

SUMMARY

The finding of Jesus in the temple (Luke 2:41–52) as interpreted by Origen

This dissertation presents Origen's exegesis of the biblical passage about finding Jesus in the temple in Jerusalem (Luke 2:41–52). He devoted to this analysis as many as three of the nearly forty *Homilies on Luke*, which indicates the enormous wealth of content that our author recognized in this fragment. Using primarily the allegorical method of interpretation, he moved from the literal sense to the figurative sense, defining it as "spiritual." For Origen the spiritual sense conveyed a much more important message than the other senses. So through his homilies, he preached this message to both faithful and catechumens who were preparing to receive baptism.

The first part of our work presents the history and development of the method of allegorical interpretation of texts from Greek philosophy to Alexandrian Jews. This rather cursory analysis allows us to penetrate and better understand the environment of Alexandria in which Origen was brought up and which became the Christian centre of the allegorical interpretation of the Bible in the second century AD.

The Alexandrian theologian thoroughly analysed all Scripture, explaining the Old Testament in the light of the New Testament and vice versa. It is no different with regard to the passage, we are interested in, about finding Jesus as a twelve-year-old in the temple. Origen, using allegory, shows the spiritual sense of these biblical verses. First, he draws his listeners' attention to the search for Christ. Origen is the first author to focus on the feelings and emotions of Mary and Joseph. He observes that the parents were seeking their Son "anxiously" (*sollicitus*) and "in sorrow" (*dolentes*), and finally, they found him "not immediately" (*non statim*). Of importance are also the places where the parents did not find Jesus. Reflecting on them, our author asks why they could not find the Son of God there.

Origen's second consideration of this gospel passage focuses on the finding of Jesus. He interprets these three days of separation between the parents and the Son as a prediction of Jesus' Passover, crowned with his Resurrection. In this interpretation, he refers to the symbol of the mountain on which the Jerusalem temple was located. He relates it both to the Old Testament image of theophany, and by quoting the passage about Jesus' Transfiguration on Mount Tabor, he alludes to the revelation of Jesus as the true God. The temple is also an

important element in which our author perceives the allegorical image of the Church. He analyses the road leading to the temple hill as a path of spiritual progress, on which Mary and Joseph are the best guides.

For Origen, the essence of the message of Luke 2:41–52 is Christology, which is the basis for his polemics with the heretics. Emphasising the divinity and humanity of Christ, he refers first and foremost to Marcionites, Valentinians and Adoptionists to show their errors as well as to instruct and direct them to the true path of faith. Thus, he emphasises the correct understanding of the literal and allegorical sense of Sacred Scripture, which is the basis of his arguments against the spreading heresies; at the same time, he strengthens Christians and catechumens in the faith. Moreover, these texts of the Alexandrian theologian show his personal relationship with the Son of God, which is expressed by his references to the titles of Jesus.