

It is literally true. It is really true.

Origen is considered to be the father of the allegorical method of interpreting the Scriptures. In his time, the Roman Empire had removed the Jewish bishops and churches and replaced them with Gentile ones. Then Gentile bishops and churches in turn began to think of themselves as having replaced the Jews and were effectively the "New Israel". A large theological step was taken in the belief that the Jews had been permanently rejected and replaced by the Gentile Church.

Origen's method of interpretation provided a way of overcoming the Scriptural obstacles to such beliefs. He taught that some scriptures are to be understood only allegorically. The difference, in his view, between Judaism and Christianity is that Christians perceive the hidden mystical meanings in the Bible, while the Jews are only capable of a strictly literal reading of the sacred text. According to Origen then, the mystical meaning is the true meaning, but the literal meaning is not.

There is a major problem with allegorical or mystical interpretation. By denying the plain meaning in the text, with its grammatical and historical sense, there is no way of verifying that the allegorical meaning is correct. The real meaning of the Scriptures is no longer what they actually say. In this way Origen, and the Church that followed, side stepped the Scriptures that promised the regathering of all the tribes of Israel, the return of the Divine Presence to Jerusalem and the millennial reign of the Messiah.

Eusebius, the acknowledged first Church historian, wrote a six volume defense of Origen. As a friend of Constantine, he wrote, at least in part, to cement the new Church-State relationship. Like Origen, he taught that the "kingdom" was to come with the spiritual growth of the Church as a whole. This doctrine was entirely inoffensive to the Roman government. More significant, it made unnecessary the literal return of the Messiah to redeem Israel, to judge the nations, and to establish Yahweh's kingdom throughout the earth. From then on, those who held such beliefs were considered carnal enemies of both the Church and the State.

Eusebius often quoted earlier writers in the Church to support his view. But, when it came to the theological issue of the Millennial restoration of the kingdom to Israel, he never quoted from a single early church writer. There is a simple reason for why he did not. He could not. Not even one of those early writers supported his view. Effectively, Eusebius admitted that "most of the ecclesiastical writers (believed) that there would be a corporeal reign of Christ on this very earth".

To quote one such writer, Justin (in a document dated about 160 A.D.) wrote: "But I, and all other entirely orthodox Christians, know that there will be a

resurrection of the flesh, and also a thousand years in a Jerusalem built up and adorned and enlarged, as the prophets Ezekiel and Isaiah, and all the rest, acknowledge.....And, further.....our Christ will spend a thousand years in Jerusalem, and that afterwards the universal, and, in one word, eternal resurrection of all at once, will take place, and also the judgment"

For Justin, "all entirely orthodox Christians" believed literally that Yeshua would reign on the earth for a thousand years in a glorified Jerusalem. For Origen, Eusebius and the Church that came after, this was only allegory.

It is literally true. It is really true.

"There will be no end to the increase of His government or of peace, on the throne of David and over His kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore." (Is.9:6-7)

"I shall raise up for David a righteous Branch; and He will reign as a king and act wisely and do justice and righteousness in the land. In His day Judah will be saved, and Israel dwell securely; and this is His name by which He will be called, "Yahweh our Righteousness."" (Jer. 23:5,6)