

# TRADITIO EXEGETICA GRAECA

## Rhetoric and Tradition: John Chrysostom on Noah and the Flood

BY  
FRANK J. GARNETT

# Rhetoric And Tradition John Chrysostom On Noah And The Flood

**William John Lyons, Isabella Sandwell**



## **Rhetoric And Tradition John Chrysostom On Noah And The Flood:**

*Rhetoric and Tradition* Hagit Amirav, 2003 In addition to the classical literary corpus Chrysostom like many other educated Christians relied upon the Scriptures as an equally important source Focusing on the use which writers made of the Scriptures in order to convey their moral social and theological ideas this study is unique in that it offers a detailed analysis of patristic rhetoric against the background of the scriptural corpus A close examination of a wide range of Greek exegetical and homiletic writings in particularly the newly available edition of the Greek Catena reveals that the Fathers wrote and preached in accordance with well established literary conventions Chrysostom his Antiochene colleagues and his Alexandrian rivals approached the biblical text with a full appreciation of the methods formulated by their predecessors The evidence of the exegetes meticulous and calculated use of the biblical text contradicts the present scholarly tendency to describe the homiletic literary output as spontaneous and free flowing For the first time Chrysostom is examined not in an isolated way but in the wider context of Antiochene and Alexandrian exegesis and their respective theological ideologies When studying the wider aspects of the Fathers methods of interpretation it becomes clear that the study of ideas cannot be separated from the study of their modes of expression

**The Narrative Shape of Emotion in the Preaching of John Chrysostom** Blake Leyerle, 2020-12-15 John Chrysostom remains along with Augustine one of the most prolific witnesses to the world of late antiquity As priest of Antioch and bishop of Constantinople he earned his reputation as an extraordinary preacher In this first unified study of emotions in Chrysostom's writings Blake Leyerle examines the fourth century preacher's understanding of anger grief and fear These difficult emotions she argues were central to Chrysostom's program of ethical formation and were taught primarily through narrative means In recounting the tales of scripture Chrysostom consistently draws attention to the emotional tenor of these stories highlighting biblical characters' moods discussing their rational underpinnings and tracing the outcomes of their reactions By showing how assiduously Chrysostom aimed not only to allay but also to arouse strong feelings in his audiences to combat humanity's indifference and to inculcate zeal Leyerle provides a fascinating portrait of late antiquity's foremost preacher

**Providence and Narrative in the Theology of John Chrysostom** Robert Edwards, 2022-12-15 This book is the first major study of providence in the thought of John Chrysostom a popular preacher in Syrian Antioch and later archbishop of Constantinople ca 350 to 407 CE While Chrysostom is often considered a moralist and exegete this study explores how his theology of providence profoundly affected his larger ethical and exegetical thought Robert Edwards argues that Chrysostom considers biblical narratives as vehicles of a doctrine of providence in which God is above all loving towards humankind Narratives of God's providence thus function as sources of consolation for Chrysostom's suffering audiences and may even lead them now amid suffering to the resurrection life the life of the angels In the course of surveying Chrysostom's theology of providence and his use of scriptural narratives for consolation Edwards also positions Chrysostom's theology and exegesis which often defy categorization within the preacher's immediate Antiochene and Nicene

contexts *Abraham in the Works of John Chrysostom* Demetrios E. Tonias, 2014 Demetrios Tonias's *Abraham in the Works of John Chrysostom* is the first comprehensive examination of John Chrysostom's view of the patriarch Abraham. By analyzing the full range of references to Abraham in Chrysostom's work, Tonias reveals the ways in which Chrysostom used Abraham as a model of philosophical and Christian virtue, familial devotion, philanthropy, and obedient faith. Revisioning John Chrysostom Chris de Wet, Wendy Mayer, 2019-01-04 In *Revisioning John Chrysostom*, Chris de Wet and Wendy Mayer harness and promote a new wave of scholarship on the life and works of this famous late antique c. 350-407 CE preacher. New theories from the cognitive and neurosciences, cultural and sleep studies, and history of the emotions, among others, meld with reconsideration of lapsed approaches, his debt to Graeco-Roman *paideia*, philosophy, and now medicine, resulting in sometimes surprising and challenging conclusions. Together, the chapters produce a fresh vision of John Chrysostom that moves beyond the often negative views of the 20th century and opens up substantially new vistas for exploration. Chrysostom as Exegete Samuel Pomeroy, 2021-12-13 To what extent and to what purposes did John Chrysostom engage previous models of Biblical exegesis? In this systematic study of his Homilies on Genesis, new light is shed on the precision of his adaption of works by Basil, Origen, Eusebius of Emesa, and Eusebius of Caesarea, findings set against a wider web of parallels with various other exegetes, e.g., Ephrem, Diodore, Didymus. The cumulative picture is a network of shared knowledge across geographical and ecclesial boundaries, which served as creative cache for Chrysostom's discourses. With the metaphors of textual obscurity and word depth, he prioritized name and word interpretations as a means of producing multiple layers of ethical evaluation.

Fresh Perspectives on St John Chrysostom as an Exegete, 2025-01-27 This volume delves into the multifaceted world of Chrysostom, shedding light on his pivotal role as an exegete. It explores his cultural background, his preferred themes, and his enduring influence. It introduces the reader to Chrysostom's exegetical workshop, his predecessors, and successors in biblical interpretation, and offers a fresh assessment of his connection to Greco-Roman and Syriac contexts. *Ambrose and John Chrysostom* J. H. W. G. Liebeschuetz, 2011-03-24 J. H. W. G. Liebeschuetz compares the personalities and the respective careers of two of the greatest of the early Christian Fathers, Ambrose and John Chrysostom. While the statesmanlike Ambrose ended his life as a pillar of the Western establishment, Chrysostom, the outspoken idealist, died in exile. However, their views and ideals were remarkably similar: both bishops were concerned with the social role of the Church, both were determined opponents of what they called the Arian heresy, and each attracted a dedicated following among his urban congregation. This similarity, Liebeschuetz argues, was due not to the influence of one on the other but was a consequence of their participation in a Christian culture which spanned the divide between the Eastern, later Byzantine, and Western parts of the Roman Empire. The monastic movement figures throughout the book as an important influence on both men and, as perhaps the most dynamic development in the Christian culture of the fourth century. John Chrysostom on Divine Pedagogy David Rylaarsdam, 2014-10-30 Contrary to the portrayals of Chrysostom as a theologically impaired moralizing sophist, this book

argues that his thinking is remarkably coherent when it is understood on his own terms and within his culture Chrysostom depicts God as a teacher of philosophy who adaptably guides people toward salvation Since the theme of divine adaptability influences every major area of Chrysostom's thought tracing this concept provides a thorough introduction to his theology It also explains at least in part several striking features of his homilies including his supposed inconsistencies his harsh rhetoric and apparent political naiveté his intentionally abridged and exoteric theological discussions and his lack of allegiance to an Antiochene school In addition to illuminating such topics the concept of adaptability stands at one of the busiest intersections of Late Antique culture for it is an important idea found in rhetoric and discussions about the best methods of teaching philosophy Consequently adaptability is an ingredient in the classical project of paideia and Chrysostom is a Christian philosopher who seeks to transform this powerful tradition of formation He gives his Christianized paideia a theological foundation by adapting and seamlessly integrating traditional pedagogical methods into his reading and communication of Scripture David Rylaarsdam provides an in depth case study of one prominent leader's attempt to transform culture by forming a coherent theological discourse that was adapted to the level of the masses

**Chrysostom's Devil** Samantha L. Miller, 2020-03-17 References to demons and the devil permeate the rhetoric of John Chrysostom the golden tongued early church preacher and theologian Samantha Miller examines Chrysostom's theology and world helping us understand the role of demons in his soteriology and exploring what it means to be human and to follow Christ in a world of temptation

After Eden Hanneke Reuling, 2006 This book studies the afterlife of one of the most well known fragments of the Hebrew Bible Following the lead of the biblical text through a number of patristic and classical rabbinic sources it sheds new light on the way Church Fathers and Rabbis approach the themes of procreation labour mortality and corporeality

Between Universalism and Particularism: the Reception of Noah, Abraham and Jacob Stories, 2025-05-29 The study deals with Jewish and Christian reception of the Book of Genesis and how the concepts universalism and particularism are used in Noah Abraham and Jacob stories before the rise of Islam As a synthesis of its discussed topics the volume is a useful resource to understand early development of universalistic and particularistic ideas which became central theological topics in the three Abrahamic religions

**Dictionary of Theologians** Jonathan Hill, 2010-03-25 An exhaustive guide to every significant Christian theologian who lived from the first century to 1308 the year in which John Duns Scotus died The dictionary encompasses the Catholic Orthodox Nestorian and Monophysite traditions including information not previously available in English Thoroughly indexed the dictionary incorporates common variants of names and concepts which will help and direct the reader The main criterion for inclusion has been contribution to the development of Christian theology Sub criteria by which that is measured include above all originality and influence on later figures With over 290 entries the dictionary provides a handy summary of theologians' lives and writings together with recent scholarship as well as an up to date definitive bibliography listing primary texts translations and secondary literature in the major western European languages

Useful for all levels of academia no other text matches the depth of the dictionary's bibliographies The unprecedented thoroughness of Hill's compilation provides an essential resource for studies at all levels on such a large and varied range of Church thinkers

**Preaching and Popular Christianity** James Daniel Cook, 2018-11-23 The vast homiletic corpus of John Chrysostom has received renewed attention in recent years as a source for the wider cultural and historical context within which his sermons were preached Scholars have demonstrated the exciting potential his sermons have to shed light on aspects of daily life popular attitudes and practices of lay piety In short Chrysostom's sermons have been recognised as a valuable source for the study of popular Christianity at the end of the fourth century This study however questions the validity of some recent conclusions James Daniel Cook illustrates that Chrysostom is often seen as at odds with the congregations to whom he preached On this view the Christianity of lites such as Chrysostom had made little inroads into popular thought beyond the fairly superficial and congregations were still living with older more culturally traditional views about religious beliefs which preachers were doing their utmost to overcome Cook argues that such a portrayal is based on a misreading of Chrysostom's sermons and fails to explain satisfactorily the apparent popularity that Chrysostom enjoyed as a preacher **Preaching and Popular Christianity** Reading the Sermons of John Chrysostom reassesses how we read Chrysostom's sermons with a particular focus on the stern language which permeated his preaching and on which the image of the contrary congregation is largely based In doing this Cook recovers a neglected portrayal of Chrysostom as a pastor and of preaching as a pastoral and liturgical activity and it becomes clear that his use of critical language says more about how he understood his role as preacher than about the nature of popular Christianity in late antique society Thus a very different picture of late antique Christianity emerges in which Chrysostom's congregations are more willing to listen and learn from their preacher than is often assumed

**Re-envisioning Theodore: Theodore of Mopsuestia's Biblical Exegesis in his Catechetical Homilies** Sofia Puchkova, 2024-08-19 Re-envisioning Theodore is the first comprehensive study of Theodore of Mopsuestia's biblical interpretation in his Catechetical Homilies It challenges the common yet reductionist view of Theodore's exegetical approach as historical offering a balanced portrayal of this exegete Theodore is not a slave of his interpretative methodology and he may omit the exposition of the historical setting of the Bible and introduce elements not present in the biblical narrative Re-envisioning Theodore also reveals Theodore's previously little known exegetical ties with Pro-Nicenes and through them with Origen For the first time this book shows that his exegesis incorporates Greco-Syrian liturgical imagery

**From Nicaea to Chalcedon** Frances M. Young, 2013-01-26 Created as a companion guide to a Patristics textbook **From Nicaea to Chalcedon** surveys a variety of writings to have occurred during one of the most significant periods in the formation of the Church from 265-466 It does not aim to cover the subject as a textbook would but aims to delve deeper into some of the characters who were involved with the Church or the Councils during this period Beginning with Eusebius of Caesarea and the first council of the Church at Nicaea and ending with Theodoret of Cyrrhus who is thought to

have changed his view of Christology after the watershed Council of Chalcedon this unique text surveys some of the most influential characters to have shaped Church history and the formation of doctrine Surveying a mixture of significant literary figures laymen bishops and heretics this book presents biographical literary critical and theological information about each They are chosen either because they are important to the history of doctrine or because new material about them has thrown light upon their work or because they will broaden the reader's understanding of the culture and history of the period or of live issues in the church at the time Structured in five parts each part deals with a period of time and a sequence of characters so the book is easily followed in chronological order Added to this is the double bibliography which in this edition is fully updated Bibliography A details those texts in English of the original texts of antiquity whilst Bibliography B provides details of publications in English French and German which have appeared since 1960 2004 on or about the characters discussed in the body of the text The Orthodox Christian World Augustine Casiday, 2012-08-21 Over the last century unprecedented numbers of Christians from traditionally Orthodox societies migrated around the world Once seen as an oriental or eastern phenomenon Orthodox Christianity is now much more widely dispersed and in many parts of the modern world one need not go far to find an Orthodox community at worship This collection offers a compelling overview of the Orthodox world covering the main regional traditions of Orthodox Christianity and the ways in which they have become global The contributors are drawn from the Orthodox community worldwide and explore a rich selection of key figures and themes The book provides an innovative and illuminating approach to the subject ideal for students and scholars alike

**Delivering the Word** William John Lyons, Isabella Sandwell, 2014-09-11 Biblical texts have been used consistently in sermons throughout Christian history Preachers have transformed the texts into an aural experience using them to evangelize educate edify exhort or even terrify their audiences Sermons have enabled Scripture to be communicated to people from a wide range of social backgrounds Delivering the Word examines the power of preaching and its reception across two millennia of homilies from St Paul Origen Chrysostom Augustine and Hildegard of Bingen to Jonathan Edwards Samuel Taylor Coleridge Aimee Semple McPherson and Chris Brain In its exploration of the impact of the sermon on the interpretation of Scripture Delivering the Word will be of interest to students of biblical and religious studies *The Studia Philonica Annual XXVII, 2015* David T. Runia, Gregory E. Sterling, 2015-12-01 The best current research on Philo and Hellenistic Judaism 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 BCE to circa 50 CE Features Articles on aspects of Hellenistic Judaism written by experts in the field Bibliography Book reviews Philo of Alexandria D.T. Runia, 2011-10-28 This volume prepared with the collaboration of the International Philo Bibliography Project is the third in a series of annotated bibliographies on the Jewish exegete and philosopher Philo of Alexandria It contains a listing of all scholarly writings on Philo for the period 1997 to 2006

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## **Table of Contents Rhetoric And Tradition John Chrysostom On Noah And The Flood**

1. Understanding the eBook Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - The Rise of Digital Reading Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Advantages of eBooks Over Traditional Books
2. Identifying Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - 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 Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - User-Friendly Interface
4. Exploring eBook Recommendations from Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Personalized Recommendations
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood User Reviews and Ratings
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood and Bestseller Lists



5. Accessing Rhetoric And Tradition John Chrysostom On Noah And The Flood Free and Paid eBooks
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood Public Domain eBooks
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood eBook Subscription Services
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood Budget-Friendly Options
6. Navigating Rhetoric And Tradition John Chrysostom On Noah And The Flood eBook Formats
  - ePub, PDF, MOBI, and More
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood Compatibility with Devices
  - Rhetoric And Tradition John Chrysostom On Noah And The Flood Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Highlighting and Note-Taking Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Interactive Elements Rhetoric And Tradition John Chrysostom On Noah And The Flood
8. Staying Engaged with Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Rhetoric And Tradition John Chrysostom On Noah And The Flood
9. Balancing eBooks and Physical Books Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Rhetoric And Tradition John Chrysostom On Noah And The Flood
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Setting Reading Goals Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - Fact-Checking eBook Content of Rhetoric And Tradition John Chrysostom On Noah And The Flood
  - 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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