

Origen And Scripture The Contours Of The Exegetical Life

The Oxford Handbook of Origen Ronald E. Heine, Karen Jo Torjesen. 2022-02-17 This interrogation of Origen's legacy for the 21st Century returns to old questions built upon each other over eighteen centuries of Origen scholarship-problems of translation and transmission, positioning Origen in the histories of philosophy, theology, and orthodoxy, and defining his philological and exegetical programmes. The essays probe the more reliable sources for Origen's thought by those who received his legacy and built on it. They focus on understanding how Origen's legacy was adopted, transformed and transmitted looking at key figures from the fourth century through the Reformation. A section on modern contributions to the understanding of Origen embraces the foundational contributions of Huet, the twentieth century movement to rehabilitate Origen from his status as a heterodox teacher, and finally, the identification in 2012 of twenty-nine anonymous homilies on the Psalms in a codex in Munich as homilies of Origen. Equally important has been the investigation of Origen's historical, cultural, and intellectual context. These studies track the processes of appropriation, assimilation and transformation in the formation and transmission of Origen's legacy. Origen worked at interpreting Scripture throughout his life. There are essays addressing general issues of hermeneutics and his treatment of groups of books from the Biblical canon in commentaries and homilies. Key points of his theology are also addressed in essays that give attention to the fluid environment in which Origen developed his theology. These essays open

important paths for students of Origen in the 21st century.

Jerome's Commentaries on the Pauline Epistles and the Architecture of Exegetical Authority Andrew Cain.2021

In the late fourth and early fifth centuries, during a fifty-year stretch sometimes dubbed a Pauline renaissance of the western church, six different authors produced over four dozen commentaries in Latin on Paul's epistles. Among them was Jerome, who commented on four epistles (Galatians, Ephesians, Titus, Philemon) in 386 after recently having relocated to Bethlehem from Rome. His commentaries occupy a time-honored place in the centuries-long tradition of Latin-language commenting on Paul's writings. They also constitute his first foray into the systematic exposition of whole biblical books (and his only experiment with Pauline interpretation on this scale), and so they provide precious insight into his intellectual development at a critical stage of his early career before he would go on to become the most prolific biblical scholar of Late Antiquity. This monograph provides the first book-length treatment of Jerome's opus Paulinum in any language. Adopting a cross-disciplinary approach, Cain comprehensively analyzes the commentaries' most salient aspects—from the inner workings of Jerome's philological method and engagement with his Greek exegetical sources, to his recruitment of Paul as an anachronistic surrogate for his own theological and ascetic special interests. One of the over-arching concerns of this book is to explore and to answer, from multiple vantage points, a question that was absolutely fundamental to Jerome in his fourth-century context: what are the sophisticated mechanisms by which he legitimized himself as a Pauline commentator, not only on his own terms but also vis-à-vis contemporary western commentators?

The Reception of Jewish Tradition in the Social Imagination of the Early Christians John M.G. Barclay, Kylie Crabbe.2021-08-26 The contributors to this volume take as their theme the reception of Jewish traditions in early Christianity, and the ways in which the

meaning of these traditions changed as they were put to work in new contexts and for new social ends. Special emphasis is placed on the internal variety and malleability of these traditions, which underwent continual processes of change within Judaism, and on reception as an active, strategic, and interested process. All the essays in this volume seek to bring out how acts of reception contribute to the social formation of early Christianity, in its social imagination (its speech and thought about itself) or in its social practices, or both. This volume challenges static notions of tradition and passive ideas of 'reception', stressing creativity and the significance of 'strong' readings of tradition. It thus complicates standard narratives of 'the parting of the ways' between 'Christianity' and 'Judaism', showing how even claims to continuity were bound to make the same different.

Getting to Know the Church Fathers Bryan M. Litfin. 2016-07-19 A Trusted Introduction to the Church Fathers This concise introduction to the church fathers connects evangelical students and readers to twelve key figures from the early church. Bryan Litfin engages readers with actual people, not just abstract doctrines or impersonal events, to help them understand the fathers as spiritual ancestors in the faith. The first edition has been well received and widely used. This updated and revised edition adds chapters on Ephrem of Syria and Patrick of Ireland. The book requires no previous knowledge of the patristic period and includes original, easy-to-read translations that give a brief taste of each writer's thought.

Studia Philonica Annual XXV, 2013 David T. Runia, Gregory E. Sterling. 2013-10-02 The *Studia Philonica Annual* is a scholarly journal devoted to the study of Hellenistic Judaism, particularly the writings and thought of the Hellenistic-Jewish writer Philo of Alexandria (circa 15 B.C.E. to circa 50 C.E.).

Homilies on Psalms, 36-38 Origen. 2023-05-19 This volume provides the first English translation of the nine extant homilies on Psalms 36[37]-38[39] preached by Origen (d. 253/4) to his

congregation at Caesarea as arranged and translated for Latin readers by his admirer, Rufinus of Aquileia (d. 411). These homilies are among the earliest extant examples of patristic preaching on the Psalter. The interpretation offered throughout these homilies, which is almost wholly moral, reflects Origen's understanding of the "soul" of the scriptural text. These homilies provide a glimpse of Origen's account of scriptural meaning, outlined in *De principiis* 4, in pastoral practice. In his preaching, Origen offers a vision of the Christian life as centered on the soul's continuing conversion, growth, and progress, with particular reference to and within the context of the Church. The life of the believer is one of combat and struggle with powers opposed to Christ. It is Christ, as the divine Physician, who offers healing to the one who is wounded and ailing from sin, and it is Christ, as Wisdom and Word of God, who instructs and educates the believer in the life of the Spirit. These homilies reveal the substantial coherence of Origen's thought, as expressed in the more speculative *De principiis* and as revealed in the more elaborate, nuptial theology found in his *Commentary on the Canticle*. This volume includes a robust introduction and complements the work of Joseph Trigg, whose translation from the original Greek of the cache of homilies discovered in Codex Monacensis 314 has recently appeared in this series.

Homilies on Numbers Origen. 2009-11-13 Origen was one of the most influential pre-Nicene church fathers, whose exegetical method shaped much of subsequent interpretation of the Old Testament. Some of his theological speculations were condemned in the 6th century, but his influence as a Christian scholar and Old Testament exegete remain undiminished. This book offers a fresh, contemporary translation of Origen's 28 homilies on the book of Numbers.

Gregory of Nyssa as Biographer Allison L. Gray. 2021-05-17 La 4e de couverture indique : The theologian Gregory of Nyssa wrote biographies of his sister, a local bishop, and Moses. Allison L.

Gray shows that he adapts techniques from Greco-Roman biographical writing in these texts to create narratives that are suited to a specifically Christian form of education, focused on virtue and scriptural interpretation.

Homilies on Genesis and Exodus Origen.2010-04 No description available

The Oxford Handbook of Early Christian Biblical Interpretation

Paul M. Blowers, Peter W Martens.2019-05-16 The Bible was the essence of virtually every aspect of the life of the early churches.

The Oxford Handbook of Early Christian Biblical Interpretation explores a wide array of themes related to the reception, canonization, interpretation, uses, and legacies of the Bible in early Christianity. Each section contains overviews and cutting-edge scholarship that expands understanding of the field. Part One examines the material text transmitted, translated, and invested with authority, and the very conceptualization of sacred Scripture as God's word for the church. Part Two looks at the culture and disciplines or science of interpretation in representative exegetical traditions. Part Three addresses the diverse literary and non-literary modes of interpretation, while Part Four canvasses the communal background and foreground of early Christian interpretation, where the Bible was paramount in shaping normative Christian identity. Part Five assesses the determinative role of the Bible in major developments and theological controversies in the life of the churches. Part Six returns to interpretation proper and samples how certain abiding motifs from within scriptural revelation were treated by major Christian expositors. The overall history of biblical interpretation has itself now become the subject of a growing scholarship and the final part skilfully examines how early Christian exegesis was retrieved and critically evaluated in later periods of church history. Taken together, the chapters provide nuanced paths of introduction for students and scholars from a wide spectrum of academic fields, including classics, biblical studies, the general

history of interpretation, the social and cultural history of late ancient and early medieval Christianity, historical theology, and systematic and contextual theology. Readers will be oriented to the major resources for, and issues in, the critical study of early Christian biblical interpretation.

Faith and Reason Through Christian History Grant

Kaplan.2022-08-29 It is impossible to understand the history of Christian theology without taking into account the relationship between faith and reason. Many works give an overview of faith and reason, or outline key principles, while others put forward a thesis about how one should understand the relationship between faith and reason. In this theological essay, Grant Kaplan revisits the key figures and debates that shape how faith and reason relate. Divided into three parts, Kaplan invites readers into a conversation rather than a drive-by. Readers will encounter the words and arguments of some of Christianity's greatest thinkers, some well-known (Augustine, Aquinas, Newman) and others nearly forgotten. Readings of these figures bring them to life in an accessible manner. In Faith and Reason through Christian History, the roughly fifty figures treated are given sufficient room to breathe. Rather than simply summarizing their thought, Kaplan traces their arguments through key texts. This book will appeal to a range of audiences: theologians and philosophers, instructors, graduate students, seminarians, lay study groups, and undergraduate theology majors. No book today accomplishes what this book does!

Lectio Divina as Contemplative Pedagogy Mary

Keator.2017-12-14 Offering an original application of the ancient monastic practice of lectio divina to the humanities, this book demonstrates the need for further emphasis on deep reading, reflection, and contemplation in contemporary university classrooms. Each chapter provides readers with an historical overview of the four movements of this monastic method: lectio (reading), meditatio (interpreting), oratio (responding), and

contemplatio (experiencing wisdom), and suggests ways to incorporate these practices in humanites courses. Keator demonstrates that the lectio divina method is a viable pedagogical tool to guide students slowly and methodically through literary texts and into a subjective experience of wisdom and meaning.

Homilies on Isaiah Origen.2021 Hans Urs von Balthasar places Origen of Alexandria “in rank . . . beside Augustine and Thomas” in “importance for the history of Christian thought,” explaining that his “brilliance” has captivated theologians throughout history (Spirit and Fire, 1984, 1). This brilliance shines forth in his nine extant homilies on Isaiah, in which he employs his theology of the Trinity and Christ to exhort his audience to play their crucial role in salvation history. Origen reads Isaiah’s vision of the Lord and two seraphim in Isaiah 6 allegorically as representing the Trinity, and this theme runs throughout the nine homilies. His representation of the seraphim as the Son and Holy Spirit around the throne of the Father brought early accusations that Origen was a proto-Arian subordinationist, followed by a pointed condemnation by Emperor Justinian in 553. These homilies, originally delivered between 245 and 248, are extant only in a fourth-century Latin translation. Though St. Jerome, likely because of these controversies, does not identify himself as the Latin translator, the evidence overwhelmingly points to his pen, and his reliability in conveying Origen’s authentic meaning is well documented. If one sets aside the questionable charges of subordinationism, these homilies, expounding on passages from Judges 6-10, come alive with Origen’s legacy of presenting Christ as the central figure of the soul’s ascent to God. Reading allegorically the two seraphim to be Jesus and the Holy Spirit around the Father’s throne, Origen draws a picture of the Trinity as a tightly knit whole in which the Son and the Holy Spirit eternally sing the Trisagion (“Holy, holy, holy”) to each other and the Father about the divine truths of God’s nature, allowing the part of their song that conveys the “middle things” of salvation

history to be heard by creation. The “second seraph” is the Son, or Jesus, who descends holding a hot coal, or Scripture, from the altar of the throne, with which he cleanses Isaiah’s lips, or the believer’s soul. Origen employs his signature exegetical method of allegory and typology through the lens of the threefold meaning of Scripture to emphasize to his hearers that Christ is the deliverer, the content, and the reward of the healing Word. He repeatedly assures them that those who submit to Scripture will enter into salvation history’s cycle of cleansing from sin, growth in virtue, and ever-deepening knowledge of God. As a result, they will become like Christ and thus will be prepared to join the Trinity for all eternity at the heavenly wedding feast.

Introducing Medieval Biblical Interpretation Ian Christopher Levy. 2018-02-20 This introductory guide, written by a leading expert in medieval theology and church history, offers a thorough overview of medieval biblical interpretation. After an opening chapter sketching the necessary background in patristic exegesis (especially the hermeneutical teaching of Augustine), the book progresses through the Middle Ages from the eighth to the fifteenth centuries, examining all the major movements, developments, and historical figures of the period. Rich in primary text engagement and comprehensive in scope, it is the only current, compact introduction to the whole range of medieval exegesis.

Learning the Language of Scripture Mark Randall James. 2021-01-18 In *Learning the Language of Scripture*, Mark Randall James develops a pragmatically-inflected approach to the theological interpretation of scripture that draws on Origen’s recently discovered Homilies on the Psalms.

The Commentary of Origen on the Gospel of St Matthew Origenes. 2018 Origen was the greatest intellectual in the third century church, and the most influential of all the Greek Church Fathers. His writings covered many different subjects, including commentaries on most of the books of the New Testament and

many of the Old Testament. Late in his life, he wrote a Commentary on the Gospel of Matthew. This was the first commentary ever written on this Gospel so far as we know. It covered the entire Gospel in twenty-five books. Only eight of these books have been preserved in the Greek language in which Origen wrote. A Latin translation made in the sixth century has preserved the contents of several additional books. There are, furthermore, numerous fragments from the commentary preserved in ancient writings. This is the first translation into English of the entirety of the Greek and Latin remains of this important commentary, including most of the fragments. The translation is in modern English and includes brief annotations. The introduction sets the commentary in the context of Origen's life. It is his last preserved exegetical work. Evidence is presented that suggests that it post-dates the *Contra Celsum*, long considered Origen's last work.

Origen and the Holy Spirit Justin J. Lee. 2023-01-23 This book is an in-depth examination of the pneumatology of Origen of Alexandria. Justin J. Lee argues that Origen conceives of the Holy Spirit as a divine person, but inferior in nature in both person and work. This can be discerned from his understanding of the Son and Father, as well as the influence of Middle Platonism on his theological and cosmological framework. Ontologically, Origen's understanding of Trinity is a hierarchy of divine persons in which the greater ministers to the existence of the lower. Origen's pneumatology can be best understood by examining how he speaks about the work of the Holy Spirit. The Spirit participates in the divine work of salvation, reflecting an economic Trinity of shared work and will. The Spirit's primary role is to indwell and assist the saints. There are two major actions of the Holy Spirit's work: (1) the downward action of God, where the Spirit is the distributor of the divine gifts and graces and (2) the Spirit's upward work of revelation and sanctification, by which he leads the saints to the Son and Father. The Spirit thus serves as the

practical and personal initiator of believers into the greater processes of salvation and deification.

The Minor Prophets as Christian Scripture in the Commentaries of Theodore of Mopsuestia and Cyril of Alexandria Hauna T.

Ondrey.2018 This work compares the Minor Prophets commentaries of Theodore of Mopsuestia and Cyril of Alexandria, isolating the role each interpreter assigns the Twelve Prophets in their ministry to Old Testament Israel and the texts of the Twelve as Christian scripture. Hauna T. Ondrey argues that Theodore does acknowledge christological prophecies, as distinct from both retrospective accommodation and typology. A careful reading of Cyril's Commentary on the Twelve limits the prospective christological revelation he ascribes to the prophets and reveals the positive role he grants the Mosaic law prior to Christ's advent. Exploring secondly the Christian significance Theodore and Cyril assign to Israel's exile and restoration reveals that Theodore's reading of the Twelve Prophets, while not attempting to be christocentric, is nevertheless self-consciously Christian. Cyril, unsurprisingly, offers a robust Christian reading of the Twelve, yet this too must be expanded by his focus on the church and concern to equip the church through the ethical paideusis provided by the plain sense of the prophetic text. Revised descriptions of each interpreter lead to the claim that a recent tendency to distinguish the Old Testament interpretation of Theodore (negatively) and Cyril (positively) on the basis of their christocentrism obscures more than it clarifies and polarizes no less than earlier accounts of Antiochene/Alexandrian exegesis. The conclusion argues against replacing old dichotomies with new and advocates rather for an approach that takes seriously Theodore's positive account of the unity and telos of the divine economy and the full range of Cyril's interpretation.

Teaching and Tradition .2023-10-09 This book focuses on the crucial role of teaching in the process of tradition. The various essays present case studies, written by specialists in the field, on

themes drawn from the biblical, Jewish and Christian practice of 'tradition', the passing on of faith from generation to generation. Underlying these essays is the conviction that teaching is a privileged context for the study of tradition, since it always both preserves and renews tradition. There is no tradition without teaching, in which the past is interpreted in the present and the present is seen in the light of the past. Contributors are: Jan Bouwens, Rob V.J. Faesen, Leon Mock, Jos Moons, Krijn Pansters, Henk J. M. Schoot, Rudi A. te Velde, Archibald L. H. M. van Wieringen, and Ruben J. van Wingerden.

Adrian's Introduction to the Divine Scriptures Adriano (esegeta). 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 narrativeliterature, 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 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.

Origen Ronald E. Heine. 2019-11-13 The late second and early third century was a turbulent time in the Roman Empire and in the relationship between the empire and the church. Origen was the son of a Christian martyr and was himself imprisoned and tortured in his late life in a persecution that targeted leaders of the church. Deeply pious and a gifted scholar, Origen stands as one of the most influential Christian teachers in church history, and also one of the most controversial. This introduction to Origen begins by looking at some of the circumstances that were formative influences on his life. It then turns to some key elements in his thought. The approach here differs from that taken by most earlier studies by working from the central position that Scripture had for Origen. Heine argues that Origen's thought, in his later life especially, reflects his continual interaction with the Bible.

Hermeneutical Procedure and Theological Method in Origen's Exegesis Karen Jo Torjesen. 2011-05-02 Since 1963 the series *Patristische Texte und Studien* has been publishing research findings coordinated by the Patristics Commission, which today is a joint venture of all the German Academies. The series is presenting editions, commentaries and monographs on the writings and teachings of the Church Fathers.

Patristic Spirituality . 2022-09-19 *Patristic Spirituality* explores the divine-human synergy active in the path of Divine ascent in early Christianity, examined through the eyes of notable early Church Fathers and Mothers with 22 patristics scholars as guides.

The Oxford Handbook of Origen Ronald E. Heine, Karen Jo Torjesen. 2022 This interrogation of Origen's legacy for the 21st Century returns to old questions built upon each other over eighteen centuries of Origen scholarship—problems of translation and transmission, positioning Origen in the histories of philosophy, theology, and orthodoxy, and defining his philological and exegetical programmes. The essays probe the more reliable sources for Origen's thought by those who received his legacy and built on it. They focus on understanding how Origen's legacy was adopted, transformed and transmitted looking at key figures from the fourth century through the Reformation. A section on modern contributions to the understanding of Origen embraces the foundational contributions of Huet, the twentieth century movement to rehabilitate Origen from his status as a heterodox teacher, and finally, the identification in 2012 of twenty-nine anonymous homilies on the Psalms in a codex in Munich as homilies of Origen. Equally important has been the investigation of Origen's historical, cultural, and intellectual context. These studies track the processes of appropriation, assimilation and transformation in the formation and transmission of Origen's legacy. Origen worked at interpreting Scripture throughout his life. There are essays addressing general issues of hermeneutics and his treatment of groups of books from the Biblical canon in commentaries and homilies. Key points of his theology are also addressed in essays that give attention to the fluid environment in which Origen developed his theology. These essays open important paths for students of Origen in the 21st century.

The Oxford Handbook of the Bible in Orthodox Christianity Eugen J. Pentiu. 2022-07-26 The Oxford Handbook of the Bible in Orthodox Christianity investigates the various ways in which Orthodox Christian, i.e., Eastern and Oriental, communities, have received, shaped, and interpreted the Christian Bible. The handbook is divided into five parts: Text, Canon, Scripture within Tradition, Toward an Orthodox Hermeneutics, and Looking to the

Future. The first part focuses on how the Orthodox Church has never codified the Septuagint or any other textual witnesses as its authoritative text. Textual fluidity and pluriformity, a characteristic of Orthodoxy, is demonstrated by the various ancient and modern Bible translations into Syriac, Coptic, Ethiopian, Armenian among other languages. The second part discusses how, unlike in the Protestant and Roman-Catholic faiths where the canon of the Bible is closed and limited to 39 and 46 books, respectively, the Orthodox canon is open-ended, consisting of 39 canonical books and 10 or more anaginoskomena or readable books as additions to Septuagint. The third part shows how, unlike the classical Protestant view of sola scriptura and the Roman Catholic way of placing Scripture and Tradition on par as sources or means of divine revelation, the Orthodox view accords a central role to Scripture within Tradition, with the latter conceived not as a deposit of faith but rather as the Church's life through history. The final two parts survey traditional Orthodox hermeneutics consisting mainly of patristic commentaries and liturgical interpretations found in hymnography and iconography, and the ways by which Orthodox biblical scholars balance these traditional hermeneutics with modern historical-critical approaches to the Bible.

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.

The Crucifixion of the Warrior God Gregory A. Boyd. 2017-04-17 A dramatic tension confronts every Christian believer and interpreter of Scripture: on the one hand, we encounter images of God commanding and engaging in horrendous violence: on the other hand, we encounter the non-violent teachings and example of Jesus, whose loving, self-

sacrificial death and resurrection is held up as the supreme revelation of God's character in the New Testament. How do we reconcile the tension between these seemingly disparate depictions? Are they even capable of reconciliation? Throughout Christian history, many different answers have been proposed, ranging from the long-rejected explanation that these contrasting depictions are of two entirely different 'gods' to recent social and cultural theories of metaphor and narrative representation. The Crucifixion of the Warrior God takes up this dramatic tension and the range of proposed answers in an epic constructive investigation. Over two volumes, renowned theologian and biblical scholar Gregory A. Boyd argues that we must take seriously the full range of Scripture as inspired, including its violent depictions of God. At the same time, we must take just as seriously the absolute centrality of the crucified and risen Christ as the supreme revelation of God. Developing a theological interpretation of Scripture that he labels a "cruciform hermeneutic," Boyd demonstrates how Scripture's violent images of God are completely reframed and their violence subverted when they are interpreted through the lens of the cross and resurrection. Indeed, when read through this lens, Boyd argues that these violent depictions can be shown to bear witness to the same self-sacrificial character of God that was supremely revealed on the cross.

Epiphanius' Alogi and the Johannine Controversy Scott Manor.2016-02-15 In this work, T. Scott Manor examines the sources supporting the view that the early church had opposed the Johannine corpus. In contrast to previous studies, Manor's work leads to the conclusion that no such Johannine Controversy ever existed.

Origen and the Emergence of Divine Simplicity before Nicaea Pui Him Ip.2022-11-15 This book establishes how the doctrine of divine simplicity was interwoven with the formation of a Christian Trinitarian understanding of God before Nicaea. For centuries,

Christian theology affirmed God as simple (haplous) and Triune. But the doctrine of the simple Trinity has been challenged by modern critics of classical theism. How can God, conceived as purely one without multiplicity, be a Trinity? This book sets a new historical foundation for addressing this question by tracing how divine simplicity emerged as a key notion in early Christianity. Pui Him Ip argues that only in light of the Platonic synthesis between the Good and the First Principle (archē) can we make sense of divine simplicity as a refusal to associate any kind of plurality that brings about contraries in the divine life. This philosophical doctrine, according to Ip, was integral to how early Christians began to speak of the divine life in terms of a relationship between Father and Son. Through detailed historical exploration of Irenaeus, sources from the Monarchian controversy, and especially Origen's oeuvre, Ip contends that the key contribution from ante-Nicene theology is the realization that it is nontrivial to speak of the begetting of a distinct person (Son) from a simple source (Father). This question became the central problematic in Trinitarian theology before Nicaea and remained crucial for understanding the emergence of rival accounts of the Trinity ("pro-Nicene" and "anti-Nicene" theologies) in the fourth century. Origen and the Emergence of Divine Simplicity before Nicaea suggests a new revisional historiography of theological developments after Origen and will be necessary reading for serious students both of patristics and of the wider history of Christian thought.

Narrative, Piety and Polemic in Medieval Spain Alun

Williams. 2024-03-21 This book presents an original perspective on the variety and intensity of biblical narrative and rhetoric in the evolution of history writing in León-Castile during the twelfth and thirteenth centuries. It focuses on six Hispano-Latin chronicles, two of which make unusually overt and emphatic use of biblical texts. Of particular importance is the part played by the influence of exegesis that became integral to scriptural and

liturgical influence, both in and beyond monastic institutions. Alun Williams provides close analysis of the text and comparisons with biblical typology to demonstrate how these historians from the north of Iberia were variously dependent on a growing corpus of patristic and early medieval interpretation to understand and define their world and their sense of place. *Narrative, Piety and Polemic in Medieval Spain* sees Williams examine this material as part of a comparative exploration of language and religious allusion, showing how the authors used these biblical-liturgical elements to convey historical context, purpose and interpretation. *Cyril of Alexandria's Trinitarian Theology of Scripture* Matthew R. Crawford. 2014 More exegetical literature survives from the hand of Cyril of Alexandria than nearly any other Greek patristic author, yet this sizable body of work has scarcely received the degree of attention it deserves. In this work, Matthew R. Crawford reconstructs the intellectual context that gave rise to this literary output and highlights Cyril's Trinitarian theology, received as an inheritance from the fourth century, as the most important defining factor. Cyril's appropriation of pro-Nicene Trinitarianism is evident in both of his theology of revelation and his theology of exegesis, the two foci that comprise his doctrine of Scripture. Revelation, in his understanding, proceeds from the Father, through the Son, and in the Spirit, following the order of Trinitarian relations. Moreover, this pattern applies to the inspiration of Scripture as well, insofar as inspiration occurs when the Son indwells human authors by the Spirit and speaks the words of the Father. Although Cyril's interpretation of revelation may consequently be called Trinitarian, it is also resolutely Christological, since the divine and incarnate Son functions as the central content and mediator of all divine unveiling. Corresponding to this divine movement towards humanity in revelation is humanity's appropriation of divine life according to the reverse pattern--in the Spirit, through the Son, unto the Father. Applied to exegesis, this Trinitarian pattern

implies that the Spirit directs the reader of Scripture to a Christological interpretation of the text, through which the believer beholds the incarnate Son, the exemplar of virtue and the perfect image of the Father, and accordingly advances in both virtue and knowledge. This process continues until the final eschatological vision when the types and riddles of Scripture will be done away with in light of the overwhelming clarity of the Christologically-mediated Trinitarian vision.

The Power of Patristic Preaching Andrew Hofer, OP, Hofer Op Andrew, Paul M. Blowers. 2023-04-28 The Word made flesh is manifested in the lives of those dedicated to his proclamation.

The Power of Patristic Preaching: The Word in Our Flesh presents seven early preachers who show, by life and speech, the divine Word's power at work in weak human life. The book is inspired by this question preached by Origen, "For what does it profit if I should say that Jesus has come in that flesh alone which he received from Mary and I should not show also that he has come in this flesh of mine?" In seven chapters, The Power of Patristic Preaching studies the exemplars of Origen for holiness, Ephrem for the humility of repentance, Gregory of Nazianzus for purification and faith, John Chrysostom for the hope of salvation, Augustine for love, Leo the Great for love of the poor and the weak, and Gregory the Great for accepting our own weakness. With an emphasis on the incarnation, deification through the virtues, and proclamation, The Power of Patristic Preaching serves as a resource for those dedicated to the ministry of the Word (clerical, religious, and lay), and as a text for students of early Christian theology and practices. A Catholic work for a broad ecumenical audience, the book gives a cry from the heart in a suffering Church traveling through a world that is passing away.

The Minor Prophets as Christian Scripture in the Commentaries of Theodore of Mopsuestia and Cyril of Alexandria Hauna T. Ondrey. 2018-05-31 This work compares the Minor Prophets

commentaries of Theodore of Mopsuestia and Cyril of Alexandria, isolating the role each interpreter assigns the Twelve Prophets in their ministry to Old Testament Israel and the texts of the Twelve as Christian scripture. Hauna T. Ondrey argues that Theodore does acknowledge christological prophecies, as distinct from both retrospective accommodation and typology. A careful reading of Cyril's Commentary on the Twelve limits the prospective christological revelation he ascribes to the prophets and reveals the positive role he grants the Mosaic law prior to Christ's advent. Exploring secondly the Christian significance Theodore and Cyril assign to Israel's exile and restoration reveals that Theodore's reading of the Twelve Prophets, while not attempting to be christocentric, is nevertheless self-consciously Christian. Cyril, unsurprisingly, offers a robust Christian reading of the Twelve, yet this too must be expanded by his focus on the church and concern to equip the church through the ethical *paideusis* provided by the plain sense of the prophetic text. Revised descriptions of each interpreter lead to the claim that a recent tendency to distinguish the Old Testament interpretation of Theodore (negatively) and Cyril (positively) on the basis of their obscures more than it clarifies and polarizes no less than earlier accounts of Antiochene/Alexandrian exegesis. The conclusion argues against replacing old dichotomies with new and advocates rather for an approach that takes seriously Theodore's positive account of the unity and telos of the divine economy and the full range of Cyril's interpretation.

Edwards the Exegete Douglas A. Sweeney. 2017-07-06 Scholars have long recognized that Jonathan Edwards loved the Bible, but preoccupation with his roles in Western public life and letters has eclipsed the significance of his biblical exegesis. In *Edwards the Exegete*, Douglas A. Sweeney fills this lacuna, exploring Edwards' exegesis and its significance for Christian thought and intellectual history. As Sweeney shows, throughout Edwards' life the lion's share of his time was spent wrestling with the words of holy writ.

After reconstructing Edwards' lost exegetical world and describing his place within it, Sweeney summarizes his four main approaches to the Bible-canonical, Christological, redemptive-historical, and pedagogical-and analyzes his work on selected biblical themes that illustrate these four approaches, focusing on material emblematic of Edwards' larger interests as a scholar. Sweeney compares Edwards' work to that of his most frequent interlocutors and places it in the context of the history of exegesis, challenging commonly held notions about the state of Christianity in the age of the Enlightenment. Edwards the Exegete offers a novel guide to the theologian's exegetical work, clearing a path that other specialists are sure to follow. Sweeney's significant reassessment of Edwards' place in the Enlightenment makes a major contribution to Edwards studies, eighteenth-century studies, the history of exegesis, the theological interpretation of Scripture, and homiletics.

Imagining the Death of Jesus in Fourth-Century Mesopotamia

Blake Hartung.2023-10-09 In this volume Blake Hartung explores the place of the passion and death of Jesus in the writings of Ephrem of Nisibis (ca. 307-373). The book argues that the genre of Ephrem's works (usually short poems for public performance), is key to understanding his unsystematic approach. Ephrem drew widely upon the Passion narratives and traditional motifs related to Christ's death and deployed them differently in distinct settings. Each chapter explores a key theme in Ephrem's discourse about the death of Christ in context (including anti-Judaism, the defeat of death, and economic imagery). Ultimately, Hartung urges further consideration of the role of Christ's death in early Christian thought and practice beyond the traditional confines of atonement theology.

Themelios, Volume 38, Issue 1 D. A. Carson.2015-01-14

Themelios is an international, evangelical, peer-reviewed theological journal that expounds and defends the historic Christian faith. Themelios is published three times a year online

at The Gospel Coalition (<http://thegospelcoalition.org/themelios/>) and in print by Wipf and Stock. Its primary audience is theological students and pastors, though scholars read it as well. Themelios began in 1975 and was operated by RTSF/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The editorial team draws participants from across the globe as editors, essayists, and reviewers. General Editor: D. A. Carson, Trinity Evangelical Divinity School Managing Editor: Brian Tabb, Bethlehem College and Seminary Consulting Editor: Michael J. Ovey, Oak Hill Theological College Administrator: Andrew David Naselli, Bethlehem College and Seminary Book Review Editors: Jerry Hwang, Singapore Bible College; Alan Thompson, Sydney Missionary & Bible College; Nathan A. Finn, Southeastern Baptist Theological Seminary; Hans Madueme, Covenant College; Dane Ortlund, Crossway; Jason Sexton, Golden Gate Baptist Seminary Editorial Board: Gerald Bray, Beeson Divinity School Lee Gatiss, Wales Evangelical School of Theology Paul Helseth, University of Northwestern, St. Paul Paul House, Beeson Divinity School Ken Magnuson, The Southern Baptist Theological Seminary Jonathan Pennington, The Southern Baptist Theological Seminary James Robson, Wycliffe Hall Mark D. Thompson, Moore Theological College Paul Williamson, Moore Theological College Stephen Witmer, Pepperell Christian Fellowship Robert Yarbrough, Covenant Seminary

What Is the Bible? Matthew Baker, Mark Mourachian. 2016-04-01
The patristic doctrine of Scripture is an understudied topic. Recent scholars, however, have shown considerable interest in patristic exegetical strategies and methods—from rhetoric and typology, to theory and method; far less attention, though, has been paid to the early Christian understanding of the nature of Scripture itself. This volume explores the patristic vision of the Bible—the understanding of Scripture as the word of life and salvation, the theological, liturgical, and ascetical practice of reading—and is anchored by keynote essays from Fr. John

McGuckin, Paul Blowers, and Michael Legaspi. The purpose is to reopen a consideration of the doctrine of Scripture for contemporary theology, rooted in the tradition of the Church Fathers (Greek, Latin, and Oriental), an endeavor inspired by the theological vision of the twentieth century's foremost Orthodox Christian theologian, Fr. Georges Florovsky. Our interest is not in mere description of historical uses of Scripture or interpretive methods, but rather in the very nature of Scripture itself and its place within the whole economy of creation, revelation, and salvation.

Exegeting the Jews: The Early Reception of the Johannine "Jews"

Michael Azar.2016-04-18 In *Exegeting the Jews: The Early Reception of the Johannine Jews*, Michael G. Azar analyzes the rhetorical function of the Gospel of John's Jews in the earliest surviving full-length expositions of John in Greek, against the background of early Jewish-Christian interaction.

Origen and Scripture Peter W. Martens, Peter William

Martens.2012-01-05 This book 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 (himself included) embarked upon a way of salvation, culminating in the everlasting contemplation of God.

Exegetical Crossroads Georges Tamer, Regina Grundmann, Assaad

Elias Kattan, Karl Pinggéra.2017-12-18 The art of interpreting

Holy Scriptures flourished throughout the culturally heterogeneous pre-modern Orient among Jews, Christians and Muslims. Different ways of interpretation developed within each religion not without considering the others. How were the interactions and how productive were they for the further development of these traditions? Have there been blurred spaces of scholarly activity that transcended sectarian borders? What was the role played by mutual influences in profiling the own tradition against the others? These and other related questions

are critically treated in the present volume.

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