



Summary of the Unconditional Covenants; Doctrine of Anti-Semitism: Intro; Origin of Christian Anti-Semitism: Wagner's "Error Of Replacement Theology"

58. Therefore, the resolution of the problems precipitated by Original Sin, (1) fallen humanity and (2) fallen creation, is accomplished in two dispensations:
1. The New covenant is fulfilled in the provision of a Savior during the First Advent or the Incarnation.
 2. The New covenant is fulfilled in the provision of a restored kingdom during the Second Advent or the Millennium.
59. Both of these solutions are necessary because of the eternal life clause attached to the three earlier covenants: the Abrahamic, the Palestinian, and the Davidic.
60. The New covenant is eternal. It includes both the one-thousand-year millennial kingdom and the eternal state. Therefore, to be a recipient of these unconditional covenants one must have eternal life.
61. This in no way makes these covenants conditional in the sense that eternal life is required. The covenants are only given to those who *have* eternal life.
62. The New covenant applies to only two groups of Jews: (1) those in the Old Testament who believed in the coming Messiah and (2) those in the Tribulation who believe in the risen Christ.
63. Thus a principle stated by Paul in Romans 9:6b, "They are not all Israel who are of Israel."
64. Consequently, Israel is made up not just of those who have the genes of Abraham, Isaac, and Jacob but also the God of Abraham, Isaac, and Jacob.
65. The four unconditional covenants to Israel are:
1. **Abrahamic.** Establishes the Jewish race and the future nation of Israel and contains a protection clause against anti-Semitism. Genesis 12:1-3.
 2. **Palestinian.** This is a divine land grant to the progeny of Abraham who possess eternal life. The grant covers the entire Middle East and is described in detail in Scripture. Genesis 13:14-15; 15:18.
 3. **Davidic.** The divine promise to David of a royal dynasty through which would emerge a son who would rule Israel forever. 2 Samuel 7:8-17.
 4. **New.** Fulfilled in two parts, this covenant confirms the other three by providing the redemption solution through the Lord's substitutionary sacrifice in the Incarnation and the kingdom solution through His kingdom reign during the Millennium. Saved Jews from the dispensation of Israel are resurrected at the Second Advent while saved Jews out of the Tribulation populate the new client nation. Jeremiah 31:31-34.
66. The fulfillment of these covenants following the Second Advent indicates that Lucifer and his fallen angels will have lost the appeal trial. They are incarcerated in the Abyss awaiting sentencing to the lake of fire at the end of the Millennium. (Revelation 20:1-3; 7-10)
67. Consequently, it is Lucifer's intent to prevent fulfillment of the covenants by inciting a campaign of hatred, persecution, and genocide against the Jewish people throughout the Church Age and, in an even more intensified manner, during the Tribulation.



68. It is the scourge of anti-Semitism that we must now examine and in so doing correlate it with our study of hermeneutics as well as the Angelic Conflict.

The Doctrine of Anti-Semitism

A. Introduction:

1. In our study of biblical hermeneutics we observed the problem of Replacement Theology which is a term that describes the conclusions reached by those who utilize the allegorical method of interpreting Scripture.
2. In the mid fifth century after the literal-grammatical-historical method was suppressed by the councils at Ephesus and Chalcedon the allegorical method became the norm and was eagerly adopted by the Catholic Church.
3. The theology that emerged from this error contains numerous distortions of Scripture that not only do fatal damage to the Gospel of Jesus Christ but also spawn such evil conclusions as anti-Semitism.
4. We have studied in detail how allegorical hermeneutics influenced the Catholic Church for over a millennium and how this method seeped into the theology that came out of the Protestant Reformation.
5. One of the ways that allegorical hermeneutics leads its followers to become antagonistic toward the Jew is Replacement Theology.
6. We have noted this form of theology in our study of supralapsarianism, the doctrine of election, and the doctrinal statement of the Presbyterian Church of America. Replacement Theology is often identified with Covenant Theology.
7. The tenets of Replacement Theology give immediate recognition of its error. An outline of its premises is provided by the organization Bridges for Peace whose mission is described on its Web site:
<http://www.bridgesforpeace.com/h2n.php?fn=whoarewe.html>

Bridges for Peace is a Jerusalem-based, Bible-believing Christian organization supporting Israel and building relationships between Christians and Jews worldwide through education and practical deeds expressing God's love and mercy.

It is our desire to see Christians and Jews working side by side for better understanding and a more secure Israel.

Founded in 1976, Bridges for Peace seeks to be a ministry of hope and reconciliation. Through programs both in Israel and worldwide, we are giving Christians the opportunity to actively express their biblical responsibility before God to be faithful to Israel and the Jewish community.

For too long Christians have been silent. For too long the Jewish community has had to fight its battles alone. It is time Christian individuals and congregations speak up for the people who gave us the Bible.

B. The Origins of Christian Anti-Semitism:

1. Replacement Theology is identified by Bridges for Peace as a major source of anti-Semitism among Christian denominations and religions. Some of the false doctrines and erroneous conclusions that define Replacement Theology is the subject of a paper written by Bridges for Peace's chairman and president:

Wagner, Clarence H., Jr. "The Error of Replacement Theology." (Jerusalem: Bridges for Peace, 2004), 1-9:



<http://www.bridgesforpeace.com/images/manual/TLerror.pdf>

Perhaps you have heard of the term Replacement Theology. However, if you look it up in a dictionary of Church history, you will not find it listed as a systematic study. Rather, it is a doctrinal teaching that originated in the early Church. It became the fertile soil from which Christian anti-Semitism grew and has infected the Church for nearly 1,900 years.

What Is Replacement Theology?

Replacement Theology was introduced to the Church shortly after Gentile leadership took over from Jewish leadership. What are its premises?

Israel (the Jewish people and the land) has been replaced by the Christian Church in the purposes of God, or, more precisely, the Church is the historic continuation of Israel to the exclusion of the former.

The Jewish people are now no longer a "chosen people." In fact, they are no different from any other group, such as the English, Spanish, or Africans.

Apart from repentance, the new birth, and incorporation into the Church, the Jewish people have no future, no hope, and no calling in the plan of God. The same is true for every other nation and group.

Since Pentecost of Acts 2, the term "Israel," as found in the Bible, now refers to the Church.

The promises, covenants and blessings ascribed to Israel in the Bible have been taken away from the Jews and given to the Church, which has superseded them. However, the Jews are subject to the curses found in the Bible, as a result of their rejection of Christ.