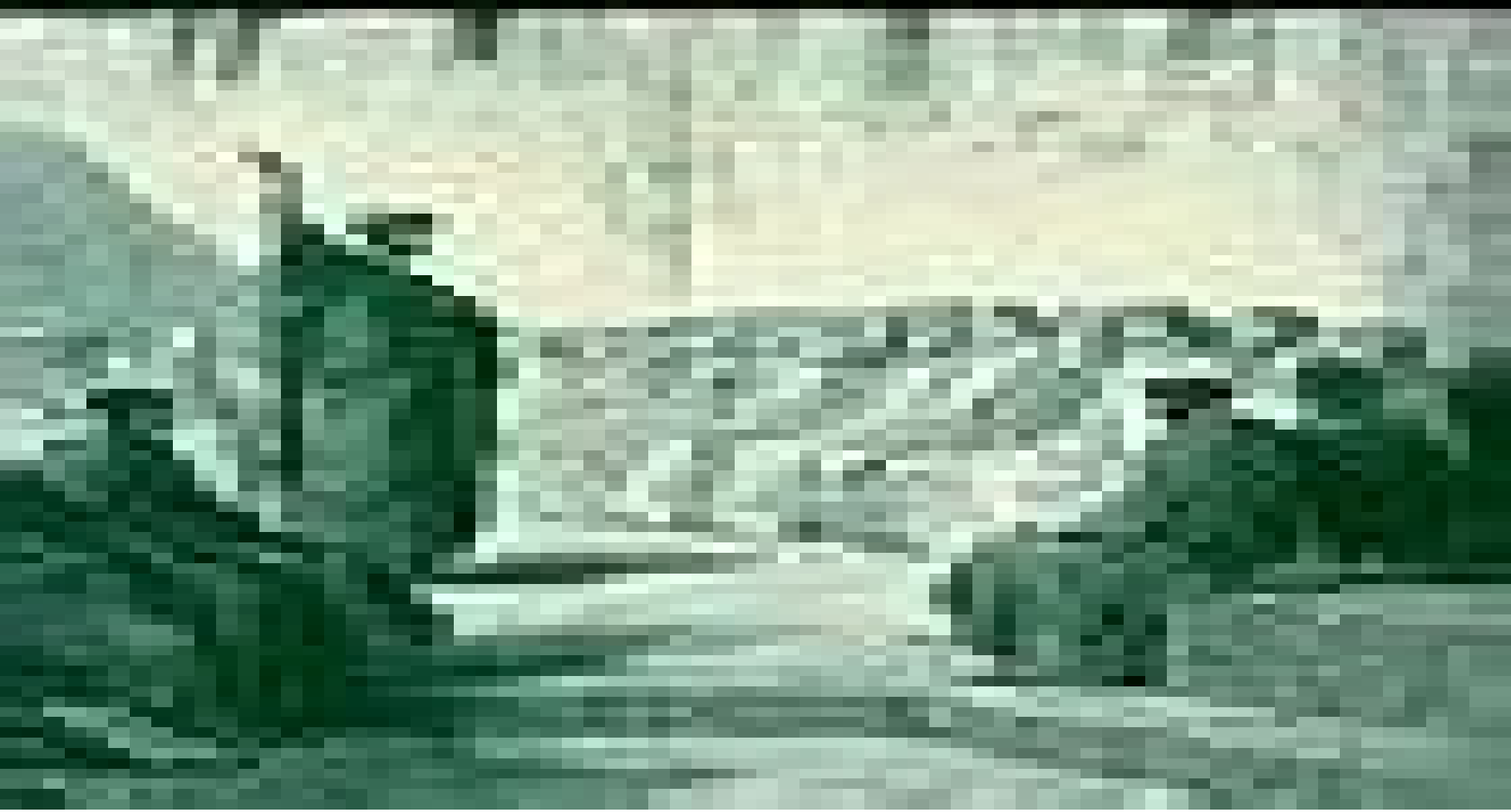


RESEARCH DESIGN



Romans And The People Of God

Carol Rittner, John K. Roth



Romans And The People Of God:

Romans and the People of God Sven K. Soderlund, N. T. Wright, 1999 Nineteen New Testament scholars of international standing here offer fresh new insights to the ongoing interpretation of Romans Including essays on various exegetical theological and pastoral aspects of Paul's epistle this volume not only honors Gordon Fee's major contribution to New Testament scholarship but also presents the very best work available in a vital area of biblical research **The Future of the People of God**

Andrew Perriman, 2010-07-01 At a time when the Western church is having to come to terms painfully and often reluctantly with its diminished social and intellectual status in the world following the collapse of Christendom we find ourselves as interpreters of Paul increasingly impressed by the need to relocate his writings in their historical context That is not a coincidence *The Future of the People of God* is an attempt to make sense of Paul's letter to the Romans at the intersection of these two developments It puts forward the argument that we must first have the courage of our historical convictions and read the text before Christendom from the limited shortsighted perspective of an emerging community that dared to defy the gods of the ancient world This act of imaginative critical engagement with the text will challenge many of our assumptions about Paul's gospel of God but it will also put us in a position to reconstruct an identity and purpose for the people of God after Christendom that is both biblically and historically coherent **The Romans And Their Gods**

R M Ogilvie, 2011-05-31 To understand the success of the Romans you must understand their piety Dionysius of Halicarnassus For over a thousand years Roman religion satisfied the spiritual needs of a wide range of peoples throughout the empire because it offered an intelligent and dignified interpretation of how the world functions It was a firm yet tolerant religion whose adherents committed very few crimes in its name and who were healthily free of neuroses In this short perceptive study of Roman religious life between 80 BC and AD 69 Professor Ogilvie shows how intimately involved were the Roman gods with human activities Drawing widely on original material all of it quoted in translation he tells us how the Romans prayed what happened at a sacrifice what sort of gods they believed in and how seriously they took their religion a religion in which actions not dogma was paramount *The Obedience of Faith, the Eschatological People of God, and the Purpose of Romans*

James C. Miller, 2000 **The Ethnographic Character of Romans** Susann M. Liubinskas, 2019-02-05 In this work Susann Liubinskas provides a coherent reading of Paul's letter to the Romans in light of ancient ethnography Paul like his contemporaries harnesses the apologetic power of this genre in order to fortify the members of the Roman house churches to maintain their distinctiveness by arguing for the historical legitimacy of the Christ movement's laws customs and way of life When the law faith dichotomy is considered within the larger context of Paul's ethnic discourse its primary function as the means by which Paul draws lines of continuity and discontinuity between the Christ movement and its venerable Jewish roots comes to light Rather than viewing Paul as dealing with two different religions we see Paul working to position believing Jews and Gentiles in relationship to Israel's history with God particularly as it finds its climax in Jesus Christ Thus Paul

utilizes the law faith dichotomy not to describe two paths of salvation but to redefine the people of God in the new age as ethnically inclusive God, Space, and City in the Roman Imagination Richard Jenkyns,2013-11-28 God Space and City in the Roman Imagination is a unique exploration of the relationship between the ancient Romans visual and literary cultures and their imagination Drawing on a vast range of ancient sources poetry and prose texts and material culture from all levels of Roman society it analyses how the Romans used conceptualized viewed and moved around their city Jenkyns pays particular attention to the other inhabitants of Rome the gods and investigates how the Romans experienced and encountered them with a particular emphasis on the personal and subjective aspects of religious life Through studying interior spaces both secular basilicas colonnades and forums and sacred spaces the temples where the Romans looked upon their gods and their representation in poetry the volume also follows the development of an architecture of the interior in the great Roman public works of the first and second centuries AD While providing new insights into the working of the Romans imagination it also offers powerful challenges to some long established orthodoxies about Roman religion and cultural behaviour Romans John E. Toews,2004-07-11 Romans was written by Paul apostle of Jesus Christ to the Gentiles As an apostle Paul spent his life traveling the Mediterranean area preaching the gospel and establishing churches In the course of his missionary career Paul wrote numerous letters to the churches he had established as a way to pastor them in his absence Romans is the longest and most complex of Paul s letters John E Toews explores why Paul writes to remind the Roman churches of God s purpose for both Jew and Gentile and to reconcile Jewish Christian and Jewish Gentile church relationships

Romans David Lyon Bartlett,1995-01-01 David Bartlett explores Paul s letters to the Romans and there discovers Paul s vision of the nature of God Along the way Bartlett highlights Paul s thoughts on God s gift of Jesus Christ the world of the first Christians and the nature of faith This book will encourage and enlighten the modern reader confronted with contemporary issues including pluralism and the meaning of faith "Good News" After Auschwitz? Carol Rittner,John K. Roth,2001 Many argue that Christians must address their own culpability in the destruction of Europe s Jewry If post Holocaust Christians only lament Christianity s sin the tradition will be ultimately left with little to say and no credibility Post Holocaust Christians must emphasize positive differences that Christianity can make including Repentant honesty about Christianity s anti Jewish history New appreciation for the Jewish origins of Christianity the Jewish identity of Jesus and the continuing vitality of the Jewish people and their traditions Welcome liberation from liturgies and biblical interpretations that promote harmful Christian exclusivism **Romans: Theological Masterpiece (Volume 2)** Joseph R. Holder,2014-05-04 Volume 2 of Joe Holder s exposition of Romans covers Romans chapters 9 through 16 The epistle to the Romans is indeed a theological masterpiece Against the dark background of man s tragic sinfulness it paints the brilliant scene of God s gracious gift of righteousness through the Lord Jesus Christ Then it calls for a practical response of faith and godliness in the believer s daily walk of discipleship

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