

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ,
κλητὸς ἀπόστολος ἀφωρισμένος
εἰς εὐαγγέλιον θεοῦ ὃ
προεπηγγείλατο διὰ τῶν
προφητῶν αὐτοῦ ἐν γραφαῖς

καθὼς καὶ ἐν τοῖς λοιποῖς ᾄδουσιν.
Ἑλλησὶν τε καὶ βαρβάρους,
σοφοῖς τε καὶ ἀνοήτοις ὁρμιλέτης
εἰμὶ οὕτως τὸ κατ' ἐμὲ πρόθυμον
καὶ ὑμῖν τοῖς ἐν Ῥώμῃ

APOSTLE ON THE EDGE

ὁμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
κάσιν τοῖς οὖσιν ἐν Ῥώμῃ
ἀγαπητοῖς θεοῦ, κλητοῖς ἀγγίους,
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ. Πρῶτον μὲν εὐχαριστῶ
τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ
περὶ πάντων ὑμῶν ὅτι ἡ πίστις
ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ
κόσμῳ. μάρτυς γάρ μου ἐστὶν ὁ
θεός, ὃ λατρεύω ἐν τῷ πνεύματι
μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ
αὐτοῦ, ὅπως ἀδικαίετως μνησάν
ὑμῶν ποιούμαι πάντοτε ἐπὶ τῶν
προσευχῶν μου δεόμενος εἰ πως
ἤδη ποτὲ εὐοδωθῆσομαι ἐν τῷ
θελήματι τοῦ θεοῦ ἔλθεῖν πρὸς
ὑμᾶς. ἐπιποθῶ γάρ ἰδεῖν ὑμᾶς,
ἵνα τι μεταδῶ χάρισμα ὑμῖν
πνευματικὸν εἰς τὸ στηριχθῆναι
ὑμᾶς. τοῦτο δὲ ἐστὶν
συμπαρακληθῆναι ἐν ὑμῖν διὰ
τῆς ἐν ἀλλήλοις πίστεως ὑμῶν
τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς
ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις
προεθέμην ἔλθεῖν πρὸς ὑμᾶς καὶ
ἐκωλύθην ἄχρι τοῦ δεῦρο. ἵνα
τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν

καὶ ἀδικίαν ἀνθρώπων τῶν τὴν
ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.
διότι τὸ γινώσκον τοῦ θεοῦ
φανερὸν ἐστὶν ἐν αὐτοῖς ὁ θεὸς
γὰρ αὐτοῖς ἐφανερώσεται, τὰ γὰρ
ἀόρατα αὐτοῦ ἀπὸ κτίσεως
κόσμου τοῖς ποιήμασιν νοούμενα
καθοράται, ἡ τε ἀίδιας αὐτοῦ
δύναμις καὶ θεότης, εἰς τὸ εἶναι
αὐτοὺς ἀναπολόγητους. διότι
γινόντες τὸν θεὸν οὐχ ὡς θεὸν
ἐδόξασαν ἢ ἠὺχαρίστησαν, ἀλλ'
ἐματαιώθησαν ἐν τοῖς
διαλογισμοῖς αὐτῶν καὶ
ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
καρδία, φασκόντες εἶναι σοφοὶ
ἐμωράνθησαν καὶ ἥλλαξαν τὴν
δόξαν τοῦ ἀφθάρτου θεοῦ ἐν
ὁμοιωμάτι εἰκόνης φθαρτοῦ
ἀνθρώπου καὶ πετεινῶν καὶ
τετραπόδων καὶ ἐρπετῶν.
Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν
ταῖς ἐπιθυμίαις τῶν καρδιῶν
αὐτῶν εἰς ἀκαθαρσίαν τοῦ
ἀτιμάζεσθαι τὰ σώματα αὐτῶν
ἐν αὐτοῖς οἵτινες μετήλλαξαν
τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
ψεύδει καὶ ἐσεβάσθησαν καὶ

AN INDUCTIVE APPROACH TO PAUL
MICHAEL R. COSBY

Apostle On The Edge An Inductive Approach To Paul

Scott C. Dulebohn



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Christians integrate biblical perspectives with current scientific knowledge about mental illness *Beware the Evil Eye, 4-Volume Set* John H. Elliott, 2017-09-20 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott s *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible The four volumes cover the ancient world from Sumer to the Middle Ages *Beware the Evil Eye (Volume 3)* John H Elliott, 2017-07-27 In the third volume of his epic exploration of the use of the Evil Eye motif in ancient texts John H Elliott turns his attention to biblical writings A repeated theme in the Old Testament which contains around twenty explicit references mentions of the Evil Eye also appear in the Dead Sea Scrolls as well as in the writings of Philo and Josephus Evil Eye belief and practice continued into the early Jesus movement appearing not only in the Gospels but in Paul s letter to the Galatians The Evil Eye in the ancient world acted in a number of ways physiological psychological economic social and moral and the place it occupied was not easily usurped *Beware the Evil Eye* is a fascinating analysis of one of the most prevalent superstitions in the ancient world and its cultural influence **Colossae, Colossians, Philemon** Alan H. Cadwallader, 2023-05-15 The material culture of Colossae is here for the first time given as full a collation as possible to the present day 38 inscriptions 88 coins and 49 testimonia are brought together in the context of a thorough overview of the site of Colossae These include evidence that has been thought lost or has been overlooked or misinterpreted or has only recently been discovered New readings insights and analyses of the material evidence are brought into a highly creative exchange with the two letters of the Second Testament connected with the site The texts thereby become additional evidence for an appreciation of the life of a city in the first two centuries of the Common Era The fullest collation of evidence for the ancient Phrygian city in the Greco Roman period was the coin catalogue assembled by Hans von Aulock 1987 The most recent catalogue of the inscriptions of Colossae was published by William Calder and William Buckler in 1939 There has never been a full inventory of ancient writings that bear witness to the site Alan H Cadwallader in his volume not only updates this material by subjecting it to thorough critical analysis in the light of comparative evidence from across the Roman province of Asia and the Mediterranean world New discoveries from the site and from museums and collections in the United Kingdom Europe Russia Australia and the United States are introduced Into this assemblage and interpretation are brought the letters to the Colossians and Philemon in the Second Testament writings of the Christian Church For the first time the letters are released to be players in the highly competitive environment of a city negotiating its way in the new realities of imperial Rome Here the letters and their recipients become participants in the society of the day contributing critiquing and struggling to forge an identity for the Christ followers within that world Echoes of the gymnasium gladiatorial

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