

The Tree Heals the Tree

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Readers of the New Testament are familiar with St. Paul's description of Christ as the "Second Adam." It is an example of the frequent Apostolic use of an allegoric reading of the Old Testament (I am using "allegory" in its broadest sense - including typology and other forms).

Christ Himself had stated that *He* was the meaning of the Old Testament (John 5:39).

Within the Gospels Christ identifies His own death and resurrection with the Prophet Jonah's journey in the belly of the fish.

He likens His crucifixion to the serpent raised on a staff by which Moses healed the people of Israel.

Without the allegorical use of the Old Testament - much of the material in the gospels and the rest of the New Testament would be unintelligible.

Orthodox Christians are very accustomed to this manner of handling Scripture - the hymnography (largely written during the Patristic period) of the Church's liturgical life is utterly dominated with such a use of allegory. The connections between New

Testament and Old - between dogma and the allegory of Scriptural imagery is found in almost every verse offered within a service.

Those who are not familiar with the Eastern liturgical life are unaware of this rich Christian heritage and of its deep doctrinal piety and significance. ([περισσότερα...](#))