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ORIGEN AND SCRIPTURE

The Contours of the Exegetical Life

Peter W. Martens

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American Academy in Rome



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Origen and Scripture Peter W. Martens, 2012-01-06 Scriptural interpretation was an important form of scholarship for Christians in late antiquity For no one does this claim ring more true than Origen of Alexandria 185 254 one of the most prolific scholars of Scripture in early Christianity This book examines his approach to the Bible through a biographical lens the focus is on his account of the scriptural interpreter the animating centre of the exegetical enterprise In pursuing this largely neglected line of inquiry Peter W Martens discloses the contours of Origen s sweeping vision of scriptural exegesis as a way of life For Origen ideal interpreters were far more than philologists steeped in the skills conveyed by Greco Roman education Their profile also included a commitment to Christianity from which they gathered a spectrum of loyalties guidelines dispositions relationships and doctrines that tangibly shaped how they practiced and thought about their biblical scholarship The study explores the many ways in which Origen thought ideal scriptural interpreters himself included embarked upon a way of life indeed a way of salvation culminating in the everlasting contemplation of God This new and integrative thesis takes seriously how the discipline of scriptural interpretation was envisioned by one of its pioneering and most influential practitioners

Origen and Scripture Peter William Martens, 2012 This text examines Origen of Alexandria s approach to the Bible through a biographical lens focusing on his account of the scriptural interpreter Martens explores the many ways in which Origen thought ideal scriptural interpreters embarked upon a way of salvation culminating in the everlasting contemplation of God

Patristic Exegesis in Context Miriam De Cock, Elizabeth Klein, 2023-10-16
The Oxford Handbook of Early Christian Biblical Interpretation Paul M. Blowers, Peter William Martens, 2019 The Bible was the lifeblood of virtually every aspect of the life of the early churches This Handbook explores a wide array of themes related to the reception canonization interpretation uses and legacies of the Bible in early Christianity

The Reception of Jewish Tradition in the Social Imagination of the Early Christians John M.G. Barclay, Chris Keith, Kylie Crabbe, Helen K. Bond, Jens Schroeter, 2023-03-23 A reconsideration of the reception of Jewish traditions and texts in early Christianity by leading international contributors

The Fathers of the Church , 2021 [Under the Shade Tree](#) Joseph Ogbonnaya, 2025-09-23 Under the Shade Tree investigates how the Bible was and is read in Africa and by Africans It proposes a synthesis that resists the way the Bible is used in Africa to support forms of deception and fraud It argues for critical study of the Bible not only for biblical scholarship but also for ordinary people s reading of the Bible

Commentary on Isaiah Saint Jerome, 2015 Jerome is best known as the translator of the Latin Vulgate Bible In medieval times Jerome was declared to be one of the four great Doctors of the Latin church The Council of Trent spoke of him as the greatest doctor in the explanation of Holy Scripture Jerome s Commentary on Isaiah is his longest extant work and considered by many to be his magnum opus Scheck has offered the English speaking world the first translation of this work The work is heavily indebted to the Greek exegetical tradition especially Origen

[Blessed Victors](#) Ruth

Sutcliffe, 2024-07-25 The late second through third centuries saw the remarkable confluence of the early church's developing identity, theological understanding and praxis with a period of opposition and intermittent persecution from the world around it. Theology necessarily engaged with the persecution experience as the church considered the goodness and providence of God, the Name to be confessed and the purposeful outcome of the antagonism they faced. Ruth Sutcliffe argues that the early fathers' theological understanding of the role of persecution in the Christian life informed their exhortations to individual and communal response, contributing to the church's remarkable survival and growth through this period. Four great thinkers of this era, Clement and Origen of Alexandria and Tertullian and Cyprian of Carthage, each have much to contribute to a theological understanding of Christian persecution, and Sutcliffe explores their widely different perspectives, intellectual milieu and experiences. She explains these differences and similarities in terms of their use of the Scriptures in conversation with their own contexts and agendas, concluding that their differences in approach to persecution can be explained theologically and that these differences offer a unique window into their respective thought. Despite such differences, Sutcliffe stresses that the early church did have a fundamentally coherent theology of persecution which speaks to the worldwide church today.

Memoirs of the American Academy in Rome American Academy in Rome, 2017 **Adrian's Introduction to the Divine Scriptures** Adriano (Eusebius), 2017 Adrian likely flourished in the early fifth century. His sole surviving work is the *Introduction to the Divine Scriptures*, a Greek treatise that today survives in two recensions. The central topic of the *Introduction* is the Septuagint's odd stylistic features. In the first section, Adrian catalogs the anthropomorphic ways in which God is portrayed in Scripture, the Psalms in particular, and then explains how such expressions ought to be understood. The second section on diction identifies peculiar word usages, offers lexicographical analyses of semantically rich terms, and discusses a handful of tropes. The third section on word arrangement contains a short list of figures of speech. The treatise concludes with a series of appendices: a catalog of twenty-two tropes defined and illustrated from Scripture; a two-fold classification of Scripture into prophetic and narrative literature; an extended excursus on how teachers should instruct beginners in scriptural interpretation; and finally, another classification of Scripture into prose and poetry. The *Introduction* contains striking verbal and thematic affinities with the exegetical writings of Theodore of Mopsuestia (ca. 350–428). This treatise also occupies a unique place in Antiochene scholarship: it is the only surviving handbook on scriptural interpretation from the leading fourth and fifth-century figures of this tradition and succinctly codifies many of its guiding principles for scriptural exegesis. This volume offers the first critical edition of the *Introduction*, its two surviving recensions, and the fragments from the exegetical catenae; the first English translation of the treatise, which is also richly annotated with explanatory commentary; a substantial prefatory study that orients readers to Adrian and a number of the important features of his work. **Die Philosophie der Antike**, 2018 **Codex Monacensis Graecus 314** Origenes, 2015 This book is the first critical edition of Codex Monacensis Graecus 314, the collection of Origen's Homilies on the Psalms discovered in 2012. The Munich manuscript

constitutes the major discovery on Origen the greatest interpreter of the Bible in [Origen: The Bible and the Church](#), 2014

Arts Liberaux Et Philosophie Pontifical Institute of Mediaeval Studies, Department of Publications, 1969 [Dictionary of Biblical Interpretation](#) John Haralson Hayes, 1999 This comprehensive two volume reference work explores the history of research and reflection on the meaning of the Old and New Testaments *Medieval Encounters*, 1998 [The Soul and Spirit of Scripture Within Origen's Exegesis](#) Elizabeth Ann Dively Lauro, 2010 Originally published Leiden Boston Brill 2005

History and Spirit Henri de Lubac, 2014 **Genesis and Cosmos** Adam Rasmussen, 2019-03-25 In *Genesis and Cosmos* Adam Rasmussen examines how Basil and Origen addressed scientific problems in their interpretations of Genesis 1 For the first time he offers an in depth analysis of Basil's thinking on three problems in Scripture and science the nature of matter the super heavenly water and astrology Both theologians worked from the same fundamental perspective that science is the servant of Christianity useful yet subordinate Rasmussen convincingly shows how Basil used Origen's writings to construct his own solutions Only on the question of the water does Basil break with Origen who allegorized the water Rasmussen demonstrates how they sought to integrate science and Scripture and thus remain instructive for those engaged in the dialogue between religion and science today

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Table of Contents Origen And Scripture The Contours Of The Exegetical Life

1. Understanding the eBook Origen And Scripture The Contours Of The Exegetical Life
 - The Rise of Digital Reading Origen And Scripture The Contours Of The Exegetical Life
 - Advantages of eBooks Over Traditional Books
2. Identifying Origen And Scripture The Contours Of The Exegetical Life
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Origen And Scripture The Contours Of The Exegetical Life
 - User-Friendly Interface
4. Exploring eBook Recommendations from Origen And Scripture The Contours Of The Exegetical Life
 - Personalized Recommendations
 - Origen And Scripture The Contours Of The Exegetical Life User Reviews and Ratings
 - Origen And Scripture The Contours Of The Exegetical Life and Bestseller Lists
5. Accessing Origen And Scripture The Contours Of The Exegetical Life Free and Paid eBooks

- Origen And Scripture The Contours Of The Exegetical Life Public Domain eBooks
 - Origen And Scripture The Contours Of The Exegetical Life eBook Subscription Services
 - Origen And Scripture The Contours Of The Exegetical Life Budget-Friendly Options
6. Navigating Origen And Scripture The Contours Of The Exegetical Life eBook Formats
- ePub, PDF, MOBI, and More
 - Origen And Scripture The Contours Of The Exegetical Life Compatibility with Devices
 - Origen And Scripture The Contours Of The Exegetical Life Enhanced eBook Features
7. Enhancing Your Reading Experience
- Adjustable Fonts and Text Sizes of Origen And Scripture The Contours Of The Exegetical Life
 - Highlighting and Note-Taking Origen And Scripture The Contours Of The Exegetical Life
 - Interactive Elements Origen And Scripture The Contours Of The Exegetical Life
8. Staying Engaged with Origen And Scripture The Contours Of The Exegetical Life
- Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Origen And Scripture The Contours Of The Exegetical Life
9. Balancing eBooks and Physical Books Origen And Scripture The Contours Of The Exegetical Life
- Benefits of a Digital Library
 - Creating a Diverse Reading Collection Origen And Scripture The Contours Of The Exegetical Life
10. Overcoming Reading Challenges
- Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Origen And Scripture The Contours Of The Exegetical Life
- Setting Reading Goals Origen And Scripture The Contours Of The Exegetical Life
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Origen And Scripture The Contours Of The Exegetical Life
- Fact-Checking eBook Content of Origen And Scripture The Contours Of The Exegetical Life
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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