

READING
THE OLD TESTAMENT
IN ANTIOCH



ROBERT C. HILL

SBZ

Reading The Old Testament In Antioch

J. Donald Beatty



Reading The Old Testament In Antioch:

Reading the Old Testament in Antioch Robert C. Hill, 2005-08-01 In the period between the councils of Nicea and Chalcedon in the fourth and fifth centuries the faithful in the churches of the ecclesiastical district of Antioch were the beneficiaries of the ministry of the Word from distinguished pastors Included in this ministry were homilies on the Old Testament by John Chrysostom and written commentaries by his mentor Diodore and his fellow student Theodore and later by Theodoret Though the biblical text was admittedly Jewish in origin the text and the meaning are ours claimed Chrysostom and the great bulk of extant remains reveals the pastoral priority given to this often obscure material Students and exegetes of the Old Testament and its individual authors and books will be introduced here to Antioch's distinctive approach and interpretation by commentators reading their local form of the Greek Bible In the course of this survey readers will gain an insight also into Antioch's worldview and its approach to the person of Jesus to soteriology morality and spirituality The Problem of the Old Testament Duane A. Garrett, 2020-12-01 Christians throughout church history have struggled with the Old Testament defining it interpreting it and reconciling it with the New Testament In this thorough accessible work Duane A. Garrett surveys three primary methods Christians have used to handle the Old Testament offering a way forward that is faithful to the text and to the Christian faith **Reading with the Faithful** Seth B. Tarrer, 2013-01-10 If therefore someone is a prophet he no doubt prophesies but if someone prophesies he is not necessarily a prophet Origen Origen writing sometime in the mid third century on the Gospel of John has charted a course for the subsequent history of interpretation of true and false prophecy Although Tarrer's study is concerned primarily with various readings of Jeremiah's construal of the problem the ambiguity inherent in Origen's statement is glaring nonetheless This monograph is a study of the history of interpretation It therefore does not fit neatly into the category of Wirkungsgeschichte Moving through successive periods of the Christian church's history Tarrer selects representative interpretations of Jeremiah and Ezekiel in later theological works dealing explicitly with the question of true and false prophecy in an effort to present a sampling of material from the span of the church's existence As evidenced by the list of false prophets uncovered at Qumran along with the indelible interpretive debt owed by Christian interpreters such as Jerome and Calvin to Jewish exegetical methods Jewish interpretation's vast legacy quickly exceeds the scope of this project From the sixteenth century onward the focus on the Protestant church is again due to economy In the end Tarrer concludes that the early church and pre modern tradition evidenced a recurring appeal to some form of association between Jeremiah 28 and the deuteronomic prophetic warnings in Deuteronomy 13 and 18 **The State of Old Testament Studies** H. H. Hardy, II, M. Daniel Carroll R., 2024-11-05 This book surveys the current landscape of Old Testament studies offering readers a concise guide to contemporary academic discussions Bringing together a diverse group of experts The State of Old Testament Studies provides an informed introduction to the many fields of Old Testament research by recognized scholars presents basic questions in each subfield surveys the primary methods of

answering these questions engages prominent solutions and cites relevant and up to date resources It is an extensive guide to current research and an ideal supplemental textbook for a variety of courses on the Old Testament

Interpreting the Gospel of John in Antioch and Alexandria Miriam DeCock, 2020-12-28 A nuanced study of early Christian exegesis Miriam DeCock analyzes four important early Christian treatments of the Gospel of John including commentaries by Origen and Cyril from the Alexandrian tradition and the homilies of John Chrysostom and the commentary of Theodore of Mopsuestia which represent Antiochian traditions DeCock maintains that the traditional distinction between nonliteral and literal interpretations in these two early Christian centers remains helpful despite recent challenges to the paradigm She argues that a major and abiding distinction between the two schools lies in the manner in which Alexandrian and Antiochian authors apply the gospel text to their respective communities DeCock demonstrates that the Antiochenes find primarily literal moral examples and doctrinal teachings in John's Gospel whereas the Alexandrians find both these and nonliteral teachings concerning the immediate situation of the church and of its individual members Features An examination of each author's interpretations of a selection of texts Focused explorations of John 2:4 and 9:11 in early Christian exegesis A study of early literal and nonliteral interpretations of John's Gospel

[Antiochene Theoria in the Writings of Theodore of Mopsuestia and Theodoret of Cyrus](#) Richard J. Perhai, 2015 Biblical scholars have often contrasted the exegesis of the early church fathers from the eastern region and school of Syrian Antioch against that of the school of Alexandria The Antiochenes have often been described as strictly historical literal exegetes in contrast to the allegorical exegesis of the Alexandrians Patristic scholars now challenge those stereotypes some even arguing that few differences existed between the two groups This work agrees that both schools were concerned with a literal and spiritual reading But it also tries to show through analysis of Theodore and Theodoret's exegesis and use of the term *theria* that how they integrated the literal theological readings often remained quite distinct from the Alexandrians For the Antiochenes the term *theria* did not mean allegory but instead stood for a range of perceptions prophetic christological and contemporary It is in these insights that we find the deep wisdom to help modern readers interpret Scripture theologically

Reading the Bible J. Donald Beatty, 2017-03-14 From 2008 until 2016 Rev Canon J Donald Beatty wrote a monthly column for The Anglican Newspaper Looking to give Lay People more insight into the Bible this column helped to clarify the complex text The historical connections the complicated geography and the different people found within the Bible are all made clear explained in an easy to read clear voice This book is an invaluable resource for any Christian from the newest members just beginning their journey with God to the most well read theologians there is something inside for everyone

A Guide to John Henry Newman Juan R. Velez, 2022-09-10 Provides a wide range of subjects on the life and thought of John Henry Newman 1801-1890 an Anglican clergyman author and poet who became a Roman Catholic priest cardinal and saint The contributors come from disciplines such as theology education literature history and philosophy highlighting the wide range of Newman's work

The Peshitta: Its Use in Literature

and Liturgy Bas Ter Haar Romeny, 2007-05-31 For the first time this volume brings together biblical scholars and specialists in Syriac liturgy and patristic literature It contains introductory essays on the Syriac versions in the liturgy the Syriac Old Testament commentary tradition and the challenges posed to exegetes by the different Syriac versions of the New Testament written by the leading scholars in the field Twenty one further contributions discuss the patristic and liturgical evidence for the development of the text of the Peshitta and other Syriac versions as well as the reception and use of those versions in the exegesis and liturgy of the Syriac Churches These studies are fully updated versions of the papers read at the Third Peshitta Symposium held in Leiden 12 15 August 2001

A History of the Bible John Barton, 2020-08-04 A literary history of our most influential book of all time by an Oxford scholar and Anglican priest In our culture the Bible is monolithic It is a collection of books that has been unchanged and unchallenged since the earliest days of the Christian church The idea of the Bible as Holy Scripture a non negotiable authority straight from God has prevailed in Western society for some time And while it provides a firm foundation for centuries of Christian teaching it denies the depth variety and richness of this fascinating text In *A History of the Bible* John Barton argues that the Bible is not a prescription to a complete fixed religious system but rather a product of a long and intriguing process which has inspired Judaism and Christianity but still does not describe the whole of either religion Barton shows how the Bible is indeed an important source of religious insight for Jews and Christians alike yet argues that it must be read in its historical context from its beginnings in myth and folklore to its many interpretations throughout the centuries It is a book full of narratives laws proverbs prophecies poems and letters each with their own character and origin stories Barton explains how and by whom these disparate pieces were written how they were canonized and which ones weren't and how they were assembled disseminated and interpreted around the world and importantly to what effect Ultimately *A History of the Bible* argues that a thorough understanding of the history and context of its writing encourages religious communities to move away from the Bible's literal wording which is impossible to determine and focus instead on the broader meanings of scripture

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