

**Contents**

*Editorial: Retrieval, Resourcement, and the Reformation: Tradition,  
Scripture, and the Protestant Reformation*

By: Coleman M. Ford and Shawn J. Wilhite 1-5

**Articles:**

*Finding Wine in the Water Jar: A History of Interpretation of John 2:1-11*

By: Chase Sears 6-31

*Early Christian Wives as Household Missionaries: An Analysis of  
1 Peter 3:1-6*

By: Miguel Echevarria 32-53

**Cogitatio: Ignatius of Antioch**

*“Attuned to the Bishop as Strings to a Lyre”: Imitation and Virtue Formation  
in the Letters of Ignatius of Antioch*

By: Coleman M. Ford 54-66

*Ignatius’s Trinitarian Foundation for Church Unity and Obeying Spiritual  
Leaders*

By: Edward L. Smither 67-80

*Interview:*

*Peter Sanlon on Scholarship in Service to the Church*

Revd. Dr. Peter Sanlon holds theology degrees from Cambridge and Oxford University. His doctoral research has been published as *Augustine's Theology of Preaching* (Fortress Press, 2014). He is also author of *Simply God: Recovering the Classical Trinity* (IVP, 2014) and contributed to 'Adam, the Fall & Original Sin' (Baker, 2014). With his wife and two children he lives in Tunbridge Wells, where he is vicar of St. Mark's Church.

**CACS Editors:** Peter, thanks for sitting down with us to talk about your life and academic activity. First, we'd love to know what led you in the direction of classical studies, and more specifically, Augustine's sermons and pastoral ministry?

**PS:** When I first encountered expository preaching at the age of 16, I was convinced that God speaks to us through the systematic orderly preaching of scripture. After a number of years of seeking to grow in my understanding of scripture and of preaching, I became convinced that an aspect of faithful preaching was integrating understanding of the text with emotional and affectionate appreciation of the passage. I came to suspect that the church often was tempted to deprecate or dislocate emotional engagement with scripture and I saw that

Augustine was a key figure who argued for the need to engage emotionally with scripture. For the sake of my own spiritual health, I sought to apprentice myself to his writings.

**CACS Editors:** What would you consider to be your main academic influences? What other significant influences would you count as formative for your thinking?

**PS:** As an undergraduate I was very impressed by the humble and gracious scholarship of Tom Weinandy he had an infectious knowledge of the Fathers and scripture. For a number of years I made it my habit to annually read through the works of Luther and Calvin to me they represent the model of reformed scholarship that gives due regard to the great tradition. When in due course I came to doctoral research on Augustine, I obviously gave extensive time to his corpus of literature. One of the benefits of being tutored by David Ford was that he encouraged me to become familiar with continental scholars and Yale theologians such as David Kelsey. All that served to situate my theology. While that all doubtless influenced my theology, I am on reflection little more than a pastor-teacher who has benefited from the great tradition that lies behind the patristic and reformational church.

**CACS Editors:** Completing your doctoral work under David Ford at Cambridge University, what particularly “stuck” with you regarding your relationship with your doctoral supervisor? In other words, what were some of the lasting impressions that were made upon your life?

**PS:** I was struck by David Ford’s humility and generous open hearted approach to life. In the higher levels of academic scholarship there can often be a spirit of competitiveness or “oneupmanship.” Such attitudes were to the best of my awareness entirely absent from David Ford. He

sought to encourage and equip his students, and I was aware that the self-sacrificing way he did that could only be energised by the love of Christ the Teacher we all must learn from.

**CACS Editors:** What drew you to Augustine as a figure for study? With so much academic output on Augustine, how do you navigate the literature in a manageable way?

**PS:** With the greatest of difficulty! One cannot claim to have mastered the original sources never mind the secondary literature! All I can do is say that I have been influenced by Augustine's core concerns. When I felt frustrated at the possibility of missing out on an article or book I took encouragement from the observation that a PhD is merely a snapshot of research at a point in time. I can no more master all secondary literature than any creature can master the limitations of time. We do what we can but in the end we submit to the frailties of creatureliness.

**CACS Editors:** In your recent text, *The Theology of Augustine's Preaching*, you describe the notions of "interiority" and "temporality" as vital to understanding Augustine's preaching act. Could you explain how these concepts functioned in Augustine's sermons?

**PS:** The suggestion is that Augustine was always concerned both for interiority that is the impacting of the human heart; and also for temporality that is salvation history and the movement of time. For Augustine's sermons his twin concerns meant that he always had a big picture framing his preaching the need to draw human hearts into love of the grand themes of salvation history. His preaching therefore had an affectionate ethos and a concern for the grand themes of scripture.

**CACS Editors:** What future projects would you like to see young scholars pursue? In other words, what kind of work would you love to see produced that you yourself wouldn't have time to accomplish?

**PS:** I was aware as I worked on my PhD that I was challenging scholars to give more attention to Augustine as a preacher and pastor. I believe that already the lack of attention to Augustine as a preacher has begun to be addressed, however I would still like to see a wider embedding of scholarly love of the scriptures into not only college but also church life.

**CACS Editors:** How has your involvement in ministry shaped your scholarship, if at all?

**PS:** I have taught systematic theology and church history at seminary level I am now a local church minister in the Church of England. Alongside that I have published some work *Simply God* (IVP) and various academic articles. I preach every week through the scriptures. I do all this with an awareness that my menial efforts are running with the grain of that which greater scholars and preachers such as Augustine hewed. My own writing and preaching is done in the midst of pressures on time, pastoral visits, weddings, funerals and speaking up in the political sphere. I often struggle to know what to do or say next but as I do so I know that great ministers such as Augustine did just the same. They struggled and God blessed their efforts. The human heart is a mystery. Grace unfolds it.

**CACS Editors:** What projects are you currently working on? What future projects do you anticipate?

**PS:** My main labour and my life goal is to preach through the Bible a number of times in the context of a normal pastoral ministry. Alongside that I am happy to offer the occasional external speaking engagement and writing project. I recently finished preaching through Ecclesiastes and then Daniel both made a deep impression on me. The brevity of life. The need to stand up publicly for the cause of Christ as the Western World slips into Exile the scriptures speak. I am editing a six volume popular systematic theology series it aims to expose the doctrinal links that inform the grand themes of scripture for a church congregation level audience.

**CACS Editors:** Peter, thanks again for your time and for sharing your thoughts about Augustine, academic, and spiritual life with our readers.