

The expository preaching of New Testament quotations of the Old Testament:

A patristically informed redemptive-historical model

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DECLARATION OF ORIGINALITY

I declare that “The expository preaching of New Testament quotations of the Old Testament: A patristically informed redemptive-historical model” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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January 26th, 2015
Date

KEY TERMS

Homiletics

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Origen

Chrysostom

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LIST OF ABBREVIATIONS

Abbreviation	Title
<i>1 Apol.</i>	<i>First Apology</i>
1 Cor	<i>First Corinthians, Holy Bible</i>
1 Kgs	<i>First Kings, Holy Bible</i>
1 Sam	<i>First Samuel, Holy Bible</i>
2 Chr	<i>Second Chronicles, Holy Bible</i>
2 Tim	<i>Second Timothy, Holy Bible</i>
<i>Ag. Ap.</i>	<i>Against Apion</i>
Col	<i>Colossians, Holy Bible</i>
<i>Comm. Matt.</i>	<i>Commentary on Matthew, Origen</i>
<i>Deus</i>	<i>Quod Deus Immutabilis sit</i>
<i>Dial</i>	<i>The Dialogue of Palladius Concerning the Life of Chrysostom</i>
Deut	<i>Deuteronomy, Holy Bible</i>
<i>ESV</i>	<i>English Standard Version, Holy Bible</i>
Exod	<i>Exodus, Holy Bible</i>
Ezek	<i>Ezekiel, Holy Bible</i>
Gal	<i>Galatians, Holy Bible</i>
Gen	<i>Genesis, Holy Bible</i>
<i>HCSB</i>	<i>Holman Christian Standard Bible</i>
<i>Hist eccl</i>	<i>Historia Ecclesiastica, Eusebius</i>
<i>HN</i>	<i>Historia nova: The Decline of Rome by Zosimus</i>
<i>Hom. Ez.</i>	<i>Homilies on Ezekiel, Origen</i>
<i>Hom. Jn.</i>	<i>Homilies on the Gospel of John, John Chrysostom</i>

<i>Hom. Lk.</i>	<i>Homilies on the Gospel of Luke, Origen</i>
<i>Hom. 2 Cor.</i>	<i>Homilies on Second Corinthians, John Chrysostom</i>
<i>Hom. Mt.</i>	<i>Homilies on the Gospel of Matthew, John Chrysostom</i>
<i>Hom. Rom.</i>	<i>Homilies on the Epistle to the Romans, John Chrysostom</i>
<i>Hos</i>	<i>Hosea, Holy Bible</i>
<i>Isa</i>	<i>Isaiah, Holy Bible</i>
<i>ISV</i>	<i>International Standard Version, Holy Bible</i>
<i>Jer</i>	<i>Jeremiah, Holy Bible</i>
<i>Josh</i>	<i>Joshua, Holy Bible</i>
<i>Lev</i>	<i>Leviticus, Holy Bible</i>
<i>LXX</i>	<i>Septuagint</i>
<i>NASB</i>	<i>New American Standard Bible</i>
<i>NA28</i>	<i>Nestle Aland Novum Testamentum Graece, 28th ed.</i>
<i>NCV</i>	<i>New Century Version, Holy Bible</i>
<i>NET</i>	<i>New English Translation, Holy Bible</i>
<i>NIV</i>	<i>New International Version, Holy Bible</i>
<i>NKJV</i>	<i>New King James Version, Holy Bible</i>
<i>NPNF¹</i>	<i>Nicene and Post-Nicene Fathers of the Christian Church, First Series</i>
<i>NRSV</i>	<i>New Revised Standard Version, Holy Bible</i>
<i>Num</i>	<i>Book of Numbers, Holy Bible</i>
<i>Matt</i>	<i>Matthew, Holy Bible</i>
<i>MT</i>	<i>Masoretic Text</i>
<i>Orig. Princ.</i>	<i>De Principiis</i>
<i>PATr</i>	<i>The Patriarchal Greek New Testament</i>

<i>Philoc.</i>	<i>Philocalia</i>
<i>PG</i>	<i>Patrologia Graeca</i>
<i>PL</i>	<i>Patrologia Latina</i>
<i>Pr. Para.</i>	<i>Prologue of Saint Jerome to the Book of Paralipomenon</i>
<i>Ps</i>	<i>Psalm, from Psalms, Holy Bible</i>
<i>Rom</i>	<i>Romans, Holy Bible</i>
<i>2 Clem.</i>	<i>Second Clement</i>
<i>sec.</i>	references a section in this thesis
<i>Soz. H. E.</i>	<i>The Ecclesiastical History of Salaminius Hermias Sozomenus</i>
<i>Soc. H. E.</i>	<i>The Ecclesiastical History of Socrates Scholasticus</i>
<i>T. Meg.</i>	<i>Tosefta Megillah</i>
<i>Quis div</i>	<i>Quis Dives Salvetur</i>
<i>UBS4</i>	<i>United Bible Society, Greek New Testament, 4th ed.</i>
<i>UBS5</i>	<i>United Bible Society, Greek New Testament, 5th ed.</i>

All English Scripture quotations taken from the English Standard Version unless otherwise noted.

SUMMARY

This thesis employs a historical approach to practical theology in an effort to discover resources from past practices for critical reflection upon a current methodology with the intent of producing a revised practice. The following research question is pursued: How can the practices of patristic preachers enhance the current efforts of redemptive-historical preachers to preach faithfully the New Testament quotations of the Old Testament?

Chapter One reviews literature from five major redemptive-historical theologians: Geerhardus Vos, Edmund Clowney, Sidney Greidanus, Bryan Chapell, and Graeme Goldsworthy. Five of the major shared characteristics of these authors are considered in light of their various contributions.

Chapters Two, Three, and Four examine various patristic homilies, outlining practical considerations for a contemporary model of preaching. Chapter Two examines two early homilies, *2 Clement* and *Quis Dives Salvetur*, noting the influence of the synagogue. Chapters Three and Four respectively examine the preaching of Origen and Chrysostom. Chapter Five outlines some major characteristics of patristic preaching discovered through a comparison of the findings of chapters Two through Four.

Chapter Six provides a model for preaching New Testament quotations of the Old Testament that is consistent with the theological convictions of redemptive-historical homileticians and informed by the insights gained from reflection upon the practices of patristic preachers. This model makes an original contribution to knowledge by advancing the discussion of redemptive-historical preaching both through the application of the redemptive-historical approach to the New Testament quotations of the Old Testament and through the consideration of the relationship between redemptive-historical practices and patristic practices.

INTRODUCTION

Rummaging through the past can yield historical resources for charting new directions in ministry.
~ David D. Daniels and Ted A. Smith (2008: 215)

N. H. Ridderbos (1968: 97, trans. by Reventlow 1986: 11) contends: “The relationship between Old and New Testaments: that is just about the whole story; the whole of theology is involved in that.” The New Testament use of the Old Testament is a central issue in the field of biblical theology (Osborne 2006: 365). Yet after decades of discussion among evangelicals no consensus has been reached regarding the major issues of how the New Testament uses the Old Testament (Blomberg 2002: 17-18).

For the preacher, the relationship between the testaments is a practical ministry challenge. The expository preacher who progresses verse-by-verse through the biblical text may be able to ignore echoes and allusions to the Old Testament, but it will be difficult to dodge the three hundred and forty-two direct quotations (Aland 1993: 888-890). Peter Adam (2000: 106) explains that while theologians and commentators can avoid the issues of biblical theology by either ignoring sections of Scripture or by focusing on the pre-history of the text, the “preacher has nowhere to hide: every sermon presupposes a good or bad biblical theology.”

The present generation is not the first to face the challenge of preaching New Testament texts that quote the Old Testament. Extant sermon manuscripts from the second century forward bear witness to how these texts were preached throughout the history of the church. An analysis of how preachers previously treated these texts could potentially yield fruitful insights for critical reflection upon current practices.

0.1 The Statement of the Problem

During the last century an international movement developed that today is exerting tremendous influence on both hermeneutics and homiletics. The nuances of early pioneers and modern architects of this movement are united by the shared perspective that the Bible presents a unified message of the history of God's redemption of his people. Understanding the Bible as a unified whole was a natural application of the doctrine of verbal inspiration held by proponents of this view now termed redemptive-historical. However, this view raised perplexing questions about how the diversity of the Bible—which had been undisputed since the Enlightenment—could be seen as a unified whole. Proposals for understanding the relationship of the testaments have been at the center of redemptive-historical biblical theology ever since.

The application of this new perspective on biblical theology resulted in redemptive-historical preaching. This approach to preaching attempts to interpret and apply the biblical text in light of the whole Bible, which from a redemptive-historical perspective means in light of the overarching message of God's redemption of his people which culminates in Christ. In recent years several landmark works have been written developing a practical theology of how to preach individual texts in light of the whole Bible. As in biblical theology, one of the major issues for redemptive-historical homiletics is how to relate the testaments both in terms of hermeneutics and practical sermon application.

The discipline of practical theology in general has also seen developments in recent years including an interest in developing historical methods (*e.g.*, Schneiders 2005: 4). In regard to teaching practical theology, David Daniels and Ted Smith (2008: 215) write:

Histories of church practices are of more than antiquarian interest. They have the power to demystify practices that have become second nature, and so beyond conscious reflection. By retrieving the historical and social process by which a practice came to be established, we hope to open up critical and faithful conversation.

Homiletics in particular has been the subject of two comprehensive historical investigations. O. C. Edwards (2004) published a two-volume work on the history of preaching and Hughes Oliphant Old (2010) recently completed a massive seven-volume work. Both of these works bear the potential to provide historical material for critical theological reflection on current practices.

0.1.1 The Research Question

In light of the emergence of a holistic form of biblical theology, the resultant redemptive-historical approach to preaching, and the recent interest in historical approaches to practical theology, this thesis will seek to answer the following question: How can the practices of patristic preachers enhance the current efforts of redemptive-historical preachers to preach faithfully the New Testament texts containing quotations of the Old Testament?

0.1.2 The Significance of the Research Question

This is a significant question for several reasons. First, the question addresses a gap in the literature. Graeme Goldsworthy (2000: ix), a leading redemptive-historical theologian, writes:

Among evangelicals there is a strange neglect of biblical theology even though it is, to my way of thinking, one obvious implication of the evangelical view of the Bible. Books on preaching abound, even books on “expository” preaching. Yet, apart from a few scattered references, there seems to be very little that takes up the function of

biblical theology in the process of moving from the text to the hearer.

While there are some works that address the relationship of biblical theology to preaching (*e.g.*, Goldsworthy 2000), to the knowledge of this researcher none of them are devoted to the issues of preaching New Testament quotations. A few short comments from redemptive-historical homileticians regarding the preaching of New Testament texts that quote the Old Testament that were discovered during the literature review will be included at the end of Chapter One. The brevity of these comments further demonstrates the need for further discussion of a redemptive-historical approach to preaching New Testament quotations of the Old Testament.

The research question is also significant because the preponderance of work in homiletics from redemptive-historical theologians has focused either on the Old Testament or the Bible as a whole. For example, Sidney Greidanus (1999) has published *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* followed by three works devoted to individual books of the Old Testament: Genesis (2007), Ecclesiastes (2010), and Daniel (2012). Although he published a homiletical work addressing the entire canon, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (1988), only two chapters discuss the New Testament specifically. The research question of this thesis contributes to the discussion of a redemptive-historical approach to preaching the New Testament.

In their research manual, *Practical Theology and Qualitative Research*, John Swinton and Harriet Mowat (2006: vi) contend that “the Practical Theologian seeks to ensure faithful practice and authentic human living in the light of Scripture and tradition.” Critical reflection on current practices in the light of tradition requires historical study, unless reflection is to be limited to only recent traditions, in which case the theologian is left with a rather shallow perspective. The research question posed in

this thesis looks to one of the earliest periods in the history of the church to find historical practices that may provide a broader context for the revision of current practices than merely recent tradition.

Furthermore, a recent movement devoted to what proponents describe as the theological interpretation of Scripture has brought renewed interest in pre-critical readings of the Scripture (Treier 2008). Since this movement originated in the 1990s (Treier 2008: 11), it is too early to know the full extent of its influence. However, given the recent scholarly discussion of pre-critical readings of Scripture, it seems relevant to the ongoing discussion to consider how the redemptive-historical approach relates to pre-critical periods in the church's history, of which the patristic period is one of the earliest.

0.2 The Goal of the Study

The goal of this study is to make an original contribution to knowledge through the production of a contemporary model for the expository preaching of New Testament quotations of the Old Testament. This model will be constructed from the hermeneutical and homiletical methods of redemptive-historical theologians in light of critical reflection upon the practices of patristic preachers.

0.3 Definition of Terms

The definitions given below will be followed throughout this thesis by the researcher. While the intention is to follow the standard usage of these terms, diversity exists within the literature requiring the selection of a particular usage of some of the terms.

0.3.1 Biblical Theology

“Biblical theology” has been used in recent decades to refer to a wide range of endeavors (Scobie 2003: 3). Even among scholars who use the term to refer to a specific discipline, no consensus exists as to the nature and scope of the discipline (Carson 1995: 17-26). In this thesis the term will be used to refer to the discipline of biblical theology as outlined by Brian S. Rosner (2000) in his article in *New Dictionary of Biblical Theology* entitled “Biblical Theology.”

Rosner (2000: 3) distinguishes biblical theology from other disciplines such as practical theology, systematic theology, apologetics, and historical theology. According to Rosner (2000: 3), biblical theology is “the fruit of exegesis of the texts.” However, the exegesis of individual texts is conducted for the purpose of understanding how that text functions within the whole Bible.

Biblical theology is principally concerned with the overall theological message of the whole Bible. It seeks to understand the parts in relation to the whole and, to achieve this, it must work with the mutual interaction of the literary, historical, and theological dimensions of the various corpora, and with the inter-relationships of these within the whole canon of Scripture (Rosner 2000: 3).

0.3.2 Patristic

The term “patristic” first appeared in 1727 in the writing of J. F. Buddeus, a Lutheran scholar (Kannengiesser 2006: 3). It relates to the Fathers (*patres*) of the church prior to the Middle Ages (Cross 2005: 1241). Charles Kannengiesser (2006: 3) writes: “This honorific title implied orthodoxy, intellectual leadership, and in most cases, a literary legacy.” The patristic period begins at 100 AD with the close of the apostolic period (McGrath 2013: 16). The end of the patristic period is highly disputed and proposals vary from about 400 - 800 AD (Vallée: 1999: 2).

In this thesis, the term “patristic” will be employed to refer to 100 - 400 AD. This usage is not the result of any evidence or argument for the close of the patristic period. Instead, it is a practical consideration as the latest sermons to be considered in this study were delivered sometime in the 390s AD. Those readers who are accustomed to viewing the patristic period as extending into the 5th, 6th, 7th, or even 8th centuries (Fahlbusch 1999: 521) will need to read “patristic” as “early patristic” throughout the remainder of this thesis.

0.3.3 Redemptive-historical Approach

When used in regard to preaching, the “redemptive-historical approach” refers to the attempt to apply biblical theology to the task of expository preaching (Goldsworthy 2000: iii). Belief in the divine inspiration and resulting unity of the Bible are foundational to this approach (Dennison 2006: 16-22). The unifying theme of the Bible is understood to be God’s redemption of man through Jesus Christ (Paul 2013: 132). God’s redemption is seen as being revealed progressively throughout the Scripture (Rosner 2005: 714-717). The aim of the redemptive-historical approach is to preach the text within the context of the entire canon, drawing application from the text’s relationship to the overarching message of the whole Bible (Goldsworthy 2000: 135-139).

Adherents of the redemptive-historical approach are diverse in both their methods and their terminology. The terms “Christ-centered,” “Gospel-centered,” “theo-centric,” “Christo-centric,” “canonical,” “holistic,” and “redemptive-historical method” are used in the literature. For the sake of clarity, throughout this thesis the term “redemptive-historical approach” will encompass the broader school of thought in general.

0.3.4 Intertextuality

The term “intertextuality” is a recent term “coined by poststructuralist literary critics (Kristeva; Barthes) to describe every literary text whose existence and meaning is predicated in relationship to other texts, whether spoken or written, earlier or later” (Wall 2000: 541). The term has since been adopted by biblical scholars and is employed inconsistently throughout the literature. In some instances the term is synonymously used in place of “the New Testament use of the Old Testament” (Alexander 2000: 98). Other interpreters use the term to describe reading later passages back into previous passages (Alexander 2000: 98). “Intertextuality” is used in this thesis not merely in reference to the New Testament use of the Old Testament but in reference to the reading of any biblical text in connection with another biblical text, whether earlier or later in the canon.

0.3.5 Practice

In arguing for the need to redefine how the term “practice” is used in Practical Theology, John Swinton and Harriet Mowat (2006: 17) give the following explanation of how the term has been traditionally used.

Because of its focus on the theological significance of forms of practice, the primary task of Practical Theology is often assumed to be the *application* of theology to specific forms of action (primarily the actions of the ordained clergy), through the development of particular techniques which enable better preaching, teaching, pastoral care and so forth. Historically this has meant that Practical Theology has tended to focus on the *technical* actions of the Church (techniques) rather than their *theological* content and intent. Within this limited understanding, the term ‘practice’ is related first and foremost to particular technical procedures that ministers must learn in order that they can minister effectively. Theology, biblical studies, historical and philosophical studies are taken by the practical theologian and used to

develop techniques for ministry. This forms the basis for the *applied theology* model of Practical Theology.

Although Swinton and Mowat follow the above quotation with an appeal to change how the term practice is employed, it is outside the scope of this thesis to establish new terminology. The intent of defining terms in this thesis is to make every effort to follow standard definitions and usage of terms. In the instances that terms have been used in multiple ways in the literature, a definition has been selected and followed consistently throughout the thesis. The hope is that by doing so, miscommunication and misunderstanding may be avoided. Therefore, “practice” will be used in its traditional sense as explained above by Swinton and Mowat.

0.3.6 Homily, Sermon, and Homiletics

The term “homily” is used inconsistently in the literature. Currently it is used in Episcopal and Roman Catholic contexts to refer to a short message before the Eucharist (Willimon 1995: 257). In the nineteenth century, it was used to describe analytical sermons (Jackson 1909: 348). In reference to the patristic period, “homily” denotes a liturgical message (Coyle 2006: 3). The term appears to date back to Second-Temple Judaism referring to messages preached in the synagogue (Stanfield 1967: 50). Presently, the terms “homily” and “sermon” are used interchangeably in the literature (McClure 2007: 50). According to present usage, the two terms will be used interchangeably throughout this thesis.

Austin Phelps (1918: 1) gives the following definition of “homiletics”: it is “the science which treats of the nature, the classification, the analysis, the construction, and the composition of a sermon. More concisely, it is the science of that of which preaching is the art, and a sermon is the product.” The definition given by Phelps will be followed in this thesis.

0.3.7 Expository Preaching

The term “expository preaching” has been used with such variety that apart from further definition and clarification it can only communicate the vaguest sense of an author’s intention. Harold Bryson (1995: 12) writes: “There is still no generally accepted definition of expository preaching. Many definitions have been constructed, but confusion still reigns.” David Allen (2010: 7) gives a summation of current usage: “Expository preaching is a broad umbrella term that permits a wide variety of styles and structures to communicate the meaning of the text.”

Past constructions can be categorized by their emphases or delimitations. Most homileticians would agree on an etymological understanding of expository preaching as the expositing or expounding of a text (Jeffs 1910: 9; Montgomery 1939: 42; Roddy 1959: 29; Mohler 2008: 52). The disagreement arises over the process and nature of expounding a text. Prior to the 1960s, several definitions included passage length as a defining factor (Forsyth 1907: 166; Reu 1924: 428; Pattison 1941: 53; White 1952: 59; Blackwood 1953: 13; Whitesell 1963: vii). Expository sermons were often distinguished from textual sermons merely by the length of the sermon passage (Pattison 1941: 53; Blackwood 1953: 13; Criswell 1980: 42). More recent definitions have explicitly rejected the idea of connecting passage length with the concept of expository (Stott 1994: 126; Greidanus 1988: 10).

F. B. Meyer (1912: 29) defined expository preaching as “the consecutive treatment of some book or extended portion of Scripture” (see also Taylor 1876: 155). Others have defined expository preaching in terms of the content of the sermon (Broadus 1979: 58). Advocates of a content centered definition contend that both the main points and sub-points of the sermon should come from a single passage (Clinard 1963: 134; Whitesell 1963: vii; Koller 1962: 21). R. Albert Mohler (2008: 65) goes so

far as to assert that not only should the content be controlled by the text but also the structure of the sermon: “As the Word of God, the text of Scripture has the right to establish both the substance and the structure of the sermon.”

Several definitions emphasize the role of the Holy Spirit in expository preaching (Smith 2008: 20; Olford 1998: 69; Miller 1957: 26). Greg Heisler (2007: 21) gives the following definition:

Expository preaching is the Spirit-empowered proclamation of biblical truth derived from illuminating guidance of the Holy Spirit by means of a verse-by-verse exposition of the Spirit-inspired text, with a view to applying the text by means of the convicting power of the Holy Spirit, first to the preacher's own heart, and then to the hearts of those who hear, culminating in an authentic and powerful witness to the living Word, Jesus Christ, and obedient, Spirit-filled living.

Sidney Greidanus (1988: 11) has taken exception to the delimitations given in the above definitions:

...with all these additional connotations, the term *expository preaching* has lost its original, plain meaning... The way out of the confusion is to disregard all the barnacle-like connotations that have encrusted the term “expository preaching” and concentrate on the original meaning of the term [to exposit the Word of God].

In contrast to Greidanus, Bryan Chapell (2005: 31) gives the following definition:

An expository sermon may be defined as a message whose structure and thought are derived from a biblical text, that covers the scope of the text, and that explains the features and context of the text in order to disclose the enduring principles for faithful thinking, living, and worship intended by the Spirit, who inspired the text.

Both Greidanus and Chapell are redemptive-historical preachers considered in this study. The contrast between their definitions of expository preaching demonstrates that even among the main proponents of the redemptive-historical approach there is no

consensus as to how to use the term “expository preaching.” Therefore, in an effort not to confuse one writer’s connotations with another, unless otherwise noted, when used in this thesis “expository preaching” will refer to the etymological meaning of “to exposit.”

0.4 Research Methodology

In their book, *Practical Theology and Qualitative Research*, John Swinton and Harriet Mowat (2006: v) declare: “there is no single, standardized way of doing practical theology.” Instead of being defined by a particular method, practical theology is characterized by a particular interest: critical theological reflection on the practices of the church (Dakin 1996; Swinton 2006: vi). In practical theology, research methods are considered merely as tools, which should be utilized based upon their potential to help the researcher answer the research question (Swinton 2006: 55-56; Tracy 2013: 25). It is therefore the responsibility of the practical theologian to develop a research design which they believe bears a high probability of yielding results.

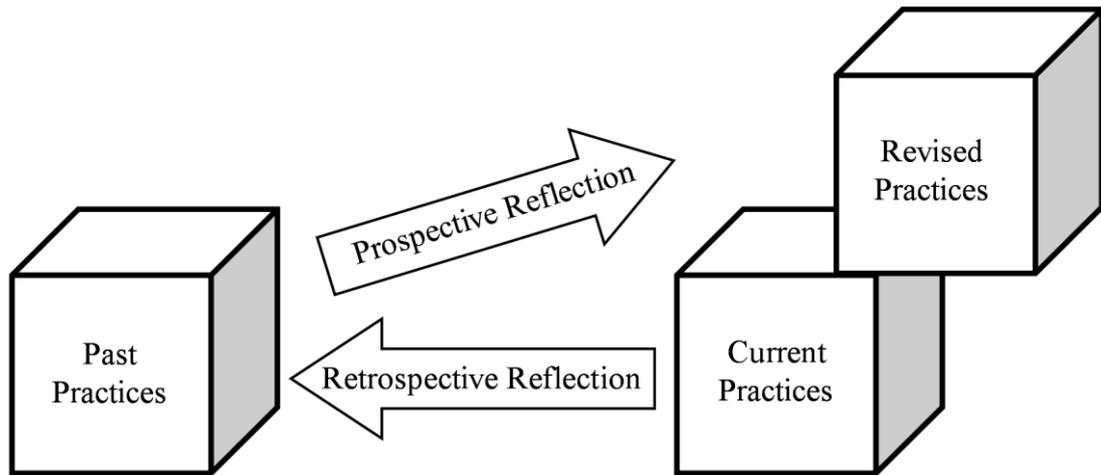
The following section describes the research design developed for this study. The overarching methodology will be explained and illustrated followed by an introduction to the forthcoming chapters.

0.4.1 Method Design

The following research method is designed to answer the research question: How can the practices of patristic preachers enhance the current efforts of redemptive-historical preachers to preach faithfully the New Testament quotations of the Old Testament? The research question will be approached as three elements: the practices of redemptive-historical preachers (current practices), the practices of patristic

preachers (past practices), and the revised practices resultant from answering the research question. The following figure illustrates the relationship of these elements within this research method.

Figure 1: Retrospective Method of Practical Theology



The starting point for the research is the current practices of redemptive-historical preachers. Current practices will be identified through a study of redemptive-historical literature. Since the subject (preaching) of the practices is an applied discipline, the theological convictions supporting the practices of redemptive-historical preachers will need to be examined as well.

Next, the practices of patristic preachers will be examined through a study of both primary and secondary literature. The extant sermon manuscripts of patristic preachers will be analyzed to determine how New Testament quotations of the Old Testament were preached during this time period. Other references from the patristic era will be considered in conjunction with modern appraisals to develop a fuller description of patristic preaching. The disparate practices of various preachers will be analyzed to identify commonalities.

Once an understanding of both redemptive-historical and patristic practices has been established, the latter should provide material for the critical reflection of the former. The goal is to arrive at a revised practice that is the result of current practice being enriched through the reflection of previous practices. Zoë Bennett (2013: 88) explains that such historical study “is a task which is central to work as a practical theologian. The fresh perspective which is offered by seeing this diachronically as well as synchronically, from a place and a point of view very different from our own, brings new insight and jolts us out of well-trammeled grooves.”

0.4.2 Introduction to the Chapters

Chapter One will provide a review of the most relevant literature concerning the redemptive-historical approach as it relates to the research questions of this thesis. First, the biblical theology text that has been considered to be foundational to the emergence of a redemptive-historical approach will be critically reviewed and analyzed. The main arguments and contents of the book will be outlined and considered in the context of the work’s influence upon modern redemptive-historical preachers. Second, a selection of some of the most influential redemptive-historical works will be reviewed and analyzed. The foundational arguments of each work will be explored and articulated, noting differences in methodological or theological presuppositions. The literature review will conclude with a discussion of common convictions held by the various theologians reviewed.

Chapter Two will analyze and discuss preaching in the early church. First, the practices of the synagogue related to the reading and preaching of Scriptures will be outlined, noting their influence upon the methodology of the early church. Next, a second century description of Christian worship will be examined, noting its

implications for the history of early Christian preaching. Both the practices of the synagogue and the insights gleaned from the second century description of Christian worship will form a historical context in which to explore the extant sermons from this period which are based upon New Testament texts that quote the Old Testament. Chapter Two will close with a synopsis section. The purpose of this final section is to consider how the various findings relate to each other in terms of a reconstruction of an early model of preaching. The first part of the synopsis will give a summary and conclusion. The second part of the synopsis will outline and describe practical implications of early preaching for a contemporary model of preaching.

Chapter Three will examine the preaching of Origen of Alexandria. Before launching into the analysis of specific sermons, several issues integral to understanding Origen's preaching will be considered. An attempt will be made to inventory the extant sermons of Origen, identifying which sermons were based upon New Testament texts that quote the Old Testament. After establishing a body of sermons for analysis the circumstances of these sermons will be outlined to provide a historical context for the original delivery of these sermons orally. Next, the significance of Origen for the history of preaching will be discussed in an attempt to establish the influence of Origen's preaching on both his contemporaries and upon later preachers. Then, a description of Origen's hermeneutical method will give the reader a framework for understanding the basis for some of Origen's interpretations. Finally, the textual method of Origen will be outlined, noting Origen's contributions to textual criticism.

The sermon analysis section of Chapter Three (3.6) will focus on homilies from one series preached by Origen in the later part of his ministry. Each homily will be examined with an emphasis on how the preacher handled the New Testament quotation of the Old Testament. Following the sermon analysis section, a synopsis of the data

discussed in the chapter will be provided. The last part of the synopsis will outline some practical considerations for a contemporary model of preaching.

Chapter Four will examine the preaching of John Chrysostom. This chapter follows a structure consistent with Chapter Three (the disparate data in Chapter Two did not allow the same structure to be applied to all of the chapters on patristic preaching). Prior to the analysis of Chrysostom's sermons, several issues pertinent to the research question will be discussed. The extant expository sermons of Chrysostom will be listed by series. For the first time in the study sampling will be necessary due to the vast amount of extant sermons from Chrysostom. A series from one of the gospels will be identified for analysis followed by a summary of the circumstances of the oral delivery of these homilies. The significance of Chrysostom for the history of preaching will be discussed, identifying reformation preachers in particular who were influenced by the preaching of John Chrysostom. An explanation of Chrysostom's hermeneutic will delineate some of the most prominent aspects of his method. Finally, a sub-section on the textual method of Chrysostom will give a historical context for his method of handling textual issues.

In the sermon analysis section of Chapter Four (4.6), homilies will be analyzed individually. The analysis will focus on how Chrysostom exposit the New Testament quotations of the Old Testament. Specific practices will be noted, such as quotation introductions and the use of parallel passages. The sermon analysis will be followed by a synopsis section. The synopsis will give several practical considerations for a contemporary model of preaching.

Chapter Five will outline and discuss some of the major characteristics of patristic preaching. These characteristics will be based upon the sermon analysis of the four patristic preachers examined in Chapters Two through Four. Special attention will

be given to those characteristics which appear to be the result of underlying theological convictions about the biblical text. Characteristics of the structure and approach of the homilies will also be discussed. Select examples will be given from patristic preachers to both illustrate and validate the use of each of the identified characteristics.

Chapter Six will develop a contemporary model for the preaching of New Testament quotations of the Old Testament. The purpose of this model is to offer a revision of current redemptive-historical methods. This revision is based upon critical theological reflection on current methods in light of the practices of patristic preachers. In this chapter, the sermon preparation process will be divided into three segments: textual preparation, exegetical preparation, and homiletical preparation. Each of these segments will outline steps toward the preparation of a sermon noting in particular the issues related to New Testament quotations of the Old Testament.

As the title of this thesis announces, the aim is to develop a redemptive-historical model that is informed by the practices of patristic preachers. Therefore, while each segment will be built upon current redemptive-historical methods, each segment will also interact heavily with the practices of patristic preachers as revealed in the investigations and synthesis of data through Chapters Two through Five. In some instances the practices of patristic preachers will be imitated. Other aspects of preparation may require a complete departure from patristic practices. The end result will be a redemptive-historical model that reflects an awareness of the preaching of the patristic period.

0.5 Conclusion

The New Testament use of the Old Testament is a central issue in biblical theology. As the redemptive-historical approach attempts to apply biblical theology to

preaching, it encounters the same hermeneutical issues as biblical theology while raising additional homiletical questions. The research question posed by this thesis does not address all of these issues but attempts to make an original contribution to knowledge by considering one aspect of redemptive-historical preaching: the New Testament quotation of the Old Testament.

Although this aspect could be considered from many angles, the retrospective method designed for this thesis approaches the issue from the perspective of historical reflection. The examination of the practices of patristic preachers may potentially yield historical resources that may be used to enrich redemptive-historical preaching through the development of revised practices. The first step in this process will be to outline the current redemptive-historical approach.

CHAPTER 1

LITERATURE REVIEW

If you preach a sermon that would be acceptable to the member of a Jewish synagogue or to a Unitarian congregation, there is something radically wrong with it. Preaching, when truly Christian, is distinctive. And what makes it distinctive is the all-pervading presence of a saving and sanctifying Christ. Jesus Christ must be at the heart of every sermon you preach. ~ Jay Adams (1982: 147).

This conviction of the centrality of Jesus Christ in interpretation and preaching is shared by many evangelicals. However, the burning question is: *How* does the biblical text relate to Christ? Is it a typological relationship? Does every verse point to Christ? These issues have been at the heart of recent discussions on redemptive-historical homiletics.

In this chapter, five authors who each have made monumental contributions towards a redemptive-historical hermeneutic will be reviewed. The redemptive-historical approach applies biblical theology to exposition, interpreting the individual passage in light of the whole Bible. Therefore, the discipline of biblical theology is foundational to the redemptive-historical approach. Geerhardus Vos's book, *Biblical Theology: Old and New Testaments*, has been extremely influential and is cited repeatedly by redemptive-historical theologians. Therefore, his work will be included in the review.

In addition to Vos, four other authors will be reviewed: Edmund Clowney, Sidney Greidanus, Bryan Chapell, and Graeme Goldsworthy. These authors will be considered in chronological order of the original publication date of the book under review. Since some of these works have been reprinted and some are in their second

edition, the dates given in the bibliography do not necessarily represent their original publication.

1.1 The Biblical Theology of Geerhardus Vos

Vos, Geerhardus. 2007. *Biblical Theology: Old and New Testaments*. East Peoria, IL: Banner of Truth Trust.

Geerhardus Vos was born in the Netherlands in 1862 (Gaffin 2000: 713). In 1881, he immigrated to the United States and became a student at the Theological School in Grand Rapids, now known as Calvin Theological Seminary, graduating in 1883 (Dennison 2012: 17). In the fall of that same year he entered Princeton Theological Seminary, graduating in 1885 (Princeton Theological Seminary 1886: 6). From Princeton, he went on to earn a Ph.D. in Germany, studying at the University of Berlin (1885-86) and the University of Strasbourg (1886-88) (Dennison 2012: 17). After earning a Ph.D., Vos returned to the United States and would go on to teach at both of his alma maters: from 1888 to 1893, he taught at the Theological School in Grand Rapids and from 1893 until his retirement in 1932, he taught at Princeton Theological Seminary (Dennison 1999: 24-28).

Vos originally published *Biblical Theology* in 1948, just one year prior to his death. Given the relatively late date of publication, it represents a lifetime of careful theological reflection. Many scholars have characterized it as a seminal work (Carson 1995: 21; Chapell 2005: 275; Dennison 2006: 16). The influence of *Biblical Theology* helped earn Vos the title “Father of Biblical Theology” (Harinck 2008: 69). However, Vos was not the first to be awarded that accolade. J. P. Gabler’s inaugural address in 1797 had earned him the title as well (Carson 2005: 48).

J. P. Gabler had engaged in a very different activity from the later work of Vos. Gabler was heavily influenced by the liberal critical thought of the German

Enlightenment in which Immanuel Kant and later, Friedrich Schleiermacher would play large roles (Dennison 2003: 4-5). Gabler's intent was to free biblical theology from the theological dogmas of the church. As a result, biblical theology in Germany became a study of the history of the religion of Israel (Lemche 2008: 259). Biblical theology was to become a liberal discipline in which the biblical text was scrutinized and replaced with reconstructions of Israel's history.

It was in response to this environment that Vos formulated his understanding of the nature of biblical theology. His work is a reaction to the liberal criticism that dominated the scholarship of his day. Although biblical theology had come to be understood as the history of religion, Vos (2007: v) redefines it as the history of special revelation. Vos (2007: 3) argues that God cannot be known without revelation. He defines theology in general as "the science concerning God" (Vos 2007: 3). If then theology concerns God, then consequently, unlike other disciplines, theology requires revelation (Vos 2007: 3).

Vos believes that God has revealed himself in both deed and word. The study of this self-revelation of God is the focus of Vos's biblical theology. He gives the following definition: "Biblical Theology is that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible" (Vos 2007: 5). By locating biblical theology within the discipline of exegetical theology, Vos connects biblical theology to the exegesis of the biblical text itself. This focus on the biblical text comes into sharp contrast with the previous liberal approaches which located biblical theology behind the text within the reconstruction of history.

In his definition of biblical theology, Vos (2007: 5) denotes revelation as a process. The concept of process is foundational to Vos's theology. He will develop the idea that God's self-revelation is an organic process that unfolds progressively

throughout history. According to Vos (2007: 7):

It is sometimes contended that the assumption of progress in revelation excludes its absolute perfection at all stages. This would actually be so if the progress were non-organic. The organic progress is from seed-form to the attainment of full growth; yet we do not say that in the qualitative sense the seed is less perfect than the tree.

Walter Kaiser (2009: 48) gives the following summation of the results of Vos's concept of organic progression: "revelation in Scripture can be true, eternal in its source, and organically or seminally perfect without its being complete in its statements, its history, fully developed in its supporting doctrines, or fully apprehended by all its readers or listeners." For example, Vos (2007: 43-44) writes concerning the seed in Genesis 3:15:

...we are not warranted, however, in seeking an exclusively personal reference to the Messiah here, as though He alone were meant by 'the woman's seed'. [sic] Old Testament Revelation approaches the concept of a personal Messiah very gradually. It sufficed for fallen man to know that through His divine power and grace God would bring out of the human race victory over the serpent. In that faith could rest. The object of their faith was much less definite than that of ours, who know the personal Messiah. But none the less, the essence of this faith subjectively considered, was the same, viz., trust in God's grace and power to bring deliverance from sin.

Vos's (2007: 7) understanding of revelation as historically progressive leads him to see epochs within the unfolding of God's self-revelation:

But redemption, as is well known, is eminently organic in its progress. It does not proceed with uniform motion, but rather is 'epochal' in its onward stride. We can observe that where great epoch-making redemptive acts accumulate, there the movement of revelation is correspondingly accelerated and its volume increased.

His book, *Biblical Theology*, is organized and divided by epochs. The two main divisions of the book are "The Old Testament" and "The New Testament." The Old Testament division is arranged by "Part One: The Mosaic Epoch of Revelation" and

“Part Two: The Prophetic Epoch of Revelation.”

Vos (2007: 5-7) understands these epochs to be initiated by God’s redemptive acts in history. Vos (2007: 5) contends that “revelation does not stand alone by itself, but is (so far as Special Revelation is concerned) inseparably attached to another activity of God, which we call *Redemption*.” Redemption occurs objectively in history and subjectively in the lives of believers (Vos 2007: 12). The Bible contains divine commentary on God’s redemptive acts because it is inspired by God (Vos 2007: 12-14). A commitment to plenary inspiration undergirds Vos’s approach to the Bible as a divine account of God’s redemptive works in history.

Vos’s work, *Biblical Theology*, has many strengths. First, Vos was fully aware not only of the liberal arguments of his day, but of the philosophical and theological presuppositions which supported them. After criticizing Gabler for being a product of the Rationalism of his school, he attacks the validity of the “so-called *Rationalismus Vulgaris*” (Vos 2007: 9). According to Rationalism, only the elements of the Bible which could be proved by reason were to be accepted as fact. Vos (2007: 9) contends that *Rationalismus Vulgaris* is not “a purely philosophical or epistemological principle, but has a specifically religious colouring.” He goes on to write: “The main point to notice is its undue self-assertiveness over against God in the sphere of truth and belief...Reception of truth on the authority of God is an eminently religious act” (Vos 2007: 9).

Another strength of Vos’s work is his consistency. In the opening chapters, Vos clearly articulates his understanding of the nature and method of biblical theology. Then in the remainder of the book, he applies his method beginning with creation and culminating with the public ministry of Jesus. Not only is he consistent throughout *Biblical Theology*, but a review of his inaugural address at Princeton reveals that he

espoused the same ideas throughout his career at Princeton: “Biblical Theology, rightly defined, is nothing else than *the exhibition of the organic process of supernatural revelation in its historic continuity and multiformity*” (Vos 1894: 24).

The most glaring weakness of Vos’s *Biblical Theology* is that it ends without covering the entire New Testament. The last section of the book is “The Revelation of Jesus’ public ministry.” Despite the incompleteness of his work, Vos has made a lasting impact upon scholars. His work laid the foundation for much of the later research in redemptive-historical theology. Even a cursory reading of the redemptive-historical theologians reviewed in this chapter will reveal their indebtedness to Geerhardus Vos.

1.2 Edmund Clowney

The late Edmund Clowney was a pioneer in redemptive-historical preaching and hermeneutics. He was born in Philadelphia (U.S.A.) on July 30th, 1917, into a Presbyterian family (Johnson 2009: 17). Clowney would go on to receive a B.A. from Wheaton College in 1939, a Th.B. from Westminster Theological Seminary in 1942, an S.T.M. from Yale University Divinity School in 1944, and a D.D. from Wheaton College in 1966. He was a pastor and educator. After pastoring churches in Connecticut, Illinois, and New Jersey, he would later teach practical theology at Westminster Theological Seminary, serving as President of Westminster from 1966 to 1984. Edmund Clowney passed away in 2005, leaving behind a legacy of writings and ministry.

Clowney had an enormous influence, particularly among reformed biblical theologians. According to Graeme Goldsworthy, “Edmund Clowney made a significant impact on the revival of biblical theology in preaching that cannot be assessed from his writings alone” (Johnson 2009: 1). Bryan Chapell wrote the following endorsement for

Clowney:

Edmund Clowney is this generation's patriarch of redemptive-historical preaching. For decades he was the voice crying in the wilderness to encourage evangelical preachers to make Christ the focus of all their messages, since he is the aim of all the Scriptures. Now, many others have joined Clowney's gospel chorus, but none with greater mastery than he of the harmonies that weave the symphony of grace throughout the Bible (Clowney 2003: cover).

Two of Clowney's writings which closely relate to redemptive-historical preaching will be reviewed in the sections that follow.

1.2.1 *Preaching and Biblical Theology*

Clowney, Edmund P. 1961. *Preaching and Biblical Theology*. Phillipsburg, NJ: P & R Publishing.

Edmund Clowney was greatly influenced by the biblical theology of Geerhardus Vos. In the preface to his book, *Preaching and Biblical Theology*, Clowney (1961: 5) states that his writing came out of the "conviction that the biblical-theological approach of the seminary classroom was excitingly rich for the pulpit ministry." The "biblical-theological" approach that Clowney references is the approach of Geerhardus Vos, whom he cites and quotes throughout the book. In his book, *Preaching and Biblical Theology*, Clowney builds a case for the implementation of Vosian biblical theology into the preparation of sermons. While he does give some practical elements toward the end of the book, most of the book is devoted to the theological foundations underlying a biblical-theological homiletic.

Chapter one, entitled "What is Biblical Theology?," is essentially a summary of the arguments of Geerhardus Vos in his work *Biblical Theology*. Acknowledging that the discipline has been defined and redefined in a variety of ways, Clowney follows the definition given by Vos: "Vos defines biblical theology as 'that branch of exegetical

theology which deals with the process of the self-revelation of God deposited in the Bible” (Clowney 1961: 14-15). He argues that the preacher must accept the unity of the Scripture in order to have a truly biblical theology. In objection to the historical method, Clowney (1961: 13) writes: “If we are to have a genuine biblical theology, however, we must accept biblical presuppositions and reject the anti-supernaturalism that is so often assumed to be inherent in the historical method.”

Clowney held these convictions in a time when international scholarship was embracing other alternatives to Vos and evangelical theology. In the second chapter, “Biblical Theology and the Authority of Preaching,” Clowney calls for a complete rejection of the distinction between *kerygma* and *didache*, at least in the manner in which it has been proposed by Rudolf Bultmann and C. H. Dodd. According to Clowney (1961: 27-28), the end result of Bultmann and Dodd’s theology is a shift of authority from the text to the church. Clowney (1961: 27) writes: “The insistence on the revelation in Christ as sheer Event [*sic*] is really only a denial of the revelation in word which Jesus himself professed to give.” The consequences of this denial is that “Authority is stripped from the words of Scripture and almost inevitably decisive authority is assigned to the church” (Clowney 1961: 27).

Instead of Bultmann’s demythologizing and Dodd’s *kerygmatic* theology, Clowney (1961: 30) proposes a theology of verbal inspiration: “For a genuine renewal of authority in preaching, the biblical theology of verbal revelation must be studied.” Event and word are not to be separated and certainly not to be pitted against one another. Instead, events as recorded in the Bible are to be understood as historical (Clowney 1961: 41). While the words of Scripture may precede events, such as in prophecy, or may follow events, as in historical narrative, they still have a revelatory purpose apart from the event. Clowney (1961: 60) argues that this process of inscripturation is “a

necessary part of redemptive history.” Faith in the Bible as the Word of God gives the preacher authority to preach. Clowney (1961: 61) contends: “As we preach the Word of God we are not clothed in apostolic authority. We cannot bear their eyewitness to the risen Christ. But by God’s grace we are numbered among those faithful men into whose hands the apostolic deposit has been placed.”

After outlining his understanding of biblical theology and its implications for preaching, Clowney devotes the remainder of the book to some principles of application for preaching. The Vosian biblical theology that Clowney (1961: 87-112) is proposing views the biblical revelation as an organic progressive revelation of God’s redemptive work in history that is epochal in nature. For the preacher, this means that each sermon text should be viewed within the context of all of Scripture. Clowney (1961: 88) outlines a two-step process: “The first step is to relate the text to its immediate theological horizon...The second step is to relate the event of the text, by way of its proper interpretation in its own period, to the whole structure of redemptive history.” In preparing the sermon, the preacher needs to discern the theme “that gives unity to the passage” (Clowney 1961: 117). This theme should then be used to develop the content of the sermon.

One of the strengths of the book is Clowney's ability to relate the theoretical to the practical. The conviction which led him to write the book was that the biblical-theological approach of the classroom had much to offer in the pulpit. Clowney offers an in-depth discussion of how biblical theology relates to the hermeneutic of the preacher.

His discussion of *kerygmatic* theology and its implications for preaching is succinct and intuitive. Clowney not only points out that the distinction of Bultmann and Dodd led to a crisis in the pulpit but that their view of Scripture has no biblical

precedent. He argues that Scripture itself has one consistent doctrine of verbal revelation from beginning to end.

Unfortunately, Clowney never addresses the criticisms of Bultmann and others who hold an anti-supernatural view of the Bible. He purports that Scripture is a divine unity but does not discuss apparent contradictions in the Bible. The neglect of these criticisms may have been due to his initial audience. *Preaching and Biblical Theology* was originally produced as a series of lectures which were delivered in 1956 to the Ministerial Institute of the Christian Reformed Church (Clowney 1961: 6). The members of such an institute would most likely share Clowney's convictions about the nature of Scripture, leaving an apologetic for the divine inspiration of Scripture unnecessary.

Consideration of the in-depth content, precise scholarship, and lasting impact of *Preaching and Biblical Theology* make it reasonable to denote it as a landmark work in redemptive-historical preaching. Many of the arguments and claims of this book are still discussed and considered in the latest works on redemptive-historical hermeneutics and homiletics. Now over fifty years after its publication, *Preaching and Biblical Theology* remains one of the few works to discuss at length the relationship of the disciplines of biblical theology and homiletics.

1.2.1 *Preaching Christ in All of Scripture*

Clowney, Edmund P. 2003. *Preaching Christ in all of Scripture*. Wheaton, IL: Crossway.

While *Preaching and Biblical Theology* was one of Clowney's earlier works, *Preaching Christ in all of Scripture* was the final work he published before his death. The title accurately reveals the theme and purpose of the book. In the preface, Clowney (2003: 10) declares: "Preachers who ignore the history of redemption in their preaching

are ignoring the witness of the Holy Spirit to Jesus in all the Scriptures.” Clowney could have accurately subtitled the book: “A Handbook on Redemptive-Historical Preaching with Practical Explanation and Example Sermons.” He gives an excellent introduction to the concepts of redemptive-historical preaching, while also demonstrating how to preach texts in this manner with his own sermon manuscripts.

The book may be divided into two sections. Chapters One and Two explain the theory behind redemptive-historical preaching, while chapters Three through Fifteen each give an example sermon manuscript. Chapter One, “Christ in all of Scripture,” gives a rationale for interpreting the Bible within a redemptive-historical framework. Chapter Two provides practical instruction on how to construct a redemptive-historical sermon. Chapters Three through Fifteen contain eight sermons based on Old Testament texts, three based upon New Testament texts, and two based upon multiple biblical texts.

At the first of Chapter One, Clowney (2003: 11) states: “To see the text in relation to Christ is to see it in its larger context, the context of God’s purpose in revelation.” His argument is consistent with the ideas proposed in *Preaching and Biblical Theology*. In Clowney’s mind, since the central message of the Bible is God’s redemption through Christ, to preach a text within the larger context of Scripture as a whole means not only to demonstrate the relationship of a particular passage to Christ but to allow that relationship to direct the content of the sermon.

Clowney offers several proposals for preaching Christ from the Old Testament. First, he asserts that: “Most of the designations of God in the Old Testament refer to the living God with no distinction of the persons of the Trinity. But the Second Person of the Trinity appears as the ‘Lord’ in many passages” (Clowney 2003: 12). Second, Clowney urges the preacher to recognize typology in Scripture. He argues that typology

is bound in symbolism: “if there is symbolism in the account, we can rightly infer typology” (Clowney 2003: 31). Furthermore, Clowney (2003: 35) provides a list from Sidney Greidanus of ways to preach Christ from the Old Testament, some of which have already been discussed: “(1) the way of redemptive historical progression; (2) the way of promise-fulfillment; (3) the way of typology; (4) the way of analogy; (5) the way of longitudinal themes; (6) the way of contrast; (7) the way of New Testament references.”

One of the strengths of the book is Clowney’s clear step-by-step proposal for sermon preparation. While many scholars would share his objections to moralistic and allegorical interpretations of Scripture which seem unrelated to the original context of the text, Clowney goes beyond mere criticism of inadequate methods and offers a better way forward. Furthermore, his examples and quotations from Scripture are powerful and persuasive. For example, in supporting his claim that the “Lord” in the Old Testament is often the Second Person of the Trinity, Clowney (2003: 12) quotes John 12:41: “John’s Gospel shows that this is the case when John quotes Isaiah 6:10 and adds, ‘These things said Isaiah, because he saw his glory; and he spake of him.’”

One of the more provocative declarations in the book is Clowney’s (2003: 31) assertion that: “To conclude that we can never see a type where the New Testament does not identify it is to confess hermeneutical bankruptcy.” He explicitly calls upon preachers to avoid the cautious approach of preaching only those types which are identified in the New Testament. For some preachers, preaching types not identified as such in Scripture will be a large leap. However, if one closely adheres to Clowney’s theological convictions, it is a logical conclusion.

While Clowney faithfully adheres to Geerhardus Vos’s understanding of biblical theology, he builds upon the work of Vos by giving a practical way to

implement biblical theology into sermon preparation. Although his work in *Preaching and Biblical Theology* was groundbreaking in principle, *Preaching Christ in All of Scripture* provided a much needed demonstration of how to apply the hermeneutical principles of redemptive-historical theology to homiletics. As his final publication, *Preaching Christ in All of Scripture* bears the potential to exert influence for many years in the classroom and in the preacher's study.

1.3 Sidney Greidanus

Greidanus, Sidney. 1988. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids: Eerdmans.

Sidney Greidanus earned a B.A. from Calvin College and a B.D. from Calvin Theological Seminary, both of which are in Grand Rapids, Michigan. He earned his Th.D. from the Free University in Amsterdam, Netherlands. During his teaching career, Greidanus taught at Calvin College, The King's University College, and Calvin Theological Seminary. Greidanus published several books beginning in 1970 with his doctoral dissertation *Sola Scriptura: Problems and Principles in Preaching Historical Texts*. In 1988, he published *The Modern Preacher and the Ancient Text* as a practical guidebook for biblical preaching. Since the later works of Greidanus are focused upon the Old Testament, *The Modern Preacher and the Ancient Text* seems the best selection for review in the present study of preaching New Testament texts.

In *The Modern Preacher and the Ancient Text*, Greidanus sets forth a holistic model for biblical preaching. In response to various attempts at preaching which he sees as deficient, he proposes an approach to interpretation that “seeks to take into account *all* aspects that contribute to the meaning of biblical texts and attempts to understand these aspects in the light of the whole—and vice versa” (Greidanus 1988: 49). The

holistic method approaches the biblical text from three angles: literary, historical, and theological (Greidanus 1988: 48-121). Greidanus argues that the nature of the biblical text requires all three of these angles to be considered in order to arrive at a faithful interpretation.

His approach is driven by the convictions that the Scriptures are inspired and that God has acted throughout history to accomplish the redemption of his people. As a divinely inspired record of this revelation, the Scriptures give a divine interpretation of God's acts (Greidanus 1988: 13). Therefore, preaching should be the exposition of God's revelation. However, because God has progressively revealed himself throughout history, each text must be considered within the larger context of God's work. Accordingly, Greidanus sets forth a holistic approach that interprets each biblical text within the context of the entire canon of Scripture.

In Chapter One, Greidanus argues for the necessity of expository preaching, which he prefers to refer to as biblical preaching. He argues that both prophets and apostles preached with authority because they possessed direct revelation from God. Today's preachers are neither prophets nor apostles, yet they may preach with authority by giving an exposition of prior revelation (Greidanus 1988: 8).

Chapter Two provides a critique of the historical-critical method and proposes a *holistic* historical-critical approach. Greidanus argues that the historical-critical method as practiced by most theologians is built upon faulty presuppositions which prejudice its results. Most scholars begin with a closed view of history that precludes the outside influence of a transcendent being (Greidanus 1988: 27). Greidanus (1988: 25) outlines the work of Ernst Troeltsch who named three principles upon which the historical-critical method was built: criticism, analogy, and correlation. According to Greidanus (1988: 25): "Troeltsch acknowledged that these principles were founded on

two underlying assumptions: the ‘fundamental similarity’ of all historical texts, and the ‘fundamental similarity of all historical events.’”

The response that Greidanus offers is not a rejection of the historical-critical method, but a new perspective not limited by anti-supernatural biases. Greidanus (1988: 47) discusses the three principles of criticism, analogy, and correlation and proposes that criticism be conducted with confidence in the reliability of the Scriptures, analogy be made with an openness to different types of events in the world, and correlation be made in the context of an open universe. This approach allows the modern preacher to preach the biblical text with the same authority and passion as the early church.

Chapters Three through Five discuss in detail a threefold approach to hermeneutics: literary interpretation, historical interpretation, and theological interpretation. Literary interpretation focuses on the actual words of Scripture, not their source or pre-history. Greidanus surveys various attempts related to literary interpretation, such as source criticism, form criticism, redaction criticism, and others. He then proposes that a better way to practice literary interpretation is holistically utilizing biblical theology or canonical criticism to interpret the text within the context of the entire canon.

Chapter Four discusses historical interpretation. Greidanus gives a detailed description of biblical history writing which he understands to be authorial interpretation of historical events written by ancient standards according to the author’s purpose. In order to interpret the biblical text holistically the interpreter must “see the message of the text not only in its immediate historical-cultural context but also in its broadest possible context, that is, Scripture’s teaching regarding history as a whole” (Greidanus 1988: 95). The whole of history, as understood by Greidanus, is God’s ongoing work of redemption from creation to new creation which Greidanus (1988: 95)

calls “kingdom history.”

In Chapter Five, Greidanus outlines the third prong of his hermeneutical method: theological interpretation. Greidanus (1988: 102) gives the following explanation of his vision of theological interpretation: “THEOLOGICAL interpretation raises such questions as, Why was this text preserved in the canon? [*sic*] What does God reveal in this text about himself and his will? And what does this message mean in the context of the whole Bible?” This theological approach arises from the conviction of Greidanus that the Scriptures are theocentric, that is, their purpose is to tell us about God and his actions. Since the modern preacher lives after the time of the coming of the Messiah, the theocentric perspective is now Christocentric.

While chapters Three through Five delineate the hermeneutical approach of Greidanus, chapters Six through Eight discuss homiletical issues. Greidanus uses the term “textual-thematic” to describe a method of preaching which is based upon the exposition of a text of Scripture while being unified by a theme. This method is not to be confused with thematic preaching which is driven by a theme and not by exposition. It further contrasts with some efforts at expository preaching which provide a running commentary on the text with no apparent unity to the sermon. The theme of the sermon is derived from the theme of the text. Greidanus argues that various forms may faithfully accomplish this type of preaching, but the most effective form is one which follows the form of the text.

Chapters Nine through Twelve provide specific guidelines for applying the holistic method of Greidanus to various genres of biblical literature. Specific chapters are devoted to Hebrew narratives, prophetic literature, the Gospels, and the Epistles. In each of these sections, Greidanus offers practical advice on how to approach literary, historical, and theological interpretations for each of these types of biblical literature.

Greidanus not only provides a thorough model for biblical preaching, but he lays the foundation for his proposal by giving an overview and critique of previous hermeneutical and homiletical approaches. His response to the way in which the historical-critical method has been employed by most scholars is piercing and insightful. By exposing the presuppositional biases of the historical-critical method, Greidanus calls into question much of the critical scholarship of the last century. Despite the inadequacies of the historical-critical method, Greidanus offers a way to utilize it faithfully to read the biblical texts by abandoning the hermeneutic of doubt and skepticism previously employed by so many scholars.

The Modern Preacher and the Ancient Text is an extremely well balanced work. Greidanus clearly demonstrates the relationship between hermeneutics and homiletics, offering models for each endeavor. He has made a compelling case for the hermeneutical triad of literary, historical, and theological interpretation, while providing the preacher practical advice on how to move from these methods of interpretation to a sermon within the various genres of biblical literature.

Although Greidanus gives a comprehensive overview of opposing viewpoints, it would have been helpful for him to interact more with those who had already made contributions to outlining a redemptive-historical approach. He certainly stands in the tradition of Geerhardus Vos and Edmund Clowney, both of whom are mentioned in the book. Greidanus (1988: 68-69) quotes the definition of biblical theology given by Vos alongside that of Gerhard Hasel. Just a few pages later, he quotes Clowney's explanation of progressive revelation (Greidanus 1988: 71). However, neither Vos nor Clowney receives much discussion.

The Modern Preacher and the Ancient Text provides a monumental contribution to the redemptive-historical approach. Sidney Greidanus gives a comprehensive

discussion that exposes the weaknesses of other approaches and offers a better way forward. His balance between hermeneutics and homiletics truly provides a holistic model for the modern preacher.

1.4 Bryan Chapell

Chapell, Bryan. 2005. *Christ-Centered Preaching: Redeeming the Expository Sermon*. 2nd ed. Grand Rapids: Baker.

Bryan Chapell is an American Presbyterian pastor and professor. He earned a B.S.J. from Northwestern University, a M.Div. from Covenant Theological Seminary, and a Ph.D. from Southern Illinois University (Chapell 2009: 1). Although he is best known for his time at Covenant Theological Seminary, he has thus far sandwiched his academic career between pastoring churches. He began serving as a pastor in 1976 at Glen Ridge Presbyterian Church in St. Louis. In 1986 he joined the faculty of Covenant Theological Seminary in St. Louis teaching homiletics. He served as the president of Covenant Theological Seminary from 1994 to 2012. Currently he is the Senior Pastor of Grace Presbyterian Church in Peoria, Illinois.

Chapell has written several books on Christian living and ministry. The first edition of his book *Christ-Centered Preaching* was awarded the title “Book of the Year” by *Preaching* magazine (Unknown 2015). *Christ-Centered Preaching* is now in a second edition and has become a standard preaching textbook in seminaries.

In *Christ-Centered Preaching* Bryan Chapell develops a redemptive-historical homiletic which emphasizes Christ-centered application. Chapell argues that the sermon should be unified by its application. This unity is accomplished by identifying what Chapell calls a “Fallen Condition Focus” in the preaching text. According to Chapell (2005: 50): “The Fallen Condition Focus (FCF) is the mutual human condition that contemporary believers share with those to or about whom the text was written that

requires the grace of the passage for God's people to glorify and enjoy him." Like other redemptive-historical theologians, Chapell believes that each text of Scripture should be understood within the greater context of the whole Bible and therefore within the unfolding story of God's redemption through Christ. By identifying a Fallen Condition Focus within the text, each Scripture can be expounded faithfully while also centering its interpretation and application upon its relation to God's plan of redemption.

Chapell provides a comprehensive handbook for preaching. He makes a case for expository preaching and then proceeds to develop a redemptive-historical approach. His work balances discussion of the theological foundations of hermeneutics and homiletics with the practical mechanics of how to develop and deliver a sermon.

The book is divided into three major sections with appendixes extensive enough to have formed a fourth section. Part one is entitled "Principles for Expository Preaching." In Chapter One, Chapell (2005: 25) argues that the goal of preaching is the transformation of the hearer which only God can accomplish through the power of the Holy Spirit. By expounding Scripture, the preacher becomes an instrument of God, delivering God's message through God's words (Chapell 2005: 29-30). However, as the messenger, the preacher must work not to obscure the message with his character. Chapell (2005: 39) explains: "The character and compassion of a minister more than the characteristics of the message preached determine the quality of the message heard."

In Chapter Two, Chapell gives the obligations of a sermon: unity, purpose, and application. A preacher may formulate statements that are true and biblical, but truth alone does not constitute a sermon because the purpose of preaching is not merely to impart information (Chapell 2005: 43). Chapell (2005: 43-44) argues that: "Without a unifying theme, listeners have no means of grasping a sermon's many thoughts... Without a clear purpose in view, listeners have no apparent reason to listen

to a sermon...[and] Without application, a sermon offers people no incentive to heed a message.” The unity, purpose, and application of a sermon should be derived from a Fallen Condition Focus within the biblical text.

In Chapter Three, Chapell advises preachers to use the grammatical-historical method of interpretation, which Chapell (2005: 76) defines as using grammar and history to determine what a writer meant when composing the text. Yet, because the text is part of Scripture, it must also be interpreted within the greater context of the canon. Chapell (2005: 79-80) asserts that: “An accurate interpretation requires preachers to ask, How does this text disclose the meaning or the need of redemption?” The final chapter of section one outlines the components of exposition as explanation, illustration, and application (Chapell 2005: 92). According to Chapell (2005: 92): “it is often helpful to think that explanations prepare the mind, illustrations prepare the heart, and applications prepare the will to obey God.”

Part two of *Christ-Centered Preaching* is devoted to the preparation of expository sermons. This section is comprised of five chapters: “The Process of Explanation,” “Outlining and Structure,” “The Pattern of Illustration,” “The Practice of Application,” and “Introductions, Conclusions, and Transitions” (Chapell 2005: 7). In the chapter on explanation, Chapell offers very practical direction on how to develop the explanation component of the sermon including questions the preacher should ask during preparation and tools for outlining and diagramming a text. Chapell repeatedly warns that the goal of the explanation component is not to impress the listener but to make it clear to the listener what the text is saying.

Chapter Six, “Outlining and Structure,” guides the preacher through the process of developing an exegetical outline that can be used to develop a homiletical outline. Chapell (2005: 129) gives the following distinction between the two forms of outlines:

“An exegetical outline displays a passage’s thought flow; a homiletical outline organizes a preacher’s explanation, development, application, and communication of a passage’s truths.” According to Chapell, an outline is key to developing a unified organized sermon.

In the following chapter, Chapell gives a rationale for how and why a preacher should use illustrations. Chapell (2005: 175) argues that illustrations help “grant expository messages communicative power.” He defines illustrations as “stories whose details (whether explicitly told or imaginatively elicited) allow listeners to identify with an experience that further elaborates, develops, and/or discloses the explanation of scriptural principles” (Chapell 2005: 176). After making a case for why illustrations should be used in the sermon, Chapell gives very practical instructions on how to illustrate effectively.

Chapter Eight discusses the application component of an expository sermon. Throughout the book, Chapell emphasizes the need for application in the sermon; in this chapter, he discusses how to develop and deliver it with power.

According to Chapell (2005: 210):

Preachers make a fundamental mistake when they assume that by providing parishioners with biblical information the people will automatically make the connection between scriptural truth and their everyday lives. Application fulfills the obligations of exposition. Application is the present, personal consequence of scriptural truth.

As the title indicates, Chapter Nine, “Introductions, Conclusions, and Transitions,” discusses the mechanics of these necessary components of communication. Chapell surveys different styles and approaches to these elements and urges preachers to use variety. No method or style of introduction can be effective if it is used repeatedly.

Part three presents “A Theology of Christ-Centered Messages.” Although Chapell has discussed concepts related to the redemptive-historical approach throughout the book, much of the advice and direction given in part two could be applied to expository preaching in general without any aim to interpret and apply a text within its redemptive-historical context. In part three, Chapell focuses specifically on how to make an expository sermon Christ-centered.

According to Chapell (2005: 272), identifying a Fallen Condition Focus in the text is key to developing a Christ-centered expository sermon. In revealing an element of our fallen condition, the text also reveals God’s redemptive work. Therefore, every text of Scripture relates directly to God’s redemptive work in Christ whether it makes any reference to Jesus or not (Chapell 2005: 303). Chapell (2005: 275) points to the fruit of biblical theology in helping the preacher understand how various texts within Scripture relate to the overarching story of God’s redemption of mankind through history.

Since God’s redemptive work is an expression of grace, the Christ-centered sermon must point the listener to depend upon God’s grace to fulfill the application of the biblical text and experience God’s redemptive work in regard to the aspect of their fallen condition under consideration in the sermon. Chapell (2005: 274) gives the following warning against moralistic preaching that is not Christ-centered:

By ignoring the sinfulness of humankind, which makes even our best works tainted before God (Isa. 64:6; Luke 17:10), and by neglecting the grace of God, which makes obedience possible and acceptable (1 Cor. 15:10; Eph. 2:8–9), such messages necessarily subvert the Christian message.

The final chapter entitled, “Developing Redemptive Sermons,” explains more precisely how the preacher should relate a text to Christ while remaining faithful to the exposition of the text. Chapell warns against trying to use allegory to relate a passage

to Christ or trying to force a connection that clearly is not in the text. According to Chapell, the identification of a Fallen Condition Focus will allow any passage in the Bible to be preached within its redemptive-historical context. Chapell (2005: 303) explains:

As unlikely as it seems, this perspective concerning the overall purpose of Scripture means that even if a preacher does not specifically mention an aspect of Christ's earthly ministry in a sermon, it can still be Christ-centered. As long as a preacher explains the ways in which God uses a text to reveal his plan, purposes, and/or reasons for redemption, the sermon leads listeners away from human-centered religiosity. Exposition is Christ-centered when it discloses God's essential nature as our Provider, Deliverer, and Sustainer whether or not Jesus is mentioned by name.

In the appendixes, Chapell gives advice on several practical issues such as how to dress appropriately in the pulpit, how to deliver a funeral message, and other such issues.

Chapell's work is a monumental contribution to the field of redemptive-historical homiletics. He acknowledges throughout the book that he is building upon the work of previous redemptive-historical theologians. In the third section of the book in which Chapell (2005: 275) sets forth a theology of Christ-centered preaching, he gives the following commendation of Vos's work: "In the introduction to his seminal volume on biblical theology, Geerhardus Vos outlined the keys that will keep preaching on track". Chapell then proceeds to discuss Vos's concept of biblical theology as organic and progressive. Furthermore, Chapell (2005: 283, 300) cites Vos at other locations in the book. Edmund Clowney is cited in several instances in the book (Chapell 2005: 76, 114, 281, 285, 302, and 305).

Of the authors reviewed in this chapter, Greidanus receives the most mention. In the preface Chapell (2005: 13) calls him the "dean of redemptive preaching and its

finest scholar.” He then goes on to cite Greidanus thirty-five times throughout the book. Chapell also refers his readers to Graeme Goldsworthy who will be reviewed next in this chapter. Chapell (2005: 305) writes:

For excellent discussion of how God’s redemptive truths are presented in the various epochs and genre of Scripture see Graeme Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament* (Carlisle, U.K.: Paternoster, 1994); and idem, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000).

These references demonstrate Chapell’s interaction with other redemptive-historical theologians.

While Chapell stands firmly in the same tradition as those theologians mentioned above, he makes a very definite contribution to the discussion through his emphasis on application derived from a Fallen Condition Focus in the text. By giving clear steps to follow in identifying a Fallen Condition Focus along with a detailed process for using the Fallen Condition Focus to develop a homiletical outline, Chapell has provided a reproducible model for sermon preparation that may be applied to any genre of biblical literature.

One area of Chapell’s book that could use more development is his discussion of the grammatical-historical method. Although Chapell advises preachers to use this method, he never acknowledges that liberals have often appealed to this method to deny the literal meaning of the text based upon their anti-supernatural presuppositions. Related to this issue, it would have been helpful for Chapell to have given an explanation of his doctrine of inspiration and its implications for hermeneutics and homiletics. Chapell (2005: 14, 31, 71, *et al*) certainly believes the Bible to be inspired as he references the inspiration of the Holy Spirit on several occasions throughout the book. Still, an explanation of inspiration could have strengthened his argument that the

text is transformative. However, these issues may have been omitted due to the concise style of the book.

Chapell's work has been wholeheartedly received by the evangelical community. It is widely read and has become established as a standard textbook for seminaries. It would be difficult to engage in a serious discussion about contemporary redemptive-historical preaching without acknowledging the contribution of Bryan Chapell.

1.5 Graeme Goldsworthy

Goldsworthy, Graeme. 2000. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids: Eerdmans.

Graeme Goldsworthy is an Australian Evangelical Anglican (Goldsworthy 2012: 13-15). He was converted to the Christian faith in 1950 (Goldsworthy 2000: x) and ordained to the Anglican ministry in 1958 (Goldsworthy 2012: 14). He began his theological training at Moore Theological College in Sydney, Australia, and went on to earn an M.A. at the University of Cambridge and a Th.M. and Ph.D. at Union Theological Seminary in Virginia (Goldsworthy 2000: xv).

Goldsworthy has taught Biblical Theology at Moore Theological College in one capacity or another since the early 1970s (Goldsworthy 2000: ix). During his long tenure, he has published several works related to hermeneutics and biblical theology. While various sections of these works are related to the current discussion, one particular book was chosen for review because it focuses upon the application of biblical theology to preaching.

Preaching the Whole Bible as Christian Scripture is an evangelical handbook written for preachers (Goldsworthy 2000: ix, xv). Goldsworthy (2000: 16), who sees Christ as the center of all of Scripture, proposes a model for preaching each genre of

biblical literature within the greater context of the gospel. He argues that every passage of Scripture must be read in light of the gospel event (Goldsworthy 2000: 97). Jesus is the fulfillment of the Old Testament Scriptures. He is also the divine interpreter of the Old Testament Scriptures and, consequently, the final word on their true significance (Goldsworthy 2000: 97). Since all Scriptures point to Christ, their application to modern hearers must come via their application to Christ (Goldsworthy 2000: 113).

Like every other redemptive-historical theologian reviewed in this chapter, Goldsworthy (2000: 98-109) sees the biblical revelation as unfolding in epochs. What is distinctive is his emphasis upon the application of levels of typology. He argues that typology is not only a valid form of biblical interpretation but that it exists on two levels: micro and macro (Goldsworthy 2000: 109-113). On the micro level are correspondences between people, events, or institutions (Goldsworthy 2000: 109). Beyond this level of correspondences, Goldsworthy sees in Scripture a typological fulfillment of patterns, which he refers to as macro-typology. Goldsworthy (2000: 112-113) explains: “the epoch of Israel’s history from Abraham to David is, as a whole, a type of the fulfillment it finds in Christ. Between that historic epoch (type) and Christ (antitype) comes the whole prophetic recapitulation that confirms this typological structure.” Goldsworthy argues that this is the basis for the application of the Old Testament.

In the introduction to the book, Goldsworthy (2000: xi) tells the story of a child in Sunday school who, after hearing the teacher do everything short of naming a Koala bear, responds, “I know it’s Jesus, but it sounds like a Koala.” This anecdote serves to illustrate one of the primary concerns of the book, namely the predictability and consequently ineffectiveness of some preachers who seek to relate a passage of Scripture to Jesus without developing a true connection between the Scripture passage

and overarching context of God's redemption through Christ. Goldsworthy attempts to set forth a hermeneutically responsible way in which the preacher can know nothing among the congregation except Jesus Christ and him crucified (1 Cor 2:2).

The book is divided into two main sections. The first section presents the theological foundations of Goldsworthy's approach to preaching. The second section of the book gives practical directions on how to develop sermons from the various genres of biblical literature. Goldsworthy (2000: xv, 12) declares himself to be an evangelical in the introduction to the book and in the first section he sets out the implications of evangelical theology for hermeneutics and homiletics.

According to Goldsworthy (2000: 13), the Bible is a revelatory word from God about the redemption accomplished through Christ. Because it is inspired Scripture which was ultimately authored by the Holy Spirit, the Bible is unified (Goldsworthy 2000: 15). Goldsworthy (2000: 16) writes, "I will be at pains to emphasize in this study: that the center and reference point for the meaning of all Scripture is the person and work of Jesus of Nazareth, the Christ of God."

Biblical theology is the task of relating the various Scriptures to each other in order to understand how the individual parts relate to the whole (Goldsworthy 2000: 22-30). Since Christ is the center of Scripture and thus the starting point for interpretation (Goldsworthy 2000: 25), biblical theology can be a tool for the preacher to demonstrate how any particular passage relates to Christ (Goldsworthy 2000: 30). Goldsworthy's (2000: 72-80) biblical theology is built upon the idea of progressive revelation which views the revelation of God as unfolding throughout the Bible. Thus, earlier references to the gospel do not conflict with later accounts but may not be as full of detail (Goldsworthy 2000: 73).

The next to last chapter in section one is entitled "What Is the Structure of

Biblical Revelation?” Here Goldsworthy explains his understanding of the epochs of progressive revelation. He sees the epochs as fall; Abraham; David and Solomon; Jesus Christ; and Second coming and new creation (Goldsworthy 2000: 109). As discussed earlier, Goldsworthy sees within these epoch periods a macro typology that is fulfilled in Jesus. One of the implications of this theology is that all texts need to be applied to the gospel event before being applied to the listener (Goldsworthy 2000: 117). According to Goldsworthy (2000: 116): “There is no direct application apart from the mediation of Christ.”

The second section of the book gives practical application for preaching from the various genres of biblical literature: Old Testament historical narratives, Old Testament law, Old Testament prophets, wisdom literature, Psalms, apocalyptic, Gospels, and Acts and Epistles. Goldsworthy (2000: 138) argues that knowing what genre a text is written in helps the preacher know how the text functions in its epoch. In each chapter of the sections devoted to a particular genre, Goldsworthy explains the biblical-theological context of that genre. Then the author selects some texts from that genre and demonstrates how he would relate them to the gospel. The chapters conclude with a section discussing literary and historical issues related to the genre and a final section giving practical advice on how to plan sermons based on texts from the particular genre.

The final chapter of the book discusses thematic preaching. Goldsworthy contends that the thematic sermon may be used to preach an aspect of biblical theology such as a particular theme or epoch. He gives some sample sermon outlines and practical advice on how to prepare this type of sermon.

Throughout the book, Goldsworthy’s approach is theologically motivated. While many other methods of sermon preparation are driven by pragmatism,

Goldsworthy considers the implications of an evangelical theology of revelation for preaching and develops an approach based upon those implications. He has carefully considered the relationship between revelatory events and written revelation and built an approach that treats biblical historical narrative as divine interpretation.

While Goldsworthy stands in the tradition of redemptive-historical theologians, his work advances the discussion through his understanding of the structure of biblical revelation. He has made a compelling case for the necessity of all texts to be not only related to redemption in general but to the event of the death, burial, and resurrection of Jesus.

Another major contribution that Goldsworthy makes to the discussion is his emphasis upon the richness of the biblical text and the story of God's redemption. His opening illustration of the Koala sets forth his concern for the flattening of application that jumps predictably from any text straight to a statement about the gospel without showing the connection or exploring the richness of the contribution of that particular passage. Goldsworthy offers a way to avoid this error by explaining how the structure of biblical revelation unfolds in epochs that typologically point to Christ and by showing how various genres contribute in their own fashion to these epochs of revelation. The consideration of these two aspects alone should enable the preacher to avoid the "predictable Jesus bit" (Goldsworthy 2000: XI).

One area of Goldsworthy's book that could use further development is the chapter on preaching biblical theology. Most redemptive-historical theologians are advocates of some form of expository preaching whether they use the term expository or not. Chapell has subtitled his book "Redeeming the Expository Sermon" and Greidanus argues extensively for the necessity of expository preaching. Yet, Goldsworthy concludes his book with a brief chapter about preaching thematic sermons

which develop some aspect of biblical theology.

The case could be made that a thematic sermon can be an expository sermon if the theme is grounded in the exposition of a particular passage. This appears to be Goldsworthy's (2000: 248-253) approach because each example he gives of a thematic sermon outline is based upon one particular text. However, given the novelty of the approach for many preachers, more explanation about how to utilize biblical theology in the exposition of passages would be helpful.

Preaching the Whole Bible as Christian Scripture has been well received and widely read in the evangelical community. *Preaching* magazine selected it for "Book of the Year" for 2000. Sidney Greidanus described it as "an excellent resource on the foundations and practical implications of redemptive-historical preaching. A solid contribution, especially on the challenge of preaching Christ from the Old Testament" (Goldsworthy 2000: back cover). Overall, the book has made an immeasurable contribution to the discussion of redemptive-historical preaching.

1.6 A Redemptive-Historical Hermeneutic

While each author in the present chapter has emphasized different aspects of theology and preaching, several commonly held convictions can be seen among the authors which unify their theology. In this last section of the chapter, five of these convictions will be discussed. Together, these beliefs form the basis for a redemptive-historical hermeneutic.

1.6.1 Revelation

Foundational to the redemptive-historical hermeneutic is the conviction that the preacher possesses revelation in the form of inspired scripture. We can know God

because God has made himself known. Theology is not empirical, if as defined by Vos (2007: 3) it is understood as “the science concerning God.” If theology is defined as a study of religion, then the practice of religion can be studied by observation. However, biblical theology, at least not as practiced by the redemptive-historical theologians reviewed in this chapter, is not concerned with the history of practices but with the person of God—a divine spiritual being. Vos (2007: 3) argues: “Only in so far as such a being chooses to open up itself can we come to know it.”

The evangelical doctrine of revelation held by redemptive-historical theologians is based upon the conviction that God has acted throughout history (Greidanus 1988: 24-47; Goldsworthy 2000: 27-29). While atheists and even non-evangelical biblical scholars have often held a naturalistic view of history in which the world is a closed continuum, Greidanus (1988: 41) argues that “the biblical worldview is open to the activity of God.” However, redemptive-historical theologians do not look to historical events apart from the biblical text, but view the biblical text as inspired interpretation of God’s acts (Clowney 1961: 27; Chapell 2005: 276; Goldsworthy 2000: 29).

Accordingly, Vos (2007: 5) defines biblical theology as “that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible.” Notice the word “process” in Vos’s definition. The redemptive-historical hermeneutic is built upon the concept that God’s written revelation is progressive (Clowney 1961: 17; Chapell 2005: 275; Goldsworthy 2000: 22; Greidanus 1988: 70-72). For redemptive-historical theologians, the progressive nature of revelation explains how the biblical text can be unified despite its diversity. Vos (2007: 7) describes revelation as organic: “The organic progress is from seed-form to the attainment of full growth; yet we do not say that in the qualitative sense the seed is less perfect than the tree.”

1.6.2 Inspiration

Closely related to the evangelical view of revelation held by redemptive-historical theologians is their view of the inspiration of the Bible (Goldsworthy 2000: 14-16). Bryan Chapell (2005: 31) includes the doctrine of inspiration in his definition of preaching:

An expository sermon may be defined as a message whose structure and thought are derived from a biblical text, that covers the scope of the text, and that explains the features and context of the text in order to disclose the enduring principles for faithful thinking, living, and worship intended by the Spirit, who inspired the text.

Sidney Greidanus (1988: 104) further explains his view of inspiration as God working through human authors. Greidanus (1988: 104) writes: “The mystery of divine inspiration is that the Bible is 100% divine while it is 100% human—a mystery which must not be resolved into a dualism which splits the Bible into divine elements and human elements, or divine factors and human factors, or divine aspects and human aspects.” Since the Bible was written by human authors, the interpreter must consider the literary and historical factors of the text. However, as an inspired text the Holy Spirit is ultimately the author of Scripture. Therefore, literary and historical considerations must be evaluated in light of the theological message of Scripture.

It is the divine inspiration of Scripture that provides the basis for a hermeneutic of faith that anticipates the unity of Scripture. Goldsworthy (2000: 23) explains:

The unity of the Bible is matter of revelation [*sic*], not of empirical investigation. Put simply, I believe that the Bible gives me a single, accurate, and coherent picture of reality principally because Jesus tells me that it does. The unity of the Bible is an article of faith before ever it is arrived at empirically. The empirical discovery of the unity is governed by the presupposition of divine revelation.

1.6.3 Authority

Redemptive-historical theologians contend that the preacher can and must preach with authority (Chapell 2005: 31). This conviction is the inevitable consequence of viewing the Bible as the inspired word of God containing God's own self-revelation (Clowney 1961: 30; Vos 2007: 5). Bryan Chapell (2005: 94) explains: "When we say what God says, we have his authority."

The authority of the preacher is located in the nature of the biblical text, not in the office of the pastor. Sidney Greidanus maintains that even the authority of the Old Testament prophets was not located in their office but in the word of God. Greidanus (1988: 2) writes:

Since the prophets proclaimed *God's* word, their preaching was authoritative. This relationship suggests that the authority of the prophets did not reside, ultimately, in their person, their calling, or their office; rather, their authority was founded in the word of God they proclaimed.

This view of authority leads to the conviction that the preacher needs to preach expository messages. Since the authority of the preacher comes from the authority of the author of Scripture (God), it is only when the sermon conveys the message of God that the preacher has authority. Bryan Chapell (2005: 30) asserts:

The expository preacher opens the Bible before God's people and dares to say, 'I will explain to you what this passage means.' The words are not meant to convey one's own authority but rather humbly to confess that the preacher has no better word than God's Word. Thus, the preacher's mission and calling is to explain to God's people what the Bible means.

1.6.4 Holistic Interpretation

Not all the redemptive-historical theologians reviewed in this chapter use the term "holistic," but they all interpret every passage of Scripture in light of the whole

Bible. Greidanus (1988: 110-111) gives the following explanation:

Having gained insight into the immediate purpose of a book or passage, with biblical literature one must proceed a step further by inquiring after the ultimate purpose of a passage. We may call this ultimate purpose 'God's purpose,' as long as we remember that the inspired human author's immediate purpose was also God's purpose. But God's ultimate purpose can be much broader and farther reaching than the relatively limited, immediate purpose of the human author. This broader, all-encompassing purpose becomes evident especially when a book or letter is interpreted in the context of the whole canon.

This method of holistic interpretation arises from the conviction that the biblical text is inspired and therefore has an over-arching unity produced by its divine author. The Bible reveals God's unfolding plan of redemption and the establishment of his kingdom ultimately accomplished through Jesus Christ (Goldsworthy 2000: 87). Clowney (1961: 74-75) writes: "The unifying structure of Scripture is the structure of redemptive history." Accordingly, Goldsworthy (2000: 16) contends "that the center and reference point for the meaning of all Scripture is the person and work of Jesus of Nazareth, the Christ of God." Therefore, all Scriptures are somehow linked to the person and work of Jesus Christ (Goldsworthy 2000: 86).

The intent of a holistic interpretation of Scripture is to arrive at a *Christian* interpretation of the Bible. Such an interpretation is grounded in the claim of Jesus that all Scripture points to him (Goldsworthy 2000: 6). For example, Jesus said: "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me..." (John 5:39). And just a few verses later, John records Jesus as saying: "Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me" (John 5:45-46). Goldsworthy (2000: 21) explains: "These passages [John 5:39-40, 46; Luke 24:27, 44-45] along with a much broader

range of evidence point us to the essential relationship of all biblical texts to the central theme: the life, death, and resurrection of Jesus of Nazareth, the savior of the world.”

1.6.5 Christ-centered Application

The preaching of Christ-centered (or Christocentric) application flows from the conviction that all Scripture is inspired by God. The Bible is viewed by redemptive-historical theologians as a book by God and about God. If the Bible were merely a human book, then its interpretation would be limited to the historical and literary context of the original human author. However, because God is also the author of Scripture through the process of inspiration, each text must be considered within the context of the whole Bible, including its over-arching message of God’s redemption through Christ.

Christ-centered application means that every passage of the Scripture must be applied in light of its relationship to God’s redemption through Christ (Goldsworthy 2000: 86). It does not mean that every passage of Scripture identifies Jesus of Nazareth, but that every passage points to God’s work in Christ (Greidanus 1988: 118). Mistaking Christ-centered application for Jesus-centered, many preachers have utilized questionable methods such as allegory and arbitrary typology to force an identification of Jesus in a text that borders on eisegesis (Greidanus 1988: 118). Redemptive-historical theologians argue that giving a Christ-centered application that is true to the exposition of the passage is possible when the application is derived in light of the whole Bible (Goldsworthy 2000: 16).

Redemptive-historical theologians not only advocate the preaching of Christ-centered application, Graeme Goldsworthy sets it forth as the only viable option. He contends: “There is no direct application apart from the mediation of Christ...we simply

cannot afford to ignore the words of Jesus that the Scriptures testify to him” (Goldsworthy 2000: 116). In another instance he writes: “This application can only be achieved in terms of the gospel. Thus, a biblical passage explicated and then applied to the hearers does not constitute a biblical sermon if the application is made without reference to the person and work of Christ” (Goldsworthy 2000: 125).

1.7 New Testament Quotations of the Old Testament in Redemptive-Historical Literature

The current chapter has aimed to give a general overview of the redemptive-historical approach by surveying and analyzing some of the most influential works written from a redemptive-historical perspective. A large portion of these works focuses upon the interpretation of the Old Testament in particular. Given the focus of the present study upon the New Testament quotations of the Old Testament, it seems pertinent to conclude this literature review by noting some of the direct statements in the literature regarding the interpretation and preaching of New Testament quotations of the Old Testament.

The standards according to which biblical writers wrote history are, as a study of their writings will show, ancient rather than modern. For example, from their writings we notice that they did not credit their sources as meticulously as we do today. The Gospel writers, of course, do quote the prophets frequently and even identify them from time to time, but sometimes their identification seems to be wrong. For example, Mark 1:2 quotes Malachi and Isaiah but attributes both quotations to Isaiah. Bernard Ramm explains, however, that “the Jewish custom in citing two or three prophets in a brief catena of Scripture was to name only the leading prophet.” Further, “in Matthew 27:9 a verse from Zechariah is cited as coming from Jeremiah. The Jewish tradition was that the spirit of Jeremiah was in Zechariah and such a method of citation would not offend their historical sense (Greidanus 1988: 88-89; Greidanus

quotes Ramm 1970: 203).

Much of the current interest in New Testament's use of the Old Testament is directed to the first-century Judaic influences on Jesus and the early Christians. This may indeed help us to understand some of the exegetical methods employed in the use of Scripture, but, in my opinion, there is a danger in overlooking the distinctiveness of Jesus as the shaper of Christian thought and understanding. According to Luke 24:45 it was, after all, the risen Christ who opened his disciples' minds to understand the Scriptures, not their study of contemporary Judaism. Let us by all means tap into the wealth of background information to the New Testament found in the Dead Sea Scrolls and rabbinic Judaism, but let us never forget that the testimony of the New Testament is that the person and work of Jesus of Nazareth forced a great gulf in biblical interpretation between Christians and Jews. The gospel interprets Judaism as a historical and religious phenomenon, not the other way round (Goldsworthy 2000: 46-47).

C. H. Dodd has proposed that there was a group of texts from the Old Testament that were used as primary testimonies to form the foundation of New Testament theology.⁶ [(Dodd 1952a)] Included in these testimonies are a number of psalms, for example: Psalms 2:7; 8:4-6; 90:1; 118:22-23. These testimonies involved an interpretative procedure that gave the Old Testament passages Christological significance. Both Dodd [(1952a)] and Shires [(1974)] remind us that a quotation can, and sometimes clearly does, imply the whole passage from which the extract is taken (Goldsworthy 2000: 199).

“...one thing that contributes to the distinctive nature of the genre of Gospel in the New Testament is the bringing together of the whole range of Old Testament texts in their fulfillment in Jesus” (Goldsworthy 2000: 230).

When giving a procedure for thematic sermon preparation, Goldsworthy (2000: 246) writes: “If starting with an Old Testament theme or text, see if there are any direct links made through quotations or allusions in the New Testament.”

CHAPTER 2

EARLY PREACHING

Johann Wolfgang von Goethe (1906: 151) wrote: “Literature is a fragment of fragments: the least of what happened and was spoken, has been written; and of the things that have been written, very few have been preserved.” The scant manuscript evidence for early preaching gives weight to Goethe's observation. No sermons from the first-century have survived outside of those recorded in the New Testament (Old 1998a: 278). Of the second century, only two sermons remain that are certain to be from this period, *2 Clement* and *Melito's Paschal Homily* (Edwards 2004: 15, 17). A third sermon, *Quis Dives Salvetur*, is either late second century or early third century (Old 1998a: 295-297). Of the two that are certainly second century, only *2 Clement* contains Scripture related to our present study. *Quis Dives Salvetur* is an exposition of a New Testament passage containing a quotation of the Old Testament—Mark 10:17-31.

Due to the limited availability of manuscripts, an understanding of how New Testament quotations of the Old Testament were preached during the first two Christian centuries must be drawn from only two sermons: *2 Clement* and *Quis Dives Salvetur*. The sermons' survival is most likely an indication of the importance of their content, the importance of their author, or possibly both reasons. These sermons should not be viewed as random samples of early preaching, but rather as sermons either indicative of their time period, or perhaps even the very best of their time period.

In the sections that follow, both *2 Clement* and *Quis Dives Salvetur* will be examined, but first it will be helpful to consider the influence of the Jewish synagogue upon early Christian preaching. As will be shown, the early church continued to use the form and sermon methods of the synagogue. One other item will be considered in the

discussion of the earliest preaching: Justin Martyr's description of worship. Given the scant amount of sermons extant, Justin's description of worship and preaching will provide a fuller picture of what was taking place in the second century.

2.1 The Influence of the Jewish Synagogue

Preaching was not the invention of the early church. Before the time of Christ, preaching played a major role in synagogue worship. Rabbis had developed clearly defined sermon forms that were used weekly to expound the Scriptures. It was out of this rich history of the preaching of the Law and the Prophets that the preaching of the early church was developed. In the following section, the history of the synagogue will be considered, primarily outlining how the Scriptures were read and preached intertextually.

2.1.1 The Origin and Nature of the Synagogue

The precise origin of the Synagogue is unknown and the possibilities are highly debated. Rachel Hachlili (1997: 34) gives the following summary of the most prominent positions advanced by modern scholars:

1. In the late First Temple period (7th century B.C.E.) in Eretz Israel.
2. In the Babylonian exile, in the diaspora.
3. In the Jerusalem Temple courts, with the return from Babylonian exile.
4. In third century B.C.E. Egypt.
5. In the Second Temple period, when the Hasmonean revolution brought about the emergence of the synagogue.

Several scholars have identified the majority view as the development of the synagogue during the Babylonian exile (Edwards 2004: 8; Old 1998a: 94), but Runesson (2004: 60) argues that this is no longer the consensus. Fortunately, given the

present quagmire of arguments, the origin of the synagogue is not nearly as important for this present study as the form it had developed into by the first-century.

Ironically, some of the earliest evidence of the nature and activity of the synagogue in the first-century is found in the New Testament. The synagogue consisted of a weekly public gathering of Jews (John 18:20) and God fearing Gentiles (Acts 13:16, 26) on the Sabbath. Luke describes the participation of Jesus in the synagogue: “And as was his custom, he went to the synagogue on the Sabbath day” (Luke 4:16). By the time of Jesus, these synagogues were spread all throughout Judea, Egypt, Asia Minor, and Rome (Levine 1999: 125).

It is important to note the differences between the temple and the synagogue. The synagogue was not a scaled down version of the temple (Old 1998a: 94). The temple centered on the sacrificial system; the synagogue was a place of reading and instruction in the Scriptures (Levine 1996: 432). It was the custom of the synagogue to follow the reading of the Scriptures with a homily (Schiffman 1999: 47).

2.1.2 The Reading of the Scriptures in the Synagogue

By the time of Jesus, the reading of the Law and the Prophets was universally practiced in all of the synagogues (Levine 1999: 139; Old 1998a: 20). Hearing Scripture was a central part of the weekly service (Runesson 2004: 62; Levine 1996: 438). Josephus (37-100 AD) reveals the level of importance which the Jews ascribed to the reading of the Law in the synagogue:

[Moses] demonstrated the law to be the best and the most necessary instruction of all others, permitting the people to leave off their other employments, and to assemble together for the hearing of the law, and learning it exactly, and this not once or twice, or oftener, but every week (Josephus 1987: 804-805, *Ag. Ap.* 2.175).

Consistent with Josephus, Philo (20 BC-50 AD) gives the following description

of reading in the synagogue:

He [Moses] commanded all the people to assemble together in the same place, and sitting down with one another, to listen to the laws with order and reverence, in order that no one should be ignorant of anything that is contained in them; and, in fact, they do constantly assemble together, and they do sit down one with another, the multitude in general in silence, except when it is customary to say any words of good omen, by way of assent to what is being read. And then some priest who is present, or some one of the elders, reads the sacred laws to them (Philo of Alexandria 1995: 744).

Not only was the Law read each week, but it was read through systematically on a three year cycle (Shinan 1987: 97). The reading of the Law was accompanied by a reading from the Prophets called the haftarah, meaning “completion” (Stegner 1988: 52; see Acts 13:15). The Tosefta (third century) provides a list of haftarah readings for holidays (Levine 1999: 142; *T. Meg.* 3:1-9, cited by Levine 1999: 142). According to Luke, Jesus was given the scroll of Isaiah the prophet and, “He unrolled the scroll and found the place where it was written, ‘The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor...’” (Luke 4:17-18). Whether Jesus chose the passage in Isaiah or it was already planned for that Sabbath is unclear. Most likely Jesus was reading Isaiah in connection with the reading of the Law.

After the reading of the Scriptures, a sermon was given (Schiffman 1999: 47; Heinemann 2007: 467). The sermon was an exposition of the Scriptures read that day (Old 1998a: 102-103; Levine 1999: 145). William Stegner (1988: 52) suggests that most sermons were probably expositions of the Law since it was considered more important than the Prophets. Whether more sermons were based upon the Law than the Prophets cannot be known, but it does seem certain that both were the subject of exposition (Levine 1999: 147).

2.1.3 The Preaching of the Scriptures in the Synagogue

The New Testament provides ample evidence that preaching was a regular part of the synagogue. Two words are used repeatedly to describe the activity of Jesus in the synagogue: teaching (διδάσκω) and preaching (κηρύσσω). In some instances διδάσκω is used alone (Mark 1:21, 6:2; Luke 6:6, 13:10), while in other passages κηρύσσω is used apart from διδάσκω (Mark 1:39; Luke 4:44). In Matthew, the two terms are always used in tandem when referencing the activity of Jesus in the synagogue and in each instance κηρύσσω is followed by “the gospel of the kingdom” (4:23; 9:35).

Leon Morris delineates Matthew’s use of the two terms as “systematic instruction” [διδάσκω] in contrast to “forthright proclamation” [κηρύσσω] (Morris 1992: 88). Even if these definitions are correct, they need not be understood as two separate activities—systematic instruction may well be given intermittently with proclamation. It has already been established that the reading of the Law and the Prophets was central to the synagogue service. That the preaching of Jesus consisted of the systematic instruction of one of the daily readings or both is highly likely.

In addition to the Gospels, Acts also provides insight into the preaching of the synagogue. In Cyprus, Barnabas, Saul, and John “proclaimed the word of God in the synagogues of the Jews” (Acts 13:5). In Thessalonica, Paul “reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, ‘This Jesus, whom I proclaim to you, is the Christ’” (Acts 17:2-3). These two passages give direct evidence that the preaching was based upon the Scriptures. While Paul’s proclamation in Thessalonica was that Jesus is the Christ, the proclamation was based upon an explanation of the Scriptures. Thus, Acts 17:2-3 demonstrates that διδάσκω and κηρύσσω may be combined into one activity.

Outside of the New Testament, most of the evidence for the synagogue sermon

is later than the first-century. This lack of early evidence has led many scholars to try and reconstruct the first-century rabbinic sermon from second and third century sources. While such approaches have drawn considerable criticism (see the discussion in Smith 1984: 1-2), there are several reasons why such a reconstruction should be seriously considered.

Although it is certainly less preferable than studying the sermon manuscripts from first-century synagogue services, it is the best option available since no known manuscripts exist. Furthermore, the nature of Judaism itself should also be considered. The reading of the Scriptures was central to the service. Given the importance that the reading of the Scriptures held in the synagogue, it is not likely that the methods of preaching the Scriptures would have been considered flexible enough to have undergone major changes within a hundred years. The rabbis built their teaching on traditions passed down from generation to generation. They most likely used methods that were passed down from generation to generation as well.

One of the more respected reconstructions has been given by Paul Billerbeck (1965: 174-88, cited by Old 1998a: 103). He identified several sermon forms that were used in the synagogue. One method was to take a passage from the Law and explain it phrase by phrase. Another method, called the “string of pearls,” was to start with the passage read and then to add passage after passage that would further develop the theme of the reading. “Another method, used particularly with difficult or problematic texts, was to bring to the principal text a number of secondary texts that dealt with the matter more clearly” (Old 1998a: 104). It is this method which appears to have exercised the most influence upon the preaching of the early church as will be seen later in the examination of 2 *Clement* and *Quis Dives Salvetur*.

It is important to note that all of the sermon forms used in the synagogue were

expositions of Scripture. Topical preaching would have been a foreign concept to the synagogue preacher. The purpose of the synagogue message was to bring an understanding of the biblical text. The exposition and application of a Scripture reading which had been practiced for centuries in the synagogue would be continued in the early church (Schaff 1910: 462).

2.1.4 The Relationship of the Synagogue to the Church

Early Christianity was Judaism fulfilled. The early church did not view Jesus as the founder of a new religion, but as the Messiah promised in the Law and the Prophets. Like the Essenes, the church was understood to be merely another sect of Judaism. The apostles and earliest leaders had all been faithful Jews studying and worshiping in the local synagogue and they no doubt saw their allegiance to Jesus as a continuation of their faithful devotion to the God of Abraham, Isaac, and Jacob. The synagogue was so instrumental in the life of the early church that Alfred Edersheim (1883: 431) called it “the cradle of the church.”

Much of the earliest Christian preaching was delivered in the synagogue. Jesus preached in the synagogues (Mark 1:39; Luke 4:44), as did Paul and many other Christians (Acts 13:5). The rejection of their sermons appears to be based upon the content, not the form. According to Hughes Old (1998a: 19), “The preaching of Jesus fit into a well-established tradition.” The synagogue sermon was an exposition of Scripture and this method would be carried over into the church (MacDonald 1934: 4; Neal 1988: 139; see also Dargan 1905: 39).

As a sect of Judaism, early Christians continued to worship in the synagogue and in the temple (Neal 1988: 136). The first-century understanding of the relationship of the church to Judaism, which would include its institutions, is illustrated well by the

conflict between Paul and the Judaizers over the circumcision of Gentiles (see Galatians). Acts 15 reveals that one of the burning issues of the church was whether Gentiles could become Christians without first becoming Jews by circumcision. As divisions sharpened and Christians were forced out of the synagogues, they followed the model of the synagogue and started churches.

To further understand the relationship between the church (ἐκκλησία) and the synagogue (συναγωγή), it is important to note the etymology and relationship of the respective terms used to describe them. The most basic use of the word συναγωγή is to describe a place of “gathering” or “assembling” (Arndt 2000: 963). It may also be used to refer to the group assembled (Arndt 2000: 963; Louw 1996: 127). However, it appears that by the first-century the word was mainly used to refer to the faith community assembled and not the building in which it met (Kittel 1964: 806).

The word ἐκκλησία is generally used to denote an assembly (Arndt 2000: 303). The *LXX* uses ἐκκλησία to translate חַבְדָּה which is translated into English as a “band” or “company” (Brown 2000: 529; 1 Sam 19:20). In Esdras B 15:7 (*LXX*), it is used to translate חַבְדָּה which is translated into English as “assembly” or “congregation” (Brown 2000: 875). Ἐκκλησία is most often used in the *LXX* to translate חַבְדָּה which is translated into English as “assembly, convocation, congregation” (Brown 2000: 874; Deut 9:10, 18:16, 23:2, Josh 9:2, 1 Kgs 17:47, et al.). The *LXX* also uses συναγωγή to translate חַבְדָּה (Gen 28:3, 35:11, Exodus 16:3, Lev 4:13, Num 10:7, et al.).

The comparison of the use of συναγωγή and ἐκκλησία demonstrates that at least during the time of the translation of the *LXX*, these two words shared the same semantic range and were used as synonyms. In fact, the word συναγωγή was used in the first-century to designate a church (MacDonald 1934: 63). Speaking of the church, James 2:2 reads: “For if a man wearing a gold ring and fine clothing comes into your

assembly [συναγωγή].” Furthermore, ἐκκλησία is used by Philo to refer to the synagogue (*Deus* 111). It appears that a distinction between the Jewish synagogue and the Christian church did not appear until the writing of Justin Martyr in the second century (Runesson 2008: 272).

Then to speak of the church as distinct from the synagogue in the first-century is anachronistic. The early church was a synagogue, a synagogue of Jews and God fearing Gentiles who believed that Jesus was the Messiah (Parkes 1961: 49).

2.1.5 The Intertextuality of the Synagogue

Worship in the first-century synagogue took place in an environment of intertextuality. Whereas modern Bible study and preaching often tend to be atomistic, focusing on a single text or merely one small section of a particular text, in the synagogue Scripture was considered in the light of other Scripture. Even the public reading of the Scripture was intertextual. Scripture was read from both the Law and the Prophets. The reading from the Law was based upon a *lectio continua*, while the reading from the Prophets, known as the haftarah reading, was chosen to support or explain the reading from the Law (Old 2010: 302-303). The term haftarah means “completion” (Stegner 1988: 52). Such a practice reveals a hermeneutic of interpreting Scripture with Scripture.

In addition to the reading selections, some of the sermon forms used in the synagogue were intertextual. The preacher would begin with a particular text and then introduce secondary texts to make his explanation clearer (Old 1998a: 104). The role that previous haftarah selections may have played in the preacher’s selection of secondary texts is unknown. Such an intertextual approach to sermon structure would have most likely been received as natural to an assembly that week after week listened

to a haftarah reading after the Law.

Another intertextual sermon form to be considered is the proem. The proem was a short homily that introduced the reading of the Law (Stegner 1988: 52). The structure of the proem was to begin with a verse from outside of the Law that on the surface had no relation to the day's reading. Beginning with that verse the preacher would then develop the connection that he saw between his chosen verse and the first verse of that day's reading in the Law (Stegner 1988: 52). These sermon forms coupled with the intertextual approach of haftarah readings provided a rich environment for the early church to consider the New Testament use of the Old Testament.

2.2 Justin Martyr's Description of Christian Worship

Justin Martyr was an early second century apologist. About 150 AD, he wrote a defense of Christianity to Antoninus Pius, Emperor of Rome (MacDonald 1934: 3). Within what is now called his *First Apology*, Justin gives the earliest detailed account of worship extant (MacDonald 1934: 67). Although it contains only a brief statement about preaching, Justin's writing provides several insights to understand the nature of the second century homily, including the major role that preaching played in the weekly service.

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things (Justin Martyr 1885: 186).

The influence of the synagogue is clearly seen in the form of the service—reading is followed by instruction and exhortation. What is striking about a comparison of Justin's description and the synagogue service is not the order or form, but the content. In the second century, the synagogue service would have consisted of a reading

from the Law and from the Prophets (Old 1998a: 100), but in the church it is “the memoirs of the apostles” or “the writings of the prophets” that are read.

Phillip Schaff (1914: 223) understands “memoirs of the apostles” to refer to the Gospels (see also Heron 1888: 89). If that is the case, then Justin still leaves the question open of the role of the other writings of the New Testament. At the very least, we know that the Gospels were being read in public worship. Since no precedent exists of reading anything other than Scripture in the synagogue, it seems reasonable to conclude that the Gospels were being read as Scripture (Hughes 1999: 48; MacDonald 1934: 80).

Not only had the Gospels gained acceptance as Scripture, but they were also viewed with the same authority as the Old Testament. Notice that the memoirs of the apostles and the writings of the prophets are mentioned side by side without any effort made by Justin to distinguish between their authority. Although an argument from silence should be weighed with caution, it does appear from this description that Justin views the writings of the apostles in a similar manner as the writings of the prophets. This conclusion is further bolstered by Justin’s use of the word “or” instead of “and.” According to Justin, on some Sundays only the memoirs of the apostles were read.

The second part of Justin’s statement describes the preaching portion of the service. Two words are used to depict the preaching: “instructs” and “exhorts.” The object of both of these descriptors is “these good things.” The antecedent of “these good things” is the reading either of the memoirs of the apostles or the writings of the prophets. Since it has already been established that the Gospels were the only Scriptures read some Sundays, it can be concluded that by the middle of the second century, messages were being preached which consisted of both instruction and exhortation to the imitation of the teachings of the Gospels, which of course include several Old Testament quotations.

2.3 The Second Epistle of Clement

The Second Epistle of Clement is the oldest surviving homily outside of the New Testament (Edwards 2004: 14-16; Lightfoot 1912: 41). Karl Donfried (1973: 487) cites the arguments of Adolf von Harnack (1905) and Edgar Goodspeed (1950: 83) that *2 Clement* is an epistle, but the more prevalent view, especially in recent years, is that it is a homily (Old 1998a: 278; Donfried 1973: 487). Proposed dates range from 98 AD (Donfried 1973: 499) to 170 AD (Lake 1912: 127), but despite the wide range of these proposals, the general consensus places *2 Clement* between 125 and 150 AD (Petersen 2006: 392). If the consensus view is correct, then *2 Clement* offers us an unprecedented view into the preaching of the early to mid-second century church. In addition to its value to the history of preaching in general, *2 Clement* is also very important to the present study because it is an exposition of a passage contained in a New Testament quotation from the Old Testament.

The occasion of the sermon is far from certain. O. C. Edwards (2004: 15) suggests that the sermon may be a response to the reading of Isaiah 54:1. This suggestion would be consistent with Justin Martyr's description of preaching as the instruction and exhortation to imitate the text read (*1 Apol.* 67). In contrast to Edwards' suggestion, Donfried (1973: 499) has argued:

1 Clement was written from Rome about 96-98 A.D. to the Corinthian church in the hope of ending the schism there. The state of affairs at Corinth were such that they had removed their presbyters from office. The intervention of 1 Clement was successful, and those presbyters who had been removed from office were reinstated. Shortly after their reinstatement these presbyters wrote a discourse, known to us as 2 Clement, which was read before the congregation by one of them. Because 1 and 2 Clement had together avoided a severe crisis in the life of this congregation, they were preserved together by the Corinthians.

Both proposals are plausible, but with the limited external evidence available one can only speculate as to the circumstance of the sermon.

Whatever the occasion, the final product of 2 *Clement* is well thought out and clearly organized (Old 1998a: 279). Donfried (1973: 487-488) recognizes the following structure in the sermon: a theological section (1:1-2:7), an ethical section (3:1-14:5), and an eschatological section (15:1-18:2). Paul Parvis (2006: 266), among others, believes that chapters 19 and 20 were originally an introduction to the reading of the homily that later was sutured to the end of the written document (see also the discussion in Lindemann 1992: 190-91 and 255-56, cited by Parvis 2006: 266).

Several scholars have seen the emphasis of the homily in terms of moral exhortation (Parvis 2006: 267). Repentance is a repeated theme, yet Parvis (2006: 268) warns that the message of repentance is just one aspect of a greater theme—Christian growth: “It is not - or at least not just - a sort of camp-meeting conversion experience to which the homilist is calling his audience; it is, rather, a process - a process of growth and conversion.”

There are numerous quotations throughout the sermon: Isaiah 54:1 (ch. 2), Matthew 9:13 and/or Luke 5:32 (ch. 2), Matthew 10:32 (ch. 3), Isaiah 29:13 (ch. 3), Matthew 7:21 (ch. 4), Matthew 7:23 and/or Luke 13:27 (ch. 4), Matthew 10:16 (ch. 5), Matthew 6:24 and/or Luke 16:13 (ch. 6), Matthew 16:26 (ch. 6), Ezekiel 14:14, 20 (ch. 6), Isaiah 66:24 (ch. 7), Luke 16:10-12 (ch. 8), Matthew 12:50 (ch. 9), 1 Corinthians 2:9 (ch. 11), 1 Corinthians 7:29 (ch. 12), Isaiah 52:5 (ch. 13), Luke 6:32 (ch. 13), Jeremiah 7:11 (ch. 14), Genesis 1:27 (ch. 14), Isaiah 58:9 (ch. 15), 1 Peter 4:8 (ch. 16), and Isaiah 66:24 (ch. 17).

All but three Scripture quotations have an introductory formula: Isaiah 54:1 (ch. 2), 1 Corinthians 2:9 (ch. 11), and Isaiah 66:24 (ch. 17). The quotation verb λέγω is

used repeatedly and is often in the present tense. Wilhelm Pratscher (2010: 75) suggests that the use of the present tense in the introductory formula “emphasizes the present meaning of the quotation.” Three times the introductory formula identifies the location of the quote: Isaiah 29:13 (ch. 3), Ezekiel 14:14, 20 (ch. 6), and Luke 16:10-12 (ch. 8). In all other instances, the focus is upon the speaker, which is either God, the Lord, or the Scriptures (Pratscher 2010: 75; Hagner 1973: 32-33).

Chapter One appears to be an introduction to the sermon. Chapter Two opens with a quotation of the primary text Isaiah 54:1 (Old 1998a: 280; cf. Dargan 1905: 45), which is one of the three instances in which a Scripture is quoted without an introductory formula. Of course, if Edwards (2004: 15) is correct in surmising that Isaiah 54:1 was the Scripture reading for the service, then it would be redundant to introduce this quote as a Scripture passage. The primary text is then followed by a quotation of the secondary text from either Matthew 9:13 or Luke 5:32 (ch. 2). Since the introduction simply reads, “and another Scripture saith,” the source cannot be determined as both Matthew and Luke match *2 Clement*’s quote verbatim.

The use of a primary text supported by a secondary or auxiliary text follows the homiletical method of the synagogue (Old 1998a: 279). *Second Clement*’s departure from the synagogue sermon is not in structure, but in choice of texts. The synagogue sermon would have used a primary text from the Law and an auxiliary text from the Prophets, whereas *2 Clement* takes his primary text from the Prophets and his auxiliary text from the Gospels (Old 1998a: 283). This arrangement of texts reveals the authority with which the early church viewed the Gospels.

The interpretation of the text is clearly Christian (Old 1998a: 284). *Second Clement* expounds what Isaiah 54:1 means for the early church. The continual references to the writings which would later form the New Testament reveal that 2

Clement views Isaiah in light of the teachings of Jesus. For the preacher of *2 Clement*, “it is Christ who teaches us what Scripture means” (Old 1998a: 284).

Isaiah 54:1 is also quoted in Galatians 4:27. *Second Clement*’s quote matches the Septuagint (Petersen 2006: 393) as does Galatians (Beale 2007: 808). The similarity raises an important question regarding the relationship between *2 Clement*, Isaiah 54:1, and Galatians 4:27: Could *2 Clement* be quoting Galatians 4:27? Without an introduction to identify the source of the quote, the only internal evidence is the words of the quote themselves. Further, Justin Martyr’s description of worship has already established that early in the second century the Scripture readings for some services consisted entirely of the “memoirs of the apostles” (Justin Martyr 1885: 185). If *2 Clement* is a sermon in response to the reading (Edwards 2004: 15), it is just as likely to conjecture Galatians as it is Isaiah for that reading. Either reconstruction is speculation, but neither can be ruled impossible based upon the current evidence. At the very least, a preacher who quotes from such a broad spectrum of Scriptures would most likely be aware of Paul’s interpretation of Isaiah 54:1 in Galatians.

Both Galatians and *2 Clement* focus upon the Christian interpretation of Isaiah. In its original context, Isaiah 54:1 was written to give hope to those in Babylonian captivity that Jerusalem would be restored (de Boer 2011: 302). Isaiah uses the image of a barren woman to portray exiled Israel as being without her children (Schreiner 2010: 304). Yet the focus is not a lament of the present state of barrenness, but a rejoicing over the promise of what is to come.

In Galatians, Paul quotes Isaiah 54:1 in connection with his allegory of Sarah and Hagar. The connection between the two passages appears to be the barrenness of Sarah (Schreiner 2010: 304; Jobes 1993: 302-303), although some have suggested that Isaiah 54:1 was already connected with Genesis 16 as a haftarah reading in the

synagogue (de Boer 2011: 303). In Paul's allegory, Hagar corresponds to the present Jerusalem which is enslaved to the law, but Sarah corresponds to a heavenly Jerusalem which is free from the law (Gal 4:25-26). The Galatian gentile converts belong to the heavenly Jerusalem and are the promised children of the previously barren Sarah (Gal 4:28)—they are the fulfillment of the Isaiah passage (Fung 1998: 210).

Galatians, being an epistle, quotes Isaiah 54:1 in passing for support of the ongoing logic and argument of the letter. *Second Clement* is a homily and uses the text found in both Isaiah 54:1 and Galatians 4:27 as its main exposition passage. The exposition found in *2 Clement* is consistent with Paul's interpretation in Galatians. Like Paul, the homilist sees the barren mother fulfilled in the church: "In that He said, 'Rejoice, thou barren that bearest not,' He referred to us, for our church was barren before that children were given to her" (Menzies 1897: 251).

Furthermore, *2 Clement* specifically identifies gentile Christians as the fulfillment of this passage. "And in that He said, 'For she that is desolate hath many more children than she that hath an husband,' [He means] that our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God" (Menzies 1897: 251). The auxiliary text, either Matthew 9:13 or Luke 5:32, places a further emphasis upon those who were once outside. "And another Scripture saith, 'I came not to call the righteous, but sinners.' This means that those who are perishing must be saved" (Menzies 1897: 251). What follows is an exposition of how believers should live in response to the mercy God has shown them by bringing them into the church.

Before considering the implications of *2 Clement* for the preaching history of the early church, it will be helpful to examine another early sermon, *Quis Dives Salvetur*. In the synopsis that follows the section on *Quis Dives Salvetur*, both of these

sermons will be compared along with Justin Martyr's description of worship. Together these three documents provide the only knowledge available of how New Testament quotations of the Old Testament were preached in the early church after the apostolic age.

2.4 *Quis Dives Salvetur*

Clement of Alexandria (ca. 150-215 AD) was a late second century apologist. He was most likely born in Athens and was highly trained and educated in Greek philosophy (Dargan 1905: 50). While traveling the world in search of the best teachers, he encountered Pantaenus in Alexandria, the leader of a catechetical school there (Old 1998a: 295). Although growing up in an apparently pagan home, he converted to Christianity at some point and became a student of Pantaenus. In 190 AD, Clement succeeded Pantaenus as the director of the school at Alexandria (Dargan 1905: 49). He would continue in that position for twelve years until fleeing persecution in 202 AD (Schaff 1910: 782). Most scholars date his death around 215 AD (González 1984: 71; Old 1998a: 294), although some have proposed as late as 220 AD (Dargan 1905: 49; Schaff 1910: 782).

Only one sermon from Clement of Alexandria has survived: *Quis Dives Salvetur* or *Who is the Rich Man That Shall Be Saved?* Its Latin title, *Quis Dives Salvetur*, is the one most commonly used. Given the dates of Clement's life and work, it is at the very latest from the earliest part of the third century. Even if it was produced during Clement's exile from Alexandria, it is nonetheless a product of late second century exegesis and homiletical method.

There is some question as to whether it was delivered orally or not. Eusebius refers to it as a "book" (*Hist eccl* 3.23.5), but this may only be a description of the

written form preserved and not to the original delivery. Butterworth (1919: 265) has suggested that it is too long to have been preached and may be “the expansion and elaboration of an actual sermon.” However, the length alone is a poor argument against oral delivery since the length of sermons has varied greatly throughout history and the evidence for average length in Alexandria during Clement’s ministry is non-existent. Furthermore, *Quis Dives Salvetur*, which could be read aloud in one to one and a half hours, seems brief compared to some Puritan sermons.

Even if *Quis Dives Salvetur* was originally a written document, it may not have been intended for private reading. According to Dargan (1905: 38): “Early Christian teachers, as Clement, Irenaeus and others, followed the apostolic custom and wrote letters to be read to the churches. From this there was a possible transition to the reading of the address by the author himself.” If Dargan is correct in describing the writing practice of the early church, then *Quis Dives Salvetur* may have been written for public reading in a worship service.

The strongest internal evidence for viewing *Quis Dives Salvetur* as an address, either written for oral delivery or written down after oral delivery, is Clement’s introduction to his main Scripture: “For there is nothing like listening again to the very same statements, which till now in the Gospels were distressing you, hearing them as you did without examination, and erroneously through puerility” (Clement of Alexandria 1885: 592). It is unlikely that “listening again” is a literary device for readers; it is almost certainly an appeal for an audience of listeners.

Clement’s introduction also gives an indication of a specific audience: one struggling to understand how the wealthy are to respond to Jesus’ words in Mark 10:17-31. If this message was delivered in Alexandria, during Clement’s time at the school there (Weaver 1987: 370), then it is easy to conceive how the integration of the wealthy

citizens of Alexandria into the church could be a potentially divisive issue needing pastoral attention. Regardless of the location, which is completely uncertain, it is clearly an occasional sermon (Old 1998a: 297).

Quis Dives Salvetur is a well-structured expository message. Although it gives a careful verse-by-verse exposition of the passage, it is also focused upon a specific application of the text. Clement answers the question: “How should wealthy people respond to Mark 10:17-31?” Given his education and extensive travel, Clement was most likely from a wealthy family himself (Old 1998a: 295) and would have wrestled personally with this issue. His conclusions about the matter are crystal clear: the wealthy should abandon their ungodly passions for wealth, while retaining their wealth to be used for good. For Clement, the issue is not wealth itself, but the believer’s attitude toward it (Weaver 1987: 369).

Immediately upon giving the main Scripture, Clement identifies its source as the Gospel of Mark. He notes that parallel accounts are found in other Scriptures, but their variance is insignificant for the meaning of the account. “These things are written in the Gospel according to Mark; and in all the rest correspondingly; although perchance the expressions vary slightly in each, yet all show identical agreement in meaning” (Clement of Alexandria 1885: 592).

Early in the exposition of the passage, Clement deals with Jesus’ recital of the Old Testament commandments (*Quis div* 8). He does not note where in Scripture these commandments are found, but simply refers to the Law of Moses. As Clement was surely aware, two Old Testament books record these commandments: Exodus 20:12-16 and Deuteronomy 5:16-20. In both Old Testament passages, the commandments are from the second half of the Decalogue and deal with interpersonal relationships.

The wording in Mark 10:19 follows the Hebrew order instead of the *LXX* (Beale

2007: 199), with the exception of honoring parents which is transposed to the end of the list. Jesus may have given this command last for emphasis and in response to the man's question about life since the command to honor father and mother is accompanied with a promise of long life (Gundry 1993: 561 cited in Beale 2007: 199).

Table 1: The Greek Texts of Mark 10:19, *Quis Dives Salvetur*, and the *LXX*

Gospel of Mark	<i>Quis Dives Salvetur</i>	<i>LXX</i>
<p>μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα (Mark 10:19, Aland 1993: 122-123).</p>	<p>μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα (Barnard 1897: 4; Butterworth 1919: 278).</p>	<p>τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς κύριος ὁ θεός σου δίδωσιν σοι. οὐ μοιχεύσεις, οὐ κλέψεις, οὐ φονεύσεις. Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. Οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρόν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοῶς αὐτοῦ οὔτε τοῦ ὑπόζυγιου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σου ἔστιν (Exod 20:12-17, <i>LXX</i>).</p>

Notice that Mark uses μὴ with the subjunctive, while the *LXX* has οὐ with the indicative (Beale 2007: 199). *Quis Dives Salvetur* follows the form of Mark and uses μὴ with the indicative. In word order, *Quis Dives Salvetur* differs from both Mark and

the *LXX*. As seen in the text comparison above, Mark gives φονεύσης, μοιχεύσης, and κλέψης, while the *LXX* has μοιχεύσεις, κλέψεις, and φονεύσεις. Clement gives the following order: μοιχεύσης, φονεύσης, and κλέψης. Clement also omits μὴ ἀποστερήσης.

Several possibilities exist for the variance of *Quis Dives Salvetur* from Mark. A corrupt text of *Quis Dives Salvetur* may account for the differences. Barnard (1897: xx-xxvii) has shown that many of the extant manuscripts vary substantially. It is also possible that this homily was taken down by a stenographer as Clement quoted the Scripture from memory. Furthermore, Clement may have accurately quoted from a variant text of Mark. Given the lack of external evidence, no definitive conclusion can be drawn to account for the variance.

What is of interest, especially in light of Clement's comment on the variance of the Gospel accounts, is his silence regarding the different order and forms of the quote in Mark 10:19 and the *LXX*. It is possible that he was unaware or that he considered the difference inconsequential. However, given the prominent use of the *LXX* during his time, he most likely had access to it. If he was preaching to a wealthy audience, there may have even been some listeners who had access to the *LXX*. However, the average person would not have been able to afford a handwritten copy of even the New Testament (Old 1998a: 267). This inaccessibility of the Scriptures may have made a discussion of the variances unnecessary.

Clement interprets the passage within the context of the larger New Testament. He first quotes John 1:17: "the law was given by Moses, grace and truth came by Jesus Christ" (Clement of Alexandria 1885: 593). Given the exposition that follows, it appears that John 1:17 functions like the auxiliary text of a synagogue sermon, providing a guide to the interpretation of the main passage. Clement further makes a

statement that reveals a very developed New Testament theology: “If then the law of Moses had been sufficient to confer eternal life, it were to no purpose for the Saviour Himself to come and suffer for us, accomplishing the course of human life from His birth to His cross” (Clement of Alexandria 1885: 593). The first part of Clement’s statement is reminiscent of Hebrews 8:7: “For if that first covenant had been faultless, there would have been no occasion to look for a second.”

Clement describes Jesus as the fulfillment of the law and the giver of life (*Quis div 9*). In spite of all that Clement develops about the insufficiency of the law, he is careful before moving on to an exposition of the next section of the passage to clarify that the law still has a purpose. “For ‘the commandment is holy,’ as far as a sort of training with fear and preparatory discipline goes, leading as it did to the culmination of legislation and to grace” (Clement of Alexandria 1885: 593).

Although *Quis Dives Salvetur* is only the extant sermon from Clement of Alexandria, it is sufficient to substantiate that around the end of the second century the expository preaching of New Testament quotations of the Old Testament was being employed to meet the needs of the Christian community. When considered together with *2 Clement*, the structure and theology of the sermon provides additional insight into the homiletical and hermeneutical methods of the early church.

2.5 Synopsis

“The Christian teachers in primitive ages were evangelists, not authors, preachers, not historians. The written literature was only the casual efflorescence of the spoken” (Lightfoot 1890: 1). J. B. Lightfoot wrote these words to explain the fragmentary nature of early Christian literature in general. In the present study, this fragmentary body of literary evidence has been narrowed to only one genre: the sermon.

Within this single genre, only sermons related to the New Testament quotation of the Old Testament have been examined. As a result, only two of the earliest sermons fit this criteria: *2 Clement* and *Quis Dives Salvetur*.

Such a limited sampling made other evidence of early preaching even more valuable. The earliest known description of Christian preaching outside of the New Testament was considered and found to be informative about the textual basis and content of the second century Christian sermon. Prior to the discussion of Justin Martyr's description of preaching and the examination of *2 Clement* and *Quis Dives Salvetur*, the influence of the Jewish synagogue was considered and found to be instrumental in the homiletical form of the early church.

Together these pieces of evidence constitute a framework of preaching upon which a theory of how New Testament texts that quote the Old Testament were preached in the first two Christian centuries. Perhaps the most surprising discovery is the continuity from the synagogue sermon form to the preaching of the early church.

Outside of preaching, many of the forms and methods of the early church were distinctive from the activity and worship of the synagogue. The synagogue assembled on the Sabbath in obedience to the law, while the church met on the first day of the week to celebrate the resurrection. The synagogue required circumcision, while the early church rejected it on the basis of faith in Christ (Gal 5:2). Yet, when it came to the sermon, it appears that the form and method practiced in the synagogue was applied to the New Testament texts. What was distinctive about the preaching was not the form, but the content.

Despite the influence of the synagogue sermon forms, the preaching of the early church was thoroughly Christian. The method of *2 Clement* would have been very familiar to the rabbis in the synagogue, but both the content and the text selection would

have been unacceptable. The rabbis used the Prophets to give the fuller sense of the Law. The preacher of *2 Clement* preaches from the Prophets, possibly even from the New Testament quotation of the Prophets, and finds his auxiliary passage in the Gospels. It is the words of Jesus that give the fuller sense of the Prophets: same method, different texts.

The other major influence of the synagogue was much broader than a mere sermon method. An intertextual approach to the Scriptures permeated not only the preaching but also the reading of the Scriptures. Though the Law was read through systematically, the Prophetic readings were chosen to complement the reading of the Law. Although more than one sermon method was used in the synagogue, several methods were built around utilizing multiple related texts.

The intertextual methods of reading and preaching the Scriptures in the synagogues reveal an underlying theology of the Scriptures. Only a doctrine of divine inspiration could explain approaching different Scriptures written under different circumstances by different authors as an interrelated whole. According to Schürer (1890: 307), by the first-century the Jews viewed both the Law and the Prophets as having a divine origin. Whether the Writings were viewed by the Jews as inspired at this point in time is a debated topic. However, the first-century church did view the Writings as inspired. When Paul wrote of the inspiration of the Scriptures, he was referring to the Old Testament: “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness...” (2 Tim 3:16).

The early church held the writings of the New Testament to have the same inspiration as the Old Testament. As a result, in the early church sermons were being preached from New Testament texts with supporting texts taken from other New Testament Scriptures. *Quis Dives Salvetur* exemplifies this practice. Although it is an

exposition of a New Testament passage that quotes the Law and is supported by numerous Scripture quotations, no other Scripture is quoted from the Law. In fact, only three of the supporting Scriptures come from the Old Testament (Hos 6:6, Ezek 18:23, Isa 1:18) and all three are quoted in a cluster in one section of the sermon.

This heavy reliance upon the New Testament not only reveals that the New Testament writings were viewed with the same authority and inspiration as the Old Testament, but it also demonstrates that the content of early Christian preaching was thoroughly Christian. In light of the intertextuality of the synagogue, it is little surprise that the New Testament abounds with quotations, allusions, and echoes of the Old Testament. Such use of the Old Testament could easily lead a preacher to focus upon the Old Testament context of those Scriptures. However, both of the sermons examined in this chapter focus upon the application of these Old Testament Scriptures to the Christ and His church.

2.6 Practical Considerations for a Contemporary Model of Preaching

Although the chapters which follow will examine many other sermons, it will be helpful at this point to consider the implications of the earliest Christian preaching for a contemporary model of preaching. If a contemporary model was built solely upon the sermons discussed in this chapter, then the following nine characteristics would have to be imitated.

(1) The sermon should include both instruction and exhortation.

Justin Martyr uses both of these terms to describe Christian preaching (*1 Apol.* LXVII). Both *2 Clement* and *Quis Dives Salvetur* are good examples of the balance between instruction and exhortation. To follow their example, the modern preacher must avoid focusing upon one function to the exclusion of the other.

(2) The sermon should be well thought out and clearly organized.

Second Clement has a definite recognizable structure. It is highly unlikely that it is the product of impromptu preaching. A clear structure supported by a unifying emphasis organizes the thoughts and material of the preacher. Likewise, *Quis Dives Salvetur* is carefully organized. It follows a pattern of verse-by-verse exposition. The theological implications of the main text have been carefully considered in light of the rest of the canon. Both the theological statements of the preacher and the choice of supporting texts reveal a good deal of preparation. The diversity in structure between *2 Clement* and *Quis Dives Salvetur* shows that the modern preacher could utilize various forms of structure in the sermon while still following the example of the earliest preachers.

(3) The sermon should have a unifying focus and application.

Neither sermons examined in this chapter could be described as a running commentary on a text or as hodgepodge of unrelated ideas. Both *2 Clement* and *Quis Dives Salvetur* are built around a definite focus. *Second Clement* focuses upon the moral demands of a Christ follower, while *Quis Dives Salvetur* explains how Christians should view wealth. In order to imitate these early sermons, the modern preacher will need to develop the organization of the sermon in a manner that supports a particular application of the text. This single application may be developed by several related applications, but each should be united by a single focus. For example, Parvis identified Christian growth as the focus of *2 Clement*, with repentance as a supporting theme (Parvis 2006: 268).

(4) The sermon should utilize numerous quotations from Scripture.

The homilist of *Second Clement* utilizes twenty-one supporting Scriptures from both the Old and New Testaments. These quotations are evenly dispersed throughout

the sermon giving the listener a steady diet of Scripture from beginning to end. *Quis Dives Salvetur* contains several quotations from the New Testament which allows the homilist to examine the text within the greater context of the New Testament canon. To follow their example, the modern preacher will need to take a canonical approach to interpretation. As the passage containing the Old Testament quotation is exegeted and the Christian implications of the Old Testament quotation are considered, the preacher will need to look beyond the immediate context and consider the passage within the context of both the Old and New Testaments. Relevant passages should then be quoted throughout the sermon, helping the listener to see how the main text relates to the rest of Scripture, especially the New Testament.

(5) The sermon should be built upon a primary text supported by one or more auxiliary texts.

In addition to the various quotations throughout their sermons, the homilists of *Second Clement* and *Quis Dives Salvetur* followed the synagogue model of using an auxiliary text to serve as a guide to interpret the primary text. First, it must be emphasized that one text must be chosen as the main text. Both sermons examined in this chapter were driven by the exposition of a single passage. This approach is in sharp contrast to the modern topical method of sermon preparation in which the preacher begins with a topic and then looks to the Bible to find Scriptures related to the topic which can somehow be organized into a message. In the latter method, the topic controls the Scripture, but in the former method, the Scripture controls the topic.

Once the main text has been chosen, which for the purposes of our study would be a New Testament quotation of the Old Testament, then a secondary text will need to be selected that somehow illuminates the Christian significance of the Old Testament quotation. For example, in *2 Clement* a secondary text from either Matthew 9:13 or

Luke 5:32 is chosen to help explain the relationship of Isaiah 54:1 to the New Testament church. In *Quis Dives Salvetur*, John 1:17 functions like an auxiliary text to Mark 10:17-31. In both sermons, the selection of the auxiliary text appears to be based upon a very developed understanding of New Testament theology.

(6) The sermon should focus upon a Christian interpretation of the text.

Although *Second Clement* is an exposition of Isaiah 54:1, whether from Isaiah or from the quotation of it in Galatians, the content of *Second Clement* would never be tolerated in a Jewish synagogue. Furthermore, Mark 10:17-31 could have been used by Clement of Alexandria to expound the Law, but instead *Quis Dives Salvetur* describes how Jesus is the fulfillment of the Law. Both of these sermons reveal that the Old Testament context of the quotation is not as significant for the sermon as the Christian significance.

(7) The sermon should be an exposition.

The two sermons discussed in this chapter vary in their style and organization, but both sermons are expositions of a particular text. While each sermon quotes multiple passages, these passages are used either to illustrate or amplify the exposition and application of the main passage. A modern homiletical method in imitation of the earliest preaching would need to be driven by the Christian interpretation and application of a single passage.

(8) The sermon should not focus upon textual variants.

The textual variants related to *Quis Dives Salvetur* have already been noted. What is most instructive about how variants were addressed in early preaching is Clement of Alexandria's statement about the parallel Gospel accounts. Although this is a separate issue from discussing textual variation between a New Testament quotation and its Old Testament source, a principle can be deduced from Clement's method. He

acknowledges some degree of variation, but instead of dissecting the relative texts, he puts the variation within the context of meaning. By noting that the variation between Gospel accounts does not alter the meaning of the passage, he has essentially dismissed the issue as insignificant for the sermon. The modern preacher may find it prudent to treat textual variants between the New Testament quotation and its Old Testament source in the same manner, if possible.

(9) The sermon should clarify the relevance of the Old Testament.

While both *Second Clement* and *Quis Dives Salvetur* are built upon an overtly Christian understanding, they are by no means Marcion in their view of the Old Testament. Clement of Alexandria, in particular, stresses that the Law still has a vital purpose for Christians. In the same way, the modern preacher must be careful not to leave the listener with the impression that the Old Testament is no longer valid, since it has been fulfilled in Christ.

These nine characteristics may or may not be consistent with the homiletical methods of later preachers considered in this study. In the next chapter, Alexandrian preaching will be examined through the extant sermons of Origen.

CHAPTER 3

ALEXANDRIAN PREACHING

In addition to *The Second Epistle of Clement* and *Quis Dives Salvetur*, the second and third century church heard sermons from preachers like Tertullian, Quadratus, and Theophilus of Antioch—sermons that with few exceptions were either never recorded or that were recorded and lost (Dargan 1905: 46). It is not until the second half of the fourth century that a large body of sermon material is produced that would survive until the present, with one exception: Origen (Old 1998a: 253). Ronald Heine writes: “Origen stands out in the third century Church like an oak on the prairie” (Origen 1982: 1).

Like Clement, who preached *Quis Dives Salvetur*, Origen conducted most of his work in Alexandria. In the third century, Alexandria was a great intellectual center where scholars and philosophers exchanged ideas (González 1984: 71). It was also a major center for the church. Churches in Alexandria were extremely influential among third and fourth century churches (Shelley 1995: 32) and were also great missionary sending agencies (Suriel 2002: 36). Although Origen would later move to Caesarea, it was in his early years in Alexandria that he was influenced by Clement (Ramelli 2009: 234) and may have been his student (Origen 1996: xxi; Dargan 1905: 50).

In all periods of history, preaching has included to some degree diverse forms, methods, and styles—any one particular preacher is a mere sample of the greater mix of Christian preaching in a specific period. With Origen, it is difficult to know how much of his preaching was representative of third century preaching in Alexandria, because (with the exception of the earlier *Quis Dives Salvetur*) other sermons from this period are not available for comparison. O. C. Edwards (2004: 37-38) describes

Origen's reception: "His sermons indicate that they were not always well received. Some objected to his allegorical interpretation, others to his altering the familiar text of the Septuagint." These objections may be clues to the elements of Origen's preaching that were original to him or at least divergent from his Alexandrian predecessors.

Regardless of Origen's mixed reception in his own day, his influence upon preaching from the third century forward is enormous. According to O. C. Edwards (2004: 38), Origen gave sermons the shape that they would keep for nearly a thousand years. In addition to his influence, Origen's sermons are also extremely important for the history of preaching because so many of his sermons have survived. Hughes Oliphant Old (1998: 306) describes Origen's homilies as, "our first comprehensive picture of Christian preaching." Origen's preaching is the focus of this chapter for these two reasons: influence and availability.

3.1 Extant Sermons

Before 2012, two hundred and five homilies from Origen were known to have survived in either the original Greek or a Latin translation. In 2012, an additional twenty-one Greek homilies on the Psalms were discovered in the Bavarian State Library, bringing the total extant homilies of Origen to two hundred and twenty-six (Pradel 2012: 16-40). Lienhard provides the following list of homilies extant prior to the 2012 discovery:

16 on Genesis, 13 on Exodus, 16 on Leviticus, 28 on Numbers, 26 on Joshua, and 9 on Judges, all in Rufinus's Latin; 1 in Latin on 1 Samuel 1-2 and 1 in Greek on 1 Samuel 28, the passage on the witch of Endor; 9 on Psalms 36, 37, and 38 in Rufinus's Latin; 2 on the Song of Songs and 9 on Isaiah in Jerome's Latin; 20 in Greek and 14 in Jerome's Latin on Jeremiah (12 of the Latin homilies are translations of extant Greek texts); 14 on Ezekiel in Jerome's Latin; and, finally, the only homilies

on the New Testament, 39 on Luke in Jerome's Latin (Origen 1996: xxi).

As the list reveals, the only homilies from the New Testament that have survived are the thirty-nine homilies on Luke. Of these, nine are based on texts that quote the Old Testament: *Homily 14, Homily 21, Homily 22, Homily 29, Homily 30, Homily 31, Homily 32, Homily 34, and Homily 37.*

According to Eusebius (1890: 278), when Origen had passed the age of sixty, he allowed stenographers to record his public discourses. Hughes Oliphant Old (1998a: 322) has concluded that the stenographers recorded abbreviated summaries of the homilies on Luke, since they are much shorter than the homilies on Genesis. However, it was not the general practice of stenographers to paraphrase or condense addresses. Ancient Greek and Latin stenography merely substituted symbols or letters for commonly used words or letter combinations (Upham 1877: 4-5; Zeibig 1888: 15).

J. W. Zeibig cites two instances where the records of stenographers were considered inaccurate or untrustworthy. According to Zeibig (1888: 29), Quintilianus of Calahorre (35 - 95 AD) cited several of his speeches that were circulated by "greedy shorthand writers anxious to earn money, [who] rendered his words faithfully only in a small degree." Among the church fathers, Gaudentius of Brescia, Bishop of Sebusa (3rd century), expressed concern that stenographers sent by his enemies would inaccurately record his sermons and use them to accuse him of heresy (Zeibig 1888: 32-33). Gaudentius writes: "Regarding those sermons which, broken and incomplete, were taken down by stenographers present in secret...those, which it is well known were taken down with reckless haste, are not mine" (*PL* 20.220; *trans.* by Deferrari 1922: 109).

In both of Zeibig's examples, the stenographers were not working in the service of the speaker. In the case of Origen, stenographers were employed for the purpose of

preserving his homilies—thus, neither carelessness nor malicious intent is likely a concern when considering the reliability of the Luke homilies. It must also be considered that Origen may have edited these homilies himself. At the very least, he would have had access to them and would have most likely expressed concern if they had been inaccurate.

Origen's homilies were stored in the library of the church at Caesarea for many years (Old 1998a: 321). In the sixth century, Emperor Justinian ordered the destruction of the books of Origen (Trigg 1998: 66). As a result, many of Origen's works were lost and most of those that remain exist only in the Latin translation of Jerome (Old 1998a: 321-22). With the exception of a few Greek fragments, the only known text of the Luke homilies is Jerome's translation. Joseph Lienhard gives the following estimation of Jerome's translation: "contemporary scholarship has a high estimate of the accuracy of Jerome's translation; it can be read with confidence that one is reading Origen himself, and not some other Origen whom it pleased Jerome to construct" (Origen 1996: xxxvi).

3.2 Circumstances of the Homilies on Luke

The dates of Origen's homilies on Luke are uncertain. However, a general time frame can be established. According to Eusebius (1890: 278), Origen's homilies were taken down by stenographers, but not until after he was sixty. Origen was born in 185 AD (Dargan 1905: 49-50), making his sixtieth year 245 AD. He moved from Alexandria to Caesarea in 234 AD, where he would conduct his ministry until his death in 254 or 255 AD (Trigg 1998: 36; Origen 1996: xviii). If these dates are correct, then the Luke homilies were preached in Caesarea sometime between 245 and 255 AD. Ironically then, the only comprehensive collection of the Alexandrian preaching tradition in the third century comes from a city other than Alexandria (Trigg 1995: 355).

The liturgical setting of the Luke homilies is not absolutely certain, but Pierre Nautin (1977: 389-401) has built a very convincing reconstruction of worship in the Caesarean church in the third century. According to Nautin (1977: 391), the church held daily non-Eucharistic services before work hours, in addition to three weekly Eucharistic services: Wednesday evening, Friday evening, and Sunday morning (*contra* Edwards 2004: 38, who proposes only Friday and Sunday as Eucharistic services). The church used a lectionary to divide both the Old Testament and the Gospels into three year reading plans. The Old Testament was read at each service, but the Gospels were only read at Eucharistic services (Nautin 1977: 400; *contra* Old 1998a: 393, who is not convinced that sufficient evidence exists to conclude that only the Old Testament was read at the daily services). The Acts of the Apostles, the Letters, and most likely Revelation were also read, but the length of their cycle is unknown.

Eucharistic services contained three readings: Old Testament, Gospel, and Acts or other New Testament writing. Each reading was expounded through a homily. The daily non-Eucharistic services lasted one hour. In order to keep the Eucharistic service within the same time frame as the non-Eucharistic services, each homily was shortened so that the three combined were the same length as the daily Old Testament sermon given in the non-Eucharistic service. Such a schedule explains why the Lukan homilies are much shorter than many of Origen's Old Testament homilies (Nautin 1977: 389-401).

Catechumens could not attend Eucharistic services, except for the final weeks before their baptism (Nautin 1977: 394). Therefore, the Lukan homilies were preached to a congregation of baptized believers and late stage catechumens. Those believers who had attended the daily services for a number of years would have heard multiple homilies on every passage of the Old Testament and even the catechumens would have

heard at least one sermon on most of the Old Testament. If this reconstruction is accurate, then Origen's preaching of the Lukan quotations of the Old Testament was directed to a group of people very familiar with the Old Testament context of the passages quoted in Luke.

3.3 The Significance of Origen for the History of Preaching

Modern works of ecclesiastical history have laid enormous accolades upon Origen and his contribution to homiletics. Hughes Oliphant Old (1998a: 306, 313) calls him both a genius and, "the greatest preacher of the second and third centuries." J. A. Broadus (1876: 51) calls him, "an epoch-making man." Joseph Lienhard has titled him the, "father of the Christian homily" (Origen 1996: xxiv). However, Origen did not always enjoy such favorable estimations.

In early third century Alexandria, his own bishop, Demetrius, did everything in his power to have Origen deposed and declared a heretic (Dargan 1905: 50; Edwards 2004: 36). After continual conflict with Demetrius, Origen relocated to Caesarea. From his own comments in his homilies, it is evident that not all of his congregants in Caesarea appreciated Origen's preaching (Trigg 1998: 40). Nearly three centuries after his death, he was condemned as a heretic at the Second Council of Constantinople (Origen 1996: xxii).

Regardless of the efforts of Demetrius and others to squelch the ministry of Origen, his influence upon the Christian church is incalculable. Origen created the classic form of the homily (Dargan 1905: 48-49; Edwards 2004: 31), a form that would shape preaching for nearly a thousand years (Edwards 2004: 38). Yngve Brilioth (1965: 22) writes: "It was through him [Origen] that exegesis and preaching were so firmly united that throughout the history of the ancient church and long afterwards they

remained intertwined.”

During the patristic period, Origen had many disciples including Ambrose of Milan, Augustine, and Gregory of Nyssa (Old 1998a: 334). Hughes Oliphant Old (1998a: 334) states that, “the monastic preachers of the Middle Ages, strangely enough, completely ignored Origen’s condemnation and made Origen’s four levels of interpretation the bedrock of their preaching ministry.” Given the vast influence of Origen, his homilies on New Testament texts that quote the Old Testament, which would have included many more New Testament homilies than the nine on Luke that have survived until our day, must have impacted how many other preachers were to handle these texts from the pulpit.

3.4 The Hermeneutical Method of Origen

Origen’s preaching of New Testament texts that quote the Old Testament flows out of his hermeneutical method—a method that is grounded in his belief in the divine inspiration of Scriptures (Old 1998a: 308). O. C. Edwards (2004: 40-41) delineates two principles that came out of Origen’s deep conviction in the divine inspiration of the Scripture:

The first was the recognition that, since all Scripture is inspired by God, its meaning ought to be worthy of God and thus useful for edifying and nourishing the soul. The second principle was that nothing in the Bible—not a word, the choice of a word, even the repetition of a word—was there by accident. Everything had been placed in the text by God for a particular purpose.

Origen’s belief in divine inspiration further led him to see unity in the Scriptures (Laeuchli 1952: 220). The unity and divine inspiration of the Scriptures meant that the Old and the New Testaments gave equal light to the Christian (Pack 1960: 139; Holmes 1981: 222). These convictions led Origen to explain Scripture using other Scriptures

(Origen 1996: xxviii).

In his theological treatise *De Principiis*, Origen (1885: 359) explains, “as man is said to consist of body, and soul, and spirit, so also does sacred Scripture.” Joseph Lienhard notes that although body, soul, and spirit were used in *De Principiis*, “in practice, Origen prefers other terms for the senses of Scripture, for example: historical, mystical, and allegorical; literal, mystical, and moral; the letter, the spirit, and the moral point” (Origen 1996: xxii). The historical sense was to be followed only when it was edifying. Texts which did not yield an obvious application for the Christian, such as the report of scandalous events, were to be interpreted allegorically (Edwards 2004: 41).

Allegory did not originate with Origen; it was a well-established practice in Alexandria long before the third century (Old 1998a: 337). The Jew Philo had used it to interpret the Old Testament (Ramelli 2009: 222), as did Clement of Alexandria (Broadus 1876: 53). Origen built upon the Alexandrian tradition and commended the allegorical method for generations of preachers to come (Broadus 1876: 54-55).

3.5 Origen’s Textual Method

Origen had access to multiple biblical manuscripts and translations. Eusebius states that he possessed his own original Hebrew Scriptures. He also utilized several translations in addition to the *LXX*, three of which Eusebius mentions by name: Aquila, Symmachus, and Theodotion. Eusebius also purports that Origen had many other unnamed manuscripts that he discovered (*EC*, 6.16.1). Frank Pack (1960: 139) outlines Origen’s exposure to other manuscripts through travel: “through widespread travels that took him from Egypt, and Palestine, to Arabia, Syria, Asia Minor, Greece, and Rome, he had ample opportunity to know to a considerable degree the variations in the copies used by the churches.”

Origen's response to textual variation was to compile a six column parallel Bible known as the Hexapla (Roberts 1885: 230). The first column contains the Hebrew text; the second column, a Greek transliteration of the Hebrew text; the third, the translation of Aquila; the fourth, the translation of Symmachus; the fifth, the translation of Theodotion; the sixth, the *LXX* (Roberts 1885: 230). Origen's basic approach to textual criticism was to compare the Hebrew and Greek translations, and in the instance of variation to follow the majority reading of these texts (Pack 1960: 140; *Comm. Matt.* 15.14).

When Origen preached, he had the Hexapla before him (Edwards 2004: 39). It appears that the Hebrew, although unintelligible to Origen's audience, was read out of ritual and then a Greek translation was given (Kahle 1960: 114-115). According to O. C. Edwards (2004: 39), Origen made corrections to the *LXX* from the Hebrew as he preached. Origen's alteration of the familiar *LXX* was one of the criticisms his preaching received in his own day (Edwards 2004: 37-38).

3.6 Origen's Homilies on Luke

The following nine homilies are the only extant homilies from Origen that focus on New Testament texts that quote the Old Testament. These nine homilies were part of a series through the Gospel of Luke. Most of this series gives expositions of the first four chapters of the Gospel of Luke. The last six homilies of the thirty-nine are dispersed through the latter half of Luke. These thirty-nine homilies are most likely the remnant of a complete series through the entire Gospel of Luke.

3.6.1 Origen's Luke Homily 14

Homily 14 on Luke's Gospel is an exposition of Luke 2:21-24, the narrative of

Jesus's circumcision and purification. Origen opens with an introduction to the homily and then proceeds with a verse-by-verse exposition of the passage. The homily ends rather abruptly with a benediction immediately following Origen's exposition of 2:24.

Luke 2:21-24 contains two quotations from the Old Testament. Luke 2:23 reads: "as it is written in the Law of the Lord, 'Every male who first opens the womb shall be called holy to the Lord.'" Although the quotation is prefaced with an introductory formula identifying it as a direct quotation, it does not match any Old Testament passage word-for-word (Bock 1994: 237). The quotation most closely resembles Exodus 13:12: "you shall set apart to the LORD all that first opens the womb." The second quotation in Origen's selected passage is in Luke 2:24: "to offer a sacrifice according to what is said in the Law of the Lord, 'a pair of turtledoves, or two young pigeons.'" These words appear to be quoted from Leviticus 12:8.

In the introduction to the sermon, Origen presents his theological conclusions regarding the application of the Old Testament law of circumcision to Christians. The introduction essentially places Origen's exegetical findings within the broader context of the entire canon. As a summary of the theological implications and practical application of the passage, the introduction could have easily been used as a conclusion for the homily.

Origen (1996: 56) proclaims in the introduction: "we [Christians] have no need at all for a circumcision of the flesh." Origen introduces his conclusion with three different New Testament passages: Romans 6:10, 1 Peter 2:22, and Romans 6:8. None of these passages bears any obvious connection to circumcision. However, Origen is building an analogy to explain the role of the law of circumcision in the life of the Christian. Just as believers share in Jesus's death and resurrection, they also share in His circumcision. "So, when he died, we died with him, and, when he rose, we rose

with him. So too we were circumcised along with him” (Origen 1996: 56). The analogy is then supported by a quotation of Colossians 2:9-12, part of which reads: “In him you have been circumcised by a circumcision done without hands” (Col 2:11).

In the exposition section of Origen’s sermon, he follows a clear pattern: Origen quotes an excerpt of Scripture, and then discusses it before moving on to the next portion of Scripture in his pericope. He deals with the Exodus 13:12 quotation in Luke 2:23 in conjunction with the second part of Luke 2:22, which is quoted to open that exposition section: “According to the law of Moses, they brought him into Jerusalem, to make an offering in the sight of the Lord” (Origen 1996: 57). Unlike Origen, *UBS4*, as well as several English translations (*ESV*, *NASB*, *NIV*, and *NRSV* among others), take the prepositional phrase “according to the law of Moses [κατὰ τὸν νόμον Μωϋσέως]” to modify the preceding phrase regarding the completion of the days for purification and not the successive phrase, “they brought him into Jerusalem.”

Origen’s phrasing of Luke 2:22 guides his exposition and understanding of the Exodus 13:12 quotation. In Origen’s interpretation, the Exodus 13:12 quotation is an explanation of how Jesus’s presentation in the Temple was “according to the law of Moses.” He poses and answers a question: “What scriptural commands were they fulfilling? This one: ‘As it is written in the law of Moses, every male that opens the womb shall be called holy to the Lord,’ and ‘three times in the year every male shall appear in the sight of the Lord God’” (Origen 1996: 60). Origen’s first quote is from Luke 2:23 and matches *UBS4* with the exception of the introductory formula which Origen cites as, “the law of Moses,” while *UBS4* has, “the law of the Lord.” The variation could be the result of either a slip of the tongue or a textual variant. Origen does not mention the textual differences between Luke 2:23 and Exodus 13:12, nor does he attempt to identify the source of the quotation as the Book of Exodus.

3.6.2 Origen's Luke Homily 21

Homily 21 on Luke's Gospel is an exposition of Luke 3:1-4, which is part of the narrative introducing the ministry of John the Baptist. Unlike *Homily 14*, which begins with a very developed introduction, *Homily 21* opens with an explanation of the first verse of the sermon selection: Luke 3:1. Origen then follows with a verse-by-verse exposition of the remaining verses. The exposition of Luke 3:4 forms a call for Origen's listeners to respond that resembles a modern invitation and leads naturally into the benediction.

Luke 3:1-4 contains one quotation from the Old Testament: Isaiah 40:3. All four Gospels quote Isaiah 40:3 and the *UBS4* texts of all four agree with the exception of εὐθύνατε in John 1:23, which appears as ἐτοιμάσατε in the Synoptics. The quotation in Luke 3:4 matches the *LXX* verbatim. Isaiah 40:3 is not quoted outside of the Gospels.

The explanation and application of the Isaiah 40:3 quote occupies a large portion of the homily. The first section of the homily reveals Origen's approach to the text and lays the ground work for his exegesis and application of Luke 3:4. In the exposition of Luke 3:1-2, Origen (1996: 89) explains that, “‘desert’ is more intelligible if it is understood mystically, and not according to the simple letter.” This statement follows a play on words in which Origen (1996: 89) alludes to Isaiah 54:1: “but ‘more sons of the deserted woman’ were destined to believe ‘than of her who has a husband.’”

In the exposition of Luke 3:4, Origen identifies the verse as a quotation from the Old Testament prophet Isaiah, mimicking but not quoting the introductory formula of the Gospel of Luke. After quoting the Scripture, Origen (1996: 90) moves immediately to the application for his listeners: “the Lord wants to find in you a path by which he can enter into your souls and make his journey.” The only connection Origen's application makes with Luke 3:4 is to identify John the Baptist as the voice.

Origen's exposition and application reveal some characteristics of his hermeneutical and homiletical methods. First, he looks beyond the literal meaning of desert in favor of what he calls a mystical understanding. It is unclear whether he is rejecting the literal reference of a desert, or simply seeing a deeper meaning in the quotation. Origen (1996: 89) states: "For, someone who preaches 'in the desert' cries out to no purpose, since no one hears him speaking. Therefore, the precursor of Christ and 'the voice of one crying out in the desert' is preaching in the desert of the soul that has no peace."

Second, Origen's application of the quotation in Luke 3:4 is consistent with Luke's understanding of the relationship of the quotation to John the Baptist's audience. Just as John the Baptist was calling for his listeners to repent and prepare for the literal coming of the Christ physically among them, so Origen calls his listeners to prepare to receive the Word by good living and outstanding works. Origen's reference to the Word is most likely an allusion to John 1:1. He makes the connection of Christ with the Word in the following statement: "In this manner was Christ proclaimed by John. Therefore, let us see what the voice proclaims about the Word" (Origen 1996: 86).

A third characteristic of Origen's application is that it is supported by a combination of a textual reference and a logical deduction. Origen contends that the human heart is where the way of the Lord must be prepared. For support of his interpretation, he quotes from the *Wisdom of Solomon* and attributes the quote to the Lord: "The Lord himself says, 'He gave me true knowledge of those things that are: to know the reason for the world, and the workings of the elements...'" His argument is that man's heart is not small because he can grasp all of these things. Origen (1996: 91) follows his discussion of the *Wisdom of Solomon* quote with a logical argument that he describes as an "everyday example." Origen contends that the human memory is

evidence that the heart is not small. It appears that his intent was to use these two different supports to appeal to different listeners. If someone was not persuaded by his reference to the *Wisdom of Solomon*, perhaps they could be won over by an appeal to everyday experiences.

3.6.3 Origen's Luke Homily 22

Homily 22 on Luke's Gospel is an exposition of Luke 3:5-8, which contains the second part of Luke's quotation of Isaiah and John the Baptist's warning to those coming out to be baptized. After a one sentence introduction, Origen jumps into the first verse of his passage and proceeds with a phrase-by-phrase exposition and application of Luke 3:5-8. The application is personal and practical, calling for individuals to respond in repentance and personally receive the indwelling Christ. The homily concludes with a call for Origen's listeners to pray that God would transform them into "sons for Abraham" (Origen 1996: 96).

Origen's chosen passage divides the text in the middle of a quotation of Isaiah 40:3-5 beginning the exposition with the quotation from Isaiah 40:4. The first part of the quotation, Isaiah 40:3, was included in *Homily 21*. In the present homily, the source of the quotation is not identified. The quotation is introduced with the phrase, "it is first written of John" (Origen 1996: 92). Although this could refer to the statement being written in Luke, it is most likely an allusion to the formal introduction, "it is written," used all throughout the New Testament to introduce an Old Testament quotation (Matt 2:5, Mark 7:6, Luke 7:27, John 12:14, Acts 23:5, *et al*). If so, then this allusion would signal biblically literate listeners that an Old Testament quotation is about to be exegeted.

The introduction, "it is first written of John," identifies John the Baptist as the

fulfillment of the first part of the quotation. Origen then identifies all that follows “make his paths straight” as being fulfilled by Jesus. His understanding of the two parts of the quotation being fulfilled by two different individuals may explain his division of the text relegating the exegesis of the quotation to two different homilies.

Origen’s treatment of the biblical text is very proportionate. The quotation of Isaiah 40:4-5 occupies approximately half of Luke 3:5-8 and Origen’s exegesis and application of the quotation occupies approximately half of his homily. Throughout the exegesis, Origen describes two types of fulfillment of the quotation: a past historical fulfillment in the lives of others and a progressing fulfillment in the lives of his listeners. For example, the prophecy, “every valley will be filled,” was fulfilled through the debasing of Israel and the inclusion of the Gentiles into God’s kingdom. Origen quotes Romans 11:11 in support of his interpretation. However, the prophecy continues to be fulfilled through the lives of contemporary believers who were valleys before they believed but have now been filled with good works because of the ministry of Jesus Christ who sent the Holy Spirit (Origen 1996: 92).

The historical and progressive fulfillments of the Old Testament quotation are exegeted from the passage in part through allegorical interpretation. The mountains and hills are an allegory for unbelieving Israel. However, after identifying the mountains and hills as unbelieving Israel, Origen (1996: 93) then states: “but you will not err, either, if you say that opposing powers, which were raised up against mortals, are the mountains and the hills.” So Origen understands the text to have more than one valid allegorical interpretation.

Origen’s application of the quotation is personal and individualistic. The historical fulfillment was corporate; it was unbelieving Israel as a whole people group that fulfilled the valleys being made low. However, Origen (1996: 92) calls to the

individual listener to, “reflect on himself, about who he was before he believed. Then he should observe that he has been a lowly valley, a steep valley, one that dropped down into the depths.” Origen does not describe the church to which he is preaching as the valley which has been filled in, but the individual believer. Later Origen (1996: 93) states, “each of us was crooked.”

After exegeting the quotation, Origen continues to move systematically through Luke 3:7-8. The conclusion is built off of the exposition of the last phrase in the passage regarding making sons of Abraham from stones. Origen (1996: 96) calls his listeners to pray, “that we also might be made into ‘sons for Abraham.’” Although Isaiah 40:4-5 is not referenced directly, Origen does allude to his allegorical interpretation of the mountains as unbelieving Israel, thus reconnecting the later part of the exegesis with the first part of the homily.

3.6.4 Origen’s Luke Homily 29

Origen treats the temptation narrative, Luke 4:1-12, in three separate homilies: *Homily 29* (Luke 4:1-4), *Homily 30* (Luke 4:5-8), and *Homily 31* (Luke 4:9-12). Each passage selection contains one Old Testament quotation. In *Homily 29* on Luke’s Gospel, Origen gives an exposition of the first part of the temptation narrative, including the devil’s temptation to turn a stone into bread. The opening words of the homily jump straight into the text, without even a brief introduction to the theme or text. The homily is a phrase-by-phrase exposition focused on combating heresy. Origen concludes the homily with a call to be like Jesus and overcome temptation.

Luke 4:4 contains a quotation from Deuteronomy 8:3. The quote is on the lips of Jesus, who does not identify the source, but introduces the quote with, “it is written” (Deut 8:3). Luke does not identify the source of the quotation in any type of editorial

note. Origen (1996: 121) follows their example and introduces the quotation with, “Scripture says.” He then quotes more of Deuteronomy 8:3 than Luke includes in the narrative. Luke 4:4 reads: “It is written, ‘Man shall not live by bread alone.’” Origen (1996: 121) quotes the Scripture as: “Man will not live by bread alone, but by every word that will go forth from God’s mouth will man live.” Origen may have included the fuller quotation because it is included in Matthew, whom he has already referenced in the homily.

Origen’s application of the narrative is allegorical. The stones represent heresy offered by the devil in the place of the life giving Word of God. Marcion, Valentinus, and Basilides are mentioned by name and labeled as heretics. In reference to their teaching Origen (1996: 121) says, “we should carefully take precautions, lest perhaps we eat the devil’s stone and think we are eating God’s bread.” Origen builds his allegory on the second part of Deuteronomy 8:3, which Luke 4:4 does not contain.

One possibility for why Origen would go beyond the scope of the quotation in the text is C. H. Dodd’s theory of contextual reference. Dodd states: “We have seen reason to suppose that they [New Testament writers] often quoted a single phrase or sentence not merely for its own sake, but as a pointer to a whole context—a practice by no means uncommon among contemporary Jewish teachers, as they are reported in the rabbinic literature” (Dodd 1952b: 15-16).

Another possibility is that Origen was incorporating parallel accounts into his exegesis. As noted earlier, Matthew includes the second part of Deuteronomy 8:3 in his temptation narrative (Matt 4:4). Origen notes that the temptation is recorded in Matthew, Mark, and Luke. He spends approximately one seventh of the homily discussing why the temptation narrative is omitted from John. His reasoning for John’s omission is based on the first word of the Old Testament quotation in Luke 4:4, “man.”

Origen (1996: 121) states: “It is not the Son of God who says this, but the man whom the Son of God deigned to assume. For it is as a man that he answers and says, ‘Scripture says, ‘Man will not live by bread alone.’” This makes it clear that not God, but man, was tempted.” Origen argues that unlike the Synoptics, John starts his gospel with the divine. Thus, John chose not to include the temptation of the man, Jesus, in order to focus upon the divine Jesus.

The discussion of John’s omission of the temptation leads into Origen’s conclusion. If Jesus was tempted as a man, then we imitate him when we are tempted (Origen 1996: 122). Origen gives a call for his listeners to overcome temptation and become like Christ. The homily is then concluded with a benediction.

3.6.5 Origen’s Luke Homily 30

Homily 30 on Luke’s Gospel is an exposition of Luke 4:5-8, the devil’s second temptation of Jesus in the wilderness. Unlike *Homily 29*, which had no introduction, *Homily 30* has a very developed introduction which summarizes the application of the homily and outlines Origen’s understanding of the true nature of the temptation of Jesus. A single theme is developed all throughout the homily: reject sin and self-serving passions in order to love God and serve him. Origen (1996: 123) states: “But, if we are lovers of pleasure rather than lovers of God, then sin reigns over us.”

The style of the homily is conversational. The unit of thought and meaning appears to be the passage as a whole. Although Origen does move through the passage one section at a time, the application of the story as a whole permeates the entire homily. While retelling the story, Origen uses a fair amount of poetic license, at times paraphrasing the text. For example, Origen (1996: 123) says in reference to Luke 4:6: “The devil says, ‘do you want to reign over all of these?’” At another point, Origen

(1996: 124) states: “What he is saying is this: ‘do you see these people who are under my reign?’” After retelling the story in a homily much briefer than *Homily 29* on the first part of the temptation narrative, Origen ends with a very brief and abrupt one sentence conclusion and benediction.

The Old Testament quotation occurs in Luke 4:8. Luke does not identify the source of the quotation, but quotes Jesus as saying, “it is written” (Luke 4:8). Origen (1996: 124) introduces the quote with: “So Jesus says to him, ‘Scripture says.’” Since the phrase “it is written” is an introductory formula used throughout the New Testament to introduce a Scripture quotation, it is an accurate paraphrase to quote it as “Scripture says.”

In Luke 4:8, Jesus responds to the devil with the quotation of Deuteronomy 6:13. The quotation in Luke 4:8 differs in two ways from both the *LXX* and the Hebrew text. Luke 4:8 contains the word προσκυνήσεις (*UBS4*) while the *LXX* has the word φοβηθήση. The Hebrew text reads, “אֲרִיבִי.” Also, Luke 4:8 employs “only” (μόνον) that neither occurs in the *LXX* nor the *MT*. It is unclear whether Origen was aware of either of these differences, or if they even existed in his available manuscripts, since he makes no mention of them in his homily.

In addition to Deuteronomy 6:13, another text proves instrumental for Origen in developing the exposition of Luke 4:5-8: Romans 6:12. This verse is quoted in the introduction, alluded to in the body of the homily, and referenced again in the conclusion. Given its prominence throughout the homily and the relationship it bears to Origen’s application of the narrative, Romans 6:12 appears to be functioning as the auxiliary text did in the synagogue sermon.

The quotation of Deuteronomy 6:13 is only mentioned once in the homily where Origen quotes Luke 4:8 in its entirety. However, the quotation of Deuteronomy

undergirds Origen's entire application of the text. The response of Jesus with Deuteronomy 6:13 reveals his competing interest with the devil in ruling men. While the devil wants to rule men by subjecting them to the reign of sin in their body, the Son of God wants to subject men to his reign, which involves the adoration of the Lord God alone. This application is introduced in the very first words of the homily: "both the Son of God and the Antichrist are eager to reign" (Origen 1996: 123). It is further developed in Origen's interpretation of the kingdoms that the devil showed Jesus. It is not physical kingdoms, such as the Persians, but the devil's reign over men through fornication, popularity, and other temptations. Origen (1996: 124) closes the homily with a call to pray, "that Christ Jesus will put to death 'sin reigning over our bodies' and reign alone in us."

3.6.6 Origen's Luke Homily 31

Homily 31 on Luke's Gospel is an exposition of Luke 4:9-12, the third temptation of Jesus. The homily has a short introduction consisting of two sentences. The first sentence foreshadows Origen's argument later in the homily that Scripture should not be interpreted literally. The second is a simple transition statement inviting the listener to look beneath the surface of the Gospel reading for that day. The vast majority of the homily is related to Luke 4:10-11, the devil's quotation of Scripture. Luke 4:12 receives only a passing mention. About half of the homily is used to argue that the devil misused the Scripture. Approximately one third of the homily is devoted to an application of Psalms 91:13, the verse following the devil's Scripture quotation in Luke 4:10-11. The homily has no conclusion, but ends abruptly with a short benediction.

Luke 4:9-12 contains two quotations from the Old Testament: Psalms 91:11-12

and Deuteronomy 6:16. Both Old Testament quotations occur on the lips of individuals in the narrative. Psalms 91:11-12 is used by the devil to support his temptation of Jesus. Deuteronomy 6:16 is the reply of Jesus to the devil. In Psalms 91:11-12, the *MT* and *LXX* are in agreement. The quotation of Psalms 91:11-12 in Luke 4:10-11 omits the phrase “ἐν ταῖς ὁδοῖς σου,” but otherwise matches the *LXX* verbatim. The quotation from Jesus of Deuteronomy 6:16 matches both the *MT* and the *LXX*.

In Luke, the source of the quotations is not identified. The quotation of Psalms 91:11-12 is introduced with, “it is written” (Luke 4:10). The quotation of Deuteronomy 6:16 is introduced with, “it is said” (Luke 4:12). Origen quotes Luke 4:10 and 4:12 in his homily. In his introduction to Luke 4:10, Origen identifies the source of the Old Testament quotation: “He takes his text from the Psalms and says...” (Origen 1996: 125-126). Origen does not identify Deuteronomy as the source of the quotation in Luke 4:12.

What is striking about Origen’s quotation of Luke 4:10 and Luke 4:12 is that both his quotations match *UBS4*, with the exception of the introductory formulas. In both instances, Origen (1996: 125-126) quotes Luke with the words “Scripture says” instead of “it is written” or “it is said” (Luke 4:10; Luke 4:12). Without access to Origen’s copy of Luke, it is impossible to determine why his quotation differs from *UBS4* in only the introductory formula.

Origen takes the occasion of exegeting the devil’s quotation of Psalms 91:11-12 as an opportunity to warn against a simple literal interpretation of Scripture and the heresy that can result from such an insufficient hermeneutical method. Origen (1996: 126) says of the devil: “you read, not to become better through reading the holy books, but to use the simple, literal sense for killing those who are the friends of the letter.” Just as in *Homily 29*, Origen (1996: 126) lists Marcion, Basilides, and Valentinus as

heretics and equates their hermeneutic with the devil's: "Marcion reads the Scriptures as the devil does. So do Basilides and Valentinus." After arguing against the hermeneutic of the devil, Origen then launches a character attack against him urging his listeners to carefully weigh any person who is quoting Scripture. Given this warning immediately follows Origen's mention of Marcion, Basilides, and Valentinus, it appears to be a not so veiled reference to them.

In addition to accusing the devil of misinterpreting the Scripture, Origen (1996: 127) uses a large portion of the homily to argue that the devil misapplied the Old Testament Scripture: "The devil takes his verse from Scripture and applies it to Christ. Yet it is written not of Christ, but about the saints in general." To support his claim that the devil misapplied the Scripture, Origen then quotes two passages from Psalms which are quoted in Hebrews. While it may be a coincidence that Origen quotes from the same Old Testament book as the devil, it seems more likely that Origen intended to make an inference about the quotation of Scripture. While the devil has misquoted Scripture, Origen has quoted it in continuity with its use in the New Testament to refute the devil.

3.6.7 Origen's Luke Homily 32

Homily 32 on Luke's Gospel is an exposition of Luke 4:14-20, the beginning of the Galilean ministry of Jesus and the narrative of his Scripture reading in Nazareth. The homily launches directly into an exposition of Luke 4:14 without any introduction. It ends just as abruptly with no summary or conclusion and a one sentence benediction. The length of the homily is approximately two thirds that of *Homily 22* and *Homily 31*, making it among the briefer of the Lukan homilies. Origen gives a relatively proportional treatment of Luke 4:14-20 in the exposition, dividing his time evenly among the verses. The selected text contains Scripture quoted from Isaiah the prophet.

The Scripture quotation in Luke 4:18-19 occurs in the narrative of Jesus reading in the synagogue. Luke identifies the source as Isaiah: “And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written...” (Luke 4:17). The words that follow most closely match three passages in Isaiah: Is 61:1-2, Is 42:7, and Is 58:6. Isaiah 61:1-2 contains all but two phrases: “recovery of sight to the blind” (Is. 42:7) and “to set at liberty those who are oppressed” (Is 58:6).

In the exposition of the Isaiah passage, Origen (1996: 131) begins quoting Luke at 4:16 and proceeds through the first part of 4:18 ending with, “for this reason he anointed me.” Therefore, he does not give an introduction to the Scripture quotation. However, immediately following his quotation of Luke 4:16-18a, Origen (1996: 131) does comment on the Isaiah quotation: “It was no accident that he opens the scroll and finds the chapter of the reading that prophesies about him.” Origen never addresses the inclusion of other Isaiah passages in the quotation in Luke. He is clearly aware of Is. 61:1-2, because later he quotes Isaiah 61:2 going beyond the quotation in Luke. Luke 4:19 reads, “to proclaim the year of the Lord’s favor.” Origen (1996: 132) quotes, “to preach an acceptable year of the Lord and a day of retribution.”

Origen understands Isaiah to be speaking directly about Christ. Referring to Luke 4:18 he states: “the reading was none other than this one, which spoke about the mystery of Christ” (Origen 1996: 131). Not only does Origen view Isaiah as referring directly to Christ, but Origen (1996: 131) understands Jesus to be the source of Isaiah: “So we should consider what those things are that he [Jesus] spoke through the prophet and later proclaims about himself in a synagogue.” Origen’s statements reveal that he is interpreting the quotation of Isaiah in Luke 4:18-19, both within the framework of his doctrine of inspiration and his doctrine of the divinity of Christ.

As an inspired word, Origen (1996: 132) sees it as divine, containing mystery beyond the simple sense of the text. For example, the “poor” has a deeper meaning than material poverty. “The ‘poor’ stand for the Gentiles” (Origen 1996: 131). They are poor because they are without God, the law, the prophets, and even justice. In the same way, “captives” are understood not to be those in exile or in prison, but those bound by Satan (Origen 1996: 131).

The uncovering of this concealed mystery in the text allows Origen to make application for his listeners that relate both the Isaiah prophecies and the ministry of Jesus narrated in Luke to their lives. “We were the captives. For many years Satan had bound us and held us captive, and subject to himself” (Origen 1996: 131). It is the word of Christ and his teaching that have set Origen’s listeners free.

The last section of the homily is an exposition of Luke 4:20. Origen calls upon his listeners to fix their eyes upon the Savior, just as the synagogue listeners fixed their eyes upon him in the synagogue. Then with one sentence and an “Amen,” Origen gives the benediction without any summary or conclusion to the homily.

3.6.8 Origen’s Luke Homily 34

Homily 34 on Luke’s Gospel is an exposition of Luke 10:25-37, the narrative of the teacher of the law’s question to Jesus and the resulting parable of the good Samaritan. The introduction to the homily consists of two sentences which relate the precepts of the Law to eternal life, thus explaining why the Savior answered a question about eternal life with a quotation of the Law. After the introduction, Origen moves systematically through the first four verses of the passage. Then the parable of the good Samaritan is dealt with by discussing the various elements of the parable, not by verse-by-verse exposition. The homily ends with a conclusion which can be further divided

into an application, invitation, and benediction.

Luke 10:25-37 contains a quotation of the Old Testament in verse 27. The quotation comes on the lips of the teacher of the law. It appears to be a conflation of two Old Testament passages: Deuteronomy 6:5 and Leviticus 19:18. The quotation in Luke 10:27 matches the *LXX* and the *MT* except for the inclusion of “mind” (δianoία). Matthew and Mark (Matt 22:27 and Mark 12:30) also include δianoία in their quotation of Deuteronomy 6:5. The quotation of Leviticus 19:18 in Luke 10:17 matches the *LXX* and the *MT*.

The source of the quotations is not identified in Luke. However, since the quotations are in response to a question from Jesus, “what is written in the Law” (Luke 10:26), the reader should expect the quotations to be from the Law unless misquoted by the teacher of the Law. Origen does identify a source, but his comments are puzzling for at least two reasons. First, Origen identifies Deuteronomy as the source of the first part of the quotation, but only includes “mind” in his citation, which is the only part of the Lukan quotation not found in the *MT* or the *LXX*: “‘You shall love the Lord your God with your whole mind,’ and so forth” (Origen 1996: 137). Second, in a list of Deuteronomic quotations, Origen (1996: 137) attributes, “your neighbor as yourself,” to Deuteronomy not Leviticus. However, the quotation is not found in Deuteronomy.

The opening section of the homily includes a couple of sentences of introduction and a brief overview of Luke 10:25-28. The remainder of the homily discusses the parable of the good Samaritan, which is the extrapolation of the Leviticus quotation, defining who the believer’s neighbor is and how the neighbor is to be loved. Origen’s exposition of the parable consists of a long and detailed allegorical interpretation of the various elements of the parable. The exposition section begins with a summary of the allegorical elements which Origen attributes to an unnamed elder:

The man who was going down is Adam. Jerusalem is paradise, and Jericho is the world. The robbers are hostile powers. The priest is the Law, the Levite is the prophets, and the Samaritan is Christ. The wounds are disobedience, the beast is the Lord's body, the pandochium (that is, the stable), which accepts all who wish to enter, is the Church. And further, the two denarii mean the Father and the Son. The manager of the stable is the head of the Church, to whom its care has been entrusted. And the fact that the Samaritan promises he will return represents the Savior's second coming (Origen 1996:138).

The remainder of the homily amplifies the allegorical interpretation of the parable. In the conclusion, Origen calls upon his listeners to respond to the parable with action. Origen (1996: 141) says, "He [Jesus] is speaking not so much to the teacher of the Law as to us and to all men when he says, 'Go and do likewise.'"

3.6.9 Origen's Luke Homily 37

Homily 37 on Luke's Gospel is an exposition of Luke 19:29-40, the narrative of the triumphal entry of Jesus into Jerusalem. Origen's only introduction to the homily is to refer to his passage as the daily reading. Most of the homily focuses on an allegorical interpretation of the colt that Jesus rode into Jerusalem. An appeal is made to the listeners throughout the homily to identify with the colt. The homily concludes with an invitation to praise God as the followers of Jesus did upon his entry into Jerusalem.

Luke 19:29-40 contains one quotation in verse 38. The quotation is part of the cry of the crowd as Jesus enters Jerusalem: "[37b] the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, [38] saying, 'Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!'" Psalm 118:26 reads: "Blessed is he who comes in the name of the LORD!" Luke's inclusion of "the King" (ὁ βασιλεὺς) is supported by most of the textual witnesses, however some omit it, which led the *UBS4* editorial

committee to give it a “C” rating, indicating their difficulty in agreeing upon whether or not to include it in the text (Metzger 1994: 144).

Frédéric Godet notes that Psalm 118: “belonged to the great Hallel, which was chanted at the end of the Paschal Supper as well as at the feast of Tabernacles. The people were accustomed to apply the expression, *He who cometh in the name of the Lord* (in the Psalm, every faithful one who came to the feast), to the Messiah” (Godet 1881: 230). If Godet is correct about first-century usage of Psalm 118:26, then it seems very likely that the crowds would have shouted “king” instead of “he,” especially if they were using the passage to identify Jesus as the Messiah.

Origen does not focus upon the quotation of Psalm 118:26 in his homily of Luke 19:29-40. Instead, his attention is given to the disciples’ task of acquiring a colt for Jesus to ride into Jerusalem. In the introduction to the homily, Origen (1996: 153) states: “This [the untying of the colt] seems to me to pertain more to the deeper sense than to the simple narrative.” Based upon the exposition that follows, it appears that Origen’s understanding of the “deeper sense” is the allegorical sense. For example, the garments of the apostles which were laid upon the donkey are the Word of God. The garments which were laid upon the road are their good works.

Two supporting passages are quoted in the homily, but neither of them is from Psalms. The first is from Isaiah and is identified by Origen as such. The second quotation is found in both Matthew (6:24) and Luke (16:13) and is not identified by Origen as being from either. Both passages are used to support Origen’s allegorical interpretation of the untied colt representing a person freed from bondage. Origen (1996: 154) declares: “You are the colt of the ass...He [Jesus] wants you to be untied from the bonds of sin.”

Origen (1996: 154) makes only a passing mention to Luke 19:38: “He

descended, and sat upon the colt of an ass, and the whole people praised God in a harmonious voice.” The Old Testament passage which the people used to praise God is never mentioned or identified by Origen as a quotation of the Old Testament.

Throughout the homily Origen appeals to his listeners to identify with different elements of the narrative. At one point he is very explicit about this personal application: “you are the colt of the ass” (Origen 1996: 154). He continues this application in the conclusion where he calls upon his listeners to speak out in praise as the crowds cried out. However, even in using Luke 19:38 to build his conclusion and invitation, he never mentions the quotation of the Old Testament in this passage.

3.7 Synopsis

Extant sermon material from Origen provides enormous value for the history of patristic preaching. David Dunn-Wilson (2005: 36) compared Origen with other second and third century preachers when he wrote, “there is no shortage of material by the one gigantic figure who towers over all others.” Yet, were it not for the Luke homilies, all of Origen’s extant homilies would be unrelated to our present study of the preaching of New Testament texts that quote the Old Testament. Although the series does not cover the vast majority of Lukan pericopes, nine homilies do cover Lukan quotations of the Old Testament. As part of a series, these nine homilies provide a snapshot of how New Testament texts that quote the Old Testament were preached in a specific context in the third century.

The Second Epistle of Clement and *Quis Dives Salvetur* stand in isolation, but each of the nine homilies examined in this chapter may be compared and contrasted with each other to give a closer estimation of the normal practices of Origen and others in the same tradition. For example, if *Homily 37* were the only extant Lukan homily,

the conclusion could be drawn that for all practical purposes, Origen ignored the Old Testament quotations in Luke in his preaching. However, a look at the other eight extant homilies reveals that Origen's treatment of the quotation in the Luke 19:29-40 passage is not typical of his preaching.

A comparison of the nine homilies in this chapter reveals certain characteristics that occur repeatedly. These reoccurring characteristics may be reasonably deemed to be indicative of Origen's preaching. Other traits that appear in a single instance demonstrate what Origen considered acceptable practice, but if a greater sample of New Testament preaching from Origen or another contemporary Alexandrian preacher were available, these traits might or might not emerge as typical. Therefore, these traits should be given less weight when constructing a model based upon third century Alexandrian preaching.

3.8 Practical Considerations for a Contemporary Model of Preaching

In the last chapter, nine characteristics of early preaching were identified that deemed consideration in the development of a contemporary model of preaching. This section of the study will only look at characteristics of third century Alexandrian preaching. Synthesis with the findings of the previous chapter will be reserved for a later section of this study.

The following characteristics emerged from comparing and contrasting Origen's nine homilies on Lukan passages quoting the Old Testament. Each of the statements is based upon repetitive occurrences across the nine homilies.

(1) The sermon should be an exposition of a text.

Each of the nine Lukan homilies examined in this chapter developed expositions of a single main text. While multiple passages, both from the Old and New Testaments,

were referenced and quoted throughout many of the homilies, each of these passages was employed to support either the interpretation or application of the main text. In each of these homilies, Origen focused upon the content of his main text, building a case for what the text meant for his listeners.

If the modern preacher desires to imitate the preaching of Origen, the sermon preparation will need to begin with the selection of a single main text. The entire sermon should be devoted to developing the preacher's understanding of the meaning and application of the chosen text. As such, the main text will determine the content of the sermon.

(2) The sermon should have a clear and consistent structure.

Although Origen's homilies include some variation in structure, a definite pattern is visible across the nine homilies discussed in this chapter: opening, exposition, application, and closing. The opening of the homily varies from a brief one-sentence introduction (*Homily 22*) to a long extensive introduction (*Homily 30*). The exposition section is the heart of the homily. Origen gives more space to this section than any other part of the homily. The application often overlaps with the exposition, but is clearly distinguished by its focus upon how Origen's listeners should respond to the text. The closing often flows out of the exposition and application of the last verse in the main text and typically includes a final appeal to the listeners to respond. In each homily, the closing section ends with a benediction.

While some variation in Origen's structure has already been acknowledged, the dominant pattern may indicate that Origen's homilies were driven by his understanding of the intent of preaching: to give an exposition and application to a particular group of listeners. The modern preacher could pattern their sermons after Origen and preach in a manner consistent with the third century Alexandrian tradition by developing a

consistent pattern driven by the exposition and application of the text.

(3) The sermon should progress verse-by-verse through the text.

Verse-by-verse exposition and application constitute the bulk of Origen's homilies. Origen typically begins with the first verse of his main text and then gives an explanation of that verse before progressing to the next verse. One caution needs to be considered by the modern preacher who desires to imitate this characteristic of Origen's preaching: while Origen progressed verse-by-verse throughout the homily, he also utilized a theme or application to unify the homily. The nine homilies discussed in this chapter are clearly homilies and not running commentaries.

(4) The sermon should be part of a book series.

Origen's main text was almost certainly determined by a lectionary plan to read through the Gospels during the Eucharistic services in Caesarea. As a result, the extant Lukan homilies are part of a book series. To follow Origen's example, the modern preacher would begin their sermon preparation not with the selection of a text, but with the selection of a book. The book would then need to be divided into sections small enough to be covered through an expository sermon. The series would begin at the beginning of the book and proceed passage-by-passage through the end of the book. While Origen's Lukan homilies only cover the first few chapters of Luke, given the lectionary practice of the third century church, they are most likely the remnant of a larger series through the entire Gospel of Luke.

(5) The sermon may employ various methods of introduction.

Origen's homily introductions exhibit more variation than any other part of his sermon structure. Each homily discussed in this chapter has an exposition, an application, a closing, and a benediction, but not every homily has an introduction. Some have only a couple of sentences (*e.g., Homily 31*), while *Homily 14* develops a

theological understanding of Christians and circumcision. Origen's motive for such variation cannot be known. However, given the consistency of the rest of Origen's sermon structure, it seems highly likely that his variation in introduction was intentional. It was possibly an attempt to grasp the attention of his listeners.

The implication for the modern preacher is that the only Alexandrian pattern for introducing the sermon is no pattern. Variety in introduction is essential if the preacher is to imitate the methods of Origen.

(6) The sermon exposition and application should use allegory to uncover the spiritual meaning of the text.

The spiritual meaning of the text, which typically consists of an allegorical interpretation, is the hallmark of Origen's preaching. Not only does Origen prefer the spiritual meaning, but he also rejects the literal meaning, going so far as to characterize the literal interpretation as the interpretation of the devil (*Homily 31*). Allegorical interpretation was prominent in Alexandria, going back at least as far as Philo of Alexandria, the first-century Jew. Thus, it is reasonable to conclude that Origen's hermeneutic was typical of the Alexandrian tradition. Given the prominence of this method, it would be necessary for any modern preacher looking to follow the Alexandrian tradition to employ allegorical interpretation.

(7) The sermon should give a personal and individualistic application of the Old Testament quotation.

Origen spoke to a congregation, yet his application was directed to the individual. For example, in *Homily 22* Origen (1996: 93) reasons with his listeners: "for, if Christ lives in Paul and does not live in me, how does that benefit me? But, since he both comes to me and I profit by him, just as Paul profited, I too can speak like Paul: 'I live, now not I, but Christ lives in me.'" Origen's emphasis was not upon Christ living

in the church, but living in the individual believer.

One of the ways that Origen made his application personal and individualistic was to build his application upon an allegorical interpretation of the Old Testament quotation. He gives the following application to Isaiah 40:4-5: “each one should reflect on himself, about who he was before he believed. Then he should observe that he has been a lowly valley, a steep valley, one that dropped down into the depths.”

To imitate Origen, the modern preacher needs to communicate a clear application of the text. The sermon must go beyond an exposition of the historical significance of the Old Testament quotation for the New Testament church and develop an application of the quotation for his listeners. The application must communicate how each individual listener should respond to the text.

(9) The sermon may explore the broader usage and context of the Old Testament quotation.

In *Homily 22*, Origen quotes Deuteronomy 8:3 which was quoted in a section of his main text: Luke 4:4. In quoting Deuteronomy 8:3, Origen goes beyond the text quoted in Luke 4:4 and includes text which was also quoted in Matthew. Given that the additional text was also quoted in Matthew, it is difficult to know whether Origen was quoting more of Deuteronomy due to Matthew’s parallel account or if he chose to consider the broader Old Testament context of the quotation apart from Matthew’s usage. Either way, Origen’s exposition of this passage is just one example of his inclusion of the broader usage and context of an Old Testament quotation.

The modern preacher may imitate Origen in two ways. First, the sermon exposition may introduce more of the Old Testament passage than is quoted in the New Testament. By doing so, the preacher may even enable a biblically illiterate audience to understand the New Testament author’s usage of the quotation. Second, the sermon

may incorporate the usage of the Old Testament quotation by other New Testament writers. As some Old Testament passages are quoted in multiple locations in the New Testament, such inclusion may lead to a richer exposition of the main sermon passage.

(10) The sermon should utilize secondary passages to support the exposition and application of the Old Testament quotation.

Origen's homilies include multiple quotations of Scripture, both from the Old and New Testaments. Often Origen uses other Scriptures to support his interpretation of the main sermon passage (*e.g.*, *Homily 14*). In *Homily 30*, Romans 6:12 appears to be functioning in the exposition of Luke 4:5-8 in the same manner that an auxiliary text was used in synagogue preaching. Quotations are used all throughout the homily in both the exposition and application of the main text.

In order to draft a sermon in the Alexandrian tradition, the modern preacher will need to consider other texts in both the Old and New Testaments that may enhance the exposition and application of the main sermon text. The texts should not draw attention away from the exposition of the main text, but should support the interpretation and application of the main text. Multiple quotations dispersed throughout the sermon may assist the listener in connecting the main text within the broader context of the canon.

(11) The sermon should not focus upon textual variation.

Origen compiled the Hexapla from which he preached. Through his travels he had access to various manuscripts and was well aware of variance between them. Yet, despite his knowledge of the various manuscripts and translations, Origen avoided addressing such technical matters in his homilies, but instead focused upon the exposition and application of the main text.

Preachers today have access to vast amounts of data related to textual variants. It may become tempting to delve into textual critical matters during the sermon, but the

preacher who seeks to imitate Origen must refrain from focusing on textual variation. Origen's silence on these matters during his Lukan homilies was not due to his lack of information. Therefore, he must have decided that textual matters were outside of the scope of his purpose in preaching these homilies. The modern preacher must reach the same conclusion in order to stand in the tradition of third century Alexandrian preaching.

(12) The sermon should close with a call for the listener to respond to the text.

Origen often went beyond communicating a personal and practical application by closing with a call for personal response. *Homily 21* closes with the following plea for response to the text: “prepare the way for the Lord by good living, and smooth out a path with outstanding works, so that the Word of God can walk in you without stumbling at all, and give you knowledge of his mysteries and his coming” (Origen 1996: 91). Other homilies close with a call to pray (*Homily 30, Homily 22*), a call to be like Jesus (*Homily 29*), and a call for the listeners to fix their eyes upon Jesus (*Homily 32*).

Given the prominence of these appeals in Origen's homilies, the modern preacher looking to model their preaching after Origen will need to formulate a clear appeal for their listeners to put the application of the text into action in their own personal life. The call for response will need to flow out of the text and be a call for direct application of the main sermon text.

(13) The sermon should have a benediction.

Each of the nine homilies discussed in this chapter ends with a benediction. It is brief, often only a clause flowing out of the last thought of the homily closing. *Homily 14* ends with: “Rather, just as he had arranged everything in a new manner, so too he had new offerings, according to the will of Almighty God in Christ Jesus, to whom is

glory and power for ages of ages. Amen.” Since each homily has some type of benediction, such practice is almost certainly indicative of Origen’s preaching and may be representative of other third century Alexandrian preaching.

A benediction modeled after Origen’s homilies would need to be brief: one sentence or even part of one sentence. It should focus upon glorifying Christ. The benediction should also end with, “amen.”

CHAPTER 4

ANTIOCHIAN PREACHING

By the fourth century two rival exegetical traditions had emerged: Alexandria and Antioch. The school at Antioch rejected the allegorical method of Alexandria in favor of a grammatical historical approach to the interpretation of Scripture. The late fourth century preacher John Chrysostom epitomizes the Antiochian response to Alexandrian exegesis. Chrysostom faithfully adhered to the principles taught by Diodorus, the founder of the school of Antioch, both in his ministry as a presbyter at Antioch and later as the Patriarch of Constantinople.

The prominence gained by Chrysostom enabled both his method and his preaching not only to outlive him, but to exert great influence throughout the history of the church. The Roman Catholic scholar Adrian Fortescue (1908: 109) writes: “To Catholics as to the Orthodox he remains for all time the great model and patron of preachers.” Yet despite his embrace by Roman Catholics and Greek Orthodox alike, it was Chrysostom that provided the exegetical model for the protestant reformers (Old 1999: 484).

These two factors—the purity of Chrysostom’s Antiochian method and his immeasurable influence throughout the history of the church—make him an ideal subject to consider how New Testament texts that quote the Old Testament were preached in fourth century Antioch. In light of Chrysostom’s popularity in his own day and in the centuries to follow, the small sampling of his preaching to follow in this chapter will most likely be indicative of many preachers who would seek to emulate both his style and exegetical method.

4.1 Extant Sermons

Over nine hundred of Chrysostom's sermons have survived (Mayer 2000: 5). Several of these remaining sermons are from expository book series. Hughes Oliphant Old gives the following list of expository sermons extant: "67 sermons on Genesis, 58 on selected psalms, 90 on the Gospel of Matthew, 88 on the Gospel of John, and 55 on the Acts of the Apostles" (Old 1998b: 173). In addition to these, over two hundred sermons from Paul's epistles (Chrysostom considered Hebrews to be a Pauline epistle) have survived (Old 1998b: 173).

The surviving manuscripts are most likely the product of stenographers (Old 1998b: 174; Moore 1921: viii; Riddle 1888: xx). To what extent these stenographic reports were edited and by whom is debated (Mayer 2000: 22). The fifth-century church historian Socrates (1890: 140), who lived in Constantinople during Chrysostom's service as Bishop of Constantinople (Kelly 1995: 292), writes: "How eloquent, convincing, and persuasive his sermons were, both those which were published by himself, and such as were noted down by short-hand writers as he delivered them."

The statement of Socrates (1890: 140) that some were "published by himself" raises the question of composition. Did Chrysostom write manuscripts in preparation for preaching that were later published? W. R. W. Stephens (1880: 427) has commented that it is impossible to answer this question with certainty. It can be established that if Chrysostom did use manuscripts, he did not rely upon them on every occasion. Sozomen refers to a sermon which according to his description was preached extemporaneously (*Soz. H. E.* 8.18). Suidas (1705: 130) comments on the fluidity of Chrysostom's delivery and states that many of his panegyrics on the martyrs were delivered extemporaneously.

The internal evidence of Chrysostom's comments must also be considered. In

Hom. Mt. 17, Chrysostom reacts to his audience's applause: "Did ye give praise to what hath been said? Nay, I want not applause, nor tumults, nor noise. One thing only do I wish, that quietly and intelligently listening, you should do what is said. This is the applause, this the panegyric for me" (*NPNF¹* 10: 122). This excerpt is one of several instances where Chrysostom spontaneously interjects a comment (Kelly 1995: 92). While such comments do not rule out the possibility that Chrysostom was preaching from a prepared manuscript and then departed from it only momentarily to address the situation, they certainly prove that if he did use a manuscript he was no slave to it.

The quality of the extant sermons varies (Mayer 2000: 22; Kelly 1995: 92). Blake Goodall suggests that the variation in quality is the result of varying amounts of editing (Goodall 1979: 78). If Goodall is correct then less polished manuscripts would be more accurate reports of the actual sermons. However, while clever, Goodall's hypothesis is merely informed speculation which further evidence might or might not confirm.

It seems that considering the evidence and the lack of it, that O. C. Edwards (2004: 80) has reached as reasonable a conclusion as is possible: "John did not write his sermons out in advance. Instead, his, like those of the Cappadocians, were taken down by a scribe during delivery. Hence, much of the difference in literary elegance depended on whether the author found time to revise a series before publication." Hughes Oliphant Old (1998b: 174) concurs with Edwards and gives the following caution: "But even at that, the sermons were never so well finished that they became literature rather than oratory. If these sermons have come to us in literary form, they have never lost their character as recorded oratory."

Unlike Origen's extant homilies, which offered only one option for the study of New Testament quotations of the Old Testament, the vast number of Chrysostom's

sermons available exceed the limitations of this study and require the researcher to select which sermons to include in the following section. Given that Chapter Three was based upon an expository series by Origen through the Gospel of Luke, Chrysostom's sermons on the Gospel of Matthew seem to be a good choice for the sake of comparison. Of these ninety sermons, several are expositions of New Testament texts that quote the Old Testament.

Chrysostom's Matthew series is also a good option for the present study because, unlike some of Chrysostom's other sermons which have survived in only fragments of the original or in other translations, the Greek texts for each of these sermons has survived. Volume 57 of Jacques Paul Migne's *Patrologiae Cursus Completus, Series Graeca* contains the Greek text for the Matthew homilies. Access to these texts will allow a much more accurate analysis of Chrysostom's Scripture quotations.

4.2 Circumstances of the Homilies on Matthew

The sermons of Chrysostom come from two eras of his life: presbyter at Antioch and bishop at Constantinople. It was during his ministry at Antioch that Chrysostom preached the Matthew homilies (Schaff 1891: 45; Willey 1906: 75). Our primary sources for knowledge of Chrysostom's life and ministry—Palladius, Socrates, and Sozomen—all focus much more attention on his time in Constantinople, leaving us with very little information about his time in Antioch (Mayer 2000: 5).

Chrysostom was ordained as a presbyter in 386 AD (Carter 1962: 361; Kelly 1995: 55). As a presbyter, he preached in Antioch for twelve years (*Dial* 5) before becoming Bishop of Constantinople in 398 AD (Mayer 2000: 6). Palladius gives the following description of Chrysostom's time at Antioch: "For twelve years he was a

shining light in the Church of Antioch, lending dignity to the priesthood there by the strictness of his life; some he salted with sobriety, some he illuminated by his teaching, some he refreshed with draughts of the spirit” (Moore 1921: 40).

Although a precise date for the Matthew homilies is unattainable given the current evidence, internal references in the homilies place them in the latter part of Chrysostom’s presbytery, most likely in the 390s (Marriott 1851: iii). If this general time frame is correct, then Chrysostom had several years of preaching experience when he preached the Matthew homilies and had already completed other series through much of the Pauline corpus (Marriott 1851: iii).

During his time as presbyter in Antioch, Chrysostom was extremely well received by the people. In the words of Charles Dargan: “he soon became the most popular preacher of the city and of the age” (Dargan 1905: 87). Given the late date for the Matthew homilies, it seems that Chrysostom preached these homilies in the midst of his fame and popularity at a time when large crowds were assembling to hear him. While in Antioch, Chrysostom preached daily (Old 1998b: 173), addressing a very diverse mix of people from all socio-economic backgrounds (Mayer 2000: 27).

4.3 The Significance of Chrysostom for the History of Preaching

John Chrysostom is one of the most distinguished preachers of the Patristic era. Modern works on the history of preaching have lavished superlatives on him. J. A. Broadus (1876: 77) states: “Chrysostom has never had a superior, and it may be gravely doubted whether he has had an equal, in the history of preaching.” Broadus (1876: 79) also proclaims that: “Chrysostom is undoubtedly the prince of expository preachers.” Hughes Oliphant Old (1998b: 171) declares Chrysostom to be “without doubt the most universally respected of all preachers.” Broadus and Old are not alone in their opinion;

E. C. Dargan (1905: 91) writes that: “John Chrysostom has been always and with singular agreement among critics esteemed one of the greatest preachers of all time.”

In his own day, Chrysostom was immensely popular with the laity (Perthes 1854: 236; *HN* 5.23.4; Kelly 1995: 130). According to Sozomen, Chrysostom regularly drew large crowds that were often dangerous as they pressed in on each other to get closer to hear (*Soz. H. E.* 8.5). The crowds would often burst into applause, clapping their hands and stomping their feet in approval (Schaff 1910: 3.938).

Despite his fame and popularity, John was not without detractors. Once he became the bishop of Constantinople, several bishops and archbishops, including Theophilus of Alexandria, worked to see Chrysostom removed (Old 1998b: 208). To summarize the situation, it appears that the same uncompromising zeal for purity and frankness in speech which made Chrysostom so attractive to the populace made him unbearable to those in power. After publicly offending the Empress Eudoxia in a sermon (*Soc. H. E.* 6.18; Edwards 2004: 76), he would later be deposed in an illegitimate synod (*Soz. H. E.* 8.19) and exiled by the Emperor Arkadios (*Dial* 10). John would die in exile, crowning him with martyrdom and making him even more loved by the people (Old 1998b: 218).

Despite the hostility of Theophilus and others, Chrysostom was not without avid supporters among the clergy. Following his deposition at the Synod of The Oak, some sixty bishops met and declared the Synod null and void (*Soz. H. E.* 8.19). In the seventh century he was given the name “Chrysostomus,” which means “Golden-Mouthed” (Schaff 1910: 3.933).

Although Chrysostom certainly influenced preachers in his own day and in the centuries to follow, it was Origen whose influence would dominate the preaching of the medieval period (Old 1998a: 334). However, while followers of Origen may have led

the church through the Middle Ages, it was admirers of Chrysostom that led the church out of it. Old (1999: 484) writes: “not until the classical Reformers rediscovered John Chrysostom and the Antiochene exegesis...were they able to get beyond the medieval exegesis.”

Chrysostom inspired Huldrych Zwingli (Old 1975: 195ff), John Oecolampadius (Old 2002: 60), Kaspar Hedio (Old 2002: 71), John Calvin (Moore 2009: 109-129), Phillip Melanchthon (Anderson 1967: 125), and others. Given the vast influence of Chrysostom’s homiletics and hermeneutics, his treatment of New Testament texts that quote the Old Testament is worthy of careful consideration. As preachers from the fifth-century to the present have read and studied the homilies of Chrysostom, his treatment of these texts must have impacted their preaching.

4.4 The Hermeneutical Method of John Chrysostom

Chrysostom interpreted the Scriptures according to their literal and grammatical sense (Edwards 2004: 79). In his early years, he studied under Diodorus, who established a school in Antioch in response to the allegorical method of the Alexandrians (Broadus 1876: 74). Chrysostom fully embraced the method of Diodorus, which is now known as the grammatical-historical method, completely rejecting the allegorical interpretation that had dominated the earlier church fathers (Broadus 1876: 74; Stephens 1880: 28). So true was Chrysostom in practicing the grammatical-historical method that Phillip Schaff (1910: 3.937) described him as “the soundest and worthiest representative of the Antiochian theology.”

The hermeneutical method of Chrysostom was guided by his understanding of the canon of Scripture. For Chrysostom, the divine inspiration of Scripture meant that every word had meaning and significance (Riddle 1888: xx). Chrysostom also saw the

revelation of Scripture as progressive (Chase 1887: 42; Stephens 1880: 29). As such, the fullness of the revelation was to be found in Christ (Old 1998b: 209-210). The balancing of these ideas resulted in a canonical approach to interpretation in which each passage was examined in minute detail, yet read in the context of the entirety of Scripture.

Seeing Scripture as a progressive revelation, inspired by God, Chrysostom explored typological relationships in Scripture. While the school at Antioch rejected the allegorical interpretations of the Alexandrian school, it fully embraced typology, since typological relationships were clearly explained in the New Testament (Old 1998b: 211). Allegorical interpretation was based upon the premise that the meaning of the text was hidden and needed to be revealed by the interpreter. Typological interpretation was based upon a literal reading of the text, seeing the Scriptures as an unfolding of God's redemptive work throughout history (Old 1998b: 211).

4.5 The Textual Method of John Chrysostom

Chrysostom rarely discusses textual variations in his homilies (Chase 1887: 82), although he was certainly aware of them, as a few are mentioned by him (*e.g.*, *Hom. Jn. 17, 81*; *Hom. 2 Cor. 10*). His near silence on textual issues most likely reflects the ecclesiastical culture of fourth century Antioch. B. F. Westcott and F. J. A. Hort (1882: 137-138) theorized that by 350 AD an authoritative text, now known as the Byzantine text-type, of the New Testament was established in Antioch as the result of a recension. Concurring with Westcott and Hort, Alexander Souter (1913: 85) describes Chrysostom as "the first great writer to use the fully developed ecclesiastical text" (see also Riddle 1888: xxi). If Westcott, Hort, and Souter are correct, then Chrysostom accepted, and by his use promoted, an eclectic text that textual critics now refer to as the Syrian (Westcott

1882: 132-133; Vincent 1899: 148-149) or Koine (Metzger 1992: 141) text (see also Dicks 1948: 365-376).

Chrysostom's text for the Old Testament was the Septuagint (Chase 1887: 28-38; Kelly 1995: 90). His use of the Septuagint appears to be based upon the conviction that its translation was a result of divine providence. In his eighth homily on Hebrews, Chrysostom gives the following explanation of transmission of the Old Testament Scriptures:

But as it is, some do not even know that there are any Scriptures. Yet the Holy Spirit indeed made so many wise provisions in order that they might be safely kept. And look at it from the first, that ye may learn the unspeakable love of God. He inspired the blessed Moses; He engraved the tables, He detained him on the mount forty days; and again as many [more] to give the Law. And after this He sent prophets who suffered woes innumerable. War came on; they slew them all, they cut them to pieces, the books were burned. Again, He inspired another admirable man to publish them, Ezra I mean, and caused them to be put together from the remains. And after this He arranged that they should be translated by the seventy. They did translate them. Christ came, He receives them; the Apostles disperse them among men (*NPNF*¹ 14: 407).

Whether the reception of Christ and the dispersal of the Apostles refers to the Old Testament Scriptures in general or to the Septuagint in particular is unclear. Either way, Chrysostom views the Septuagint as authoritative. M. B. Riddle (1888: xvii) observes: "He treats the *LXX* as though it were of final authority, save in a few instances where the variations of other Greek versions have occasioned discussion" (*e.g.*, *Hom. Mt. 5.4*).

While the *LXX* was not free from variation in the fourth century (Thackeray 1915: 2724-2727; Dines 2004: 93), like the Greek New Testament, it had undergone a recension at Antioch (Moore 1912: 37-62). The Lucian recension would become the dominant, and perhaps even authoritative, text throughout Antioch and Constantinople

(Wall 1730: iv; *Pr. Para.*), thus freeing Chrysostom from having to discuss other versions of the *LXX* in his homilies.

Since Chrysostom was ignorant of Hebrew, his only access to the Hebrew text was through the work of others (Perthes 1854: 239; Old 1998b: 178). Chrysostom gives several Greek transliterations of the Hebrew, which Frederic Chase argues are from Origen's Hexapla (Chase 1887: 32). He also makes use of the Hebrew pun in John 8:56, which Hughes Oliphant Old (1998b: 178) cites as evidence that in spite of his ignorance of Hebrew, he was able to access some aspects of the Hebrew text from other sources.

In sum, Chrysostom takes an approach to textual issues that was unavailable to previous generations. He stands at a time in church history when peace allowed the vast body of manuscripts to be examined and compared, resulting in recensions of both the Old and New Testament Scriptures. The end result was for all practical purposes a received text, which held the place in Antioch and Constantinople that the *Textus Receptus* held in recent centuries in Europe. By preaching from these texts, Chrysostom's textual method was to entrust himself to the textual methods of others.

4.6 Chrysostom's Homilies on Matthew

The Homilies on Matthew begin with Matthew 1:1 and proceed verse-by-verse through the entire Gospel of Matthew. *UBS4* lists 54 Old Testament quotations in Matthew. Even though some of Chrysostom's Matthew homilies cover more than one quotation, the series still contains far more homilies than could be analyzed within the space of this chapter.

Chrysostom opened his homilies with the reading of only the first part of his text selection. As a result, only those homilies of texts that contain a quotation from the Old Testament within the first part of the text selection open with the reading of an Old

Testament quotation: *Hom. Mt. 5, Hom. Mt. 17, Hom. Mt. 18, Hom. Mt. 47, Hom. Mt. 67, Hom. Mt. 88*. These six homilies constitute a manageable size sampling for this chapter and were consequently chosen for analysis.

4.6.1 Chrysostom's Matthew Homily 5

Although the Greek text of *Hom. Mt. 5* opens with a quotation of Matthew 1:22, 23 (*PG 57: 55*), which is given as a sub-heading in the English translation of George Prevost (Schaff 1888: 31), the homily is actually an exposition of Matthew 1:22-24. Chrysostom opens with a relatively long introduction that bears no obvious connection to the exposition text or to any other part of the homily. After the introduction, he proceeds with a verse-by-verse exposition of the passage. After giving an exposition of three verses, Chrysostom moves into an application and exhortation based upon his exposition of Matthew 1:24, the last verse in his homily text. There is no conclusion in the sense of a summation or reiteration of previous ideas in the homily. Instead, the homily ends with a benediction.

Matthew 1:22-24 contains one Old Testament quotation. Matthew 1:22-23 reads: "All this took place to fulfill what the Lord had spoken by the prophet: 'Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel' (which means, God with us)." Matthew's introduction clearly identifies the text that follows as a quotation and attributes it to an unnamed prophet. The quotation matches Isaiah 7:14 almost verbatim. The *MT*, *LXX*, and *UBS4* all agree with the exception of one verb form. The *MT* reads *וַתִּקְרָא* ("and she will call"), which is third person, feminine, singular. The *LXX* reads *καλέσεις* ("you will call"), which is second person singular. *UBS4* reads *καλέσουσιν* ("they will call"), which is third person plural.

In the introduction to the sermon, Chrysostom addresses a concern that he

claims has been raised by many in his congregation: “I hear many say, ‘While we are here, and enjoying the privilege of hearing, we are awed, but when we are gone out, we become altered men again, and the flame of zeal is quenched’” (*NPNF¹* 10: 31). He diagnoses that their lost zeal is the result of not spending enough time in reflection upon the message after leaving the service. He urges them to value the Bible and read it with their families after the service before going on to worldly affairs. Chrysostom uses several powerful examples and analogies to compel his listeners to be more diligent in their devotion to the study of the Bible. However, as noted earlier, it is difficult to find any connection between the introduction and the rest of the homily.

In the exposition section of the homily, Chrysostom treats the text passage-by-passage. His general method throughout the exposition section is to quote a passage and then deal with that passage one phrase or word at a time before moving on to the next passage. The first division chosen by Chrysostom is at the end of the quotation introduction.

In exegeting Matthew’s quotation introduction (Matt 1:22), Chrysostom’s emphasis is on prophecy and divine inspiration. Chrysostom utilizes a paraphrase to communicate his interpretation of the significance of Matthew’s quotation formula: “For, ‘think not,’ saith he, ‘that these things are now determined upon; they were prefigured of old’” (*NPNF¹* 10: 32). The paraphrase immediately follows a verbatim quotation of 1:22, making it clear to the listener that it is a paraphrase and not a quotation. To support his proposition, Chrysostom appeals to Paul. Without citing any particular Scripture, he refers to the greater Pauline corpus: “Which same thing, Paul also everywhere labors to prove” (*NPNF¹* 10: 32).

Although Matthew does not identify the source of the Old Testament quotation, Chrysostom names Isaiah. He stresses that these are the words of a prophet. Three

different times Chrysostom depicts Joseph as one who has diligently studied the prophets: “the prophet, with which he had been nourished up continually...the husband, as being a righteous man, and one who studied the prophets... For indeed it was nothing novel that he was to hear out of the prophets, but what was familiar to him, and had been for a long time the subject of his meditations” (*NPNF¹* 10: 32).

Chrysostom’s inference is that a righteous person studies the prophets and grants their words great authority. Joseph is such a person, so he accepts the announcement about Mary because it is supported by the prophecy of Isaiah. The fact that Chrysostom uses such an appeal to persuade his audience most likely indicates that they shared his view of the prophets.

Divine inspiration is Chrysostom’s basis for giving the words of the prophecy such authority. He gives the following explanation: “For this cause he said not, ‘that it might be fulfilled which was spoken of Isaiah,’ but ‘which was spoken of the Lord.’ For the mouth indeed was Isaiah’s, but the oracle was wafted from above” (*NPNF¹* 10: 32). Chrysostom’s statement illustrates his belief in the divine inspiration of both the Old and New Testaments. Matthew’s word choice is the basis for Chrysostom’s argument, because every word of a divinely inspired text is significant, since it is the result of divine intention. As for the prophet, he is understood to be the instrument of the Lord and not the source of the prophecy.

Chrysostom addresses what some of his listeners may have perceived as a difficulty in the text: the prophecy of the name Emmanuel. He appeals to the wording of the text and the previous usage of similar phrases in the Old Testament. Chrysostom states: “How was it then, one may say, that His name was not called Emmanuel, but Jesus Christ? Because he said not “thou shalt call,” but “they shall call,” that is, the multitude, and the issue of events” (*NPNF¹* 10: 32). His interpretation hinges on the

plural form of the third person pronoun. The correct interpretation of the text is mined from careful attention to the grammatical details of the text. Isaiah prophesied that “they,” meaning the multitude, would recognize Jesus as God with them, not that “he,” Joseph, would name him Emmanuel.

The interpretation is supported by references to Isaiah 8:3 and Isaiah 1:26, 27. Here Isaiah foretells names that were not names, but identifications; Jerusalem will always be named Jerusalem, but it will be known as the city of righteousness. By citing these instances in Isaiah, Chrysostom establishes his interpretation as consistent with the commonly accepted interpretation of other similar usages in the same book of the Old Testament.

The final section of the homily exposition that deals with the Old Testament quotation defends the virginity of Mary. Chrysostom uses three main arguments to support the interpretation of Matthew’s quotation as a prophecy that the mother of the Messiah would be a virgin. He raises an objection from the Jews regarding the translation of Isaiah 7:14 and answers the objection by arguing for reliability of the *LXX*. Chrysostom states that if the Jews: “should object to us other translators, saying, that they used not the term ‘virgin [παρθένος],’ but ‘young woman [νεᾶνις];’ in the first place we will say this, that the Seventy were justly entitled to confidence above all the others” (*NPNF*¹ 10: 32).

Both Chrysostom and the Jews, at least as cited here by Chrysostom, confine their arguments to Greek translations of the Old Testament, making no reference to the Hebrew (הַמָּלְאָכִים). Since Chrysostom only names the *LXX*, it is impossible to know which other translations were being compared—possibilities include: Aquila (*ca.* 128 AD), Theodotion (*ca.* 175 AD), and Symmachus (*ca.* 201 AD), all of whom were Jews (*NPNF*¹ 10: 32). Unlike Origen, Chrysostom had no knowledge of Hebrew and his

listeners most likely were ignorant of the language as well. Still, to a modern interpreter, an appeal to Greek translations to settle an argument over the original intent of a Hebrew text may seem strange.

Chrysostom's second argument seems more convincing. He argues that throughout the Scripture the word "youth" is used for virginity in regard to both men and women, citing Psalm 148:12 and Deuteronomy 22:7 for support. His argument about word usage leads naturally into his final argument concerning Mary's virginity. According to Chrysostom, it is the context, or more specifically the pretext, of Isaiah 7:14 which establishes his interpretation. Chrysostom points out to his listeners that Isaiah attributes the birth of the child as a sign from the Lord and then argues: "Whereas, if she that was to give birth was not a virgin, but this happened in the way of marriage, what sort of sign would the event be?" (*NPNF*¹ 10: 33).

After giving a passage-by-passage exposition of the text, Chrysostom then gives a long exhortation to his listeners that springs from the last verse in the passage. Like the introduction, it is difficult to see a connection between the exhortation and the exposition of the passage. The homily ends with a benediction.

4.6.2 Chrysostom's Matthew Homily 17

Chrysostom's Matthew Homily 17 is an exposition of Matthew 5:27-37, the section of the Sermon on the Mount in which Jesus teaches about lust, divorce, and oaths. Unlike *Hom. Mt. 5*, which had a long introduction, *Hom. Mt. 17* begins immediately with matters of the text. Chrysostom gives a lengthy explanation of why Jesus did not give an exposition of the first of the ten commandments, but instead began with the prohibition against murder. It would seem that *Hom. Mt. 16* would have been a more appropriate place to include this discussion, but perhaps the explanation in *Hom.*

Mt. 17 was in response to a question raised after *Hom. Mt. 16* was preached. After the introduction, the remainder of the homily is a passage-by-passage exposition of Matthew 5:27-37. Chrysostom ends the homily with a brief conclusion, calling for his listeners to respond to the teaching of Jesus by finding accountability partners that can help them overcome their sinful habits and keep the law as Jesus has taught it. At the end of the conclusion is a one phrase benediction.

Matthew 5:27-37 contains three Old Testament quotations: Exodus 20:14/Deuteronomy 5:18 (Matt 5:27), Deuteronomy 24:1 (Matt 5:31), and Leviticus 19:12 (Matt 5:33). The quotation in Matthew 5:27 is from the ten commandments and consists of two words in the Greek text (οὐ μοιχεύσεις) which match the command as it is given in Exodus 20:14 and Deuteronomy 5:18. Matthew gives no reference, but records the introduction of Jesus: “You have heard that it was said...” (5:27). Chrysostom follows Matthew and does not indicate where this quote is found in the Old Testament.

The second quotation is from Deuteronomy 24:1 and it is perhaps more accurately labeled as a citation and not a quotation. Jesus introduces the reference with: “It was also said.” It is the custom of both Jesus and Matthew to introduce quotations from the Old Testament with “it is written” (e.g., Matt 4:4, 11:10, 21:13, and 26:31). Deuteronomy 24:1 reads: “When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house...” Matthew 5:31 reads: “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’” It may be that Jesus is summarizing the Old Testament law, or he may be quoting the summary of the teachers of the law (Archer 2005: 45).

Matthew 5:33 contains what appears to be a conflation of two Old Testament passages: Leviticus 19:12 and Numbers 30:3. However, the lack of verbal parallelism between Matthew 5:33, Leviticus 19:12, and Numbers 30:3 has led Gleason Archer and Gregory Chirichigno (2005: 31) to suggest that Matthew 5:33 is a summation of the Law and not a quotation. Craig Blomberg (2007: 24) suggests that allusion may be a better description than quotation, but notes the difficulty distinguishing the two: “free quotations and allusions in antiquity were at times indistinguishable.”

In Matthew 5:33, the Law is introduced with: “again you have heard that it was said to those of old.” No indication is given by Jesus or Matthew as to the Old Testament origin of the quotation. Chrysostom does not identify a specific book, but refers to Jesus as “speaking out of the prophetic writings, and signifying Himself not to be opposed to the ancients” (*NPNF*¹ 10: 120). It appears from this statement that Chrysostom understands the ancients, or “those of old” as translated by the *ESV*, as the writers of the Old Testament and not the rabbis and interpreters of the Law.

Chrysostom begins his exposition with Matthew 5:27. He builds his interpretation and application upon an emphasis on the exact wording of the text, the authority of Jesus, and with an appeal to the consequences of lust. Matthew 5:27 occurs within a list of quotations of the law that Jesus is expounding for his followers. Accordingly, Chrysostom’s emphasis is not upon the Old Testament Law as much as it is upon the teaching of Jesus regarding the application of the Law for his followers.

Attention is given to the exact wording of text. Chrysostom uses a rhetorical device to accentuate the words of Jesus; he offers slight variations of the text to draw the reader’s attention to the precise words of the text. For example, Chrysostom proclaims: “Thus we see why He said not, ‘whosoever shall lust to commit adultery,’ but, ‘whosoever shall look to lust’” (*NPNF*¹ 10: 116). In another instance Chrysostom

explains: “for He said not simply, ‘whosoever shall desire,’...but, ‘whosoever shall look to lust’” (*NPNF¹* 10: 116).

Chrysostom attempts to anticipate objections from his listeners and answer them. He appeals to the authority of Jesus as the Lawgiver. Within this claim, Chrysostom reveals both his doctrine of the divinity of Christ and the inspiration of Scripture. His first approach, focusing upon the words of the text, presupposed the divine inspiration and authority of Scripture. He now makes an explicit claim regarding divine authority: “For the Lawgiver hath pronounced it, and thou must not ask any more questions” (*NPNF¹* 10: 116).

After focusing upon the wording of the text and then the authority of Christ, Chrysostom turns his listener's attention to the consequences of lust. Whether this section of the application was intended to appeal to those who did not share Chrysostom's view of divine authority and consequently would not have been persuaded by the earlier part of the exposition, or whether it was simply intended to build further upon the previous appeal cannot be known. Either way, it demonstrates variety in Chrysostom's appeals to persuade his listeners to become obedient to the text.

In the exposition of Matthew 5:31, Chrysostom does not address that the words of the quotation do not match any Old Testament Scripture, but does refer to an ancient law that was made and then gives a summary consistent with Deuteronomy 24:1. His summary may be an indication of his view of the quotation of Matthew 5:31, seeing it as a summation of the law.

Throughout the exposition of Matthew 5:31, Chrysostom builds a case for the continuity of Scripture. Connecting the present quotation with the previous in Matthew 5:27, he explains: “He [Jesus] shows us yet another king of adultery” (*NPNF¹* 10: 118). He then directs his listeners to Matthew 18:8, where Jesus was questioned about the

certificate of divorce (*NPNF¹* 10: 119). Chrysostom then explains why Jesus is giving one quotation after another in the Sermon on the Mount: “With this view also He is ever bringing to mind the former words, to signify that His sayings are not contrary to them, but in agreement: that He is enforcing, not overthrowing them; perfecting, not doing them away” (*NPNF¹* 10: 119).

Not only does Chrysostom emphasize the unity of the teaching of Jesus with the Old Testament Law, but he also seeks to show that the Sermon on the Mount is unified as well. He makes the case that if a man lives by the beatitudes and displays the characteristics that Jesus taught in them, then he could not cast out his wife; such treatment would be inconsistent with a meek peacemaker, who is merciful. Chrysostom states: “Seest thou how these sayings agree with what had gone before” (*NPNF¹* 10: 119).

In the exposition of the third quotation, Matthew 5:33, Chrysostom follows the pattern he set with the previous quotation expositions. He gives a reasoning for why Jesus would have chosen this text, emphasizes the agreement of the teaching of Jesus with the rest of the Old Testament, and focuses upon the precise wording of the text. Given his repeated emphasis upon the unity and continuity of Scripture, it appears that this doctrine was directing Chrysostom’s approach to preaching New Testament texts that quote the Old Testament.

4.6.3 Chrysostom’s Matthew Homily 18

Chrysostom’s Matthew Homily 18 is an exposition of Matthew 5:38-48, the section of the Sermon on the Mount in which Jesus teaches about retaliation and love for enemies. The introduction of the homily connects it with the preceding *Hom. Mt. 17* using the teaching of Jesus not to retaliate when struck to support the figurative

interpretation of tearing out an eye in Matthew 5:29. Like Chrysostom's other homilies, *Hom. Mt. 18* is a verse-by-verse exposition. However, even more so than some of the previous homilies examined, the entire exposition is carefully woven together with a broader view of the entire passage. While examining individual phrases of the passage, Chrysostom continually discusses the relationship between that particular passage and the pericope as a whole. The exposition is coupled with very practical applications for the listeners. The homily closes with a compelling call to imitate Christ in suffering, followed by a benediction.

Matthew 5:38-48 contains two Old Testament quotations: Matthew 5:38 and Matthew 5:43. Matthew 5:38 reads: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'" Notice that Jesus uses the introduction "it was said," as opposed to "it is written." No reference is given as to where it was said, but the exact phrase occurs in three Old Testament passages: Exodus 21:24, Leviticus 24:20, and Deuteronomy 19:21. All three passages agree in wording with Matthew 5:38 and with each other, the *MT*, and the *LXX* (Archer 2005: 25). Regarding the context of these Old Testament passages, Craig Blomberg (2007: 26) argues: "the original purpose of this Hebrew legislation probably was to limit the amount of revenge that could be exacted for an offense and to limit the location of that exaction to a court of law."

Matthew 5:43 reads: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'" As in Matthew 5:38, the introduction identifies the quotation as being "said." This introduction may be indicating that Jesus is quoting an oral tradition about the Old Testament text. The first part of the quotation, "you shall love your neighbor," corresponds to Leviticus 19:18. The first part of the phrase in the Matthew quotation agrees with Leviticus 19:18 in both the *MT* and the *LXX*. The second part of the quotation, "hate your enemy," is not found in any Old Testament passage

(Blomberg 2007: 27).

In the exposition of Matthew 5:38, Chrysostom makes several statements and arguments that reveal his underlying hermeneutic. Since these arguments were intended to persuade his listeners, it is likely that they shared his understanding of the biblical text. First, Chrysostom gives an introduction that is based upon the belief that Jesus is consistent in his law giving. In referring to the previous homily, *Hom. Mt. 17*, he argues that the teaching of Jesus to turn the other cheek proves that Jesus did not mean in Matthew 5:29 literally to tear out your eye. Chrysostom bases this argument upon the presupposition that the laws given by Jesus are in harmony with each other in both detail and principle. Chrysostom states: “For He who in this place [Matt 5:38] uses so great strength of expression, and who, not even when another is plucking out your eye, permits you to strike out his; how should He have made it a law to strike out one’s own?” (*NPNF¹* 10: 123).

Chrysostom follows this argument with a defense of the Old Testament Law. He identifies Jesus as the Lawgiver: “it is one and the same, who made both those laws [Old Testament] and these [Sermon on the Mount]” (*NPNF¹* 10: 124). Chrysostom’s belief that Jesus is the Lawgiver of both the Old Testament and the Sermon on the Mount requires belief in both the inspiration of Scripture and the divinity of Jesus. These convictions concur with Chrysostom’s opening argument that Jesus is consistent in giving the Law.

In addition to asserting that Jesus is the Lawgiver, Chrysostom describes the revelation of the Law as progressive. The Old Testament Law was partial in its revelation of God’s commandments. The Law as given by Jesus in the Sermon on the Mount completes the Old Testament Law; it does not contradict the Old Testament Law, as Chrysostom makes clear: “[Jesus] having therefore mentioned the ancient law,

and recognized it all” (*NPNF*¹ 10: 124). Instead of contradicting or replacing the Old Testament Law, it adds to man’s understanding of God’s expectation. Chrysostom argues that God in his wisdom only revealed part of his expectation in the Old Testament Law, because of the obstinate disposition of the Hebrew people. Had he revealed the entire Law at once, they would have rebelled and refused to follow any part of it.

In the latter part of the exposition of Matthew 5:38, Chrysostom tries to show the consistency between the command of Jesus and the Old Testament Law by claiming that even the Old Testament Law was driven by mercy. It gave a harsh punishment so that the threat of retaliation would deter people from evil. He reasons that if someone were to inflict harm upon another individual, they would deserve more harm than they inflicted, thus limiting retaliation to equal parts was merciful.

In the exhortation, Chrysostom gives his listeners practical reasons why they should turn the other cheek. First, in suffering they actually defeat the devil, who is the source of evil. Second, the aggressor will be made gentle. In addition to giving practical reasons for obedience to this command, Chrysostom expands the application by drawing a broader principle from the teaching of Jesus: “and this He saith, not as legislating about such a blow as this only, but as teaching also what forbearance we should practise in all our other trials” (*NPNF*¹ 10: 124).

In the exposition of the second Old Testament quotation of the pericope, Matthew 5:43, Chrysostom never addresses the source of the quotation or the fact that nowhere in Scripture is the command found to hate your enemy. Instead, he uses the occasion to demonstrate how this command is related to the previous commands in the Sermon on the Mount. His exposition and application is much shorter than the exposition of Matthew 5:38.

In this section, Chrysostom presents the Sermon on the Mount as a progression of commands: “Seest thou how many steps He hath ascended, and how He hath set us on the very summit of virtue?” (*NPNF*¹ 10: 126). He summarizes the heart of the commands as self-restraint. To pray for one's enemies brings the highest reward: God-likeness. He appeals to his listeners to embrace each of these commands and to become like their Father in heaven.

The remainder of the homily proceeds verse-by-verse with exposition and application. Extensive effort is taken to demonstrate to the listener that each of the commands of the Sermon on the Mount is inter-related. The homily concludes with an admonition to endure hardship and suffering for the purpose of receiving a great reward later.

4.6.4 Chrysostom's Matthew Homily 47

Chrysostom's Matthew Homily 47 is an exposition of Matthew 13:34-52, a series of parables taught by Jesus. The homily has no recognizable introduction, but launches immediately into an exposition of the Old Testament quotation in Matthew 13:35. The exposition section of the homily proceeds one pericope at a time, examining each parable individually. Chrysostom sees the parables as connected, which may explain why he chose to exegete a much longer section of verses than in his previous homilies. Following the exposition, Chrysostom gives a lengthy application which builds upon his interpretation of the purpose of the parables. In the application section, Chrysostom calls upon his hearers to inquire of the Scriptures that they may attain the kingdom of heaven. After the application, the homily concludes with a short benediction.

Matthew 13:34-52 contains one Old Testament quotation in 13:35 from Psalm

78:2. The introductory formula contains a textual variant which may or may not have been known to Chrysostom. In *UBS4*, the editorial committee has chosen the following wording: “ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος.” The unidentified prophet is identified as Isaiah in more than one manuscript. According to Bruce Metzger (1994: 27): “the reading ‘through Isaiah the prophet’ is supported by codex Sinaiticus (first hand), several important minuscule manuscripts, one Ethiopic manuscript, and copies of the Gospel known to Eusebius and Jerome.” However, the quotation does not match any Isaiah passage (*contra* van Segbroeck 1965: 344-72, cited by Beale 2007: 49). Since this variant was known to both Eusebius and Jerome, it was definitely circulating during the time of Chrysostom and may have been known to him.

Psalm 78 is attributed to Asaph in its heading. While not as well-known as Isaiah, Asaph was identified in 2 Chronicles 29:30 as a “seer,” or prophet (Lange 2008: 246). Chrysostom simply refers to “the Prophet,” and never identifies Asaph or the Psalm.

The quotation itself consists of two phrases: “I will open my mouth in parables” and “I will utter what has been hidden since the foundation of the world” (Matt 13:35). G. K. Beale (2007: 49) has observed that Matthew follows the *LXX* verbatim in the first phrase, but completely departs from it in the second phrase. In the second phrase the *MT* of Psalm 78:2 reads מִן־קִדְמוֹת, which has been translated literally as “from of old” (*ESV*, *Darby*, *RSV*). Matthew 13:35 reads “since the foundation of the world” (ἀπὸ καταβολῆς κόσμου), leading John Lange to characterize this passage as a “free quotation” (Lange 2008: 246). R. C. H. Lenski (1961: 534) argues that Matthew’s “from the foundation of the world” is not a free quotation, but an interpretation of Asaph as a type of Jesus: “it is a frank statement of what the type means regarding the antitype.” Chrysostom never acknowledges the difference in wording or gives any indication of

why the second phrase in Matthew's quotation would differ from Psalm 78:2.

Chrysostom opens his exposition of Matthew 13:35 with an explanation of why Matthew included an Old Testament quotation: "Then pointing out that He is not making a new thing, He brings in the Prophet also, proclaiming beforehand this His manner of teaching" (*NPNF*¹ 10: 292). This statement reveals several aspects of Chrysostom's hermeneutic and theology. First, his emphasis is on the continuity of Scripture and of salvation history. According to Chrysostom, Matthew's motivation for quoting Psalm 78:2 was to show his readers that the teaching method of Jesus was not a radical departure from the prophets who preached before him; his method was not a "new thing."

A second aspect of Chrysostom's theology is seen in his reference to the source of the quotation. Instead of identifying the quotation as from the Psalms or as being written by Asaph, he simply says that Matthew is bringing in "the Prophet." Like Matthew, his emphasis is on the role of Asaph, not on his identity. It is interesting that Chrysostom never acknowledges the obscurity of Asaph's prophetic ministry. Asaph's role as a prophet is mentioned briefly in 1 Chronicles: "Asaph, who prophesied under the direction of the king" (25:2). In 2 Chronicles, Asaph is identified as a seer: "And Hezekiah the king and the officials commanded the Levites to sing praises to the LORD with the words of David and of Asaph the seer" (29:30). Twelve of Asaph's compositions are included in the Psalms (50 and 73-83), but none of them identify Asaph as a prophet.

Given the scant references in the Old Testament Scriptures to Asaph's prophetic role, it is unlikely that Chrysostom's listeners would have thought of Psalm 78:2 as the words of a prophet, yet Chrysostom lets the reference of Matthew stand without further explanation or expansion. Matthew simply states that these are the words of the prophet

and Chrysostom follows his example and leaves the identification of the source as “the prophet.”

The third aspect of Chrysostom’s theology that is revealed by his statement is his belief in predictive prophecy. Although the denial of predictive prophecy has become a benchmark of modern critical scholarship (Harrison 1988: 331), Chrysostom saw in Psalm 78:2 the foretelling, “proclaiming beforehand,” of the teaching method of Jesus. This view of prophecy would also coincide with Chrysostom’s view of the continuity of Scripture. If the prophets “proclaimed beforehand” the work of God in salvation history, then continuity with the unfolding events of the New Testament is to be expected. Of course, predictive prophecy assumes supernatural influence. In the present instance of predictive prophecy contained in written text of Scripture, that supernatural influence would be understood in terms of divine inspiration. While Chrysostom’s conviction of the divine inspiration of Scripture is unquestioned, his present statement about Asaph’s beforehand proclamation demonstrates how this conviction shapes both his hermeneutic and his homiletic, resulting in a claim in his homily that a prophet predicted that Jesus would teach in parables.

This identification of Asaph as a prophet will lead into the following section of Chrysostom’s exposition, in which he will contrast the prophets with those hearing the parables of Jesus. Matthew 13:34 reads: “he said nothing to them without a parable.” According to Matthew, the parables were to fulfill Psalm 78:2. Chrysostom explains that the purpose of Jesus teaching with parables was to drive his hearers to inquiry. The intention of Jesus was not to conceal information in the parables, but to teach his listeners by drawing them to seek understanding. However, unlike the prophets who asked questions, those who heard the parables of Jesus were not moved to inquire about his teaching.

After giving an exposition of the remaining verses in the selected passage, Chrysostom launches into an application section. The application is essentially a call for Chrysostom’s listeners to constantly read and search the Scriptures of both the Old and New Testaments. It builds off of the opening exposition of the homily in which Chrysostom describes the prophets as people who inquired and searched for truth, while those who heard the parables of Jesus—parables which were intended to drive them to inquire and search for meaning—refused to be moved.

The call to read and study the Scriptures launches out of the exposition of the last verse: “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old” (Matt 13:52). Chrysostom interprets the “old” and “new” to refer to the Old Testament and the New Testament: “Seest thou how so far from excluding the Old Testament, He even commends it, and speaks publicly in favor of it, calling it ‘a treasure’?” (*NPNF¹* 10: 294). He goes on to speak of the connection between the two testaments: “these are bound up and interwoven one with another” (*NPNF¹* 10: 294). Again, Chrysostom is emphasizing the unity and continuity of the Scriptures.

Since the Scriptures are a divine unity, he urges his listeners to read and study them carefully. As a wealthy person shakes out his garments to rid them of destructive moths, so the believer must constantly read the Scriptures in order to drive out forgetfulness (*NPNF¹* 10: 294). After giving this challenge, Chrysostom concludes with a short benediction flowing out of the application.

4.6.5 Chrysostom’s Matthew Homily 67

Chrysostom’s Matthew Homily 67 is an exposition of Matthew 21:12-32, which contains four pericopes: the temple cleansing, the cursing of the fig tree, the challenge

of the authority of Jesus, and the parable of the vineyard. The homily is structured in two main parts: exposition and exhortation. The exposition section comprises about two thirds of the homily, while the exhortation section makes up the last third. The homily has no recognizable introduction, but instead launches immediately into the exposition of the temple cleansing passage. The exposition section is composed of a verse-by-verse treatment of the text, with the exposition of each pericope building on the previous. The application is drawn from a broad principle seen in each of the four pericopes in Chrysostom's selected passage: each person must respond to Christ with either obedience or rejection. After the application, the homily ends with a brief benediction.

Matthew 21:12-32 contains three Old Testament quotations: Matthew 21:13a (Isa 56:7), Matthew 21:13b (Jer 7:11), and Matthew 21:16 (Ps 8:2). All three quotations are Matthew's record of the words of Jesus. The first quotation, Isaiah 56:7, is introduced with the words "it is written," a theological formula used frequently by Jesus to assert the authority of the Old Testament Scriptures (Henry 1999b: 136; Nicole 1967: 112). Matthew does not provide any additional editorial notes to indicate where the quotation was written in the Scriptures. However, Chrysostom goes beyond the information provided by Matthew and identifies Isaiah as the source for the quotation: "Wherefore also He Himself sets up Isaiah against them as an accuser, saying, 'My house shall be called a house of prayer'" (*NPNF*¹ 10: 409).

Matthew's quotation in 21:13a matches the *LXX* verbatim, which in turn represents a literal translation of the *MT* (Beale 2007: 67). Matthew 21:13 parallels Luke 19:46 and Mark 11:17. Luke reads: "My house shall be a house of prayer," ending the quotation at the same point as Matthew, but reading "shall be" [ἔσται] instead of "shall be called" [κληθήσεται] as in Mark and Matthew. Mark's Gospel quotes more of

Isaiah than either Matthew or Luke by including the phrase “for all the nations” (11:17).

It is characteristic of Chrysostom to note differences among the Gospel accounts in his homilies, often giving his rationale for why the accounts may vary. Another reoccurring feature of Chrysostom is seen in his use of the device of exploring what is not said in the text in order to emphasize the precise wording of the text to his listeners. Given both of these traits of Chrysostom’s homiletical style, one would expect him to comment upon Mark’s inclusion of the phrase “for all nations,” but he makes no mention of it.

The second quotation in Chrysostom’s text selection is from Jeremiah 7:11. It is coupled with the Isaiah quote in Matthew 21:13: “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.” While in the Greek the correspondence between Jeremiah 7:11 and Matthew 21:13 is comprised of only two words “σπήλαιον ληστῶν,” the context of the statement has led a large consensus of scholars to conclude that Jesus was indeed quoting from Jeremiah by using the phrase “den of robbers” (Blomberg 1992: 314; Nolland 2005: 845; Zucker 1990: 298; *et al*).

Given the comments of Jesus between the two quotations, it is unclear whether or not the introductory formula “it is written” applies to Jeremiah 7:11 or only to Isaiah 56:7. The *NCV*, *NIV*, and *NKJV* all include both Isaiah 56:7 and Jeremiah 7:11 in single quotation marks inside the double quotation marks of the words of Jesus, indicating that the editors of these translations understood “it is written” to apply to the quotation of Jeremiah 7:11. For example, the *NIV* reads: “*It is written,*” *he said to them,* “*‘My house will be called a house of prayer,’ but you are making it ‘a den of robbers.’*” How Chrysostom understood these words cannot be known, as he never acknowledges a quotation from Jeremiah, or even references the words “den of robbers.”

In Matthew 21:16, Jesus quotes from Psalm 8:2. The quotation is introduced

with the question “have you never read?,” which is a typical rabbinical introduction (Beale 2007: 69). The source of the quotation is not identified in Matthew. Chrysostom follows Matthew and omits any reference to the Psalms. Furthermore, while Chrysostom quotes Matthew 21:16 in his homily, he never acknowledges that the verse contains an Old Testament quotation.

The quotation of Psalm 8:2 in Matthew 21:16 matches the *LXX* verbatim. The *LXX* translates the *MT* literally except for the last word. The *MT* reads **צִבְיָה**, which translates as “stronghold” (Brown 2000; *HCSB*; *NIV*) or “strength” (*ESV*; *NASB*; et al). The *LXX* has “αἶνον,” which is translated as “praise” (Arndt 2000; Lust 2003). While on the surface “strength” and “praise” appear to be variant readings, many scholars have argued that in this context the *LXX* has rendered the meaning of Psalm 8:2 faithfully with the word αἶνον (Alexander 1850: 59; Lenski 1961: 820; Nolland 2005: 848). In modern terms, the *LXX* might be described as a dynamic equivalent translation of this verse or even a paraphrase (Beale 2007: 70). J. A. Alexander (1850: 59) explains: “The Septuagint version of the last words in this clause, thou hast prepared (or provided) praise, conveys the same idea with a change of form, since it is really the praise or admiration of the child that it is described in the original as strength.”

In the exposition section of the homily, Chrysostom repeatedly contrasts the rejection of Jesus by the Jews with the faith and obedience of others; faith versus rejection is the motif that connects the four pericopes. While Chrysostom’s passage selection contains three Old Testament quotations, all three are found in the first pericope: the temple cleansing. In the exposition of this passage, Chrysostom focuses on the miracles of Jesus. This focus may explain why the first quotation receives only a passing mention and the second quotation is excluded from the exposition, while the third quotation, which Chrysostom considers to describe a miracle, is given extensive

attention.

In the first section of the exposition, Chrysostom emphasizes the divinity of Jesus as it has been demonstrated by his miracles. In the context of this emphasis, Chrysostom describes the Isaiah quotation as supporting evidence. It is an appeal to the authority of the prophet Isaiah, meant to demonstrate that the miracles were in harmony with the testimony of Scripture. “For indeed He also wrought miracles, and they saw His words agreeing with His works... Wherefore also He Himself sets up Isaiah against them as an accuser, saying, ‘My house shall be called a house of prayer’” (*NPNF*¹ 10: 409).

The third quotation, from Psalm 8:3, is a reproof against the unbelieving Jews, as was Isaiah 56:7. Chrysostom sees the praise of the children as a supernatural miracle: “And well did He say, ‘Out of the mouth.’ For what was said was not of their understanding, but of His power giving articulation to their tongue yet immature” (*NPNF*¹ 10: 409). Although this quotation plays a prominent role in Chrysostom’s argument, he never refers to it as a quotation; his focus is upon the words of Jesus.

The quotations do not enter into the discussion for the remainder of the exposition. The exhortation section, which comprises the last third of the homily, is a call for everyone to follow Christ in obedience. Throughout the homily, Chrysostom has contrasted those who have responded to Jesus in faith with those who have rejected him. He appeals to those living in rebellion and disbelief to embrace the mercy of Christ and be forgiven. Furthermore, he warns the believers not to lower their guard lest they fall into disobedience.

4.6.6 Chrysostom's Matthew Homily 88

Chrysostom's Matthew Homily 88 is an exposition of Matthew 27:45-61, the narrative account of the death and burial of Jesus. The homily consists of a verse-by-verse exposition, followed by a lengthy exhortation to almsgiving. The focus of the exposition section of the homily is upon the power of Jesus displayed during his crucifixion. The introduction of the homily leads into this emphasis by quoting the statements Jesus made about the crucifixion, describing them as foreshadowing the intent of Jesus to display his power through his death. The homily concludes with a call for the congregation to purify themselves and to conduct themselves in the church in a manner worthy of followers of Christ.

Matthew 27:45-61 contains one Old Testament quotation in verse 46 from Psalm 22:1. The quotation occurs on the lips of Jesus as he is crying out from the cross. Matthew does not identify these words as a quotation or note the source of the words in the Psalms. The quotation consists of four words from the lips of Jesus (Ηλι ηλι λεμα σαβαχθανι) followed by seven words of Greek translation (Θεέ μου θεέ μου, ινατί με ἐγκατέλιπες). The quotation appears to be a mixture of transliterated Aramaic and Hebrew (Morris 1992: 720). The first two words ηλι ηλι are a transliteration of the Hebrew ׀לל. Some manuscripts have the entire phrase in Aramaic, giving ελωι in the place of ηλι (ⲛ B 33 cop^{sa, bo} eth; Metzger 1994: 58), but the consensus of modern textual critical scholars seems to be that ηλι is the original reading (*UBS4*, Metzger 1994: 58, *contra* Westcott 1882: 68). The second two words, λεμα σαβαχθανι, are Aramaic (Harris 1999: 1079). The quotation is a literal translation of the *MT*, matching it verbatim.

Mark 15:34 also records these words of Jesus, but gives the entire phrase in Aramaic: “Ελωι ελωι λεμα σαβαχθανι.” Ελωι is a transliteration of the Aramaic ׀לל

(Metzger 1994: 58). Between the words “My God, my God” and “why have you forsaken me,” the *LXX* has an additional phrase not quoted in either Mark or Matthew: “πρόσχεσ μου,” which is translated “pay attention to me” (*LES*) or “attend to me” (*Brenton LXX*).

The Aramaic and Hebrew words of Jesus are followed in Matthew 27:46 with a Greek translation. Since Jesus most likely spoke Aramaic (Fassberg 2012: 280), any quotation of his words in Greek would be a translation. Therefore the Greek translation in Matthew 27:46 should not be treated differently from other quotations simply because it is preceded by a Hebrew and Aramaic rendering of the words of Jesus. In fact, it could be argued that “Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες” is not a translation of the words of Jesus, but a citation of the verse that he was quoting from the Old Testament. *UBS4* places these words in bold, thus identifying them as a quotation. However, since the words in Matthew match the *MT* text verbatim, either way they are viewed would not create a difficulty for the preacher.

Matthew’s translation varies from both Mark’s translation and the *LXX*. Both Mark and the *LXX* give “my God” in the nominative form, but Matthew renders it in the vocative—either form would be a literal translation of the *MT*. Matthew 27:46 is the only instance in the New Testament where the vocative form “θεέ” is used; in all other instances the nominative form “θεός” is used for the vocative (Robertson 1908: 20).

In the exposition section, Chrysostom proceeds verse-by-verse. Since the quotation of Psalm 22:1 occurs in the second verse of the selected passage, it is discussed toward the front of the homily. Leading up to the exposition of 27:46, Chrysostom has been building a case that Jesus has displayed his power through miracles that the Jews might come to believe in him. Chrysostom sees the words of

Jesus in 27:46 as intricately related to the concern of Jesus for the conversion of his enemies.

Chrysostom proclaims: “And for this reason, even after this He speaks, that they might learn that He was still alive, and that He Himself did this, and that they might become by this also more gentle, and He saith, ‘Eli, Eli, lama sabachthani?’ that unto His last breath they might see that He honors His Father, and is no adversary of God” (*NPNF*¹ 10: 520-521). According to Chrysostom, Jesus spoke in order to show he was behind the miracle of darkness. The purpose of those present learning that he was alive was to help them realize that he was still performing miracles even from the cross as he was dying.

Only the four Hebrew and Aramaic words from 27:46 are quoted in the body of the homily. Apparently, Chrysostom is relying upon the listeners to remember from the Scripture reading of 27:46 what “Eli, Eli, lama sabachthani” means. After quoting the words, he gives his interpretation in a single passing statement: “that unto His last breath they might see that He honors His Father, and is no adversary of God” (*NPNF*¹ 10: 521). It is unclear how Chrysostom sees the quotation of Psalm 22:1 as honoring the Father.

The interpretation of Matthew 27:46 has a varied history, even among the Fathers (Luz 2005: 545-549). Given this diversity, it seems strange that Chrysostom would not offer any reasoning or even explanation for his interpretation. It is possible that a particular interpretation was prevalent at Antioch and Chrysostom consequently felt no need to extrapolate on what was already established.

After giving his interpretation, Chrysostom draws attention to the quote itself before proceeding in his exposition: “Wherefore also He uttered a certain cry from the prophet, even to His last hour bearing witness to the Old Testament, and not simply a

cry from the prophet, but also in Hebrew, so as to be plain and intelligible to them, and by all things He shows how He is of one mind with Him that begat Him” (*NPNF*¹ 10: 521). Chrysostom attributes the quote to an unnamed prophet. Psalm 22 names David as the author of the Psalm. David is described as a prophet in Acts 2:30, which may be the basis of Chrysostom’s description.

The reference to “bearing witness to the Old Testament” strikes a repeated theme in Chrysostom’s preaching: the continuity of Scripture. Chrysostom repeatedly emphasizes both that Jesus is the fulfillment of the Old Testament promises, and that the New Testament writers are continuing the work of the Old Testament writers. Furthermore, Chrysostom’s statement highlights the view of Jesus of the Old Testament. What would Jesus be “bearing witness” to by quoting a prophet, if not the divine inspiration of the Old Testament?

Chrysostom’s statement concerning how Jesus spoke: “to be plain and intelligible to them, and by all things He shows how He is of one mind with Him that begat Him” (*NPNF*¹ 10: 521), reinforces two tenets of his homily. First, the concern of Jesus while speaking from the cross is to reveal to his enemies that he is the Christ so that they might come to faith in him. Second, Jesus is in unity with the God of the Old Testament. Again, both Jesus and the New Testament Scriptures are viewed by Chrysostom as a continuation of the unfolding revelation of the Old Testament.

After giving an exposition of the quotation in 27:26, Chrysostom continues treating the homily passage verse-by-verse. The exhortation section of the homily is built off of the last verse in the exposition: 27:61. The exhortation is approximately a third of the homily and focuses primarily upon almsgiving, purity, and proper conduct in worship. After the exhortation, Chrysostom closes with a one sentence benediction.

4.7 Synopsis

In many ways Chrysostom marks the beginning of a new era in Christian history—not that he was a pioneer; if anything, he was more a product of his own time. As such, his sermons offer great value to the present study because they are indicative of a broader movement in the church. The preaching of Chrysostom was the culmination of the rhetorical training of Libanius, the exegetical training of Diodorus, and the text critical work of Lucian; his preaching embodied the scholarship of fourth century Antioch. Pagan rhetoric was his tool to drive the grammatical-historical interpretation of an ecclesiastical text of Scripture into the minds of his listeners.

Although this chapter has only examined a small sample of the many extant homilies of Chrysostom, in just the six homilies discussed here a definite methodology can be seen underlying Chrysostom's preaching. While he did not have a cookie cutter pattern for the layout of his homilies, his exegetical and expositional methods were consistent. Therefore, examining additional homilies would not necessarily contribute a significant amount of additional information for describing Chrysostom's preaching of New Testament texts that quote the Old Testament.

Regarding Chrysostom's place in the history of exegesis, M. B. Riddle (1888: xix) remarked: "Chrysostom as an interpreter is probably nearer to us than any Father of the Eastern Church." If Riddle is correct in his assessment, then we might ask the question: How close are we to Chrysostom as a preacher? If modern hermeneutical methods resemble the grammatical-historical method of Chrysostom, should we then expect to find his homiletical methods helpful as well?

4.8 Practical Considerations for a Contemporary Model of Preaching

This section will outline twelve characteristics of Chrysostom's preaching. Each

of these characteristics was drawn from the analysis of the six homilies discussed in this chapter. Comparisons with the characteristics of early preaching and the preaching of Origen will be reserved for a later section of this study.

The same method employed in Chapter Three to analyze Origen's homilies is utilized here. The six homilies of Chrysostom were compared and contrasted to identify repetitive practices. Each of the following statements can be supported by multiple occurrences throughout the six homilies in this chapter. If a contemporary model were built to imitate Chrysostom's preaching the following practices would need to be considered.

(1) The sermon should be built upon the exposition of a text.

Each of the homilies examined in this chapter is an exposition of a Matthean text. *Chrysostom's Matthew Homily 5* is an exposition of Matthew 1:22-24; *Hom. Mt. 17*, Matthew 5:27-37; *Hom. Mt. 18*, Matthew 5:38-48; *Hom. Mt. 47*, Matthew 13:34-52; *Hom. Mt. 67*, Matthew 21:12-32; and *Hom. Mt. 88*, Matthew 27:45-61. Chrysostom's method is to read a portion of the selected text and explain it verse-by-verse. Each portion of the text is treated sequentially, beginning with the first verse in the selection and proceeding to the last verse.

A single text is the focus of the homily. Other Scriptures quoted throughout the homily serve only to illuminate or explain the main text. Chrysostom addresses topics, but the topics arise from either the exposition of the main text or from a broader principle of application of the main text.

(2) The sermon should be structured with a verse-by-verse exposition followed by an exhortation.

The exposition section is the heart of the homily. It is sometimes preceded by an introduction, but otherwise it holds the place of prominence within the structure of

the homily. It is followed by an exhortation designed to draw Chrysostom's listeners into submission to the exposition of the text. Chrysostom typically gives an explanation of the entire selected text before giving an exhortation. His basic structure is introduction (if included), exposition, exhortation, and benediction.

(3) The sermon should be part of a book series.

Each homily examined in this chapter was part of a series of homilies Chrysostom preached in Antioch proceeding passage-by-passage through the Gospel of Matthew. Although only six homilies were selected for this study, ninety Matthean homilies from Chrysostom are extant. Chrysostom also preached book series through Genesis, Psalms, the Gospel of John, and Acts.

The length of the Scripture chosen for each of the six homilies discussed in this chapter was relatively short, ranging from three verses in *Hom. Mt. 5* to twenty-one verses in *Hom. Mt. 67*, with an average of fourteen verses chosen per homily. It is unclear how Chrysostom's text selection for his series related to the lectionary reading of the Scriptures. The modern preacher looking to model their preaching after Chrysostom would need to commit to preach passage-by-passage through individual books of the Bible, choosing text selections small enough to allow the text to be covered in detail.

(4) An introduction to the sermon is optional.

The openings of Chrysostom's homilies exhibit more variety than any other section of his homiletical structure. *Hom. Mt. 5* has a relatively long introduction occupying approximately a seventh of his homily. In contrast, *Hom. Mt. 17* begins immediately with an explanation of the first verse of the selected Scripture. Given Chrysostom's training in rhetoric and his exceptional speaking ability, the variety in his introductions is most likely a tool Chrysostom used to capture the attention of his

listeners.

The modern preacher could emulate Chrysostom's style by avoiding predictable sermon beginnings. Variety could be used to develop a sense of anticipation in the congregation. Preaching passage-by-passage through books of the Bible will allow the listener to know in advance what passage will be discussed. By making the opening of the sermon unpredictable, the preacher may avoid being perceived as monotonous as he proceeds passage-by-passage.

(5) The sermon must exhort the listeners to action.

Exhortation is one of the hallmark features of Chrysostom's preaching. His tone throughout the six homilies in this chapter is pastoral. At times Chrysostom pleads with his listeners to respond to the Scripture with obedience. He uses phrases such as "consider, I pray thee," "let us imitate," and "if thou be willing" (*Hom. Mt. 47*). The biographer W. R. W. Stephens (1880: 18) comments about Chrysostom's preaching in general that he is more concerned with the morality of his listeners than with abstract theology.

To imitate Chrysostom, the modern preacher must preach for change in his listeners. The purpose of the message cannot be limited to instruction in abstract matters. Instruction must be followed with an appeal to the listeners, urging them to conform their behavior to the teaching of the Scripture.

(6) The sermon needs to demonstrate the continuity of Scripture.

Each of the homilies studied in this chapter is from the New Testament. However, Chrysostom did not neglect the Old Testament even in his preaching of New Testament texts. Instead, he took great pains to demonstrate that the New Testament was a continuation of the Old Testament. For example, in speaking of the relationship between the Old and New Testaments, Chrysostom proclaims: "For they [heretics who

neglect the Old Testament] have not the old things, wherefore neither have they the new; even as they who have not the new, neither have they the old, but are deprived of both. For these are bound up and interwoven one with another” (*NPNF¹* 10: 294).

A contemporary model of preaching based upon principles from Chrysostom’s preaching would need to incorporate an emphasis upon the relationship of the Old and New Testaments. The preaching of New Testament texts that quote the Old Testament provides an ideal opportunity to demonstrate the continuity of the two testaments.

(7) The sermon should emphasize the divine inspiration of the text.

Hughes Oliphant Old (1998b: 185) comments: “With John, as with many a great preacher, the conviction that the Scriptures are indeed the Word of God is the essential driving force of his ministry. The preaching of the Word of God is authoritative and efficacious because it is God’s Word, not the preacher’s.” Chrysostom not only held this conviction about the Scriptures, but he made it plain to his listeners. In *Hom. Mt. 18*, he identifies Jesus as the Lawgiver of both the Old and New Testaments (*NPNF¹* 10: 124). In *Hom. Mt. 5*, Chrysostom emphasizes the source of the quotation as a prophet—a repeated theme in his preaching in which he focuses on the role of the prophet and not the identity.

In another book series through Genesis, Chrysostom (1986: 106) proclaims: “come now, let us see what it is today also blessed Moses is teaching us through the text we’ve read, or rather what the grace of the Spirit has to say to us all through his tongue.” The modern preacher could imitate Chrysostom by including comments on the text selection intended to draw the listener’s attention to the divine inspiration of the text. While the human author of the text may be identified, the emphasis of the preacher looking to imitate Chrysostom should be upon God using the human author as an instrument to speak divine truths to humankind.

(8) The sermon should focus upon the precise wording of the biblical text.

Chrysostom's doctrine of inspiration manifests itself in his attention to detail in the Scripture. If the Bible is a divinely inspired text, then every word has significance (Riddle 1888: xx). Often Chrysostom's interpretation hinged upon the use of a single word in the text (e.g., *Hom. Mt. 5.2*). One technique used often by Chrysostom was to state what was not in the text in order to accentuate the actual wording of the text (e.g., *Hom. Mt. 17.2, Hom. Mt. 5.3*).

A contemporary model could follow Chrysostom's example by making the individual words of the biblical text an integral part of either the outline and structure of the sermon or of the argument for the interpretation and application of the text. Given the vast amount of text critical knowledge available to the modern preacher, the exact wording of the text will need to be determined before it can become part of the emphasis of the sermon.

(9) The sermon should use secondary Scriptures to communicate the canonical context of the main text.

While Chrysostom always builds his homily upon the exposition of a particular text, he does not treat that text in isolation from the rest of Scripture. His homilies are filled with quotations and citations from both the Old and New Testaments. In the exposition of Matthew 1:22-24, Chrysostom interprets the quotation in terms of fulfillment, arguing that Matthew 1:23 was not a new Christian idea, but a concept prophesied in the Old Testament: "For, 'think not,' saith he, 'that these things are now determined upon; they were prefigured of old.' Which same thing, Paul also everywhere labors to prove" (*NPNF¹* 10: 32). In this instance, he appeals not to a specific Scripture, but in general to the letters of Paul. His argument, which looks canonically both backward to the prophetic Old Testament writings and forward to

the Pauline corpus, clarifies the canonical context of the quotation in Matthew 1:23 and helps the listener to view the text in relation to the rest of the Bible.

When preaching New Testament texts that quote the Old Testament, by definition the modern preacher will always be dealing with a New Testament context. Secondary Scriptures from either the Old or New Testament with some contextual comments may help the listener to understand the canonical context of the New Testament passage.

(10) The sermon should not dwell on text critical issues.

In the six homilies included in this study, Chrysostom never addresses a text critical issue. Throughout the entire corpus of his extant homilies, he very rarely mentions a textual variant. As has already been discussed earlier in this chapter, Chrysostom's silence on textual variants was not due to his ignorance of them. Chrysostom accepted the Byzantine text-type of the New Testament and treated the Lucian recension of the *LXX* as the final authority in textual matters of the Old Testament.

While the modern preacher may well be aware of textual variants in a selected sermon passage, the discussion of these variants cannot enter the sermon if Chrysostom's example is to be followed. This does not require the preacher to disengage from text critical questions. However, the text must be decided before entering the pulpit and the reasons for textual decisions must remain out of the message.

(11) The sermon should acknowledge gospel parallels and demonstrate their unity.

While Chrysostom refrained from discussing textual variants in his homilies, he did frequently acknowledge gospel parallel passages. For example, in his homily on the temple cleansing, he opens with an explanation of the chronological difficulty some

have perceived in John's account: "This John likewise saith, but he in the beginning of his Gospel, this at the end. Whence it is probable this was done twice, and at different seasons" (*NPNF*¹ 10: 409).

Modern listeners can easily identify parallel passages. Most printed Bibles will note them in a reference column or footnote. The preacher can reproduce Chrysostom's style and remove distractions from the listener by acknowledging these passages. While the variation between the passages need not be a major focus of the sermon, the preacher will need to suggest a harmony of the various accounts to demonstrate their unity and remove any confusion caused by a listener's perceived contradiction of the parallel accounts.

(12) The sermon should have a benediction.

Chrysostom ends each of the six homilies discussed in this chapter with a different benediction. The benediction typically consists of a sentence or less. The focus of the benediction is to give glory to God. *Hom. Mt. 18* ends with:

And together with all these things we shall receive also the unutterable blessings: unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory, and power, and worship, with the unoriginate Father, and the Holy and Good Spirit, now and always, even forever and ever. Amen (*NPNF*¹ 10: 130).

The modern preacher can imitate Chrysostom by incorporating a benediction into the last phrase of the sermon conclusion. Possibilities include quoting a biblical benediction from one of Paul's letters or constructing an original benediction. The benediction must vary between sermons or otherwise run the risk of becoming monotonous.

CHAPTER 5

MAJOR CHARACTERISTICS OF THE PATRISTIC PREACHING OF NEW TESTAMENT TEXTS THAT QUOTE THE OLD TESTAMENT

Four different preachers have been examined in the previous three chapters. While each provides unique contributions to our understanding of preaching in the patristic era, they also demonstrate similarity in several aspects of their homilies. Enough continuity exists between the various homilies of the patristic period that in his multi-volume work on the history of preaching Hughes Oliphant Old (1998b: 61, 113; 1999: xvii) can write of “the whole character of patristic preaching,” describing it as a “golden age” distinguished by certain characteristic traits.

The concern of this chapter is not to identify each of these characteristics but to discuss only those major characteristics which the author anticipates will offer the greatest contribution towards a patristically informed redemptive-historical model of preaching New Testament texts that quote the Old Testament.

5.1 Patristic Preachers View the Biblical Text as Inspired Scripture

In reference to contemporary scholarship Sidney Greidanus (1988: 27) states that the use of the historical-critical method has resulted in “the separation of the biblical narrative from its underlying history and such extreme skepticism with respect to the historicity of biblical events that some biblical scholars have fled from history into the safety of a non-historical realm.” Such skepticism is completely foreign to the preachers of the patristic period. The sampling of patristic sermons included in this study reveals deep convictions about the inspiration of Scripture which greatly influenced how the patristic preachers read, interpreted, and preached the biblical text.

The patristic view of the New Testament was an extension of how Second-Temple Judaism viewed the Old Testament Scriptures. According to Josephus, the Jews had twenty-two books which presented a unified message and were “justly believed to be divine” (Josephus 1987: 776, *Ag. Ap.* 1.38). How the Old Testament Scriptures were arranged to form twenty-two books is uncertain, but the first-century Jewish view of divine inspiration is unequivocal (Christensen 1986: 37-46). The doctrine of inspiration is an element of continuity from the synagogue to the early church and on to Origen and Chrysostom (*Orig. Princ.* 4.1.1; *Hom. Mt.* 5.2). Just as the rabbis read and preached the Old Testament as divinely inspired Scripture, so the patristic preachers interpreted and proclaimed both the New Testament and the Old Testament.

The patristic view of the Old and New Testaments as inspired Scripture led the patristic preachers to view the testaments as a unified whole. The Bible was viewed as one unified book with one author, understanding the human author to be an instrument used by God (*Philoc.* 6.2). For example, the preacher of *2 Clement* proclaims: “the Books and the Apostles teach that the church is not of the present, but from the beginning” (Menziez 1897: 255). “Books” most likely refers to the Old Testament, while “Apostles” most likely refers to the entire New Testament or at the very least the Gospels (Roberts 1886: 521). As a consequence, differences between accounts are not viewed as contradictions: “These things are written in the Gospel according to Mark; and in all the rest correspondingly; although perchance the expressions vary slightly in each, yet all show identical agreement in meaning” (Clement of Alexandria 1885: 592).

While both Second-Temple Jews and patristic church fathers believed in inspiration, the patristic church held what might be described as a “Trinitarian view” of inspiration, that is, all three persons of the Trinity were involved in the inspiration of Scripture. Notice carefully the use of the third person pronoun in *2 Clement*:

For He himself declares, “Whosoever shall confess me before men, him will I confess before my Father.” [Matt 10:32] This, then, is our reward if we shall confess Him by whom we have been saved. But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart and all our mind. For He says in Isaiah, “This people honoureth me with their lips, but their heart is far from me” [Isa 29:13] (Menzies 1897: 252).

Here the preacher of *2 Clement* quotes Matthew 10:32, which are words of Jesus, clearly identifying the antecedent of “He” as Jesus. Then without any new identification or shift, a quotation from Isaiah is attributed to “He,” which can only refer in this instance to Jesus (see also Origen 1996: 131; and *Hom. Mt.* 17.2). Origen attributes the Gospel of Luke directly to the Holy Spirit: “In the Gospel of Luke, the Holy Spirit writes...” (Origen 1996: 80; see also *Hom. Mt.* 1.4). These and other remarks by the patristic preachers reveal that they viewed Father, Son, and Holy Spirit working in harmony to inspire both the Old and New Testaments.

The patristic view of inspiration resulted in the interpretation of Scripture in light of other Scripture. Each of the sermons reviewed in this study from *2 Clement* to *Chrysostom’s Matthew Homilies* contains numerous quotations and appeals to Scriptures from both the Old and New Testaments. In particular, the extensive use of New Testament passages as supporting Scripture indicates that the New Testament was viewed with the same authority as the Old Testament (*Philoc.* 5). Since Scripture was inspired by one author, the triune God, resulting in a unified whole, various passages could be viewed together to see a fuller picture of what an individual passage was meant to teach.

While the patristic preachers utilized a holistic method of interpreting and explaining individual Scriptures in the light of the rest of Scripture, they also focused on the minutiae of the text seeing each word as the result of divine inspiration. As was

noted in previous chapters, both Origen and Chrysostom placed great emphasis upon the exact wording of the text (*Hom. Lk.* 14.3; *Hom. Mt.* 5.5). Origen gives the following explanation:

I believe that every word of the Scriptures has its meaning. So I do not think it is pointless that, in Greek, the word “judge” is written with the definite article. The article signifies singularity. But “ruler” is written simply, without the article. The passage says, “when you go with your adversary.” The word “your” is significant. For, all are not the adversaries of all, but specific people have specific adversaries. They follow them everywhere and are their companions. “When you go with your adversary to a ruler...” Luke did not add the article to “ruler,” so that it would not seem to indicate a specific ruler. He wrote it without an article, to point out one from among many (Origen 1996: 145-146).

Since each word was viewed as inspired, the patristic preachers held great confidence in the historical reliability of text. For example, statements of Jesus recorded in Scripture are given as direct quotes without any provision for the human author’s redaction or fallibility (*2 Clem.* 4; *Quis div* 2). Individuals such as Noah, Job, and Daniel are referenced as historical figures without any doubt as to the reliability of the biblical descriptions of them (*2 Clem.* 6). Likewise, biblical events are viewed as historically accurate. Origen explains: “Therefore, when you hear about the captivity of the people, to be sure you should believe that the captivity really happened in accordance with the reliable testimony of history” (*Hom. Ez.* 1.3.6; Martens 2012: 65).

The patristic view of divine inspiration held by the author of *2 Clement*, Clement of Alexandria, Origen, and Chrysostom are evident from their homilies because they spoke clearly about their view of Scripture. Even the limited samples of early preaching provide enough insight to recognize that congregations from the second through fourth centuries would have heard resounding confidence in the Scriptures as a divinely inspired word (*Quis div* 37).

5.2 Patristic Preachers Portray Confidence in Their Available Biblical Text

The handwritten duplication and transmission of the biblical text over time produced variations of the biblical text. Multiple languages (Hebrew, Aramaic, and Greek) and translations (*LXX*, Aquila, Symmachus, and Theodotion) further complicated the exegesis of the text in the patristic period. When exegeting a New Testament quotation of the Old Testament, not only does the wording of the New Testament text have to be established, but also the wording of the Old Testament text has to be compared with the text of the New Testament. Therefore, the textual method of the patristic preachers is very pertinent to the present study and will need to be carefully considered in the next chapter where a contemporary model will be discussed.

Unfortunately, there is insufficient evidence to outline a detailed textual method of the preachers of *2 Clement* and *Quis Dives Salvetur*. *Second Clement* is an exposition of the following text: “Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for she that is desolate hath many more children than she that hath an husband” (Menzies 1897: 251). As discussed in chapter 2, without further evidence we cannot know if the sermon was based upon a reading of Isaiah 54:1 or Galatians 4:27.

Since the quotation in Galatians 4:27 is an exact duplication of the *LXX* which is a literal translation of the Hebrew (Beale 2007: 808), it cannot be known how the preacher of *2 Clement* would have dealt with the New Testament text had it appeared to vary from the Old Testament. While *2 Clement*'s quotation matches both the Greek and Hebrew, the quotation of Mark 10:19 in *Quis Dives Salvetur* does not match any known text, leaving us without any real insight into how Clement of Alexandria approached textual issues.

In contrast to earlier preachers, the textual methods of Origen and Chrysostom

are well attested through both the internal evidence of the ample body of extant manuscripts and the external witnesses who have left us comments about their textual method (*e.g.*, *EC* 6.16.1). One characteristic that can be consistently seen throughout all the sermons examined in this study is a display of confidence in the reliability of the biblical text. Scripture readings and quotations are given with certainty. For example, Origen (1996: 56) often introduces quotations with “Scripture says.” Chrysostom often bases his exegesis upon a single word, thereby demonstrating his confidence in the exact wording of the text (*NPNF*¹ 10: 32). Likewise in *2 Clement* and *Quis Dives Salvetur* there are no qualifying statements regarding the Scripture quotations that would lead the hearer to wonder about the certainty of the manuscript read or quoted.

Another characteristic that is consistent throughout all of the sermons examined is that textual variants are not emphasized. In the case of *2 Clement* and *Quis Dives Salvetur*, it is unknown whether multiple manuscripts were even available for comparison. However, Origen was not only aware of variation among the manuscripts, he was a student of textual criticism. Given his extensive knowledge and interest in the comparison of manuscripts, it is no small detail that for the most part he leaves these discussions out of his sermons. By not emphasizing variants in the biblical text, the patristic preachers were able to proclaim an inspired word with authority.

In order to proclaim confidence in the biblical text with integrity, the patristic preachers had to possess confidence in the biblical text. How the earliest preachers achieved this is unknown, but the approach of Origen and Chrysostom is well attested. While both Origen and Chrysostom approached the issue of textual variance differently, it appears that the motive of each was to try to access the original text as far as was possible. For Origen, this meant searching for extant manuscripts and making comparisons to decide which was the most accurate. Ultimately, Chrysostom was

working from the same principle as Origen only he had deferred the process of manuscript discovery and comparison to the editors of the Antioch recension of the New Testament (Byzantine text-type) and the Lucian recension of the *LXX*.

5.3 Patristic Preachers Preach Expository Sermons

The sermons evaluated in this study were without exception expository sermons. Although the two earliest sermons examined stand in isolation, they still demonstrate an expository approach to preaching. Later sermons from both Origen and Chrysostom exemplify expository preaching. Hughes Oliphant Old (1998a: 10) gives the following assessment of Origen and Chrysostom: “With Origen, a classic example of an expository preacher, we begin to get a more complete picture of Christian preaching. The patristic era provided many great expositors, but none reached the brilliance of John Chrysostom.”

Just as the patristic preachers extended the view of Second-Temple Judaism towards the Old Testament as inspired Scripture to include the New Testament, so they would expand the synagogue tradition of exposition of the Law and the Prophets to the New Testament Scriptures. Exposition was well established by the Christian era. The synagogue service consisted of the reading and explanation of the Scriptures. In reference to the heritage of exposition in the synagogue, J. Edward Hakes (1967: 417) comments: “Thus the expository sermon, at least in embryonic form, was a familiar phenomenon among the people of God by the time the New Testament age began.”

The New Testament itself bears witness to the continued practice of exposition. F. B. Meyer (1912: 77) details the life and ministry of Jesus and then calls Jesus “The Prince of Expositors.” The apostle Paul is described in Scripture as an expository preacher: “From morning till evening he expounded to them, testifying to the kingdom

of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets” (Acts 28:23). Thus, the patristic preachers were continuing in a long standing tradition as they preached expository messages.

The patristic practice of exposition was to expound a single text. Seventeen patristic homilies were examined in previous chapters and each was found to be built around the exposition of one main text: *2 Clement* (Isa 54:1/Gal 4:27), *Quis Dives Salvetur* (Mark 10:17-31), *Hom. Lk. 14* (Luke 2:21-24), *Hom. Lk. 21* (Luke 3:1-4), *Hom. Lk. 22* (Luke 3:5-8), *Hom. Lk. 29* (Luke 4:1-12), *Hom. Lk. 30* (Luke 4:5-8), *Hom. Lk. 31* (Luke 4:9-12), *Hom. Lk. 32* (Luke 4:14-20), *Hom. Lk. 34* (Luke 10:25-37), *Hom. Lk. 37* (Luke 19:29-40), *Hom. Mt. 5* (Matt 1:22-24), *Hom. Mt. 17* (Matt 5:27-37), *Hom. Mt. 18* (Matt 5:38-48), *Hom. Mt. 47* (Matt 13:34-52), *Hom. Mt. 67* (Matt 21:12-32), and *Hom. Mt. 88* (Matt 27:45-61).

The length of the exposition passage varies, but in each instance the chosen text is short enough to be expounded within a single homily. Among the seventeen homilies considered, the shortest exposition passage is a single verse (*2 Clement*) and the longest is twenty-one verses (*Hom. Mt. 67*). The overall average length of an exposition passage was ten verses. Origen averages seven verses, while Chrysostom averages fourteen. Regardless of the particular tendencies of Origen to focus on shorter passages and Chrysostom longer, even the longest passage (Matt 21:12-32) is manageable for an expository sermon.

Unfortunately, the contexts for *2 Clement* and *Quis Dives Salvetur* are unknown. It may be that one or both of the passages expounded in these homilies were preached in isolation from the exposition of other passages in their canonical context. However, if this is the case for either or both, then it would represent a departure from both the prior practice of the synagogue and the later practice of both Origen and Chrysostom.

In chapter 2, it was established that the practice in the synagogue was to read systematically through the Law on a three year cycle (Shinan 1987: 97), then for an exposition of one of the readings to be given. Since the exposition followed the reading cycle, the exposition on any given Sabbath would naturally follow and later be followed by the exposition of passages before and after that day's reading. Consequently, while not every verse in the daily readings would necessarily be expounded, the Sabbath expositions would be part of a series through the Law.

Both Origen and Chrysostom preached passage-by-passage through books of the Bible. While only certain homilies were selected for the present study, each is part of a book series, through respectively Luke and Matthew. Thus, while the patristic preachers built their sermons upon the exposition of single passages, each of these passages was considered in the light of the whole book as they progressed passage-by-passage through the books of the Bible.

Not only do patristic preachers organize their sermons in book series of consecutive passages, but they also organize their exposition to proceed verse-by-verse throughout the homily. How the exposition passage is introduced varies from homily to homily, but the method of treatment is consistently verse-by-verse. In *2 Clement* the exposition passage is read in entirety and then expounded one section at a time. Even though the passage only consists of one verse, the preacher still dissects it into phrases and treats each phrase consecutively. Likewise, *Quis Dives Salvetur* gives the entire exposition passage in one reading and then proceeds verse-by-verse throughout the exposition.

Origen follows a different pattern of introducing the exposition passage. He does not typically read the entire exposition passage in one reading but instead begins by identifying where in the text he is beginning his exposition and then proceeding

verse-by-verse through the passage, reading a section and then explaining its meaning. This procedure may be a stylistic preference of Origen, or it may be the result of the passage having already been read in the service just before our transcript begins. Chrysostom follows Origen's pattern save the instances where he chooses a brief exposition passage in which case the entire passage is read at the beginning.

Patristic exposition seeks to explain to listeners the meaning of a passage. According to Acts, the apostle Paul met with Jewish leaders in Rome and from "morning till evening he expounded [ἐκτίθημι] to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets" (28:23b). The Greek word, ἐκτίθημι, is also translated, "explain" (*ISV, NET, NASB, et al.*). It is in this very basic sense of the word, that patristic preachers approach textual exposition; they seek to expound or explain what a text means.

Notice the language of *2 Clement*, noting in particular the italicized phrases:

In that He said, "Rejoice, thou barren that bearest not," He referred to us, for our church was barren before that children were given to her. But when He said, "Cry out, thou that travailest not," He means this, that we should sincerely offer up our prayers to God, and should not, like women in travail, show signs of weakness. And in that He said, "For she that is desolate hath many more children than she that hath an husband," [He means] that our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God [all italics added] (Menzies 1897: 251).

In this example from *2 Clement*, the Scripture is given, then an explanation of what it means. Likewise Origen (1996: 140) gives Scripture followed by explanation: "Scripture says of it, 'to gladden one's face with oil'—without doubt, it means the face of him who was healed." Thus, patristic exposition was explanation, teaching the listeners how to read the text.

While the patristic homily is built upon verse-by-verse exposition, it is not a

running commentary on Scripture—the explanation of Scripture is directed toward a topic. For example, *Quis Dives Salvetur* is an exposition of Mark 10:17-31. The exposition passage is read in entirety before proceeding with a verse-by-verse explanation, yet the entire homily is devoted to the question, “How should wealthy people respond to Mark 10:17-31?” In *Quis Dives Salvetur*, the organizing principle is the application to a specific audience. Had Clement chosen to preach this message to the poor, he may have drafted the application differently.

5.4 Patristic Preachers Close with a Christian Benediction

The practice of giving a benediction is at least as old as the Aaronic priesthood:

The LORD spoke to Moses, saying, “Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them, The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace” (Num 6:22-26; see also Lev 9:22; Deut 10:8; 2 Chr 30:27).

Not only was the benediction a part of temple worship, but it also served a major role in the synagogue (Oesterley 1907: 333-335). Furthermore, each of Paul’s letters in the New Testament begins and ends with a benediction which may have been a result of the influence of the synagogue practice (Martin 1997: 660) or may have been in anticipation of their public reading in Christian worship (Martin 1998: 492).

The synagogue liturgy closed with a benediction known as the “Shemoneh Esreh” or “Eighteen Benedictions” (Green 1992: 617). The Shemoneh Esreh “consists of a number of benedictions constructed in regular form, which are strung together, and invariably end with the formula ‘Blessed art Thou, O Lord our God, King of the Universe, who,’ etc.” (Oesterley 1907: 335). Late in the first-century the Eighteen Benedictions were modified and a nineteenth was added to pronounce a curse upon

Christians (Aune 1988: 1236; Kruse 2000: 776).

Once again the striking feature of patristic preaching is not form but content. While Jewish rabbis were using the benediction to curse Christians, patristic preachers were using it to exalt Jesus as the Christ. Every homily examined in this study includes a benediction and each of the benedictions directly references Jesus if not by name then by a clearly identifiable third person pronoun.

Second Clement is illustrative of the Christo-centric focus of the patristic benediction in that while the exposition passage for the sermon is an Old Testament quote from Isaiah 54:1, the benediction glorifies God for his work through the Christ: “To the only God, invisible, Father of truth, who sent forth to us the Saviour and Author of immortality, through whom He also manifested to us the truth and the heavenly life, to Him be glory for ever and ever. Amen” (Menzies 1897: 256). Likewise, the focus of the benediction in *Quis Dives Salvetur* is the Father’s work through the Son: “To whom, by His Son Jesus Christ, the Lord of the living and dead, and by the Holy Spirit, be glory, honour, power, eternal majesty, both now and ever, from generation to generation, and from eternity to eternity. Amen” (Clement 1885: 604).

Origen’s benedictions give glory directly to Jesus. For example, *Hom. Lk. 34* closes with: “If we do, we shall obtain eternal life in Christ Jesus, to whom is glory and power for ages of ages. Amen” (Origen 1996: 141). At times Origen refers to Jesus with the third person pronoun but still the reference to Jesus is clear (*Hom. Lk. 21, Hom. Lk. 32*). The exception is *Hom. Lk. 37* which speaks of the Trinity: “We should speak out and praise God, in Father, Son, and Holy Spirit, to whom is glory and power for ages of ages. Amen” (Origen 1996: 155).

Each homily examined from Chrysostom contained the same phrase without variance: “our Lord Jesus Christ, to whom be glory.” Chrysostom varied how he led

into the phrase and how he developed the phrase, but he never varied from including these words.

These benedictions reveal that from the earliest preaching to Chrysostom in the fourth century, preachers were continuing to use the benediction as practiced in the temple ministry and then later in the synagogue. However, the content of the benediction was Christian. The benedictions examined here closed the homilies by drawing the listeners' attention to Christ, either indirectly by speaking of the Father's work through Christ or directly by giving glory to Jesus.

5.5 Patristic Preachers Interpret the Scriptures from a Christian Perspective

Throughout this study, several points of continuity from synagogue preaching to patristic preaching have been identified. One of the major distinguishing factors of patristic preaching is its Christian interpretation of not only the New Testament but also the Old Testament. Belief in the divine inspiration of the Scriptures opened the door for patristic preachers to view the Old Testament writers as speaking directly about the Christ and his church.

According to Luke 4:16-21, after reading Isaiah 61:1-2 Jesus said: "Today this Scripture has been fulfilled in your hearing." As a result of this statement and the following statements recorded in Luke 4:23-27: "all in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff" (Luke 4:28-29). The patristic preachers followed the example of Jesus and interpreted the Old Testament Scriptures as pointing to him as the Christ. Had *2 Clement*, *Quis Dives Salvetur*, or any of the homilies of Origen or Chrysostom been preached in the early first-century synagogue, they would have likely received the same response that

Jesus did.

The Christian nature of patristic interpretation comes into sharper focus when we consider the alternative of moralistic preaching. Patristic preaching certainly called listeners to moral and ethical behavior, but they did so within the context of following Christ. In Chrysostom's exposition of the quotation (Matt 5:27-28) of the commandment not to commit adultery (Exod 20:14/Deut 5:18), he declares: "For the Lawgiver [Jesus] hath pronounced it, and thou must not ask any more questions" (Chrysostom 1888: 116).

The focus of Chrysostom's exposition was not to exhort his listeners to sexual purity for the sake of better moral behavior or conformity to the teaching of Moses but as an act of submission to the Lordship of Jesus Christ. Because of Chrysostom's Trinitarian view of inspiration, Jesus is understood as the Lawgiver. Thus, submission to the law, whether from Exodus or Deuteronomy, is submission to Jesus—the Christ.

Second Clement provides an excellent example of patristic Christian interpretation as its exposition passage contains no words from the New Testament save those quoted from Isaiah 54:1: "In that He said, 'Rejoice, thou barren that bearest not,' He referred to us, for our church was barren before that children were given to her" (Menzie's 1897: 251). Here the words of Isaiah are seen as a direct reference to the church of Jesus Christ. Notice also that in the English translation the third person pronoun is capitalized. The translator has capitalized the pronoun to show that the antecedent is Jesus.

Like the example above from Chrysostom's *Hom. Mt. 17*, the Christian interpretation in *2 Clement* is based upon a Trinitarian view of inspiration. The preacher does not have to look for a principle in Isaiah that can then be applied secondarily to the church. The words of Isaiah are the very words of Jesus. Therefore, Isaiah is to be

read in the light of the other words of Jesus, including the New Testament, which interpret the Old Testament as pointing to Jesus and his church.

In the same manner, Origen (1996: 131) describes Isaiah as speaking of “the mystery of Christ.” In another homily, Origen interprets the command in Deuteronomy 6:13 to worship the Lord and serve only him as being fulfilled through subjection to Jesus (*Hom. Lk.* 30). The idea of obeying God’s command to worship and serve only him by worshiping and serving another is only rational in light of the doctrine of the Trinity. Subjection to Jesus is obedience to the monotheistic command of Deuteronomy because Jesus is the Christ—God with us.

5.6 Patristic Preachers View Biblical Revelation as Progressive

The term “progressive revelation” has a varied usage among theologians. Therefore, it is necessary here to define how the term is and is not being employed in this study. The term “progressive” is used here to describe the unfolding nature of God’s self-revelation. The first part of Article V of *The Chicago Statement on Biblical Inerrancy* reads: “We affirm that God’s revelation within the Holy Scripture was progressive. We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it” (Henry 1999b: 213).

The two words used in the statement, “corrects” and “contradicts,” are in response to how others have understood progressive revelation. The term has been used to describe God as accommodating the limited understanding of humanity in a particular time period (Green 2011: 166). Accordingly, revelation that is understood to be an accommodation will require later correction. Such a view has been espoused at times to support the correction of earlier verses with later verses, an approach which undermines the unity of Scripture (Henry 1999b: 218; Cadoux 1919: 176). Those ideas

in conflict with *The Chicago Statement on Biblical Inerrancy* are not intended here by the use of the term progressive revelation.

As a progressive revelation, the patristic preachers viewed earlier portions of the Bible as containing veiled mysteries that would be revealed later in the New Testament. For example, *2 Clement* proclaims that the church was taught in the Old Testament: “the living church is the body of Christ (for the Scripture, saith, ‘God created man, male and female;’ the male is Christ, the female the church,) and that the Books [Old Testament] and the Apostles [New Testament] teach that the church is not of the present, but from the beginning” (Menzies 1897: 255). The preacher of *2 Clement* goes on to declare that the “church being spiritual, was made manifest in the flesh of Christ” (Menzies 1897: 255).

Likewise, Origen (1996: 88) speaks of the “mystery of the Gospel” that was preached after the prophets. Origen refers to the Gospel as a mystery because it was not previously understood in its fullness until the ministry of John the Baptist. While Origen sees the New Testament as revealing mysteries veiled in the Old Testament, he does not believe that the New Testament contradicts the Old Testament. For example, in *Hom. Lk. 34*, Origen presents the teaching of Jesus as affirming the commands taught in the Book of Deuteronomy (34.1).

Chrysostom not only bases his exegesis upon the concept of progressive revelation, but he also makes overt statements teaching his listeners about the progressive nature of God’s revelation. In his exposition of Matthew 1:22-23, Chrysostom explains: “Now all this was done that it might be fulfilled which was spoken of the Lord.’ For, ‘think not,’ saith he, ‘that these things are now determined upon; they were prefigured of old.’ Which same thing, Paul also everywhere labors to prove” (Chrysostom 1888: 32). Chrysostom’s point is that while the historical account

of the virgin birth is found in Matthew, it was always a part of God's plan and while it is fully revealed in Matthew, it had been revealed in part through Isaiah.

Chrysostom appeals to Paul for support of his understanding of the virgin birth but does not cite any specific verse. His appeal to the Pauline corpus in general reveals two aspects of Chrysostom's understanding of Paul. First, Paul's writings were saturated with the idea of progressive revelation. Second, Paul's understanding of progressive revelation was so obvious to Chrysostom's audience that he need not cite any examples.

In *Hom. Mt. 17*, Chrysostom not only argues that Jesus progressively revealed himself in his earthly ministry, but he also gives a rationale for why Jesus did so. Consider the following excerpt:

HAVING now finished the former commandment, and having extended it unto the height of self-denial, He, advancing in course and order, proceeds accordingly unto the second, herein too obeying the law.

“And yet,” it may be said, “this is not the second, but the third; for neither is the first, “Thou shalt not kill.” but “The Lord thy God is one Lord.”

Wherefore it is worth inquiring too, why He did not begin with that. Why was it then? Because, had He begun from thence, He must have enlarged it also, and have brought in Himself together with His Father. But it was not as yet time to teach any such thing about Himself.

And besides, He was for a while practising His moral doctrine only, being minded from this first, and from His miracles, to convince the hearers that He was the Son of God. Now, if He had said at once, before He had spoken or done anything, “Ye have heard that it was said to them of old time, “I am the Lord thy God, and there is none other but me,” [*sic*] but I say unto you, Worship me even as Him; this would have made all regard Him as a madman. For if, even after His teaching, and His so great miracles, while not even yet was He saying this openly, they called Him possessed with a devil; had He before all these attempted to say any such thing, what would they not have said? what [*sic*] would they not have thought?

But by keeping back at the proper season His teaching on these subjects, He was causing that the doctrine should be acceptable to the many. Wherefore now He passed it by quickly, but when He had everywhere established it by His miracles, and by His most excellent teaching, He afterwards unveiled it in words also (Chrysostom 1888: 115-116).

In this excerpt, Chrysostom plainly states his belief that revelation is given progressively according to the proper timing. Notice the phrases “it was not as yet time to teach any such thing about Himself” and “keeping back at the proper season” (Chrysostom 1888: 116). Chrysostom’s statements echo the time motif in the Gospel of John (2:4, 7:6, 7:8, 13:1, *et. al.*). Whether or not these Johannine passages influence Chrysostom’s understanding of Matthew is unknown. However, he is certainly in harmony with their perspective of proper times and seasons and he applies the concept to revelation.

According to Chrysostom, Jesus purposefully withheld information about who he was because he was waiting for the proper time to reveal certain aspects of his divinity. Chrysostom’s reasoning is that Jesus wanted the people to understand his teaching and accept it. Therefore, he gave it to them progressively beginning with moral teaching and then only after establishing his authority through miracles, teaching that he was the Son of God (*Hom. Mt. 17.1*).

5.7 Patristic Preachers Communicate the Continuity of the Old and New Testaments

As discussed in section 5.1, the doctrine of divine inspiration led patristic preachers to view the Bible as a unified whole. However, their view of the Scriptures went beyond mere unity. Not only did the various Scriptures speak with a unified voice, but they formed a progressive stream of revelation (*sec. 5.6*). Thus, the New Testament

was seen as a continuation of the Old Testament.

This understanding of the continuity of the two testaments manifested itself in two hermeneutical methods of the patristic preachers: allegorical and typological methods. Origen's use of allegory and Chrysostom's rejection of it have already been discussed (*sec.* 3.4, 4.4). However, both Origen and Chrysostom recognized a typological relationship between the Old and New Testaments.

In *2 Clement* both allegory and typology are explicitly utilized in the exposition. After reading the exposition passage, the preacher proclaims: "In that He said, 'Rejoice, thou barren that bearest not,' He referred to us, for our church was barren before that children were given to her" (Menzie's 1897: 251). Here, the barren woman of Isaiah 54:1 is understood as an allegorical reference to the New Testament church. The allegory is grounded in divine authorial intention for the third person pronoun is not in reference to the human author but the divine author as the larger context of *2 Clement* reveals.

Second Clement not only utilizes allegorical interpretation but explicitly identifies typology in the Scriptures: "The church being spiritual, was made manifest in the flesh of Christ, signifying to us that if any one of us shall preserve it in the flesh and corrupt it not, he shall receive it in the Holy Spirit. For this flesh is the type of the spirit; no one, therefore, having corrupted the type, will receive afterwards the antitype" (Menzie's 1897: 255). Since both allegorical and typological correspondences between the Old and New Testaments are made in a single homily, clearly the two methods of interpretation were not seen as mutually exclusive, at least not by the preacher of *2 Clement*.

Origen also employs both allegorical and typological interpretations. In his exposition of the parable of the Good Samaritan, he interprets each of the details of the

parable allegorically (*Hom. Lk. 34*). He begins with an interpretation from an unnamed elder and then proceeds to build upon the elder's interpretation, offering corrections to the allegorical identifications (*Hom. Lk. 34.3-4*). According to the allegorical interpretation, the "priest is the Law, the Levite is the prophets, and the Samaritan is Christ" (Origen 1996: 138). In support of his identification of the Samaritan as the Christ, Origen (1996: 139) explains that Samaritan means "guardian" and then references John 8:48: "Though he denied having a demon, he was unwilling to deny that he was a Samaritan, for he knew that he was a guardian."

The *Homilies on Luke* also provide several examples of types identified by Origen. For example, Naaman's washing in the Jordan is seen as a type for Christian baptism (*Hom. Lk. 33.5*). In his exposition of Luke 1:22, Origen identifies the muteness of Zechariah as a type for Jews in his own day who cannot give a reason for their practices (*Hom. Lk. 5.2*). Joseph's age is a type for the thirty years of Jesus (*Hom. Lk. 28.5*). Capernaum is a type of the Gentiles, while Nazareth is a type of the Jews (*Hom. Lk. 33.1*). These few examples show that typology was an integral part of Origen's theology.

In true Antiochian form, Chrysostom rejected allegory but embraced typology. An example of Chrysostom's typological interpretation is seen in *Hom. Mt. 47*. In this homily Chrysostom (1888: 409) quotes Matthew 21:16 and gives the following explanation: "For what was said was not of their understanding, but of His power giving articulation to their tongue yet immature. And this was also a type of the Gentiles lisping, and sounding forth at once great things with understanding and faith."

In Matthew 21:16, Jesus quotes Psalm 8:2 in reference to the singing of hosanna by the children in the temple. The relationship of the children to Psalm 8:2 is left undefined. Whether Psalm 8:2 was meant as a prophecy specifically referencing this

time and fulfilled by these children or whether it is a general principle repeatedly fulfilled throughout history is uncertain. Either way, Chrysostom sees it as a type pointing beyond its fulfillment by the children.

5.8 Patristic Preachers Apply the Biblical Text to Individuals

It has been established that the patristic sermons in this study were all expositions of biblical texts. However, in each sermon in this study the exposition of the text was not divorced from the application of the text. The force and thrust of explaining the biblical text was to instruct the listeners in how to respond to the text. In detailing the practices of patristic preachers, the words “application” and “exhortation” have been used almost interchangeably, exhortation being understood as the urging of the listener to apply the text.

Patristic application was directed to the individual, not to a broader corporate body. For example, *2 Clement* exhorts: “For as a reward I ask of you repentance with the whole heart, while ye bestow upon yourselves salvation and life” (Menzius 1897: 256). The call here is for individuals to each one repent in response to the text preached.

In the same way, *Quis Dives Salvetur* urges individual response to the text: “And He gives to those who are willing and are exceedingly earnest, and ask, that so their salvation may become their own. For God compels not (for compulsion is repugnant to God), but supplies to those who seek, and bestows on those who ask, and opens to those who knock. If thou wilt, then, if thou really wilt, and art not deceiving thyself, acquire what thou lackest” (Clement of Alexandria 1885: 593).

The application of the text was not only a consistent element in the patristic homilies reviewed in this study, but it formed a major portion of the homilies. Chrysostom in particular devoted much of his delivery to urging his listeners to respond

to the text. For example, in *Mt. Hom.* 18 Chrysostom expands upon his exposition by giving practical reasons why his listeners should turn the other cheek. Clearly, Chrysostom's intent is to persuade his listeners to apply the text.

The homilies in this study demonstrate that patristic preachers were preaching for change in their listeners. The intent of the homily was not merely to inform their listeners but to urge their listeners to change their mindset and behavior in response to the text.

5.9 Conclusion

The characteristics outlined in this chapter reveal the extent to which theology affected the practice of preaching in the patristic period. The patristic preachers held deep convictions regarding the nature of Scripture which consequently shaped how they preached. Another significant factor in their preaching was their heritage. However, while early Christian preaching grew out of the long established practices of the synagogue, the preachers reviewed here demonstrate that they had thoroughly Christianized the Jewish synagogue practices.

The Bible was seen as a single book with a single focus: Christ. Only divine inspiration could account for such a view of continuity within the Scriptures and the patristic preachers not only believed in the divine inspiration of both the Old and New Testaments, but they followed that belief to its logical conclusions. Their view of the Bible as a progressive revelation led them to interpret the Scriptures from a Christian perspective and to call their listeners to an individual response to Christ. Such practices and convictions offer a rich heritage to consider in the construction of a patristically informed redemptive-historical model of preaching.

CHAPTER 6

A PATRISTICALLY INFORMED REDEMPTIVE-HISTORICAL MODEL

Protestantism has always had the potential of providing fertile soil for a theology and a church culture which disparages tradition. ~ Carl R. Trueman (2004: 23)

Experience supplies painful proof that traditions once called into being are first called useful, then they become necessary. At last they are too often made idols, and all must bow down to them or be punished. ~ J. C. Ryle (1874: 138)

How should the preacher who is committed to a redemptive-historical hermeneutic preach New Testament texts that quote the Old Testament? Few responses today among homileticians would begin to answer that question with a discussion of the history of patristic practices. However, at the core of the discipline of practical theology is the idea that theological practice should continually be revised in light of critical evaluation and theological reflection (Swinton 2006: 81) and an underlying premise of this thesis is that one source of reflective material for the revision of current practices is the past practices of the church. The aim of this chapter is to neither disparage nor idolize the practices of patristic preachers but to allow them to inform current practice.

The following redemptive-historical model for sermon preparation considers the practices of the patristic preachers reviewed in this study giving the most weight to the major characteristics identified and discussed in Chapter Five. The process of preparation will be outlined in three areas. First, issues surrounding the preaching text will be discussed. Second, the exegetical process will be considered. Finally, the process of developing a sermon outline will be delineated.

6.1 Textual Preparation

A redemptive-historical sermon is an expository sermon (Chapell 2005: 30; Greidanus 1988: 10-16; Goldsworthy 2000: iii). It is built upon the exposition of a single text (Chapell 2005: 59-61). The sermon may utilize many other auxiliary Scriptures to explain, illustrate, or support the interpretation and development of the main text. However, the foundation of the sermon is the exposition of one passage of Scripture (Greidanus 1988: 11).

Every redemptive-historical preacher reviewed in this study practices expository preaching, whether they use the term “expository” or not. Geerhardus Vos preached expository messages in the chapel of Princeton Theological Seminary (Vos 1922). Edmund Clowney (2003) exemplified expository preaching in *Preaching Christ in All of Scripture*. Sidney Greidanus (1988: 10-18) argued for the necessity of expository preaching. Bryan Chapell (2005: 3) subtitled his preaching text “Redeeming the Expository Sermon.” Also, Graeme Goldsworthy (2000: iii) subtitled his work on preaching “The Application of Biblical Theology to Expository Preaching.”

The review of patristic sermons further revealed that expository preaching was the staple of the patristic church. *Second Clement* is an exposition of a single verse (*sec.* 2.3). *Quis Dives Salvetur* is an exposition of Mark 10:17-31 (*sec.* 2.4). Origen not only preached the expository series through the Gospel of Luke that was considered in this study, but he also preached expository series from the Old Testament, many of which are still extant (*sec.* 3.1). Likewise, Chrysostom built his ministry upon the exposition of Scripture (*sec.* 4.1).

Therefore, a patristically informed redemptive-historical sermon must be developed from the exposition of a single passage of Scripture. In this section, the textual methods of the patristic preachers reviewed in this study as discerned from a

careful reading of their sermons and from examining other witnesses to their work will be considered in light of the theological convictions of redemptive-historical theologians. The aim is to develop a patristically informed redemptive-historical method for establishing a preaching text that may form the basis of an expository sermon.

6.1.1 The Selection of a Biblical Context

Sermon preparation guides often discuss the selection of a preaching text as the first step in preparation for preaching (Hamilton 1992: 32). This method may appear to some as the logical first step in preparation for expository preaching—in order to give an exposition of text, one first needs a text. However, the findings of this study suggest that such a method is inadequate for a patristically informed redemptive-historical homiletic. Beginning the sermon preparation process with the selection of a preaching text departs from the patristic practice and is less consistent with the theological convictions of redemptive-historical theologians than beginning with the selection of a biblical context.

The *modus operandi* of both Origen and Chrysostom was to preach expository sermons during the consecutive treatment of books of the Bible. How Origen and Chrysostom determined which books of the Bible to exposit is unclear. Based upon Pierre Nautin's theory (*sec.* 3.2), Origen was most likely following a lectionary. However, given his prominence in the church, even if he was following a lectionary he may have been involved in organizing the lectionary for his congregation. Phillip Schaff (1910: 3.470) states that during this time period the selection was left up to the bishop. Whether or not Chrysostom followed a lectionary is unknown. What is certain is that the expository sermons preached by both Origen and Chrysostom were parts of various

book series. Therefore, it is reasonable to conclude that the specific book of the Bible for the exposition series was chosen prior to the selection of any particular preaching text in the series.

It has been demonstrated throughout this thesis that the forms and methods of the synagogue were highly influential on the practices of the patristic church (*sec.* 2.1, 2.5, 3.2.5, 5.1, 5.3, 5.4). As explained in section 2.1.2, in the synagogue the Law was read through systematically along with readings from the prophets. The preaching text was drawn from the daily readings which means the range of preaching texts to choose from was greatly narrowed by the reading lectionary. Therefore, in the synagogue the biblical context—or biblical contexts, if both the Law and the Prophets were options for preaching texts—was chosen before the individual text was selected.

Since the early church emerged out of the synagogue (*sec.* 2.1.4), it should not be surprising to see patristic preachers following a systematic plan through various books of both the Old and New Testaments. The historic precedents of both patristic preaching and synagogue preaching reveal a consistent and unbroken practice of choosing biblical contexts prior to choosing preaching texts. The preponderance of evidence for this practice necessitates its consideration in the development of a patristically informed model of preaching.

The selection of a biblical context prior to selecting a preaching text is not only a faithful imitation of patristic preaching, but it is also consistent with the theological convictions of redemptive-historical theologians. The inspiration of Scripture is foundational to the redemptive-historical approach (*sec.* 5.1; Greidanus 1988:1). As a result of accepting the Bible as inspired, redemptive-historical theologians view the Bible as a unified whole—one author, one message (Clowney 1961: 18; Greidanus 1988: 12).

One of the implications of a divinely inspired unified Bible is that all Scriptures are suitable for a preaching text (*cf.* 2 Tim 3:16-17). However, this conclusion is not shared by everyone, not even among evangelicals. In regard to the selection of preaching texts, John Broadus (1898: 28) warns: “Do not habitually neglect any portion of Scripture.” However, in the same section of his book he advises preachers: “The text should not be obscure. It ought, as a rule, to exhibit its meaning readily. Otherwise, the people will either be repelled by what they see no sense in, or will be apt to feel a merely idle curiosity to know what in the world the preacher will make of that” (Broadus 1898: 25). In contrast to Broadus, who advises that some texts are not suitable preaching texts, Bryan Chapell (2005: 27) urges preachers to consider preaching consecutively through the Scriptures in an effort to preach “the whole counsel of God” (Acts 20:27).

Another implication of a divinely inspired unified Bible is that while no part of the Scripture should be neglected, no part of the Scripture should be read apart from the whole (Chapell 2005: 80; Greidanus 1988: 70). Thus, Goldsworthy’s (2000: iii) title *Preaching the Whole Bible as Christian Scripture* encompasses more than one element of the redemptive-historical view of Scripture. He clearly infers that not only should the New Testament be preached as Christian Scripture, but the whole Bible—both New and Old Testaments—should be preached from this perspective. However, he also infers that the entire Bible should be preached as his chapter headings reveal. A third element of Goldsworthy’s approach is that the whole redemptive story of the Bible should be preached.

Although redemptive-historical preachers view the Bible as divinely inspired by one author, they are also convinced that God has revealed himself progressively throughout Scripture. Vos (2007: 7) has described the nature of this progressive revelation as organic, meaning that earlier revelation is often found in seed form which

will later in the Scriptures develop into a fuller revelation. Therefore any approach to the interpretation and preaching of the Scriptures must avoid flattening the biblical revelation by ignoring its stages of progression.

The selection of a biblical context prior to selecting an individual preaching text may help the preacher avoid an atomistic approach to interpretation in which individual passages of Scripture are read in isolation from their greater biblical context. By beginning with a context instead of with an individual passage, the preacher's initial perspective of the text is from the larger biblical context.

The selection of a biblical context prior to selecting an individual preaching text may also help the preacher avoid the neglect of some sections of Scripture and enable the preacher to preach more faithfully the "whole counsel of God" (Acts 20:27). In regard to the New Testament quotation of the Old Testament, the writers of the New Testament exhibit a varied use of quotations. The selection of biblical contexts for the purpose of planning a balanced preaching schedule may assist the preacher in exploring the full range of the New Testament quotations of the Old Testament.

The following table illustrates the distribution of Old Testament quotations throughout the New Testament. The quotation counts are based upon the index of quotations in *UBS4* (Aland 1993: 888-890). The table provides a visual of the available choices for biblical contexts for preaching New Testament texts that quote the Old Testament. Upon deciding to preach an expository sermon of a New Testament quotation of the Old Testament, the preacher has already narrowed the potential texts to a biblical text from the New Testament. Therefore, the slanted lines through Bible and New Testament indicate that these selections have already been made. The Scriptures in the shaded sections do not contain any New Testament quotations of the Old Testament and consequently are not an option for a biblical context.

Table 2: The Distribution of Old Testament Quotations in the New Testament

	Testaments	Genres	Divisions within Genre	Books of the Bible
Bible	Old Testament			
	New Testament (342)	Gospel (135)	Synoptic (119)	Matthew (62)
				Mark (31)
				Luke (26)
				John (16)
		History (42)		Acts (42)
		Epistle (165)	Pauline (111)	Romans (64)
				1 Corinthians (17)
				2 Corinthians (11)
				Galatians (11)
				Ephesians (6)
				Philippians
				Colossians
				1 Thessalonians
				2 Thessalonians
				1 Timothy (1)
				2 Timothy (1)
			Titus	
			Philemon	
			General (54)	Hebrews (37)
James (5)				
1 Peter (12)				
2 Peter				
1 John				
2 John				
3 John				
Jude				
Apocalyptic		Revelation		

Note that among the four literary genres—gospel, history, epistle, and apocalyptic—only three of the four contain quotations of the Old Testament. The identification and classification of biblical literary genres is highly debated. The four categories given here follow Hershael York and Bert Decker’s (2003: 61) classification. The only apocalyptic writing of the New Testament—Revelation—contains a plethora of allusions to the Old Testament but not one quotation (Martin 1997: 481, 850-855; Beale 2007: 1081-1158).

Notice also that the quotations of the Old Testament are unevenly dispersed throughout the New Testament. The Synoptic Gospels alone contain more than a third of all the Old Testament quotations. Two books—Matthew and Romans—contain one hundred and twenty-six of the three hundred and forty-two quotations in the New Testament. Furthermore, twelve of the twenty-seven books of the New Testament do not contain a single quotation. Thus, some biblical contexts will provide more options for text selection than others when the preacher is seeking to preach Old Testament quotations.

By first selecting one of the available biblical contexts for preaching New Testament texts that quote the Old Testament, whether the selection of a genre and then a book or the immediate selection of a book, the preacher will emulate patristic preaching. The selection of a biblical context prior to the selection of a specific preaching text also respects the nature of the biblical text; the Scriptures were given book by book, not passage by passage. Moreover, the preacher will be approaching the preaching text in a manner conducive to the holistic approach of redemptive-historical preachers—having begun with the greater biblical context, the preacher is less likely to interpret any given passage apart from its canonical context.

6.1.2 The Selection of a Preaching Text

Once a biblical context has been chosen, the preaching text must be selected. Sidney Greidanus (1988: 124) gives the following caution regarding text selection: “Although text selection may seem like a trivial issue, it is precisely at this point that many sermons get on the wrong track because preachers select texts that are too brief, or too long, or too incomplete, or peripheral.” Greidanus (1988: 127) later adds: “A poorly chosen text will haunt the preacher throughout the sermonizing process and will,

in all likelihood, result in a defective sermon. It is crucial, therefore, to select a proper textual unit.”

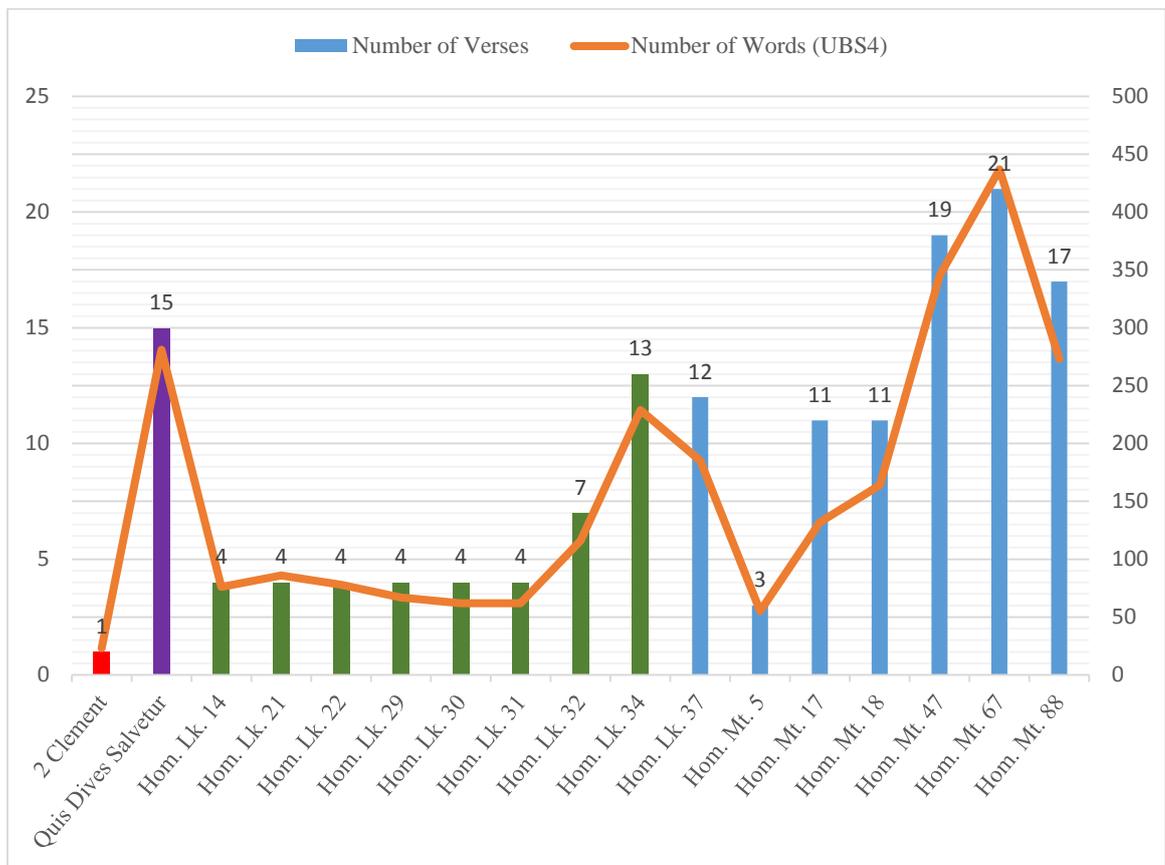
The patristic homilies examined in this study provide a discernible pattern that can inform a discussion on how to select a proper preaching text. While *2 Clement* and *Quis Dives Salvetur* stand alone as individual sermons, they still provide some insight into the length and parameters of preaching texts in the early church. The series of sermons from Origen and Chrysostom enable the comparison of their preaching texts for an even greater understanding of their approach to text selection than would be possible if only a couple of sermons were extant.

6.1.2.1 Considerations for a Proper Textual Unit

Since Greidanus has warned of the dangers of not selecting a proper textual unit, it seems pertinent to begin the discussion of a patristically informed redemptive-historical method of text selection with a delineation of the parameters for a proper textual unit. Both Sidney Greidanus and Bryan Chapell include discussions on text selection in the works reviewed in this study. They essentially share the same view in regard to the parameters of preaching texts. Greidanus (1988: 126) argues that “whether short or long, a preaching-text ought to be a literary unit.” This unit may be a single phrase or several paragraphs (Chapell 2005: 60; Greidanus 1988:126). Chapell (2005: 61) describes the preaching text as an expository unit and gives the following definition: “An expository unit is a large or a small portion of Scripture from which a preacher can demonstrate a single spiritual truth with adequate supporting facts or concepts arising within the scope of the text.”

A review of the preaching texts utilized in the patristic homilies in this study reveal varying lengths of texts as shown in the chart below.

Chart 1: Length of Patristic Preaching Texts



As illustrated in the chart above, the selection of preaching texts by patristic preachers ranges from a single verse (*2 Clement*) to several paragraphs (*Quis Dives Salvetur*). In this matter the practices of patristic preachers are consistent with the recommendations made by Greidanus and Chapell. However, not all the preaching texts examined in this study could be identified as a complete literary unit as envisioned by Greidanus.

In the discussion of *2 Clement* (*sec. 2.3*), it was noted that the brevity of the preaching text left its source uncertain. If *2 Clement* is an exposition of Isaiah 54:1, it would be difficult to argue that this verse forms a complete literary unit apart from the verses that follow in Isaiah 54. However, if *2 Clement* is an exposition of Galatians 4:27, it is difficult to argue that this verse forms a complete expository unit apart from the immediate New Testament literary context in which this Old Testament verse was

quoted. It seems then that either scenario would be in contrast to the practice commended by redemptive-historical theologians.

However, the practices of patristic preachers are studied here to be informative and not normative. When compared to the guidance of Greidanus and Chapell regarding complete literary/expository units, the practice seen in *2 Clement* does not appear to be an improvement. However, the confusion as to source caused by the use of such a brief text raises the issue of how much New Testament context is necessary to include in the selection of a preaching text that contains an Old Testament quotation. Several passages in the New Testament could be understood as literary units and would serve as expository units if they were not a quotation from the Old Testament. For example, the quotation of Psalm 32:1-2 in Romans 4:7-8 reads: “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin.”

Romans 4:7-8 forms a complete literary and thought unit. However, these two verses do not suffice for a proper textual unit because these verses do not contain any New Testament context which would identify the purpose of the quotation within the New Testament passage. Consequently, preaching a sermon on Romans 4:7-8 would in actuality be a sermon on Psalm 32:1-2 with the Old Testament text simply being read from the New Testament quotation. Therefore, any preaching text containing a New Testament quotation of the Old Testament will need to be long enough to encompass the context of the quotation in order to form an expository unit.

6.1.2.2 The Use of *Lectio Continua* and *Lectio Selecta*

Both Origen and Chrysostom practiced *lectio continua*—the practice of selecting consecutive texts throughout a portion of the Scripture. Bryan Chapell (2005:

65) commends this method of text selection stating that: “The consecutive preaching method provides significant benefits for a pastor preaching in sequence through a chapter or a book.” Likewise, Sidney Greidanus (1988: 222) identifies advantages to consecutive preaching. Graeme Goldsworthy (2000: xiii, 59) acknowledges that expository preachers will often arrange their sermons around the consecutive treatment of books of the Bible and gives advice on how to do so from a redemptive-historical perspective.

The major difference in the practice of Origen and Chrysostom and the advice of redemptive-historical theologians is the scope of the sermon series. Both Origen and Chrysostom began with the first verse of a book and preached consecutively from beginning to end. Bryan Chapell (2005: 66) advises against this practice, not for theological but practical reasons: “Series preaching shows its greatest liabilities when preachers fail to make adequate or appropriate progress.” He gives the following guide for length: “it is usually best for sermon series to last a few months at a maximum...When a preacher announces for the fifth week in a row, ‘Turn with me in your Bibles for our continuing series on Ecclesiastes 2:15d,’ the groans may not be audible, but the snores will be” (Chapell 2005: 66). Likewise, Goldsworthy (2000: 231) discusses the selection of portions of the biblical text for consecutive series instead of trying to cover an entire book.

In many situations, the modern preaching context presents fewer opportunities for preaching than patristic preachers enjoyed. For example, in North America many churches only have one weekly service in which a sermon is presented. The variance in frequency between patristic preaching opportunities and many modern situations raises the issue of the transferability of the patristic practice of *lectio continua*. It seems reasonable to consider whether even Origen would have selected his preaching texts in

this manner if he were limited to one sermon per week.

The danger of practicing *lectio continua* in a modern context extends beyond Bryan Chapell's practical concern of losing the interest of the congregation. Since a preacher could potentially spend years in a single book, the congregation may be exposed to only a limited portion of Scripture to the neglect of the whole counsel of God (*cf.* Acts 20:27). Bryan Chapell (2005: 65) writes regarding the balance of a preaching schedule: "All these traditions [Reformed, Baptist, Charismatic, and other Independent churches] recognize that congregational health cannot be maintained without a ministerial commitment to preach 'the whole will of God' (Acts 20:20, 27)."

While *lectio continua* was the typical method of text selection for both Origen and Chrysostom, on certain occasions they also practiced *lectio selecta*—the practice of selecting non-consecutive texts (Old 1998b: 173). While Sidney Greidanus (1988: 124-128) does not use the term *lectio selecta*, his recommended method accords with this practice. He advises that the text should be chosen in light of the needs of the church and that the text should be significant (Greidanus 1988: 124-126). Greidanus (1988: 126) explains: "it should be kept in mind that although every verse in the Bible is meaningful in the total complex of revelation, not every verse in the Bible makes a good preaching-text."

Graeme Goldsworthy (2000: 143, 211, 244, *et. al.*) repeatedly qualifies his advice as applying to either a single sermon or a series. He also acknowledges that he practices both consecutive preaching and *lectio selecta* by referencing a sermon he preached that was not part of a series (Goldsworthy 2000: 144).

When the practices of patristic preachers are considered in light of the concerns and advice of redemptive-historical theologians, it seems that a hybrid method—incorporating both *lectio continua* and *lectio selecta*—may serve the modern context

well. Bryan Chapell (2005: 65) advocates such an attempt: “What will help keep your text selection well-rounded? Honored practices and fresh approaches. Among the most honored practices is preaching text series.” His fresh approach is to limit the series to a smaller portion of Scripture, perhaps a chapter or a short epistle (Chapell 2005: 66-67). Chapell also advocates the use of *lectio selecta* by proceeding to discuss the selection of individual texts for special occasions and to address various needs in the congregation.

It has already been established that a redemptive-historical approach informed by patristic practices should begin with the selection of a biblical context. One of the advantages of this approach is that the preacher begins with an awareness of how the preaching text relates to the greater biblical context. This awareness may enable the preacher to plan a balanced preaching schedule which will expose the congregation to the full range of Scripture.

One way in which this balance may be accomplished is through the selection of portions of Scripture that may be preached consecutively within a few weeks. The preacher may choose to follow that series with another relatively short series or may select an individual text to exposit before moving on to another series. The preacher may wish to choose a different biblical context for each series or may balance a long series in a particular context by sub-series and then alternating between the sub-series and either series or individual sermons from other biblical contexts.

For example, a preacher could select the Gospel of Matthew as the biblical context and decide to preach consecutively through several chapters instead of preaching a short series. The preacher could still achieve balance by dividing the chosen range of Scripture, whether it be several chapters or even the entire book, into sections that could be preached in a matter of a few weeks. Each section could be organized into

a series. The preacher could then preach through a chapter or two of Matthew. Follow that series with a series from one of the Minor Prophets. Then preach another series from the next consecutive section of Scripture from Matthew followed by a series from one of the books of the Law or from an individual sermon from one of the poetic books of the Old Testament.

As a word of caution, let it be emphasized that just as the preaching text should be a literary unit so should the series selection. A series on Matthew chapters Five and Six with no plans to preach Chapter Seven may leave the congregation wondering why the preacher would not finish the Sermon on the Mount.

6.1.3 The Establishment of the Preaching Text

Once a preaching text has been selected, the wording of that text must be established. Robert Chisholm (1998: 19) writes: “Text criticism is basic to all interpretation. Before one can ask, ‘What does the text mean?’ the interpreter must first answer the question, ‘What is the text?’” Patristic preachers viewed the text as inspired and consequently sought to preach the text in its original form to the best of their knowledge (sec. 5.3). Stephen and David Olford (1998: 109) argue that the modern expositor “has to be satisfied in his own mind that he is reading the text in its best form.” While Origen and Chrysostom approached textual criticism differently, it could well be argued that both of them were attempting in their own way to read the text in its best form (sec. 3.5; sec. 4.5; sec. 5.3). A patristically informed redemptive-historical method for establishing the preaching text should likewise be an attempt to give the preacher confidence that the text being expounded is the best form of the text that their available resources can provide.

Origen personally engaged himself in textual criticism, comparing variant

manuscripts and making decisions based upon his findings. The modern preacher who wishes to follow Origen's example will have a plethora of resources from which to work including critical apparatuses (*e.g.*, Aland 1993; H. Milton Haggard Center for New Testament Textual Studies 2010), textual commentaries (Metzger 1994; Omanson 2006), and theories of textual criticism (Aland 1995; Metzger 1992). However, as a quick survey of the resources cited above reveals, the process of comparing manuscripts and evaluating various witnesses to the variant readings can be extremely time consuming and may quickly exceed both the time and skill limitations of the preacher. Furthermore, many variants make no serious difference in the meaning of the text.

Chrysostom did not personally engage in textual criticism to the extent of Origen (Porter 1848: 243). He primarily preached from an ecclesiastically rescended text (*sec.* 4.5). The modern preacher has several options for choosing a text: *UBS5/NA28*, *Textus Receptus*, *PATr*, and others. The available texts of the Greek New Testament are based upon conflicting conclusions regarding the extant manuscript evidence. The preacher will need to consider the arguments of the proponents of these various textual approaches and decide which method of textual criticism yields the most reliable reconstruction of the New Testament.

Once the preacher has selected an edition of the Greek New Testament, the process of considering textual variants may be narrowed down to a manageable task. By relying upon the textual decisions of the editor or editors of a particular text as a basis for establishing the text, the preacher may then focus on any significant variants in the text.

In the case of New Testament texts that quote the Old Testament, the task of establishing the text is further complicated by the Old Testament quotation. Not only must the text of the New Testament be identified but the quotation needs to be

considered in light of its original source which is not always certain (*e.g.*, Acts 3:25). Then the text of the original source needs to be compared with the text of the quotation in the New Testament passage and any variation noted and evaluated.

An excellent resource for aiding the preacher in identifying and comparing quotations and their Old Testament source is Gleason Archer and Gregory Chirichigno's (2005) work entitled *Old Testament Quotations in the New Testament*. In this volume, quotations are listed in parallel columns which display the Masoretic text, the Septuagint text, and the New Testament Greek text. In addition to the identifications made in Archer's and Chirichigno's work, the *Commentary on the New Testament Use of the Old Testament* provides a detailed discussion of each quotation including various possible Old Testament referents and textual sources.

Variation between a New Testament quotation and its Old Testament referent can be a very practical problem for the preacher since the average listener can quickly follow a reference note and read a referent identified in their Bible translation. Haddon Robinson (1989: 195) gives the following advice regarding textual difficulties: "When an obvious question is not acknowledged or dealt with, it resembles static on the radio. It irritates the listener and gets in the way of the message." A patristically informed redemptive-historical approach to addressing variants during the sermon will be discussed later in the section on homiletical preparation. The question pertinent to the present discussion is how the preacher should deal with apparent variation between the New Testament quotation and its Old Testament source in the establishment of the preaching text.

In his chapter entitled, "Toward the Effective Preaching of New Testament Texts that Cite the Old Testament," Roy Ciampa gives two reasons why New Testament quotations may not match their Old Testament source within the same English

translation. First, “the New Testament authors sometimes altered the text somewhat from the form in which they knew it” (Ciampa 2006: 161). Second, the New Testament authors sometimes quoted verbatim from the form in which they knew it, but the form in which they knew it varies from the forms chosen by modern translators for the Old Testament. Ciampa (2006: 161) explains: “Comparison of the Masoretic Hebrew texts with those found in the Dead Sea Scrolls, the Samaritan Pentateuch, the Septuagint, and other ancient Greek and other versions (including the quotations found in the New Testament) suggests that the Old Testament was circulating in a variety of text forms in the time of the New Testament.”

The manuscript evidence for the New Testament suggests that at times scribes deliberately changed the quotation in the New Testament in order to conform it to the Hebrew (Beale 2007: 977). Such an approach is inconsistent with the doctrine of verbal inspiration held by redemptive-historical theologians (*sec.* 1.1, 1.2.1). Furthermore, the emphasis of both Origen and Chrysostom on the precise wording of the text could hardly be reconciled with the scribal practice of replacing a New Testament author’s words with what they perceived to be a closer translation of the Hebrew text. The doctrine of verbal inspiration purports that the very words of Scripture are inspired (Hodge 1881: 232-234) and this must include the words that the New Testament authors use to quote the Old Testament (Pollock 1900: 19).

The consideration of the theology of redemptive-historical theologians in light of the practices of patristic preachers leads to the conclusion that a patristically informed redemptive-historical model of establishing the text of a New Testament quotation of the Old Testament must attempt to identify the words of the New Testament writer based upon a careful study of the best available manuscript evidence. The preacher may rely upon the careful study of others and begin with a modern edition

of the Greek New Testament. Furthermore, the temptation to conform the words of the New Testament writer to the words of the Old Testament text must be avoided. The doctrine of verbal inspiration requires that the very words of the New Testament writer be viewed as inspired whether they match our best manuscripts of the Old Testament text or not.

6.2 Exegetical Preparation

Once the text has been selected and established, it must be exegeted. While definitions of exegesis vary, in the broadest sense exegesis may be defined as “the art and science of interpreting biblical texts” (Banks 1992: 570). Sidney Greidanus (1988: 49-51) proposes what he terms “a holistic hermeneutical method” consisting of three dimensions of interpretation: literary, historical, and theological. Although he proposes approaching interpretation from these three dimensions, he gives the following clarification: “It will be clear that this division of interpretation into different dimensions is made to facilitate analysis and not to set forth a particular order, for the actual process of interpretation is an integrated, unified whole” (Greidanus 1988: 51).

In this section, Greidanus’s holistic method will be considered in light of patristic practices in order to develop a patristically informed redemptive-historical approach to the exegesis of New Testament texts that quote the Old Testament. Such a comparison faces two difficulties. First, the only remnant of patristic exegetical work is the resultant homilies. Thus, the only exegetical approaches that can be known are those that have been revealed by comments in the homily. It may be that patristic preachers considered some of the same questions about the text that redemptive-historical theologians consider but did not bring that analysis into the pulpit. Second, several of the exegetical methods utilized by redemptive-historical theologians are

critical and post-critical methods that for the most part are foreign even in concept to patristic preachers. Therefore, the following exegetical method is primarily based upon approaches taken by redemptive-historical theologians with interjections from patristic practices where possible.

6.2.1 Examine the Literary Context of the Preaching Text

Redemptive-historical theologians interpret Scripture holistically (*sec.* 1.6.4). In contrast, many modern critical methods have resulted in an atomistic view of the biblical text in which texts are essentially divorced from their canonical context and viewed independently of the greater whole of the Bible (Greidanus 1988: 48-49). However, several recent literary approaches, such as canonical criticism, have attempted to view the biblical text in light of its greater literary context. In *The Modern Preacher and the Ancient Text*, Sidney Greidanus (1988: 51-77) discusses six methods of literary interpretation: source criticism, form criticism, redaction criticism, rhetorical criticism, biblical theology, and canonical criticism. Greidanus examines how each method may be used to arrive at a holistic interpretation of Scripture. Each of these six methods will be considered below in light of a holistic view of the Bible consistent with both patristic preachers and redemptive-historical theologians.

Source criticism is concerned “mainly with the written sources underlying the biblical text” (Greidanus 1988: 51). In the case of New Testament texts, the dissection of Matthew’s and Luke’s gospels into Markan or other sources is a prime example of source criticism (*e.g.*, Harrington 2000). This method contributes little to a holistic view of Scripture and is highly problematic for preaching as it is based almost entirely upon speculation (Greidanus 1988: 52). The patristic preachers examined in this study focused upon the final form of the text as do redemptive-historical theologians.

Greidanus (1988: 52) writes, “it must be remembered that the preacher’s task is not to preach the sources of the biblical text but the biblical text itself.”

In the case of New Testament texts that quote the Old Testament, once the text has been established it should be the sole subject of the preacher’s exegesis. Any possible sources that the New Testament author used to compose the text should be viewed as mere instruments of divine inspiration and as such are subservient to the final form of the text. Although source criticism is concerned primarily with unidentified sources, the approach raises the question of identifying the Old Testament source of the quotation. While the Old Testament source will need to be considered in regard to the greater literary context of the New Testament quotation, the form of the Old Testament passage that appears in the New Testament text must remain the focus of the preacher’s exegesis.

Form criticism is closely related to source criticism. It is “the attempt to discover the origin and trace the history of particular passages by analysis of their structural forms” (Cross 2005: 627). Originally it was applied to the Old Testament, but later form criticism was used to study the New Testament as well (Green 1992: 243). Form criticism raises some of the same concerns as source criticism for redemptive-historical theologians committed to holistic interpretation: it can result in an atomistic view of text and it focuses on the pre-history of the text. Like source criticism, the idea of form criticism would have been foreign to patristic preachers. While Greidanus (1988: 54) dismisses the use of form criticism to discover a prehistory of the text as unrelated to preaching, he advises that: “The value of form criticism for preaching lies particularly in its emphasis on acknowledging that different forms of literature make their point in different ways—both in the past and for the present.”

By considering the form or forms of the preaching text, the preacher may be

able to better understand the intent of a quotation. For example, Matthew 21:4 reads: “This took place to fulfill what was spoken by the prophet, saying...” This type of quotation introduction in Matthew is a repeated form throughout the gospel (Beale 2007: 63). While many other forms are less subtle, the use of this form clearly signals the preacher that Matthew sees some aspect of the life and ministry of Jesus as a fulfillment of a specific Old Testament passage.

Redaction criticism is a more holistic approach to interpretation than either source or form criticism. Greidanus (1988: 56) quotes Norman Perrin’s description of form criticism as: “studying the theological motivation of an author as this is revealed in the collection, arrangement, editing, and modification of traditional material, and in the composition of new material or the creation of new forms within the traditions of early Christianity” (Perrin 1969: 1). The value of redaction criticism for the preacher is its aim to understand the whole composition. By looking at the arrangement of the Gospels in particular, theological emphases may be discerned that can give a broader understanding of the context of the preaching text. Serious objections have been raised by evangelical scholars about the use of redaction criticism, but Grant Osborne (1979: 305-322) has shown that redaction criticism may be used in a way consistent with an inerrant view of Scripture (see also Carson 1992: 119-142).

Since redaction criticism involves the study of an entire composition, it may require much more time than the preacher has available for sermon preparation. However, the preacher may utilize the discoveries of others which have taken redaction criticism into account in their work through monographs and commentaries (*e.g.*, Marshall 1978).

Like redaction criticism, rhetorical criticism is a holistic approach to Scripture (Greidanus 1988: 58). Rhetorical criticism involves the study of “the structure of

language within defined limits and most specifically to the means of argumentation” (Kysar 2006: 60). Unlike source criticism or form criticism which could potentially distract the expositor by shifting their attention from the actual text to the pre-history of the text, rhetorical criticism is focused upon how the various elements of the biblical text were employed by the author to communicate their message.

Greidanus (1988: 63-64) points out the significance of rhetorical criticism for text selection and theme formation. Since rhetorical criticism examines the structures of the text, one of its aims is to identify literary units. The use of rhetorical criticism to identify literary units may aid the preacher in selecting a preaching text. The identification of themes being developed by the author in the immediate and greater literary context may assist the expositor in understanding the authorial intent of a specific passage within that context. The identification of themes may also assist the preacher later in the process of homiletical preparation.

The basic question of rhetorical criticism is: How does this particular element function in the purpose/argument of the author? From this perspective, rhetorical criticism may be used to understand the literary function of a New Testament quotation of the Old Testament in a particular biblical text (Stanley 1997: 44). The preacher should consider how the quotation functions in the broader argument of the biblical author and in the immediate biblical context.

Biblical theology is not primarily a literary enterprise; however, some aspects of biblical theology are based upon the literary study of the biblical text. Greidanus (1988: 68) discusses three of these aspects: “its holistic approach, the longitudinal themes, and the idea of progressive revelation.” Biblical theology approaches the text holistically on multiple levels: the individual writing (*e.g.*, Marshall 2004), the corpus of a particular author (*e.g.*, Bock 2012), a particular testament (*e.g.*, Waltke 2007;

Schreiner 2008), and the entire biblical canon (*e.g.*, Scobie 2003). The identification and study of longitudinal themes span beyond the scope of an individual book and consider how a theme is developed throughout a broader section of Scripture or even the entire Bible (Greidanus 1988: 69). Greidanus (1988: 70-71) explains: “The idea of longitudinal themes is linked to the notion of progressive revelation, for the themes are not static entities but develop, change, and grow in the course of history.”

These literary aspects of biblical theology need to be considered as the preacher examines the relationship between the Old Testament quotation and the present New Testament text. Patristic preachers were well aware of these aspects of the biblical text and stressed progressive revelation in particular (*sec.* 5.6). Several tools such as biblical theologies, monographs, dictionaries, and commentaries may be referenced to see the identification of longitudinal themes that may relate to the preaching text. These same works may be used to gain an understanding of the broader context of the writing and to discover how the selected text fits into the progressive revelation presented throughout the biblical text.

Canonical criticism is a form of biblical theology (Greidanus 1988: 76). Initiated by Brevard Childs, the discipline: “focuses its attention on the final form of the text itself. It seeks neither to use the text merely as a source for other information obtained by means of an oblique reading, nor to reconstruct a history of religious development” (Childs 1979: 73). Unlike the approach of Walter Kaiser, who argues that only texts which precede the preaching text should be considered in the exegesis (Kaiser 1981: 137), Childs advocates reading the text in relation to the entire canon (Green 1992: 99; see also Childs 1978). In relation to New Testament texts that quote the Old Testament, canonical criticism may assist the preacher in looking prospectively ahead in the canon to consider not only the Old Testament quotation and those elements

related to its development leading up to the New Testament passage but also themes and ideas developed later in the canon.

All of these literary methods were developed long after the time of the patristic era. However, the examination of patristic homilies in this study has revealed characteristics of patristic preaching that are consistent with the aims of several of the literary approaches mentioned above. Patristic preachers interpret the Scriptures from a Christian perspective (*sec. 5.5*), view biblical revelation as progressive (*sec. 5.6*), and communicate continuity between the two testaments (*sec. 5.7*). While the elements of literary approaches that result in an atomistic approach to the text should be rejected, the exegete should utilize those approaches which will assist in the identification of the broader literary context of the entire canon.

6.2.2 Examine the Historical Context of the Preaching Text

Each New Testament writing was composed at a certain point in history and should be read accordingly. Sidney Greidanus (1988: 80) explains that: “Historical interpretation acknowledges that the text is a historical document and should be understood historically, that is, in terms of its own time, place, and culture.” A second historical consideration is how the text relates to the rest of God’s redemptive history as revealed in the Bible. In this section, the following historical issues will be considered in light of the practices of patristic preachers: authorship, original audience, approximate period of writing, social and geographical setting, purpose of writing, and the relation to the broader redemptive history.

While both redemptive-historical theologians and patristic preachers view the biblical text as inspired, they also recognize that human authors were the instruments utilized in the composition of the biblical text. The grammatical-historical method of

interpretation practiced by redemptive-historical theologians begins its reading of the text with the intention of the author (Chapell 2005: 75; Goldsworthy 2000: 127; Greidanus 1988: 16). Therefore, identification of the author, if it can be known, may aid the exegete in interpretation of the text.

Patristic preachers were aware of human authorship and factored the concerns of the author into their interpretation of the text (*e.g.*, *Hom. Lk.* 35.7; Graves 2014: 73). Patristic preachers also referenced the biblical authors by name in their homilies (*e.g.*, *Quis div* 38; *Hom. Lk.* 1.5; *Hom. Mt.* 10.4). However, awareness of human authorship in no way diminished the patristic preacher's view of divine inspiration. For example, Chrysostom (1888: 32) proclaims: "For this cause he said not, 'that it might be fulfilled which was spoken of Isaiah,' but 'which was spoken of the Lord.' For the mouth indeed was Isaiah's, but the oracle was wafted from above."

In the case of New Testament texts that quote the Old Testament, at least two authors should be considered: the author of the New Testament text and the author of the Old Testament text being quoted. Some New Testament texts quote multiple Old Testament texts from different authors resulting in three or more authors to consider (Matt 21:12-17). The intent of the New Testament author is the focus of the exegesis. However, consideration of the authors quoted may shed light upon the intent of the New Testament author.

In order to more fully understand the intent of the author, the original audience will need to be considered (Bos 2008: 153; Greidanus 1988: 80; Chapell 2005: 52). In regard specifically to biblical quotations of Scripture, Christopher Stanley (2004: 59) argues: "The whole purpose of introducing a quotation into a piece of discourse is to affect an audience in some way. To analyze quotations without taking the audience into account is to neglect the author's primary purpose in adducing an outside text" (see also

Goldsworthy 2000: 126).

Patristic preachers considered the original audience in their interpretation. In Chrysostom's *Hom. Mt. 17*, he directly references the original audience: "See, for example, Paul himself, hardly bearing it, because his scholars were delaying a long time in their earlier lessons: 'For when for the time,' saith he, 'ye ought to be teachers, ye have need to be taught again which be the first principles of the oracles of God'" (Chrysostom 1888: 123). The passage quoted here by Chrysostom is from Hebrews 5:12, which he believed to be authored by Paul (Naidu 2012: 174). While many modern scholars would dispute Pauline authorship of Hebrews (*e.g.*, Lane 1998: xlix; Attridge 1989: 2), the point here is that Chrysostom read the biblical text in light of its human author and original audience as best he understood them.

In addition to the identification of the original audience, the expositor will need to consider the approximate time period of the writing. Awareness of the writing's relationship to other events in the lives of the original audience may help determine the intent of parts or the whole of the writing (Osborne 2006: 38). For example, Andreas Köstenberger (2005: 205-242) has drawn attention to the date of John's Gospel in relation to the destruction of the temple and the implications that the time period has for understanding the original audience. Other examples of how knowledge of the time period of the writing impacts our interpretation are given by Grant Osborne (2006: 38): "Daniel would mean something quite different if it were written during the period of the Maccabees. James would be interpreted differently if it were addressed to a diasporate community of A.D. 110 (as Dibelius theorizes)."

Origen considered the time period of composition but does not appear to have given the consideration to it that the grammatical-historical approach would require (*e.g.*, Origen 1957: 50). Chrysostom, on the other hand, carefully considers the dates of

composition of Scripture, examining both the internal and external evidence (Chase 1887: 153). In his homilies on Romans, Chrysostom (1889a: 336-337) gives an explanation of the importance of the period of composition for interpretation:

But let no one consider this an undertaking beside the purpose, nor a search of this kind a piece of superfluous curiosity; for the date of the Epistles contributes no little to what we are looking after. For when I see him writing to the Romans and to the Colossians about the same subjects, and yet not in a like way about the same subjects; but to the former with much condescension, as when he says, “Him that is weak in the faith receive ye, but not to doubtful disputations; for one believeth that he may eat all things, another, who is weak, eateth herbs” (Rom. 14:1, 2): but to the Colossians he does not write in this way, though about the same things, but with greater boldness of speech: “Wherefore if ye be dead with Christ,” he says, “why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not), which all are to perish with the using, not in any honor to the satisfying of the flesh” (Col. 2:20–23);—I find no other reason for this difference than the time of the transaction.

Chrysostom not only considers the approximate time period but examines the social and geographical setting of the writings. In his commentary on Corinthians he describes the location of the city and discusses the demographic makeup of the population. He then explains why he has included this discussion: “Now these things we have mentioned, not for ostentation’s sake, nor to make, a display of great learning: (for indeed what is there in knowing these things?) but they are of use to us in the argument of the Epistle” (Chrysostom 1889b: 1).

Redemptive-historical theologians share Chrysostom’s concern for interpreting the biblical text within the framework of its social and geographical setting (Clowney 2003: 47; Chapell 2005: 113; Greidanus 1988: 80). In regard to the New Testament quotation of the Old Testament, the exegete may find the social and geographical setting helpful in understanding the intent behind the use of a particular Old Testament

passage. For example, F.P. Viljoen (2007: 306-307) has argued: “The *Sitz im Leben* of these fulfilment phrases in Matthew should be interpreted in the context of an apology towards accusations of Jews against the Matthean community.” The preacher may wish to consult New Testament introductions (*e.g.*, Carson 2005; Köstenberger 2009; Lea 2003), commentaries (*e.g.*, Keener 2003), and other works (*e.g.*, Keener 1993) that provide summaries or discussions of research into the social and geographical background of the preaching text in order to see connections between other New Testament quotations and their social and geographical background.

The preacher will also need to consider the author’s purpose of writing. Greidanus (1988: 107) argues that the interpreter needs to seek the purpose of the author in order “to shift attention away from ourselves to the Scriptures, away from our concerns to the author’s concerns, away from our own purposes to the author’s purpose.” The author’s purpose should be a controlling factor in the interpretation of the text. In relation to the formulation of a sermon series, Goldsworthy (2000: 232) comments: “The authors of the four Gospels do not invite the preacher to treat their brilliant assembling of the events in Jesus’ life, death, and resurrection as if they were a collection of unconnected texts.”

Patristic preachers contemplated the author’s purpose of writing and even included comments on the author’s purpose in their homilies. Origen (1996: 121) gives the following explanation of the purpose of John’s Gospel and its implications for his selection of historical events:

After carefully winnowing through the meaning of the Scriptures, I believe I have found the reason why only Matthew, Luke, and Mark, but not John, described the temptation of the Lord. John made God his starting point. He said, “In the beginning was the Word, and the Word was with God, and the Word was God.”¹⁶ [footnote citing John 1:1] He could not construct a sequence of divine generation. He only stated that the Word was from God

and with God. He added, “And the Word was made flesh.”¹⁷ [footnote citing John 1:14] John was speaking about God, and God cannot be tempted. Thus, he does not mention his being tempted by the devil.

Likewise, Chrysostom (1889a: 337) discusses the author’s purpose of writing:

Now to the rest he was moved to write by some particular cause and subject, and this he shows, as when he says to the Corinthians, “Touching those things whereof ye wrote unto me” (1 Cor. 7:1): and to the Galatians too from the very commencement of the whole Epistle writes so as to indicate the same thing; but to these for what purpose and wherefore does he write?

The author’s purpose in writing may also shed light on the intent of including a particular Old Testament quotation. For example, in the Gospel of John the author’s purpose is clearly stated: “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:30–31). Since the Gospel writer has expressly stated that he has an evangelistic purpose, quotations in the Gospel of John should be considered with the writer’s evangelistic purpose in mind. For example, the quotation in John 12:15 is most likely included to lead the reader to believe that Jesus is the fulfillment of the promised salvation in Zechariah 9:9.

Up to this point much of the discussion of the historical context of the text is consistent with not only redemptive-historical theologians but also with broader practitioners of the grammatical-historical method. However, one of the distinguishing marks of redemptive-historical theologians is the view that the Bible is a unified narrative of God’s redemptive acts throughout history to redeem His people (Clowney 2003: 9). Greidanus (1988: 94-95) explains how this view of Scripture impacts his approach to interpretation:

A holistic interpretation of biblical texts demands further

that the interpreter see the message of the text not only in its immediate historical-cultural context but also in its broadest possible context, that is, Scripture's teaching regarding history as a whole. Frequently, this universal historical context is overlooked. There is no doubt, however, that Scripture teaches one universal kingdom history that encompasses all of created reality: past, present, and future.

Like redemptive-historical theologians, patristic preachers interpret individual biblical texts within the broader context of the entire Bible. As discussed in the previous chapter, patristic preachers view revelation as progressive (*sec. 5.6*) and communicate the continuity of the testaments in their homilies (*sec. 5.7*).

In the case of New Testament texts that quote the Old Testament, the preacher should not only consider the relationship of the New Testament text to the broader history of redemption but also the relationship of the New Testament text to the place in redemptive history of the Old Testament passage. For example, the redemptive-historical context of the Old Testament passage may be an indicator of whether the quotation is more likely to be in a prophecy-fulfillment relationship or a typological relationship with the New Testament passage.

The aim of considering each of these historical aspects—identity of the author, original audience, approximate date of writing, social and geographical setting, occasion, and relation to redemptive history—is to better understand the authorial intent of the passage. Reflection on how the text relates to each of these historical factors will help prepare the preacher to consider the theological context of the preaching text.

6.2.3 Examine the Theological Context of the Preaching Text

Most of the methods that have been discussed up to this point for examining the text could be applied to other works of literature. However, the nature of Scripture requires that the preacher go beyond mere literary and historical examination of the text

and consider the theological aspects of the passage. Both patristic preachers and redemptive-historical theologians view the Bible as a divinely inspired text (*sec.* 5.1; Vos 2007: 12-14; Clowney 1961: 59-60; Chapell 2005: 31; Greidanus 1988: 1; Goldsworthy 2000: 33).

Two of the implications of divine inspiration are unity amid diversity and dual authorship. Although the literary and historical examination of Scripture reveals that the Bible was composed by many different authors at various times and places addressing a wide range of circumstances, the inspiration of the texts allows the collective canon to be understood as presenting a unified message. Redemptive-historical theologians understand this message as the story of God's redemption of his people throughout history.

The dual authorship of the Bible means that while every text of Scripture had a human author, the entire Bible is ultimately the product of God (Vanhoozer 2005: 329; Köstenberger 2011: 68-69). A. A. Hodge and B. B. Warfield (1881: 226) describe inspiration as "the superintendence of God of the writers in the entire process of their writing." Therefore, the consideration of the theological intention of the author is a two-step process (Compton 2008: 23-33). First, the human author's intentions must be considered and then the ultimate purpose of the divine author must be considered. However, as Sidney Greidanus (1988: 110-111) reminds his readers, the doctrine of inspiration requires that the intent of the human author be viewed as the intent of God to the same extent that the broader theological purpose beyond the intentions of the human author is God's purpose.

The basic theological question for this stage of preparation is: What was this passage intended to communicate about God? In terms of the human author's intention, the exegete may begin with contemplating the author's selection both in terms of the

entire passage and the individual elements of the passage. The literary and historical investigations already conducted will be instructive at this point. In terms of narrative texts, the preacher should consider why the author selected the particular event for inclusion and what this selection reveals about the author's theological purpose (*e.g.*, *Hom. Lk. 29.6*). In the case of epistles, the preacher should consider why the author included the selected preaching text in light of the broader argument and purpose of the epistle.

Reflection on the intent of the passage as a whole provides the framework for considering why the author included a quotation from the Old Testament. In some passages the author has directly quoted Scripture (*e.g.*, Rom 1:17), while in others the quotation is part of the dialog of the narrative (*e.g.*, Matt 4:7). However, in both instances the human author has made a decision to include the Old Testament quotation in their writing and this decision is in some way related to the overall theological purpose of the author. Before looking at some of the broad categories of usage of Old Testament quotations that may guide the exegete in determining the author's purpose, issues surrounding the divine author's purpose will be discussed.

Ultimately, the context of any particular passage of Scripture is the entire canon. Since God is the ultimate author of Scripture, then the context of a New Testament passage is not only the antecedent verses but the entire Bible (*contra* Kaiser 1981: 137). While the historical context of the writing is very helpful in determining the purpose of the human author, God is not limited to the understanding of the human author and may inspire statements and thoughts that exceed the understanding of the human author. Raymond Brown (1953: 143) describes this fuller sense (*sensus plenior*) in the biblical text as "that additional meaning which God intends to express in the words of a text unknown to the human author." In relation to the New Testament quotation of the Old

Testament, Grant Osborne (2006: 328) explains that “God has a ‘deeper meaning’ in directing the Old Testament event or wording so that it would anticipate the New Testament fulfillment.”

Among evangelicals, *sensus plenior* is a controversial topic (Chapell 2005: 76, n. 27). Graeme Goldsworthy (2012: 244) explains that *sensus plenior* “is a deeper meaning in the mind of the divine Author that emerges in further revelation, usually the New Testament.” Goldsworthy’s definition sets one boundary and points toward another. First, the interpreter should note that the deeper meaning “emerges in further revelation.” Therefore, allegory and eisegesis are not intended by the term *sensus plenior*. Second, in regard to the New Testament, Goldsworthy (2012: 244) uses the qualification “usually” because Roman Catholics view later church tradition as a source of revelation (see also Moo 1986: 202). Redemptive-historical theologians restrict later revelation to the New Testament. Thus, while objections have been raised to the potential abuses of *sensus plenior*, limiting its application to those fuller meanings identified in Scripture itself will aid the expositor in avoiding eisegesis (Greidanus 1988: 112).

The doctrine of verbal inspiration which is consistent with the preaching of patristic preachers and which is espoused by redemptive-historical theologians leads to the practice of *analogia Scriptura* (the practice of comparing Scripture with Scripture). Greidanus (1988: 112) explains: “Both the idea of the *sensus plenior* and that of *analogia Scriptura* are grounded in the conviction that the Old Testament and the New Testament belong together and are basically one book because they are written by the same primary Author on the same topic.” Therefore, the preaching text should be compared with other passages of Scripture and interpreted within the broader context of the entire canon.

In the case of New Testament texts that quote the Old Testament, the preaching text itself presents at least two verses for comparison, more if the passage quotes multiple verses. However, some Old Testament verses are quoted multiple times in the New Testament. The various quotations of the particular passage should be compared with the use of the quotation in the preaching text. For example, Psalm 2:7 is quoted in Acts 13:33, Hebrews 1:5, and Hebrews 5:5. Preparation for a sermon on any of these three New Testament passages would need to include a consideration of how Psalm 2:7 was used in the other two New Testament quotations.

A patristically informed redemptive-historical approach to sermon preparation should include the comparison of various passages of Scripture because both patristic preachers (*sec.* 5.6) and redemptive-historical theologians view revelation as progressive (Vos 2007: 5-6). Progressive revelation means that the later revelation in the New Testament builds upon and fills out the earlier revelation of the Old Testament (Beale 2012: 26; Johnson 2007: 123). However, progressive revelation does not imply contradiction between the testaments (Henry 1999a: 74). The organic view of progressive revelation (held by redemptive-historical theologians) views prior revelation as foundational to later revelation, so that the Old Testament is indispensable for the understanding of the New Testament (Greidanus 1988: 112). Therefore, the exegete must consider the theological relationship between the New Testament passage and its Old Testament quotation.

Graeme Goldsworthy (2000: 76-80) has identified three polarities between the New and Old Testaments: type-antitype, promise-fulfillment, and salvation history-eschatological goal. These polarities may help the exegete understand the theological relationship between the New Testament passage and its Old Testament quotation. These polarities are not meant to be an exhaustive listing of categories of the varied

New Testament usage of the Old Testament. Many other categories and sub-categories could be discussed. For example, Greg Beale (2012: 57) has identified twelve primary ways in which the New Testament uses the Old Testament. However, it is beyond the scope of this thesis to discuss every possible usage in the New Testament. Instead, Goldsworthy's three polarities will be outlined to give the exegete a framework for identifying the theological relationship of the quotation and its New Testament context.

Goldsworthy (2000: 77) gives the following explanation of typology: "The essence of typology is the recognition that within Scripture itself certain events, people, and institutions in biblical history bear a particular relationship to later events, people, or institutions. The relationship is such that the earlier foreshadows the later, and the later fills out or completes the earlier." Patristic preachers identify typological relationships in their homilies (*sec.* 5.7) as do redemptive-historical theologians (Clowney 2003: 53-54). As Leonhard Goppelt (1982: 4) explains: "Typology and the typological method have been part of the church's exegesis and hermeneutics from the very beginning."

Proposed criteria for identifying a type or antitype varies among scholars (Beale 2012: 19). Louis Berkhof gives the following three criteria from a redemptive-historical perspective. First: "There must be some notable real point of resemblance between a type and its antitype" (Berkhof 1950: 145). Examples include: king David and king Jesus (Lawrence 2010: 78), the serpent lifted up and Jesus lifted up (Virkler 2007: 182), and Melchizedek as king and priest and Jesus as king and priest (Zuck 1991: 182). Second: "The type must be designed by divine appointment to bear a likeness to the anti-type. Accidental similarity between an Old and New Testament person or event does not constitute the one a type of the other. There must be some Scriptural evidence that it was so designed by God" (Berkhof 1950: 145; see also Fairbairn 1876: 69; 247).

Scriptural evidence should not be limited to the labeling of a type as such in Scripture. Milton Terry (1890: 255) explains: “We should, indeed, look to the Scriptures themselves for general principles and guidance, but not with the expectation that every type, designed to prefigure Gospel truths, must be formally announced as such.” Likewise Edmond Clowney (2003: 31) writes: “To conclude that we can never see a type where the New Testament does not identify it is to confess hermeneutical bankruptcy.” Third: “A type always prefigures something future” (Berkhof 1950: 145; see also Carpenter 1827: 550). William Moorehead (1915: 3029; quoted by Berkhof 1950: 145) explains: “A Scriptural type and predictive prophecy are in substance the same, differing only in form.”

Goldsworthy’s (2000: 78) second polarity is promise-fulfillment. Like type-antitype (*e.g.*, Rom 5:14), the terms promise and fulfillment come directly from Scripture (*e.g.*, Ps 119:123; Bos 2008: 44). Many of the New Testament quotations of the Old Testament are given to identify a direct fulfillment of a prophecy. For example, Matthew identifies Mary’s conception as a direct fulfillment of Isaiah: “‘She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.’ All this took place to fulfill what the Lord had spoken by the prophet: ‘Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’ (which means, God with us)” (Matt 1:21–23).

In some instances, quotations are used to identify what Greg Beale (2012: 57) terms “indirect fulfillment.” Goldsworthy (2000: 78) explains: “It needs to be said that the New Testament view of fulfillment is not always confined to the answer of Old Testament revelations of things to come.” Goldsworthy gives the example of Matthew 2:15 which quotes Hosea 11:1 in reference to temporary residence of Jesus in Egypt. The fact that Hosea 11:1 is not making a prediction about a future event but instead is

recording a historic event shows that the New Testament writers held a wider concept of fulfillment than can be categorized as direct fulfillment (Goldsworthy 2000: 78). Beale (2012: 58) gives the following differentiation between direct and indirect fulfillment: “The main difference between direct fulfillment of prophecy and indirect typological fulfillment is that the direct fulfills what was explicitly predicted by the words of a prophet, while the indirect fulfills what was implicitly foreshadowed by historical events, which have been narrated.” While Beale is speaking of typology, Goldsworthy understands promise-fulfillment to be a sub-set of typology (Goldsworthy 2000: 78), so Beale’s words apply here to Goldsworthy’s polarity of promise-fulfillment.

Goldsworthy’s (2000: 79) third polarity is salvation history-eschatological goal. Redemptive-historical theologians view the biblical revelation as a progressive unveiling of God’s work in directing history toward the restoration of all things to their proper order (Goldsworthy 2000: 79). This view of history understands the previous revelation of the Old Testament to be pointing toward a continuing work that is accomplished through Christ. Goldsworthy (2000: 79) explains: “Salvation was not an afterthought brought on by the unforeseen catastrophe of the fall. God’s original plan in creation was that it should find its meaning and fulfillment in Christ and his gospel.”

In light of this polarity some verses may be interpreted within the framework of a double fulfillment (Blomberg 2002: 19). For example, Craig Blomberg (2007: 5) gives the following explanation of double fulfillment in relation to the quotation of Isaiah in Matthew 1:23: “Matthew recognized that Isaiah’s son fulfilled the dimension of the prophecy that required a child to be born in the immediate future. But the larger, eschatological context, especially of Isaiah 9:1–7, depicted a son, never clearly distinguished from Isaiah’s, who would be a divine, messianic king.” Thus, the concept

of double fulfillment recognizes both a near and far fulfillment of a particular Old Testament passage. Those quotations which neither relate to typology nor to direct prophecy may be identifying an eschatological relationship between the Old Testament quotation and its New Testament context.

6.2.4 The Development of an Exegetical Outline

The final step of exegetical preparation for preaching should be the development of an exegetical outline. The purpose of the exegetical outline is to identify the thought flow of the passage in order to provide a foundation for the homiletical outline (Kaiser 1981: 156-158). While there are various options for outlining a passage, the method utilized here is described by Bryan Chapell (2005: 112) as a conceptual outline. This method involves writing statements that summarize the thought of a section of the preaching passage. The statements are then organized into major and subordinate concepts. Chapell (2005: 112) gives the following example of a conceptual outline of 2 Samuel 11–12:23:

- I. David disobeyed
 - A. Committed adultery (11:1–5)
 - B. Committed murder (11:6–26)
- II. God convicted
 - A. Sent a prophetic word (12:1–6)
 - B. Identified the king’s sin (12:7–12)
 - C. Specified the king’s punishment (12:11–12, 14)
- III. David repented
 - A. Confessed sin (12:13)
 - B. Expressed sorrow (12:15–17)

C. Accepted discipline (12:18–23)

D. Renewed obedience (12:20)

While Chapell's example is not from a New Testament passage that quotes the Old Testament, such a passage would be outlined in the same manner. For example, Matthew 1:18-25 could be outlined using the following concepts:

1. The virgin Mary was found to be with a child from the Holy Spirit (1:18)
 - a. Although Mary was betrothed to Joseph, they had not yet come together when she conceived (1:18)
 - b. The child she conceived was from the Holy Spirit (1:18)
2. Joseph learned that Mary's conception was part of God's redemptive plan (1:19-23)
 - a. Joseph decided to divorce Mary because he was unaware of God's redemptive plan (1:19)
 - b. God revealed to Joseph that Mary had conceived by the Holy Spirit (1:20)
 - c. God revealed to Joseph that child would be the promised Messiah (1:21-23)
 - i. Jesus would save his people from their sins (1:21)
 - ii. Jesus would fulfill the words of Isaiah (1:22-23)
3. Joseph decided to believe and obey the angel of the Lord (1:24-25)
 - a. Joseph was obedient in not divorcing Mary (1:24)
 - b. Joseph was obedient in not coming together with Mary until after the birth of Jesus (1:25)
 - c. Joseph was obedient in naming Jesus according to the command of the angel of the Lord (1:25)

Notice that the exegetical outline is descriptive (Zemek 1992: 163). Notice also that the outline progresses through the text verse-by-verse. Since patristic preachers structured their sermons around verse-by-verse exposition (*sec.* 2.6, 3.8, 4.8), a descriptive conceptual outline that follows the flow of the text will provide a strong basis for the formation of the homiletical outline for a patristically informed redemptive-historical sermon.

6.3 Homiletical Preparation

The purpose of this final stage of sermon preparation is to move beyond mere description of the biblical text to develop a unified message that applies the Scripture to the needs of the hearers. The application of the text is a central concern for redemptive-historical theologians. In defining expository preaching Sidney Greidanus (1988: 11) appeals to Merrill Unger:

Expository preaching is “Bible-centered preaching.” That is, it is handling the text “in such a way that its real and essential meaning as it existed in the mind of the particular Biblical writer and as it exists in the light of the over-all context of Scripture is made plain and applied to the present-day needs of the hearers” (quoted portion from Unger 1955: 33).

Likewise, Bryan Chapell (2005: 210) writes: “Application fulfills the obligations of exposition. Application is the present, personal consequence of scriptural truth. Without application, a preacher has no reason to preach, because truth without actual or potential application fulfills no redemptive purpose.” Chapell (2005: 48-52) offers a way to develop a unified message that applies Scripture through the identification of what he terms a Fallen Condition Focus.

6.3.1 Determine the Fallen Condition Focus

Chapell (2005: 50) gives the following definition of a Fallen Condition Focus: “The Fallen Condition Focus (FCF) is the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage for God’s people to glorify and enjoy him.” The premise of a Fallen Condition Focus is that every Scripture has a purpose (Chapell 2005: 49; see also 2 Tim 3:16-17). The goal of the expository preacher should be to develop a sermon with the same purpose as the purpose of the text for the original audience.

Bryan Chapell (2005: 52) offers three questions that can guide the preacher in determining the Fallen Condition Focus of any passage of Scripture: “1. What does the text say? 2. What spiritual concern(s) did the text address (in its context)? 3. What spiritual concerns do listeners share in common with those to (or about) whom the text was written?” Once the Fallen Condition Focus has been identified, the Old Testament quotation should be considered in light of the Fallen Condition Focus. The preacher should contemplate how the author used the quotation to contribute to the purpose of the text. Then the aim of the sermon should be to allow the Old Testament quotation to bear the same role in the sermon that it bore in the text.

For example, through the examination of Matthew 1:18-25 and the development of an exegetical outline several characteristics of the text may be discerned to identify the Fallen Condition Focus of the text and the role of the quotation of Isaiah 7:14. While the broader topic of passage is the birth of Christ, the specific focus of the passage is upon the crisis Joseph faced due to the extraordinary circumstances of Mary’s pregnancy. Joseph rejects Mary based upon ignorance, but when faced with revelation from God he chooses to respond in belief and obedience. The Fallen Condition Focus could be stated as follows: Like Joseph upon hearing the story of Mary’s conception,

individuals today must decide whether to believe the explanation given by Scripture that she was with a child from the Holy Spirit as foretold by the Old Testament prophet Isaiah or not.

In light of this Fallen Condition Focus, the function of the Old Testament quotation appears to be apologetic. Chrysostom understood it in this manner. According to Chrysostom (1888: 32) the reason that the angel shared the prophecy was to make it easier for Joseph to believe what he was hearing: “For this cause the angel, to make what he said easy to be received, brings in Isaiah.” Chrysostom’s statement addresses the event, yet his reasoning is consistent with the author’s purpose of including the quotation as an apologetic for the reader. Therefore, as the homiletical outline is developed, the Isaiah quotation needs to serve an apologetic function in the sermon in order to be consistent with the author’s use of the quotation.

The earlier statement of the Fallen Condition Focus of Matthew 1:18-25 is an accurate representation of the shared condition of both the original audience and the modern listeners. It is also long, cumbersome, and impersonal. It is therefore less than ideal to grab the attention of a listener and draw them into the message. Chapell (2005: 51) provides the following guidance: “The more specific the statement of the FCF early in the sermon, the more powerful and poignant the message will be.” Thus, the original statement—Like Joseph upon hearing the story of Mary’s conception, individuals today must decide whether to believe the explanation given by Scripture that she was with a child from the Holy Spirit as foretold by the Old Testament prophet Isaiah or not—could be rephrased for the sermon as: Do you believe the virgin birth is a miracle or a myth?

Few listeners, at least in Western society, would dismiss such a question as irrelevant or uninteresting. Although a recent study indicates that 73% of Americans

believe that Jesus was born of a virgin (Pew Research Center 2013: 9), news outlets consistently publish media at Christmas time disparaging Christianity and questioning the historicity of the virgin birth (Mohler 2012; *e.g.*, Ehrman 2012). In such an environment, a FCF which challenges the listener individually to take a side in the debate has the potential to arrest the attention of the listener.

6.3.2 Develop the Homiletical Outline

The Fallen Condition Focus guides the development of the homiletical outline. There are many ways that a Fallen Condition Focus could be stated for any particular passage. Bryan Chapell (2005: 52) explains: “This is why preachers can preach remarkably different sermons on the same passage that are all faithful to the text.” The Fallen Condition Focus narrows the focus of the sermon enabling the preacher to choose what details about the text are pertinent to the particular sermon under development and which details should be reserved for another sermon.

A focused application of the biblical text enables the preacher to deliver a unified message. Unity and application are two of the features that distinguish a sermon from a running exegetical commentary. Haddon Robinson has emphasized the importance of a sermon being built around a single idea. He argues: “A sermon should be a bullet, not buckshot” (Robinson 2001: 35). While different homileticians have used various terms for this concept (Robinson 2001: 36), Chapell (2005: 143) describes this single idea as the proposition of the sermon. Chapell (2005: 143) follows the definition given by classic homileticians who understand the proposition to be “a statement of the subject as the preacher proposes to develop it” (Broadus 1944: 54).

To continue the example of Matthew 1:18-25, the proposition could be stated as follows: God is calling us to faith in Jesus as the promised Messiah. This proposition

represents one possible response to the Fallen Condition Focus—do you believe the virgin birth is a miracle or a myth? Together the Fallen Condition Focus and the proposition help the preacher decide what to include in the homiletical outline and how to phrase the various elements of the outline.

A homiletical outline consists of main points and subpoints. The main points of the outline are not formed from isolated thoughts. Instead, they are divisions of the single proposition of the sermon (Chapell 2005: 149). The main points support the proposition in some way. While main points are universal truths, Chapell (2005: 156) defines subpoints as pointing “to an aspect of a text (remember that *context is part of text*) that substantiates or develops the premise behind a main point.”

A comparison of patristic homilies and the approach proposed by Chapell reveals that while patristic homilies were well structured (*sec.* 2.4, 4.8), they are not typically organized around a single proposition, main points, and subpoints as Chapell proposes. The consensus of modern homileticians committed to expository preaching is that the sermon should be built around a single proposition (Richard 2001: 20). Therefore, Chapell’s practice will be favored over the practices of patristic preachers in the method of structuring the homiletical outline presented in this study.

While several options are possible, the main points for a sermon on Matthew 1:18-25 could be expressed as follows:

- I. We must have faith in Jesus as the promised Messiah because he was born of the Holy Spirit (Matt 1:18)
- II. We must have faith in Jesus as the promised Messiah because he was revealed by God (Matt 1:19-23)
- III. We must have faith in Jesus as the promised Messiah because God directed the circumstances of his birth (Matt 1:24-25)

Each of these main points needs to be supported by subpoints. Chapell (2005: 156) defines a subpoint as “a summary of a biblical proof or feature that supports a precise aspect of a main point.” The subpoints of the above exegetical outline for Matthew 1:18 were:

- a. Although Mary was betrothed to Joseph, they had not yet come together when she conceived (Matt 1:18)
- b. The child she conceived was from the Holy Spirit (Matt 1:18)

Although descriptive in nature and unsuitable for main points, these statements may be employed as subpoints without modification. However, the subpoints of the above exegetical outline for Matthew 1:19-23 will require some adaptation. The first subpoint—Joseph decided to divorce Mary because he was unaware of God’s redemptive plan—may be personalized by relating Joseph’s ignorance of God’s plan to the listener’s need to seek out and understand God’s redemptive plan. Thus, this first subpoint could be restated as follows: If we are unaware of God’s redemptive plan, we may not recognize God’s redemptive activity. The statement and development of this subpoint should transition smoothly to the next two subpoints which may be used as written in the exegetical outline:

- b. God revealed to Joseph that Mary had conceived by the Holy Spirit (1:20)
- c. God revealed to Joseph that child would be the promised Messiah (1:21-23)
 - i. Jesus would save his people from their sins (1:21)
 - ii. Jesus would fulfill the words of Isaiah (1:22-23)

The subpoints for the exegetical outline for Matthew 1:24-25 can be used without modification if Joseph is presented as fulfilling God’s plan. Redemptive-

historical theologians repeatedly criticize moralizing and character imitation (Greidanus 1988: 104, 163; Clowney 1961: 80). Hence, Joseph must not be presented as a model of faith and obedience. However, his obedience is central to the completion of God's redemptive plan. For example, had Joseph come together with his wife before the birth of Jesus the virgin conception may have been called into question. Therefore, it seems best to recognize his obedience as the result of God choosing an obedient man in order to accomplish his redemptive purpose. From this perspective the descriptive exegetical subpoints for Matthew 1:18-25 are supportive of the main point.

- a. Joseph was obedient in not divorcing Mary (Matt 1:24)
- b. Joseph was obedient in not coming together with Mary until after the birth of Jesus (Matt 1:25)
- c. Joseph was obedient in naming Jesus according to the command of the angel of the Lord (Matt 1:25)

Here is the complete example homiletical outline developed above:

- I. We must have faith in Jesus as the promised Messiah because he was born of the Holy Spirit (Matt 1:18)
 - a. Although Mary was betrothed to Joseph, they had not yet come together when she conceived (Matt 1:18)
 - b. The child she conceived was from the Holy Spirit (Matt 1:18)
- II. We must have faith in Jesus as the promised Messiah because he was revealed by God (Matt 1:19-23)
 - a. If we are unaware of God's redemptive plan, we may not recognize God's redemptive activity (Matt 1:19)
 - b. God revealed to Joseph that Mary had conceived by the Holy Spirit (Matt 1:20)
 - c. God revealed to Joseph that child would be the promised Messiah

(Matt 1:21-23)

1. Jesus would save his people from their sins (Matt 1:21)
 2. Jesus would fulfill the words of Isaiah (Matt 1:22-23)
- III. We must have faith in Jesus as the promised Messiah because God directed the circumstances of his birth (Matt 1:24-25)
- a. Joseph was obedient in not divorcing Mary (Matt 1:24)
 - b. Joseph was obedient in not coming together with Mary until after the birth of Jesus (Matt 1:25)
 - c. Joseph was obedient in naming Jesus according to the command of the angel of the Lord (Matt 1:25)

6.3.3 Expand the Homiletical Outline

There are three basic components of an expository sermon: explanation, illustration, and application (Olford 1998: 76). While these three components will be discussed separately for the sake of clarity, the skilled preacher will in practice often interweave these components. Bryan Chapell gives the following illustration regarding the relationship of these components: “It is kind of like when you are being taught the color wheel as an artist. There is red paint, there is blue paint, and there is green paint. You paint a little bit, and you discover that these colors work together. They all implode on one another” (Duduit 2006: 16). Following the direction of Chapell, the example homiletical outline in this chapter begins with application (Chapell 2005: 212). Each main point is an imperative action derived from the exposition of the text. In this example, the subpoints and their expansion will need to explain and illustrate the main points.

It seems elementary to discuss how to give an explanation. However, the key

issue here is not how explanation is given but what is to be explained. A discourse may have meticulous explanation and yet be completely unsuitable for a redemptive-historical sermon. The explanation must lead the listener to application. The preacher cannot be content to explain the first-century nuances of betrothal in Jewish society and the implications that they had upon Joseph's knowledge of Mary's pregnancy.

In the example homiletical outline three applicational main points were developed based upon the proposition: God is calling us to faith in Jesus as the promised Messiah. The main points and the proposition should serve as a filter to determine what is explained in the sermon and what is left in the preacher's research notes. At this stage of preparation the preacher should look at the data mined from the examination of the literary, historical, and theological contexts of the text. Only those items which serve to support either the proposition or one of the main points should be included in the explanation.

In the case of New Testament texts that quote the Old Testament the explanation should enable the preacher to use the Old Testament quotation for the same purpose that the New Testament author employed it. This may require an explanation of the Old Testament context of the quotation. It will most likely involve an explanation of the theological relationship of the quotation and the New Testament text in terms of progressive revelation: type-antitype, promise-fulfillment, or salvation history-eschatological goal. The explanation does not necessarily have to be extensive. The length and amount of detail are inconsequential. The essential issue is that the explanation helps the listener understand that the proposition is a faithful application of the quotation and its surrounding New Testament passage.

One of the major characteristics of the patristic preaching of New Testament texts that quote the Old Testament is the communication of the continuity of the Old

and New Testaments. In order to follow the example of patristic preachers, explanation should point out the continuity of the testaments particularly regarding the relationship of the quotation and the New Testament passage. One of the ways to demonstrate the continuity of the testaments is to use secondary Scriptures (*sec.* 4.8). The reading and explanation of other Scripture passages may demonstrate that an idea presented in one of the main points is consistently taught throughout Scripture or various passages may show the development of the idea throughout the progressive revelation of the Bible. Both of these scenarios communicate the continuity of the Testaments.

The explanation will also need to address any significant textual variants in the preaching passage that might distract the listeners from the sermon. Patristic preachers generally did not discuss textual variants in their homilies (*sec.* 2.6, 3.6.1, 3.8, 4.8). However, the modern preacher faces a different context that will require the discussion and explanation of textual variants. Both print and electronic editions of the Bible often include editorial notes that raise the issue of variant readings. Many times these notes will do more to distract and confuse the average person in the pew than to help them understand the text (White 2005: 5).

Michael Milton (n.d.: 3) gives the following advice regarding textual notes in the Bible: “The people see them. You see them. So to move through the preaching of the woman caught in adultery without admitting the obvious textual elephant in the room would be homiletically, perhaps pastorally, negligent.” Therefore an important element of homiletical preparation is not only the establishment of the preaching text but an awareness of the various translations and the accompanying editorial notes that may likely be in the hands of the listeners (White 2005: 17). The aim of the explanation should not be to share all of the issues and data that the preacher may have encountered in establishing the text but to address any textual issues that may keep the listener from

hearing the sermon.

The second component of an expository sermon is illustration. Bryan Chapell (2005: 176) gives the following definition: “illustrations are stories whose details (whether explicitly told or imaginatively elicited) allow listeners to identify with an experience that further elaborates, develops, and/or discloses the explanation of scriptural principles.” Like explanation, illustration should be limited to the advancement of the proposition or main points (Greidanus 1988: 334). Sidney Greidanus (1988: 340–341) contends: “one ought to select illustrations not simply to create interest but to elucidate the truth or to concretize the application of a particular passage.”

Several of the patristic homilies examined in this study were richly illustrated. The preacher of *2 Clement* illustrates striving toward an eternal crown with a reference to people who sail over long voyages to strive toward a corruptible crown (*2 Clem.* 7), which was most likely an allusion to the Isthmian games (Menziez 1897: 253, n. 1). Clement of Alexandria uses Scripture to illustrate his point. He retells the story of Mary and Martha and quotes directly from Luke 10:41-42 (*Quis div* 10). Chrysostom illustrates with the true story of a famous harlot known to his congregation that had been converted (*Hom. Mt.* 67.3). These examples show that patristic preachers employed a variety of illustrations ranging from contemporary events to Scripture quotations.

Bryan Chapell (2005: 175) asserts that each main point should be developed with an illustration. Additional illustrations may be employed for subpoints as time and space allow if the preacher views them as beneficial to the support of the proposition or main point being supported by the subpoint but are not necessary. Since the New Testament authors frequently used Old Testament quotations to support their message,

an Old Testament quotation is not likely to be the subject of a main point. Therefore, the quotation in the New Testament passage is unlikely to be the subject of an illustration.

The third component of an expository sermon is application. This component is highly stressed by redemptive-historical theologians (Goldsworthy 2000: 150; Greidanus 1988: 120-121; Chapell 2005: 209-236). Unlike explanation and illustration, which in most cases will follow a main point or a subpoint, application should permeate the entire sermon. Bryan Chapell gives the following advice: “What I encourage people to do is to think, even as they are beginning a sermon, to think in an application mode (Duduit 2006: 16). Chapell (2005: 210) also contends: “at its heart preaching is not merely the proclamation of truth but truth applied... The exposition of Scripture remains incomplete until a preacher explains the duty God requires of us.”

Patristic preachers also shared a concern for application in preaching. Chrysostom in particular structured his homilies with an exhortation section in which he urged his listeners to apply the text to their lives. The application was not always an application of the entire preaching passage. Many times an exposition of the passage would be given and then the preacher would launch into an exhortation and application of the last verse in the preaching text (*e.g.*, *Hom. Mt. 5*). Although the pattern may differ from modern redemptive-historical theologians, the inclusion and emphasis of application is shared.

While some see explanation, illustration, and application as successive steps in the sermon (Lewis 1983: 215) as mentioned above, application is best understood as the whole reason for preaching. The application should be the driving force of the sermon. Thus, in the example homiletical outline from Matthew 1:18-25 (given above) both the proposition and the main points were formulated as applications of the

preaching text.

One of the major characteristics of patristic preaching is the application of the biblical text to individuals (sec. 5.8). Notice that the example Fallen Condition Focus was individual and personal: Do you believe the virgin birth is a miracle or a myth? This has a very different impact than a generalization: Do Americans believe the virgin birth is a miracle or a myth? It also has a different impact than a corporate application: Does our church believe the virgin birth is a miracle or a myth? Although the example proposition and main points were given in the plural, indicating that every person needs to make the same decision, they would need to be developed in a manner that made it certain that the listener understood them as an individual decision to be made.

6.3.4 Plan the Introduction and Conclusion

The sermon must be opened and closed in some manner. As this study has already noted, New Testament authors often quote Old Testament passages in some type of supportive role to their larger message or argument. Since the purpose of the introduction and conclusion is to lead the listener into and out of the sermon, it is unlikely that the Old Testament quotation will bear a major role in the formation of either of these sections of the sermon.

The patristic preachers reviewed demonstrate great variety in their introductions. Origen utilized both brief (*Hom. Lk. 22*) and long introductions (*Hom. Lk. 30*). Chrysostom could use a long introduction (*Hom. Mt. 5*). At other times, his homilies had no recognizable introduction but launched directly into exposition (*Hom. Mt. 67*). What factors led these preachers to open various homilies differently is unknown. However, if their intent was to capture the attention of the audience through unpredictability, the modern preacher may be wise in mimicking their practice for the

same reason. Donald Hamilton (2007: 286) advises: “Every sermon needs and deserves a unique ‘custom built’ entry way into its special interior.” Regardless of how the introduction is composed, it would be wise to introduce the Fallen Condition Focus and the proposition in some manner (Chapell 2005: 210).

Patristic preachers closed their homilies with a Christian benediction (*sec.* 5.4). As discussed in Chapter 5, the benediction is at least as old as the Aaronic priesthood (5.4). Patristic preachers Christianized the benediction. While unbelieving Jews would see this as a change, redemptive-historical theologians would understand this as a natural expression of the progressive revelation of God’s redemption that climaxes in Jesus Christ. Whether the preacher uses a Christian benediction or some other type of closing statement, a patristically informed redemptive-historical sermon on a New Testament text that quotes the Old Testament should draw to a close by pointing to God’s redemptive work in Christ.

6.4 Conclusion

In his book *The Wages of Spin: Critical Writings on Historical and Contemporary Evangelicalism*, Carl Trueman (2004: 24) argues that while the Reformers subordinated the tradition of the church to the Bible, they “never intended this notion of scriptural authority to act as the means for a wholesale rejection of the church’s theological traditions in themselves; they saw it simply as a critical tool by which those traditions could be continuously critiqued and reformed.” In the same spirit of critique and reform, the redemptive-historical approach has been considered in light of the practices of patristic preachers in the aim of developing a contemporary model that both builds upon the church’s heritage and offers revision to current practices.

The model set forth in this chapter does not imitate every practice of patristic

preachers for at least two reasons. First, the lack of complete uniformity among the preachers reviewed makes it impossible to build a model that is faithful to all of their practices. Second, some of the practices, such as basing the application upon only the last verse in the preaching text, were judged to be inferior to the current practices of redemptive-historical preachers.

New Testament texts that quote the Old Testament raise issues in preaching and in hermeneutics unrelated to other texts. While the redemptive-historical works reviewed in this study address theology, hermeneutics, and homiletics in general, the model set forth in this chapter should provide more a specialized application of the redemptive-historical approach to these specific group of texts.

CHAPTER 7

CONCLUSION

The patristically informed redemptive-historical model for preaching New Testament quotations of the Old Testament presented in Chapter Six makes an original contribution to knowledge through the development of a revised practice for preaching. One of the major focuses of the discipline of practical theology is the construction of revised practices for ministry. Although the historical approach pursued in this thesis is not the only approach employed by practical theologians, it is a valid approach and one that is gaining recognition within the discipline as having great potential to lead to fresh insights.

7.1 The Original Contribution to Knowledge

The New Testament use of the Old Testament has been the subject of much scholarly discussion over the past few decades. The revised practice presented in this thesis contributes to this discussion in several ways. First, the revised practice applies a current homiletical approach (redemptive-historical) to a specific subset of New Testament passages that use the Old Testament (quotations). A large portion of the prior discussion of the New Testament use of the Old Testament has been from the perspective of New Testament studies, hermeneutics, or biblical theology. The homiletical issues surrounding the New Testament use of the Old Testament have received less attention. Since an understanding of the relation of the testaments is central to the redemptive-historical approach, applying this approach to New Testament quotations of the Old Testament should be of interest to those engaged in the broader discussion of the New Testament use of the Old Testament.

Second, the application of insights gained from the examination of the practices of patristic preachers forms another element of the contribution made by the revised practice developed in Chapter Six. While many homiletical texts encourage the use of some form of *lectio continua*, the implications for selecting a book prior to selecting a passage were explored in relation to holistic interpretation. Since one of the emphases of the redemptive-historical approach is the exegesis of the text in light of the entire canon, the preacher's awareness of the greater context of the preaching text prior to even beginning the exegesis of the text may aid the preacher in avoiding atomistic interpretation which views the text in isolation from its greater canonical context.

While redemptive-historical theologians advocate selecting a complete literary unit for the preaching text, the consideration of texts that quote the Old Testament raised another issue for text selection: Can a New Testament quotation of the Old Testament form a preaching text without the surrounding context of the quotation? The difficulty in identifying the preaching text in *2 Clement* in particular illustrated this issue (*sec.* 2.3). The conclusion reached in this study was that "any preaching text containing a New Testament quotation of the Old Testament will need to be long enough to encompass the context of the quotation in order to form an expository unit" (*sec.* 6.1.2.1). This consideration contributes to the overall discussion of text selection both among redemptive-historical theologians and homileticians in general.

Another issue addressed in the construction of the revised practice presented in Chapter Six was the balance of the preaching schedule. Bryan Chapell (2005: 65-67) has already advocated a hybrid approach, so the use of both *lectio continua* and *lectio selecta* was not a new concept. However, the model presented in this thesis more fully developed the idea of a hybrid method in two ways. First, in the selection of texts an intentional effort was made to preach the whole counsel of God by balancing the

selection of contexts. Second, the practical concerns of trying to maintain the listener's attention through an entire book series was addressed not by preaching only part of a book, but by breaking the entire book into small series and then preaching other texts in between the book series.

The discussion of various forms of literary criticism and their potential to contribute to the faithful preaching of the text highlighted in particular the rhetorical function of the quotation in the text. As various homileticians have called for the structure of the text to control the structure of the sermon, it seems appropriate to consider the relationship of the function of the quotation in the text and the function of the quotation in the sermon. The revised practice advocated the use of the explanation section to lay the foundation for the use of the quotation in the sermon in the same way that it functioned in the text. Then the example homiletical outline modeled this practice by identifying the function of Is 7:14 in Matthew 1:18-25 as apologetic and then employing it in the same manner in the outline.

7.2 Summary of the Thesis by Chapter

The original contribution to knowledge made by the construction of a revised practice in Chapter Six was supported by the investigations, analysis, and discussions in the previous chapters. In Chapter One a review was given of selected redemptive-historical works. The work of Geerhardus Vos was described as foundational to the redemptive-historical movement. Vos responded to the liberal critical scholarship of his day and its underlying presuppositions with a biblical theology based upon the view that God's self-revelation was an organic process that unfolded progressively through Scripture in a series of epochs. Edmund Clowney built upon the theology of Vos, applying it to preaching. Clowney's view of inspiration led him to insist that Scripture

be interpreted not only from the immediate horizon of the human author but also in relation to the whole structure of God's redemptive history. He not only provided the theological foundations for a redemptive-historical homiletic but Clowney also developed a method for the preparation of redemptive-historical sermons and modeled it with examples.

Sidney Greidanus, another author included in the review, embraced the historical-critical method but rejected its anti-supernatural biases. His holistic approach to hermeneutics provided a way to employ not only the historical-critical method but also forms of literary criticism in a way that is faithful to the theological convictions of redemptive-historical theologians. Bryan Chapell, the next author reviewed, made a major contribution to the discussion of redemptive-historical preaching through his emphasis upon the application of the text driven by what he terms the Fallen Condition Focus of the text.

The last author reviewed, Graeme Goldsworthy, wrote an evangelical handbook for preachers in which he emphasized the relationship of the text to a macro-typology. He argued that many attempts at Christ-centered preaching fall flat because the connection between the biblical text and Christ is forced. The biblical revelation is rich, and genuine connections between the text and Christ may be discovered by recognizing the relationship between the text and the greater epoch of revelation.

Although each author made unique contributions to the discussion of a redemptive-historical hermeneutic, certain theological convictions were shared among the various authors. These views were outlined in relation to revelation, inspiration, authority, holistic interpretation, and Christ-centered application.

Chapter Two was an investigation into the early preaching of the church. The chapter began with a discussion of the synagogue from which the preaching of the early

church emerged. The synagogue was shown to have an established practice for the reading and preaching of the Scriptures in which biblical texts were explained and read in the light of other Scriptures. Justin Martyr's description of worship established that the New Testament was being preached as authoritative Scripture in the second century alongside the Old Testament.

Two sermons were considered in this chapter: *2 Clement* and *Quis Dives Salvetur*. Both sermons revealed the influence of synagogue preaching upon early Christian preaching. Furthermore, both sermons demonstrated that early Christian preaching was expository in nature and Christocentric in focus. Chapter Two concluded with a list of practical considerations for a contemporary model of preaching which was later used in the construction of the revised practice outlined in Chapter Six.

Chapter Three explored the preaching of Origen. Of the two hundred and twenty-six homilies extant, the nine which are based upon New Testament texts that quote the Old Testament were examined. The tremendous influence of Origen upon preaching was noted. His hermeneutic was outlined in terms of his deep conviction of the inspiration of Scripture and his tendency to allegorical interpretation. Origen was shown to have personally engaged in textual criticism although he rarely allowed any discussion of textual criticism to enter his homily.

The availability of nine homilies on texts related to this thesis allowed for a much more comprehensive picture of how these texts were preached than the earlier individual manuscripts of *2 Clement* and *Quis Dives Salvetur* could provide. The Lukan homilies revealed that Origen preached verse-by-verse through New Testament books with clearly structured expository sermons. Origen delivered explanation and application of the main preaching text undergirded with secondary passages of Scripture. These characteristics were carefully considered in the patristically informed

redemptive-historical model for preaching outlined in Chapter Six.

Chapter Four discussed the preaching of John Chrysostom. Over nine hundred of Chrysostom's sermons have survived, many of which are expositions of New Testament texts that quote the Old Testament. Six of these were chosen as samples of his preaching. The tremendous influence of Chrysostom in his own day and later in the Reformation was outlined. His hermeneutical method was shown to be the grammatical-historical method still practiced by redemptive-historical theologians. Chrysostom viewed the Scripture as a progressive revelation, so although he rejected the allegorical approach practiced by Origen, he fully embraced typology.

The preaching of Chrysostom was shown to be based upon the verse-by-verse exposition of Scripture. Chrysostom structured his sermons around explanation and exhortation. He emphasized the divine inspiration of the text which led him to see every word as significant. Chrysostom's preaching and hermeneutical method provided rich resources for reflection in the development of the revised practice explained in Chapter Six.

Chapter Five identified some of the major characteristics of patristic preaching. The patristic preachers were shown to preach from a deep conviction about the inspiration of Scripture which led them to view the testaments as a unified whole and consequently to interpret Scripture in light of other Scripture. Their view of inspiration further led them to great confidence in the historical reliability of the text. The patristic preachers also portrayed confidence in the available text of Scripture. While Origen personally engaged in textual criticism, Chrysostom preached from a rescended text. Yet, neither of them focused on textual issues in the sermon.

The homilies examined were all shown to be expository messages. They followed a structure that included explanation, exhortation, and closed with a Christian

benediction. Patristic preachers viewed the biblical revelation as progressive and consequently, they interpreted all the Scriptures from a Christian perspective. Their view of the unity of the text was communicated throughout the homily. A final characteristic discussed in Chapter Five was the individual application of the biblical text.

Chapter Six was the culmination of the thesis. The research outlined in all previous chapters formed the basis of a model for a revised practice of preaching New Testament quotations of the Old Testament. The original contribution to knowledge made by the construction of this model was outlined above. The model was delineated in sequential steps of sermon preparation: textual preparation, exegetical preparation, and homiletical preparation.

The intent was to produce a patristically informed redemptive-historical model. Therefore, the model began with the methods of redemptive-historical homileticians and considered those methods in the light of the practices of patristic preachers. Insights gained from this comparison were applied to the specific issues involved in preaching New Testament quotations of the Old Testament. The result was a model consistent with the theological convictions of redemptive-historical theologians.

7.3 Limitations of the Research

Although the author of this thesis has attempted to provide a significant contribution to the current discussions in both biblical theology and homiletics, the research was limited by several factors. First, as noted earlier in the thesis the manuscript evidence for second and third century preaching is scarce. If more sermons were available from the preachers of *2 Clement* and *Quis Dives Salvetur*, a fuller picture of their preaching could be developed. Although a large body of sermons from Origen

has survived, only nine of the extant sermons were based upon New Testament texts that quote the Old Testament. Given the 2012 discovery of Origen's sermons previously unknown, more sermons related to this thesis may also be discovered in the future.

A second limitation is the nature of the sermon manuscripts. A sermon is an oral presentation that a group of listeners experiences at a certain time and place. Any attempt to analyze a sermon purely on the basis of a written manuscript will be limited by several factors. The manuscript does not record vocal inflection, facial expressions, gestures, and other elements of the delivery that are integral to the communication of the message. Furthermore, the extent to which the manuscripts represent the actual words spoken is unknown. The manuscripts may have been abbreviated by stenographers or they may have been edited for publication by the preacher.

A third limitation is the use of a relatively small sampling of sermons to make generalizations about vast periods of preaching. While both the available evidence and the time and length restrictions imposed upon this study required such an approach, it should be noted that if other preachers from the patristic period were examined, their practices could have potentially yielded very different insights from those outlined in this study.

A fourth limitation, also related to selection, is the sampling of redemptive-historical theologians reviewed in this thesis. Authors were selected who appeared to have been some of the most influential within the redemptive-historical movement. Consequently, their works do not represent the most recent contributions to the discussion.

A final limitation is the humanity of the researcher. For example, while every attempt was made to develop practical considerations for a contemporary model of preaching for the chapters on early preaching, Alexandrian preaching, and Antiochian

preaching independently of previous findings from other chapters, in reality the researcher was conscious of what had been previously discovered and written and inevitably influenced by this knowledge.

7.4 Further Research

The contribution made by this thesis is offered to an ongoing discussion related to biblical theology, hermeneutics, and homiletics. Further research may continue to advance the discussion of the New Testament use of the Old Testament. The historical approach utilized in this thesis was applied to one period of the church's history. Additional studies into other periods of history leading up to the present could offer rich historical resources for theological reflection in relation both to other time periods and to present practices.

Another area of further investigation may involve the analysis of redemptive-historical sermons. The comparisons made in this study were primarily between the analysis of patristic sermons and the homiletical texts of redemptive-historical theologians. An analysis of the sermons of Bryan Chapell, Graeme Goldsworthy, or other redemptive-historical preachers may yield a deeper understanding of the practical implications of their methods, especially in regard to the New Testament quotations of the Old Testament.

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