

precritical and postcritical, between premodern (religious) and postmodern (secular), between prehistorical and posthistorical. There is nothing outside scripture: „What is written in the law? How do you read?”

**METAPHOR „IS LIKE THE OWNER OF A HOUSE
WHO TAKES NEW AND OLD THINGS OUT OF HIS STOREDOM”**
(On Metaphor and Hermeneutics)

LÓRÁNT BENCZE

The traditional and most common interpretation of metaphor is based on the simple opposition of literal versus figurative sense. This dichotomy is also considered alternative and the terms logically disjunctive. The theory of „reconstruction” relies on these and supposes that a text always offers enough proof for deciding which alternative to choose. In the theory of „deconstruction” the above problems do not appear only as a consequence of oversimplification. Interpretation is essentially so manifold that it is hardly more than accidental.

Origen set up a trichotomy of interpretation when writing on somatic, psychic and pneumatic senses. Though one may dispute what he meant by these terms, one cannot ab ovo reject the advantage of it in practice and in relation to the traditional and structuralist dichotomy and to the vague freedom of deconstruction. Whereas the present author ascribes meanings to Origen’s terms, which this way cover the problem-field of theories mentioned, the main point is that Origen excluded disjunction from interpretation. He thought that the three senses are always together, are inseparable, yet never confused. Thus some twentieth century opinions on the interpretation of metaphor (e.g. interaction theory) seem to be very close to Origen. At the same time his ideas may launch and stimulate new researches to come.

THE LITERAL SENSE AND THE „SENSUS PLENIOR” REVISITED

TIBOR FABINY

In the first part, the author provides a historical survey of the idea of the literal sense of Scripture up to the period of the Reformation. Theological interpretation was assumed to be the strongest when it rested on the literal sense. The School of Antioch, Hugh of St Victor or Nicholas of Lyra stressed the significance of the *sensus literalis* against the dominant allegorical tendencies in the Middle Ages. These Christian scholars have learnt much from the idea of *peshat* in Jewish exegesis. Luther also stressed the