PHILO AS ORIGEN’S DECLARED MODEL: ALLEGORICAL AND HISTORICAL EXEGESIS OF SCRIPTURE
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ABSTRACT
After an overview of Origen’s relations to Rabbinic exegesis, I turn to the relations between Origen and Hellenistic Judaism. I investigate how Philo and Origen use the instrument of allegory to read the Bible in the light of philosophy, but both of them react against a sheer allegorization of Scripture, which existed both in the Jewish allegorizers who preceded Philo and in ‘Gnostic’ Christian allegorizers. Even Philo and Origen, however, thought (unlike subsequent Rabbinic and Christian exegesists) that the Genesis account of creation had a special status and required to be interpreted not literally, but only allegorically. I argue for a Platonic influence on this conception and point out how Origen emphasized the Jewish antecedents to his own philosophical allegoresis of Scripture. For Origen, Philo the Jew was a much better exegete and theologian than the Christian “heretics” were.

KEYWORDS
Jewish-Christian relations; Philo; Hellenistic Judaism; Rabbis; Origen; allegoresis; Platonism; Gnosticism; myth; logos.

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HERMENEUTICS SUBMITTED TO DR. WES CRAWFORD IN PARTIAL FULFILLMENT OF BIB6327 – EARLY CHURCH HISTORY BY B. REED HAMIL NOVEMBER 30, 2012 CONTENTS INTRODUCTION. 1 THE SCHOOLS OF INTERPRETATION .1 The Alexandrian School 2 Origen. Here shall be examined Origen as representative of Alexandria, and John Chrysostom of Antioch. Literal exegesis of scripture is in fact a limited enterprise in which the basic tasks, such as consultation of the best manuscripts and accurate construal and translation of passages in the original, enable a reader to know what the text actually says and means. The importance of that underlying historical referent has always been a matter for debate: Did it matter whether the events described actually took place, or is the story itself of value as a means of moral or spiritual improvement? The tradition of figurative and allegorical exegesis was pioneered in particular by Origen (c. 185–254), one of the founders of the Alexandrian school of exegesis. Philo Judaeus in the first century ce noted the differences between the creation narratives (Gen. Medieval Exegesis: The Four Senses of Scripture. Eerdmans, 1998-2000. Kathy Eden. P. Hanson. Allegory and Event: A Study of the Sources and Significance of Origen’s Interpretation of Scripture. Westminster, 2002. P. Harrison. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings.

We will also consider carefully the style of his Greek and his position as a Christian apologist. BIBL 54200: Apocryphal Apocalypses, Letters and Songs (Klauck, Spring 2008) The least known works among the so called New Testament Apocrypha are the apocalypses and letters.