**History of Hermeneutics Lecture 3**

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# Philosophy for hermeneutics

# the relationship between philosophy and Hermeneutic

# Socrates, Plato, Aristotle, Philo, Allegorical Interpretation.

Distinction between wisdom(empty deceit) and the word of the cross(faith in Christ).

Col. 2:8, See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.

cor.1:18.  For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Calvin , read them as follows, see superior of Scripture

<http://www.ccel.org/ccel/calvin/institutes.iii.ix.html>

Hence there was good ground for the Apostle’s declaration, that the faith of the Corinthians was founded not on “the wisdom of men,” but on “the power of God,” ([1 Cor. 2:5](http://www.ccel.org/study/1_Corinthians%202%3A5)), this speech and preaching among them having been “not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power,” ([1 Cor. 2:5](http://www.ccel.org/study/1_Corinthians%202%3A5)). For the truth is vindicated in opposition to every doubt, when, unsupported by foreign aid, it has its sole sufficiency in itself. How peculiarly this property belongs to Scripture appears from this, that no human writings, however skilfully composed, are at all capable of affecting us in a similar way. Read Demosthenes or Cicero, read Plato, Aristotle, or any other of that class: you will, I admit, feel wonderfully allured, pleased, moved, enchanted; but turn from them to the reading of the Sacred Volume, and whether you will or not, it will so affect you, so pierce your heart, so work its way into your very marrow, that, in comparison of the impression so produced, that of orators and philosophers will almost disappear; making it manifest that in the Sacred Volume there is a truth divine, a something which makes it immeasurably superior to all the gifts and graces attainable by man.

**Why do we know Philosophy?**

Ancient Greek philosophers used the principles and methods of interpretation.

This method influenced Christianity.

We still employed hermeneutical principles.

Very helpful to understand a history of hermeneutics

**Current of Hermeneutics**

Socrates- Platon – Aristole- Philo(Allegorical Interpretation)- Origen(3 foldsense) – Augustine – Middle Age(T. Aquinas)- Renassaince- Erasmus- Reformers(Luther , sola Scriptura= its interpreter the dawn of a genuinely modern hermeneutics, Calvin-, intention of the author, brevitas et facilitas, spiritus sanctus within verbum)- Enlightenment(Kant, within reason) – Hegel(Dialectic, **Baur** ,Tubingen School)-Schleiermacher(Hermeneutics. With romantic)- Kierkegaar(Existentilism)- K. Barth(Dialectic Hermeneutic)Heidegger - **existential hermeneutics(Bultmann)** - New Hermeneutic(Bultmann Schools, Fuchs, Ebeling)- Philosophical Hermeneutics(Gadamer, Riceour)- Postmoderism([Jacques Derrida](https://en.wikipedia.org/wiki/Jacques_Derrida) ([radical hermeneutics](https://en.wikipedia.org/wiki/Radical_hermeneutics))

[George Berkeley](https://en.wikipedia.org/wiki/George_Berkeley)  phrase *Esse est aut percipi aut percipere* or "To be is to be perceived or to perceive" Kant limit, Hegel becoming, Feuerbach Projection, Kierkegaard conversely held that "truth is subjectivity". [Heidegger](https://en.wikipedia.org/wiki/Martin_Heidegger) - (*Dasein*)

**What is Philosophy?**

**Etymolog**y

The term philosophy is taken from the Greek word, (phylos) meaning "to love" or "to befriend" and , (sophie) meaning "wisdom." Thus, "philosophy" means "the love of wisdom". Socrates, a Greek philosopher, used the term philosophy as an equivalent to the *search for wisdom*. Also, the term **wisdom** is used as a general term for describing the intellectual probing of any idea.wiki

the definition of philosophy,

 in the Phaedo. Socrates says that philosophy is a preparation for the death that awaits us all. When our minds are engaged in philosophy they escape earthly concerns and dwell in the region of ideas. Our minds enter a spiritual region transcending the death of our corpus. Another, better known, view of Socrates is that of philosophy as ‘the love of wisdom’. This love discovers truth, and we become wise by practical application in our daily lives of what has been discovered.

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**Philosophy** is the study of the general and fundamental nature of  [reality](https://en.wikipedia.org/wiki/Reality), [existence](https://en.wikipedia.org/wiki/Ontology), [knowledge](https://en.wikipedia.org/wiki/Epistemology), [values](https://en.wikipedia.org/wiki/Axiology), [reason](https://en.wikipedia.org/wiki/Logic), [mind](https://en.wikipedia.org/wiki/Philosophy_of_mind), and [language](https://en.wikipedia.org/wiki/Philosophy_of_language). The [Ancient Greek](https://en.wikipedia.org/wiki/Ancient_Greek)word φιλοσοφία (*philosophia*) was probably coined by [Pythagoras](https://en.wikipedia.org/wiki/Pythagoras)[[4]](https://en.wikipedia.org/wiki/Philosophy#cite_note-tufts1-4) and literally means "love of wisdom" or "friend of wisdom". Philosophy has been divided into many sub-fields. It has been divided chronologically (e.g., [ancient](https://en.wikipedia.org/wiki/Ancient_philosophy) and [modern](https://en.wikipedia.org/wiki/Modern_philosophy)); by topic (the major topics being [epistemology](https://en.wikipedia.org/wiki/Epistemology), [logic](https://en.wikipedia.org/wiki/Logic), [metaphysics](https://en.wikipedia.org/wiki/Metaphysics),[ethics](https://en.wikipedia.org/wiki/Ethics), and [aesthetics](https://en.wikipedia.org/wiki/Aesthetics)); and by style (e.g., [analytic](https://en.wikipedia.org/wiki/Analytic_philosophy) philosophy). <https://en.wikipedia.org/wiki/Philosophy>

Socrates

Life without this sort of examination is not worth living.

**γνώθι σαυτόν** "know thyself"

**Socrates** ([/ˈsɒkrətiːz/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English);[[2]](https://en.wikipedia.org/wiki/Socrates#cite_note-2) [Greek](https://en.wikipedia.org/wiki/Greek_language): Σωκράτης [[sɔːkrátɛːs]](https://en.wikipedia.org/wiki/Help%3AIPA_for_Greek), *Sōkrátēs*; 470/469 – 399 BC)[[1]](https://en.wikipedia.org/wiki/Socrates#cite_note-enc1911-1) was a [classical Greek](https://en.wikipedia.org/wiki/Classical_Greece) ([Athenian](https://en.wikipedia.org/wiki/Classical_Athens))[philosopher](https://en.wikipedia.org/wiki/Philosophy) credited as one of the founders of [Western philosophy](https://en.wikipedia.org/wiki/Western_philosophy). <https://en.wikipedia.org/wiki/Socrates>.

### Socratic method

*Main article:*[*Socratic method*](https://en.wikipedia.org/wiki/Socratic_method)

Perhaps his most important contribution to [Western](https://en.wikipedia.org/wiki/Western_culture) thought is his [dialectic](https://en.wikipedia.org/wiki/Dialectic) method of inquiry, known as the Socratic method or method of "elenchus", which he largely applied to the examination of key moral concepts such as the Good and[Justice](https://en.wikipedia.org/wiki/Justice).

To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer a person would seek. The Socratic method is a *negative* method of [hypothesis](https://en.wikipedia.org/wiki/Hypothesis) elimination, in that better hypotheses are found by steadily identifying and eliminating those that lead to [contradictions](https://en.wikipedia.org/wiki/Contradiction). It was designed to force one to examine one's own beliefs and the validity of such beliefs.

### Socratic paradoxes

Many of the beliefs traditionally attributed to the historical Socrates have been characterized as "paradoxical" because they seem to conflict with common sense. The following are among the so-called Socratic paradoxes:[[66]](https://en.wikipedia.org/wiki/Socrates#cite_note-66)

* No one desires evil.
* No one errs or does wrong willingly or knowingly.
* Virtue—all virtue—is knowledge.
* Virtue is sufficient for happiness.

The term, "[Socratic paradox](https://en.wikipedia.org/wiki/Socratic_paradox)" can also refer to a self-referential [paradox](https://en.wikipedia.org/wiki/Paradox), originating in Socrates' utterance, "what I do not know I do not think I know",[[67]](https://en.wikipedia.org/wiki/Socrates#cite_note-67) often paraphrased as "[I know that I know nothing](https://en.wikipedia.org/wiki/I_know_that_I_know_nothing)."

### Knowledge

The statement "[I know that I know nothing](https://en.wikipedia.org/wiki/I_know_that_I_know_nothing)" is often attributed to Socrates, based on a statement in Plato's *Apology*.[[68]](https://en.wikipedia.org/wiki/Socrates#cite_note-68) The conventional interpretation of this is that Socrates' wisdom was limited to an awareness of his own ignorance. Socrates considered virtuousness to require or consist of [*phronēsis*](https://en.wikipedia.org/wiki/Phronesis#Early_thought), "thought, sense, judgement, practical wisdom, [and] prudence."[[69]](https://en.wikipedia.org/wiki/Socrates#cite_note-69)[[70]](https://en.wikipedia.org/wiki/Socrates#cite_note-70) Therefore, he believed that wrongdoing and behaviour that was not virtuous resulted from ignorance, and that those who did wrong knew no better

### Virtue

Socrates believed the best way for people to live was to focus on the pursuit of virtue rather than the pursuit, for instance, of material wealth

# Influences on Plato

IEP , [**http://www.iep.utm.edu/plato/#H2**](http://www.iep.utm.edu/plato/#H2)

 Heraclitus

[Aristotle](http://www.iep.utm.edu/aristotl) and Diogenes agree that Plato had some early association with either the philosophy of[Heraclitus](http://www.iep.utm.edu/heraclit) of Ephesus, or with one or more of that philosopher's followers (see Aristotle Metaph. 987a32, D.L. 3.4-3.5). The effects of this influence can perhaps be seen in the mature Plato's conception of the sensible world as ceaselessly changing.

**Pythagoras**

Although Socrates influenced Plato directly as related in the dialogues, the influence of Pythagoras upon Plato also appears to have significant discussion in the philosophical literature. Pythagoras, or in a broader sense, the Pythagoreans, allegedly exercised an important influence on the work of Plato. According to [R. M. Hare](https://en.wikipedia.org/wiki/R._M._Hare), this influence consists of three points: (1) The [platonic Republic](https://en.wikipedia.org/wiki/Republic_%28Plato%29) might be related to the idea of "a tightly organized community of like-minded thinkers", like the one established by Pythagoras in Croton. (2) There is evidence that Plato possibly took from Pythagoras the idea that mathematics and, generally speaking, abstract thinking is a secure basis for philosophical thinking as well as "for substantial theses in [science](https://en.wikipedia.org/wiki/Science) and [morals](https://en.wikipedia.org/wiki/Morals)". (3) Plato and Pythagoras shared a "mystical approach to the [soul](https://en.wikipedia.org/wiki/Soul_%28spirit%29) and its place in the material world". It is probable that both were influenced by [Orphism](https://en.wikipedia.org/wiki/Orphism_%28religion%29). Wiki

### Parmenides and Zeno

There can be no doubt that Plato was also strongly influenced by [Parmenides](http://www.iep.utm.edu/parmenid) and [Zeno](http://www.iep.utm.edu/zeno-par) (both of Elea), in Plato's theory of the Forms, which are plainly intended to satisfy the Parmenidean requirement of metaphysical unity and stability in knowable reality. Parmenides and Zeno also appear as characters in his dialogue, the Parmenides. Diogenes Laertius also notes other important influences:

He mixed together in his works the arguments of Heracleitus, the Pythagoreans, and Socrates. Regarding the sensibles, he borrows from Heraclitus; regarding the intelligibles, from Pythagoras; and regarding politics, from Socrates. (D.L. 3.8)

 A little later, Diogenes makes a series of comparisons intended to show how much Plato owed to the comic poet, Epicharmus (3.9-3.17).

**Socrates**

Nonetheless, it is plain that no influence on Plato was greater than that of Socrates. This is evident not only in many of the doctrines and arguments we find in Plato's dialogues, but perhaps most obviously in Plato's choice of Socrates as the main character in most of his works. According to the Seventh Letter,Plato counted Socrates "the justest man alive" (324e). According to Diogenes Laertius, the respect was mutual (3.5).

### Theory of Forms[

The theory of Forms (or theory of Ideas) typically refers to the belief that the material world as it seems to us is not the real world, but only an "image" or "copy" of the real world. In some of Plato's dialogues, this is expressed by Socrates, who spoke of forms in formulating [a solution](https://en.wikipedia.org/wiki/Platonic_realism) to the [problem of universals](https://en.wikipedia.org/wiki/Problem_of_universals). The forms, according to Socrates, are [archetypes](https://en.wikipedia.org/wiki/Archetype) or [abstract](https://en.wikipedia.org/wiki/Abstraction) representations of the many [types](https://en.wikipedia.org/wiki/Type_%28metaphysics%29) of things, and [properties](https://en.wikipedia.org/wiki/Property_%28metaphysics%29) we feel and see around us, that can only be perceived by reason ([Greek](https://en.wikipedia.org/wiki/Greek_language): λογική). (That is, they are [universals](https://en.wikipedia.org/wiki/Universal_%28metaphysics%29).) In other words, Socrates was able to recognize two worlds: the apparent world, which constantly changes, and an unchanging and unseen world of forms, which may be the cause of what is apparent.

Ideas **The Theory of Forms**

The meaning of the term εἶδος (*eidos*) and related terms μορφή (*morphē*), "shape"[[8]](https://en.wikipedia.org/wiki/Theory_of_Forms#cite_note-8)and φαινόμενα (*phainomena*), "appearances", from φαίνω (*phainō*), "shine", Indo-European \**bhā*-,wiki

In many of his dialogues, Plato mentions supra-sensible entities he calls "Forms" (or "Ideas"). So, for example, in the *Phaedo,*we are told that particular sensible equal things—for example, equal sticks or stones (see *Phaedo* 74a-75d)—are equal because of their "participation" or "sharing" in the character of the Form of Equality, which is absolutely, changelessly, perfectly, and essentially equal. Plato sometimes characterizes this participation in the Form as a kind of imaging, or approximation of the Form. The same may be said of the many things that are greater or smaller and the Forms of Great and Small (*Phaedo* 75c-d), or the many tall things and the Form of Tall (*Phaedo* 100e), or the many beautiful things and the Form of Beauty (*Phaedo* 75c-d, *Symposium*211e, *Republic* V.476c). When Plato writes about instances of Forms "approximating" Forms, it is easy to infer that, for Plato, Forms are exemplars. If so, Plato believes that The Form of Beauty is perfect beauty, the Form of Justice is perfect justice, and so forth. Conceiving of Forms in this way was important to Plato because it enabled the philosopher who grasps the entities to be best able to judge to what extent sensible instances of the Forms are good examples of the Forms they approximate.

In the [Allegory of the Cave](https://en.wikipedia.org/wiki/Allegory_of_the_Cave), the objects that are seen are not real, according to Plato, but literally mimic the real Forms.

 [Allegory of the Cave](https://en.wikipedia.org/wiki/Allegory_of_the_Cave) (Plato); Left (From top to bottom): Sun; Natural things; Shadows of natural things; Fire; Artificial objects; Shadows of artificial objects; Analogy level.
Right (From top to bottom): "Good" idea, Ideas, Mathematical objects, Light, Creatures and Objects, Image, Metaphor of the sun and Analogy of the divided line

Dualism, two world, two working principles

*Timaeus* 29c - 모든 보이는 것들은 복사이며 닮은 것이지, 그 자체가 영원한 것들이 아니다(All visible things are the copy and likeness, not the eternal things themselves).

*Timaeus* 31a - 창조된 복사들은 원형과 일치하여야 된다(the created copy is to accord with the original).

## Influence

Wesley Wildman

\* The Apologists: Christian Doctrine as Purified, Definitive Greek Philosophy.

\* God as Immutable: Forsaking Hebrew Ideas.

\* The (Eventual) Triumph of Dualism: Nature vs. Spirit, Body vs. Mind.

\* Creation: Forms are the Creative Thoughts of God; Prepares way for Ex Nihilo; Inspires Neo-Platonic Hierarchy of Being.

\* Incarnation: Jesus Christ as Perfect Instantiation of The Logos.

\* Society: The Great Accidental Social Experiment Based on the Republic.

\* Mysticism: The Beatific Vision (of the Forms).

<http://people.bu.edu/wwildman/WeirdWildWeb/courses/wphil/lectures/wphil_theme02.htm>.

# Aristotle

[**https://en.wikipedia.org/wiki/Aristotle**](https://en.wikipedia.org/wiki/Aristotle)

 ([/ˈærɪˌstɒtəl/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English);[[1]](https://en.wikipedia.org/wiki/Aristotle#cite_note-1) [Greek](https://en.wikipedia.org/wiki/Greek_language): Ἀριστοτέλης [[aristotélɛːs]](https://en.wikipedia.org/wiki/Help%3AIPA_for_Greek), *Aristotélēs*; 384–322 BC)[[2]](https://en.wikipedia.org/wiki/Aristotle#cite_note-2)

he joined [Plato's Academy](https://en.wikipedia.org/wiki/Plato%27s_Academy) in Athens and remained there until the age of thirty-seven ([c.](https://en.wikipedia.org/wiki/Circa) 347 BC). His writings cover many subjects – including [physics](https://en.wikipedia.org/wiki/Physics_%28Aristotle%29), [biology](https://en.wikipedia.org/wiki/Biology), [zoology](https://en.wikipedia.org/wiki/Zoology), [metaphysics](https://en.wikipedia.org/wiki/Metaphysics), [logic](https://en.wikipedia.org/wiki/Logic), ethics, [aesthetics](https://en.wikipedia.org/wiki/Aesthetics), [poetry](https://en.wikipedia.org/wiki/Poetics_%28Aristotle%29), theater, music, [rhetoric](https://en.wikipedia.org/wiki/Rhetoric), [linguistics](https://en.wikipedia.org/wiki/Linguistics), politics and government – and constitute the first comprehensive system of [Western philosophy](https://en.wikipedia.org/wiki/Western_philosophy). at the request of [Philip of Macedon](https://en.wikipedia.org/wiki/Philip_of_Macedon), tutored [Alexander the Great](https://en.wikipedia.org/wiki/Alexander_the_Great) starting from 343 BC.[[4]](https://en.wikipedia.org/wiki/Aristotle#cite_note-philosophy1972-4)According to the [*Encyclopædia Britannica*](https://en.wikipedia.org/wiki/Encyclop%C3%A6dia_Britannica), "Aristotle was the first genuine scientist in history ... [and] every scientist is in his debt."[[5]](https://en.wikipedia.org/wiki/Aristotle#cite_note-5)

. The fact that Aristotle was a pupil of Plato contributed to his former views of [Platonism](https://en.wikipedia.org/wiki/Platonism), but, following Plato's death, Aristotle immersed himself in empirical studies and shifted from Platonism to [empiricism](https://en.wikipedia.org/wiki/Empiricism).[[6]](https://en.wikipedia.org/wiki/Aristotle#cite_note-FOOTNOTEBarnes20076-6) He believed all peoples' concepts and all of their knowledge was ultimately based on [perception](https://en.wikipedia.org/wiki/Perception). Aristotle's views on [natural sciences](https://en.wikipedia.org/wiki/Natural_science) represent the groundwork underlying many of his works.

Aristotle's views on [physical science](https://en.wikipedia.org/wiki/Aristotelian_physics) profoundly shaped medieval scholarship. Their influence extended into the [Renaissance](https://en.wikipedia.org/wiki/Renaissance) and were not replaced systematically until [the Enlightenment](https://en.wikipedia.org/wiki/Age_of_Enlightenment) and theories such as [classical mechanics](https://en.wikipedia.org/wiki/Classical_mechanics). Some of Aristotle's zoological observations, such as on the hectocotyl (reproductive) arm of the octopus, were not confirmed or refuted until the 19th century. His works contain the earliest known formal study of logic, which was incorporated in the late 19th century into modern [formal logic](https://en.wikipedia.org/wiki/Formal_logic).

In metaphysics, [Aristotelianism](https://en.wikipedia.org/wiki/Aristotelianism) profoundly influenced [Judeo-Islamic philosophical and theological thought](https://en.wikipedia.org/wiki/Judeo-Islamic_philosophies_%28800%E2%80%931400%29) during the [Middle Ages](https://en.wikipedia.org/wiki/Middle_Ages) and continues to influence [Christian theology](https://en.wikipedia.org/wiki/Christian_theology), especially the [scholastic](https://en.wikipedia.org/wiki/Scholasticism) tradition of the [Catholic Church](https://en.wikipedia.org/wiki/Catholic_Church). Aristotle was well known among medieval Muslim intellectuals and revered as "The First Teacher" ([Arabic](https://en.wikipedia.org/wiki/Arabic_language): المعلم الأول‎).

His ethics, though always influential, gained renewed interest with the modern advent of [virtue ethics](https://en.wikipedia.org/wiki/Virtue_ethics). All aspects of Aristotle's philosophy continue to be the object of active academic study today. Though Aristotle wrote many elegant treatises and dialogues – [Cicero](https://en.wikipedia.org/wiki/Cicero) described his literary style as "a river of gold"[[7]](https://en.wikipedia.org/wiki/Aristotle#cite_note-7) – it is thought that only around a third of his original output has survived.[[8]](https://en.wikipedia.org/wiki/Aristotle#cite_note-8)



Plato (left) and Aristotle (right), a detail of [*The School of Athens*](https://en.wikipedia.org/wiki/The_School_of_Athens), a fresco by [Raphael](https://en.wikipedia.org/wiki/Raphael). Aristotle gestures to the earth, representing his belief in knowledge through empirical observation and experience, while holding a copy of his [*Nicomachean Ethics*](https://en.wikipedia.org/wiki/Nicomachean_Ethics) in his hand, whilst Plato gestures to the heavens, representing his belief in [The Forms](https://en.wikipedia.org/wiki/The_Forms), while holding a copy of [*Timaeus*](https://en.wikipedia.org/wiki/Timaeus_%28dialogue%29)

### Aristotle's epistemology

Like his teacher Plato, Aristotle's philosophy aims at the [universal](https://en.wikipedia.org/wiki/Universality_%28philosophy%29). Aristotle's [ontology](https://en.wikipedia.org/wiki/Ontology), however, finds the universal in [particular](https://en.wikipedia.org/wiki/Particular) things, which he calls the essence of things, while in Plato's ontology, the universal exists apart from particular things, and is related to them as their [prototype](https://en.wikipedia.org/wiki/Prototype) or [exemplar](https://en.wiktionary.org/wiki/exemplar). For Aristotle, therefore, [epistemology](https://en.wikipedia.org/wiki/Epistemology) is based on the study of particular phenomena and rises to the knowledge of essences, while for Plato epistemology begins with knowledge of universal  [Forms](https://en.wikipedia.org/wiki/Theory_of_Forms) (or ideas) and descends to knowledge of particular imitations of these. For Aristotle, "form" still refers to the unconditional basis of [phenomena](https://en.wikipedia.org/wiki/Phenomena) but is "instantiated([exemplify](https://en.wiktionary.org/wiki/exemplify) )" in a particular substance (see [*Universals and particulars*](https://en.wikipedia.org/wiki/Aristotle#Universals_and_particulars), below). In a certain sense, Aristotle's method is both [inductive](https://en.wikipedia.org/wiki/Inductive_reasoning) and [deductive](https://en.wikipedia.org/wiki/Deductive_reasoning), while Plato's is essentially deductive from [*a priori*](https://en.wikipedia.org/wiki/A_priori_and_a_posteriori) principles.

# the four causes

#### <http://www.iep.utm.edu/aristotl/#H4>

The development of potentiality to actuality is one of the most important aspects of Aristotle's philosophy. It was intended to solve the difficulties which earlier thinkers had raised with reference to the beginnings of existence and the relations of the one and many. The actual vs. potential state of things is explained in terms of the causes which act on things. There are four causes:

1. Material cause, or the elements out of which an object is created;
2. Efficient cause, or the means by which it is created;
3. Formal cause, or the expression of what it is;
4. Final cause, or the end for which it is.

Take, for example, a bronze statue. Its material cause is the bronze itself. Its efficient cause is the sculptor, insofar has he forces the bronze into shape. The formal cause is the idea of the completed statue. The final cause is the idea of the statue as it prompts the sculptor to act on the bronze. The final cause tends to be the same as the formal cause, and both of these can be subsumed by the efficient cause. Of the four, it is the formal and final which is the most important, and which most truly gives the explanation of an object. The final end (purpose, or teleology) of a thing is realized in the full perfection of the object itself, not in our conception of it. Final cause is thus internal to the nature of the object itself, and not something we subjectively impose on it.

To Aristotle, [God](http://www.iep.utm.edu/god-west/) is the first of all substances, the necessary first source of movement who is himself unmoved. God is a being with everlasting life, and perfect blessedness, engaged in never-ending contemplation.

For a fuller discussion, see the article [Aristotle's Metaphysics](http://www.iep.utm.edu/aris-met/) and [Western Concepts of God](http://www.iep.utm.edu/aristotl/..God).

#### His Influence

<https://www3.nd.edu/~maritain/jmc/etext/aatcc03.htm>

Aquinas, Abelard Sic et on(Yes and No)

Philo philsopher of Allegorical Interpreter

**Philo of Alexandria** ([/ˈfaɪloʊ/](https://en.wikipedia.org/wiki/Help%3AIPA_for_English); [Greek](https://en.wikipedia.org/wiki/Greek_language): Φίλων, *Philōn*; [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language): ידידיה הכהן‎, *Yedidia (Jedediah) HaCohen*; c. 25 BCE – c. 50 CE), also called **Philo Judaeus**, was a [Hellenistic Jewish](https://en.wikipedia.org/wiki/Hellenistic_Judaism) [philosopher](https://en.wikipedia.org/wiki/Philosopher) who lived in [Alexandria](https://en.wikipedia.org/wiki/Alexandria), in the [Roman province of Egypt](https://en.wikipedia.org/wiki/Egypt_%28Roman_province%29).

Philo used philosophical [allegory](https://en.wikipedia.org/wiki/Allegory) to attempt to fuse and harmonize [Greek philosophy](https://en.wikipedia.org/wiki/Greek_philosophy) with [Jewish philosophy](https://en.wikipedia.org/wiki/Jewish_philosophy). His method followed the practices of both Jewish [exegesis](https://en.wikipedia.org/wiki/Exegesis) and [Stoic](https://en.wikipedia.org/wiki/Stoicism) philosophy. His allegorical exegesis was important for several Christian [Church Fathers](https://en.wikipedia.org/wiki/Church_Fathers), but he has barely any reception history within [Rabbinic Judaism](https://en.wikipedia.org/wiki/Rabbinic_Judaism). He believed that literal interpretations of the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) would stifle humanity's view and perception of a [God](https://en.wikipedia.org/wiki/God) too complex and marvelous to be understood in literal human terms.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia%3ACitation_needed)]

Some scholars hold that his concept of the [Logos](https://en.wikipedia.org/wiki/Logos) as God's creative principle influenced early [Christology](https://en.wikipedia.org/wiki/Christology). Other scholars, however, deny direct influence but say both Philo and [Early Christianity](https://en.wikipedia.org/wiki/Early_Christianity) borrow from a common source.

Philo, “Allegorical Interpretation,” in *The Work of Philo* (Peabody: Hendrickson, 1993), 25.

 “And the heaven and the earth and all their world was completed." Having previously related the creation of the mind and of sense, Moses now proceeds to describe the perfection which was brought about by them both. And he says that neither the indivisible mind or the particular sensations received perfection, but only ideas, one the idea of the mind, the other of sensation. And, speaking symbolically, he calls the mind heaven, since the natures which can only be comprehended by the intellect are in heaven. And sensation he calls earth, because it is sensation which has obtained a corporeal and somewhat earthy constitution. The ornaments of the mind are all the incorporeal things, which are perceptible only by the intellect. Those of sensation are the corporeal things, and everything in short which is perceptible by the external senses.”

**Allegorical Interpretation**

Etymology

First attested in English in 1382, the word *allegory* comes from [Latin](https://en.wikipedia.org/wiki/Latin) *allegoria*, the [latinisation](https://en.wikipedia.org/wiki/Latinisation_%28literature%29) of the [Greek](https://en.wikipedia.org/wiki/Greek_language) ἀλληγορία (*allegoria*), "veiled language, figurative,"[[3]](https://en.wikipedia.org/wiki/Allegory#cite_note-3) which in turn comes from both ἄλλος (*allos*), "another, different"[[4]](https://en.wikipedia.org/wiki/Allegory#cite_note-4) and ἀγορεύω (*agoreuo*), "to harangue, to speak in the assembly"[[5]](https://en.wikipedia.org/wiki/Allegory#cite_note-5) which originate from ἀγορά (*agora*), "assembly".wiki

In classical literature two of the best-known allegories are [the Cave](https://en.wikipedia.org/wiki/Allegory_of_the_Cave) in Plato's [*Republic*](https://en.wikipedia.org/wiki/Republic) (Book VII) and the story of the stomach and its members in the speech of Menenius Agrippa ([Livy](https://en.wikipedia.org/wiki/Livy) ii. 32). In Late Antiquity [Martianus Capella](https://en.wikipedia.org/wiki/Martianus_Capella) organized all the information a fifth-century upper-class male needed to know into an allegory of the wedding of Mercury and *Philologia,* with the seven [liberal arts](https://en.wikipedia.org/wiki/Liberal_arts) the young man needed to know as guests.[[8]](https://en.wikipedia.org/wiki/Allegory#cite_note-8)

Other early allegories are found in the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible), such as the extended metaphor in [Psalm 80](https://en.wikipedia.org/wiki/Psalm_80) of the [Vine](https://en.wikipedia.org/wiki/Grapevine) and its impressive spread and growth, representing Israel's conquest and peopling of the Promised Land.[[9]](https://en.wikipedia.org/wiki/Allegory#cite_note-9) Also allegorical is [Ezekiel](https://en.wikipedia.org/wiki/Ezekiel) 16 and 17, wherein the capture of that same vine by the mighty Eagle represents Israel's exile to Rome

the number four: Number 1: Literal/historical-critical: this is the most important and all other interpretations rely on it. Number 2a: Allegorical/Christological/Typological Number 2b: Tropological or moral Number 2c: Anagogical/Eschatological

* Literal interpretation: explanation of the meaning of events for historical purposes from a neutral perspective, trying to understand the text in the culture and time it was written, and location and language it was composed in. This is, since the 19th century, usually ascertained using the higher critical methods like source criticism, form criticism, etc. In many modern seminaries and universities the literal meaning is usually focused on to a near complete abandonment of the spiritual methods. This is very obvious when comparing commentary from a Douay Rheims or Confraternity or Knox Bible with a New Jerusalem, New RSV or NABRE[[2]](https://en.wikipedia.org/wiki/Allegorical_interpretation_of_the_Bible#cite_note-2)
* Anagogic interpretation: dealing with the future events of Christian history(eschatology), heaven, purgatory, hell, the last judgement, the general resurrection and second Advent of Christ, etc. (prophecies).[[3]](https://en.wikipedia.org/wiki/Allegorical_interpretation_of_the_Bible#cite_note-3)
* Typological interpretation: connecting the events of the Old Testament with the New Testament, particularly drawing allegorical connections between the events of Christ’s life with the stories of the Old Testament. Also when a passage speaks directly to you such as when St Francis of Asisi heard the passage to sell all he has and it changed his life. It can also typologically point to the Blessed Virgin Mary - she is the ark which held the Word of God, Judith who slayed a tyrant is a Marian type, the burning bush which contains the fire of God yet was not consumed as Mary held the Second Person of the Trinity in her Immaculate Virginal Womb and was not burnt up.[[4]](https://en.wikipedia.org/wiki/Allegorical_interpretation_of_the_Bible#cite_note-4)
* Tropological (or moral) interpretation: "the [moral of the story](https://en.wikipedia.org/wiki/Moral_of_the_story)", how one should act in the present. Many of Jesus' parables and the book of Proverbs and other wisdom books are packed with tropological meaning[[5]](https://en.wikipedia.org/wiki/Allegorical_interpretation_of_the_Bible#cite_note-5) Wikipedia

**Influence**

Philo's blend of Judaism, Platonism, and Stoicism strongly influenced Christian Alexandrian writers like [Origen](https://en.wikipedia.org/wiki/Origen) and [Clement of Alexandria](https://en.wikipedia.org/wiki/Clement_of_Alexandria), as well as, in the Latin world, [Ambrose of Milan](https://en.wikipedia.org/wiki/Ambrose_of_Milan).