <li>2. Denies Romans 9-11 regarding Israel during the church age.</li> <li>3. Denies the rapture.</li> </ol>

	Strengths	Weaknesses
Post-Mill. (Partial Preterist)	<ol style="list-style-type: none"> <li>1. Most encourages social action.</li> <li>2. Promotes interaction with the culture (+/-).</li> </ol>	<ol style="list-style-type: none"> <li>1. Inconsistent Interpretation (past – literal, future – allegorical).</li> <li>2. Least reasonable given history of sinful humans.</li> <li>3. Least expectant.</li> <li>4. Dismisses ethnic Israel, Jer. 31:31-34; Rom. 9-11.</li> <li>5. Most easily leads to (a) Social &amp; other gospel(s), (2) political excess, (c) liberalism, (d) Universalism, (e) Dominion Theology.</li> </ol>
A-Mill. (Partial Preterist)	<ol style="list-style-type: none"> <li>1. Encourages evangelism.</li> <li>2. Least complex/longest held.</li> <li>3. Expectant living.</li> </ol>	<ol style="list-style-type: none"> <li>1. Inconsistent Interpretation (past – literal, future – allegorical).</li> <li>2. Dismisses ethnic Israel, Jer. 31:31-34; Rom. 9-11.</li> </ol>