

Chapter 1 : The Importance of Reading Romans | Reading Acts

The letter to the Romans has had a significant place throughout the history of the church. Since early in the Christian era, the church has recognized the importance of this letter. The position it occupies in the New Testament indicates that the early church saw it as the most significant letter.

September 10, in Romans Tags: Because Romans is the longest of the New Testament epistles it has major influence on Christian theology. Fitzmyer is not exaggerating. In fact, most of Christian soteriology is based on the book of Romans. Even the Gospels themselves do not present a fully developed view of salvation. For many evangelical Christians, Romans is more or less equivalent to the Gospel! There far more references to Romans than any other New Testament book and in some cases, more than the whole Old Testament! Although the book only focuses on Paul, in N. The importance of the book can be seen in church history. Just two examples, there are others. Augustine was converted to Christianity when he opened up the Bible and randomly read Romans But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. Oxford University Press, , When Luther read Romans and was stunned by the grace of God. The study of Romans in this case led to one of the greatest dividing pints in world history! It is worthy not only that every Christian should know it word for word, by heart, but also that he should occupy himself with it every day, as the daily bread of the soul. We can never read it or ponder over it too much; for the more we deal with it, the more precious it becomes and the better it tastes Martin Luther, Preface to the Letter of St. Paul to the Romans Michael Bird used this same quote in the preface to his recent commentary on Romans, and it appears frequently in introductions to the book. I realize this sounds a little bit like hype, since I am introducing a series on Romans. Like anyone who rehearses this information at the beginning of a book on Romans, I have a vested interest in exciting people about our study. As you have read Romans in the past, what are some of the most significant verses in the book to you? What has impacted your understanding of God his faithful actions providing salvation for sinners? Are there verses which have shaped the way you think about your life as a Christian?

Chapter 2 : The Importance of Roman Aqueducts - Aqueducts

The book of Romans is a reminder of our twofold message: the holiness of God and also the salvation of God through Jesus Christ. Third, the book of Romans is a good reminder of our method of sharing this message.

It is taught in the Book of Romans. Unfortunately many Christians and even some pastors lack this knowledge and still strive to live "under the Law. In it we learn the foundational truth of justification by faith. Let us read Dr. The Gospel he [the Apostle Paul] preached and which is so wonderfully taught in the Epistle to the Romans was given to him by revelation. It was not the product of a logical mind, a system of theology which he had thought out, or which some one else had taught him. And the proof of it is the Gospel itself. The mind of man could not have invented or discovered such a scheme. God Himself had to reveal it. The more a Christian studies this great Epistle concerning the Gospel of God, the more he will find out the truth that all is of God and not of man. A great thinker called Romans "the profoundest document which has ever been written. And all that comes from Him is as inexhaustible as His Person. The things revealed in this Gospel of God are deep; no saint has ever sounded the depths. Yet it is simple at the same time. This is always the mark of divine revelation, profundity and simplicity. Upon that dark background God writes the story of His great Love. The source and center of all is the sacrificial work of Christ in which the righteousness of God is now manifested. Justification is by faith, and this faith which trusteth in Jesus is counted for righteousness. And the resurrection of Jesus from the dead is also our justification; the blessed results of all this are seen in the opening verse of the fifth chapter. Being justified by faith we have peace with God, a secure standing in Grace and the hope of the Glory of God. The justification of the sinner is the great foundation of the Gospel of God. Then follows an equally blessed revelation, which is another part of the Gospel. The justified sinner is constituted a Saint, and as such he needs deliverance from sin and its power. Up to chapter 5: The believing sinner is no longer in Adam, the first man, but in Christ, the second man. What we have by nature through Adam and what we receive through Grace in being in Christ by the new birth, this most wonderful contrast, is the subject in chapter 5: God therefore does no longer behold the believer as in Adam, but he sees him in Christ; the old man has been put to death in the death of Christ "that the body of sin might be annulled that henceforth we should not serve sin. He is therefore no longer to live in sin. The assurance is given "sin shall not have dominion over you. In the seventh chapter the question of the law is raised and the Gospel of God declares that the justified believer, in Christ, dead with Him and delivered from the sin principle is also dead to the law. The eighth chapter leads us into the full place of deliverance. What was impossible to the law, to produce the righteous requirements of the law, is made possible by the law of the Spirit of life in Christ Jesus. The Spirit of God and His work in the believer is now revealed as a part of the Gospel. Furthermore the believer saved by Grace is a child of God and an heir of God. Glory is his eternal destiny and nothing can separate him from the love of God which is in Christ Jesus our Lord. The final chapters contain exhortations to walk in the power of this blessed Gospel. If we are asked what portion of the New Testament should a Christian study the most, we answer always, unhesitatingly, the Epistle to the Romans. Martin Luther found his great message and deliverance in this Epistle. No better testimony about this Epistle could be given than his. For it can never be too much or too well read or studied; and the more it is handled the more precious it becomes, and the better it tastes. It is the great need at the present time. So many professing Christians are ignorant of what redemption is and what it includes. Many have but a hazy view of justification and have little or no knowledge of a settled peace with God and lack the assurance of salvation. They are constantly striving to be something and to attain something, which God in infinite grace has already supplied in the Gospel of His Son. And the ignorance about deliverance from the power of indwelling sin! Most Christians live constantly in the experience of the wretched man in chapter 7: The teaching of the Gospel of God according to Romans is therefore of the greatest importance. It brings assurance and peace; its teachings lead the believer into a life of victory. So many sincere, but untaught believers become ensnared in all kinds of strange doctrines, taught by different cults, because they are deplorably ignorant of the salvation of God. Luther was right,"it can never be too much or too well read or studied. And it must be done with prayer. There are many Christians who hold

the correct doctrines concerning justification and sanctification as made known in Romans, but they lack the power of these truths in their lives. Nor must we forget that these blessed truths are increasingly denied as well as perverted in our days. We must therefore keep in constant touch with them, lest they slip away from us and we lose the reality and power of the blessed Gospel in our lives.

Chapter 3 : Epistle to the Romans - Wikipedia

The structure of Romans provides a hint into the importance of the book in our everyday lives. Beginning with eleven chapters of doctrine, the book then transitions into five chapters of practical instruction.

The scholarly consensus is that Paul wrote the Epistle to the Romans. Cranfield, in the introduction to his commentary on Romans, says: Today no responsible criticism disputes its Pauline origin. Every extant early list of NT books includes it among his letters. The external evidence of authenticity could indeed hardly be stronger; and it is altogether borne out by the internal evidence, linguistic, stylistic, literary, historical and theological. Dating the Bible The letter was most probably written while Paul was in Corinth, probably while he was staying in the house of Gaius, and transcribed by Tertius, his amanuensis. Paul was about to travel to Jerusalem on writing the letter, which matches Acts [Acts Redaction criticism For ten years before writing the letter approx. The letter to the Romans, in part, prepares them and gives reasons for his visit. First, Paul was a Hellenistic Jew with a Pharisaic background see Gamaliel, integral to his identity: His concern for his people is one part of the dialogue and runs throughout the letter. The churches in Rome[edit] See also: One ought not to condemn the Romans, but to praise their faith, because without seeing any signs or miracles and without seeing any of the apostles, they nevertheless accepted faith in Christ, although according to a Jewish rite. The occasion of writing the epistle: Paul had made acquaintance with all circumstances of the Christians at Rome Consequently, churches composed of both Jews and Gentiles were formed at Rome. According to Irenaeus, a 2nd-century Church Father, the church at Rome was founded directly by the apostles Peter and Paul. There is evidence that Christians were then in Rome in considerable numbers and probably had more than one place of meeting. Verse 5 mentions a church that met in the house of Aquila and Priscilla. Verses 14 and 15 each mention groupings of believers and saints. Fitzmyer argues that with the return of the Jews to Rome in 54 new conflict arose between the Gentile Christians and the Jewish Christians who had formerly been expelled. A letter is something non-literary, a means of communication between persons who are separated from each other. Confidential and personal in nature, it is intended only for the person or persons to whom it is addressed, and not at all for the public or any kind of publicity An Epistle is an artistic literary form, just like the dialogue, the oration, or the drama. It has nothing in common with the letter except its form: The contents of the epistle are intended for publicity—they aim at interesting "the public. There are also many "noteworthy elements" missing from Romans that are included in other areas of the Pauline corpus. Baur in when he suggested "this letter had to be interpreted according to the historical circumstances in which Paul wrote it. In the flow of the letter, Paul shifts his arguments, sometimes addressing the Jewish members of the church, sometimes the Gentile membership and sometimes the church as a whole. In his prologue to his translation of the book of Romans, which was largely taken from the prologue of German Reformer Martin Luther, Tyndale writes that: The sum and whole cause of the writings of this epistle, is, to prove that a man is justified by faith only: And to bring a man to the understanding and feeling that faith only justifieth, Paul proveth that the whole nature of man is so poisoned and so corrupt, yea and so dead concerning godly living or godly thinking, that it is impossible for her to keep the law in the sight of God. He introduces his apostleship here and introductory notes about the gospel he wishes to preach to the church at Rome. These two verses form a backdrop for the rest of the book. First, we note that Paul is unashamed of his love for this gospel that he preaches about Jesus Christ. He also notes that he is speaking to the "Jew first. We are hard-pressed to find an answer to such a question without knowing more about the audience in question. Paul may have used the "Jew first" approach to counter such a view. The Universal corruption of Gentiles and Jews 1: He begins by suggesting that humans have taken up ungodliness and wickedness for which there will be wrath from God. Paul draws heavily here from the Wisdom of Solomon. Several scholars believe the passage is a non-Pauline interpolation. Stowers writes, "There is absolutely no justification for reading 2: The Gift of Grace and Forgiveness through Faith 3: Paul teaches that through faith, [3: Paul hopes that all Israelites will come to realize the truth [9: Transformation of believers 12 — This transformation is described as a "renewing of your mind" Christians are no longer under the law, that is, no longer bound by the law of Moses, [39] but under the grace of God, see

Law and grace. We do not need to live under the law because to the extent our minds have been renewed, we will know "almost instinctively" what God wants of us. Believers are free to live in obedience to God and love everybody. As Paul says in Romans Paul Tillich accepts the historical authenticity of Romans But neither these words nor any other New Testament statement deals with the methods of gaining political power. In Romans, Paul is addressing eschatological enthusiasts, not a revolutionary political movement.

Chapter 4 : The Importance Of Studying The Book Of Romans

The Importance of Romans Home > The Importance of Romans In it [the gospel] the righteousness of God is revealed from faith to faith; as it is written, "But the righteous man shall live by faith."

He had reached the middle of the book, Romans , on the Sunday when a visitor attended the service. As the service came to a close, a woman sitting nearby turned to the young man and engaged him in conversation. The study of the Book of Romans has often proven to be a life-changing exercise. Augustine, in , was sitting in the garden of a friend, weeping, as he considered making a radical change in his life. Augustine later wrote about his response to these words from the pen of the apostle Paul: Many years later, in November of , Martin Luther, an Augustinian monk who was a professor at the University of Wittenberg, began to expound the Book of Romans to his students. The more he studied the Epistle, the more he recognized that the Pauline doctrine of justification by faith was central and crucial to the argument of the Epistle. But he found himself struggling to understand it. He describes his struggle with this Epistle and his dramatic conversion when the message came clear to his mind, heart, and soul: Thereupon I felt myself to be reborn and to have gone through open doors into paradise. This passage of Paul became to me a gateway to heaven. As he wrote in his journal, he: I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me that he had taken my sins away, even mine; and saved me from the law of sin and death. Luther, in his preface to the Roman letter, wrote: It deserves not only to be known word for word by every Christian, but to be the subject of his meditation day by day, the daily bread of his soul € The more time one spends in it, the more precious it becomes and the better it appears. At the conclusion of this lesson, I would like to suggest several possibilities, some or all of which may provide the answer to this question. Our answers must come from the text of Romans itself, and thus we shall press on to our study with great anticipation. We will then briefly trace the argument of the book through the entire book. On the basis of this study, we shall seek to discern and identify at the conclusion of this lesson what makes Romans unique, that which sets it apart from the other 65 books of the Bible which has enabled Romans to dramatically impact so many lives down through the ages. After our survey in this lesson of the Book of Romans as a whole, we will look at Romans section by section. We will seek to identify the major sections of this Epistle and to study each of these, devoting one lesson to each major section. Finally, we will undertake a chapter by chapter, verse by verse study of the book. First, pray that God would use this book in your life, in a powerful way, as He has done in the lives of countless others before you. Expect God to speak to you, and pray that He will. Second, set some specific goals for your own study. Determine when and how you will study Romans during the week. Establish a goal for how many times you will read the book clear through, and when during the week you will commit yourself to this reading. Also, purchase those study helps which will assist you in your study. Third, follow through with your study of the Book of Romans. Let these lessons be the starting point and the stimulus for an intensive study of your own. I am convinced that those whose lives were transformed were those who worked hard at studying Romans. Do not expect God to transform your life apart from your own diligent search of these Scriptures. May these words of wisdom be your motto as you begin your study: My son, if you will receive my sayings, And treasure my commandments within you, Make your ear attentive to wisdom, Incline your heart to understanding; for if you cry for discernment, Lift your voice for understanding; if you seek her as silver, And search for her as for hidden treasures; Then you will discern the fear of the Lord, And discover the knowledge of God Proverbs 2: It would seem clear that the Holy Spirit did not want us to focus on men as the founders of this church. It is a great encouragement to me that this church may have been founded by the testimony of ordinary Christians, rather than celebrities like Paul. Such was the case with the church at Antioch Acts It was a church that seems to have been spiritually prospering. Paul commended this church for its reputation: First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world Romans 1: From secular history, we know that in Rome the Jews were not well thought of nor kindly treated at various times. Claudius, for example, expelled the Jews from Rome Acts Soon would come the day when Christians would be fed to the lions at Rome. This may have set the scene for the martyrdom of both

Peter and Paul, as well as many others. Paul had wanted to visit Rome and the saints there, but up to this point in time he had not been able to do so: First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world. For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you. And I do not want you to be unaware, brethren, that often I have planned to come to you and have been prevented thus far in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. Thus, for my part, I am eager to preach the gospel to you also who are in Rome Romans 1: For this reason I have often been hindered from coming to you; but now, with no further place for me in these regions, and since I have had for many years a longing to come to you whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—but now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. Paul had nothing to do with the founding of the church in Rome nor had he yet been to Rome at the time of the writing of his Epistle to the Romans. He had heard reports about the faith of the Romans 1: He had made the Roman church a matter of persistent prayer. He looked forward to the day when he could visit the church in Rome to minister to these saints, as well as to be encouraged by their faith. His Epistle to the Romans was apparently written because of his delay in reaching Rome and perhaps in preparation for his coming. If Paul had not been to Rome and did not personally know many of the Roman saints, he did have a fair knowledge of this church. After these things he left Athens and went to Corinth. And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them Acts Paul must have gained a great deal of information from Aquila and Priscilla about the church in Rome. If those named in Romans When he was at Ephesus, he expressed his intention of going through Macedonia and Achaia to Jerusalem and from there to Rome Acts Paul eventually reached Rome but not in the way he might have expected. Upon his arrival, he was warmly greeted by the brethren and encouraged, as he had hoped: And the brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage Acts While Paul was not free to travel about Rome, he was free to have visitors at his rented quarters, and so he was able to minister to all who came to him The Time and Place of the Writing of Romans The time and place of the writing of Romans is a matter which is generally agreed upon and which has a fair degree of certainty. The place of writing seems quite clearly to be Corinth. Not only this epistle but also others were circulated among the saints: The copy which was taken to Rome was certainly treasured in the church of that city, and survived the persecution of AD Since later study will consider the text on a verse-by-verse basis, we will pass by all but the main thrust of each section. We will also briefly deal with the introduction 1: Paul was saved and set apart for the gospel 1: In particular, he was given the privilege and responsibility of preaching the gospel to the Gentiles. Among the Gentiles reached by the gospel, the saints of Rome are included. The gospel transformed their lives in a way that resulted in the report of their faith in distant places 1: Their common faith in the gospel, in fact, is the bond which unites Paul and the saints in Rome. For this reason he had long wished to visit them but had been prevented from going to them. He still looks forward to the time when he will see them face to face, there to proclaim the gospel and to fellowship with these saints. The righteousness of God is directly linked with the gospel. In these two introductory verses, Paul asserts his confidence in the gospel and gives us two reasons for his boldness in proclaiming it. Second, the gospel reveals the righteousness of God. We shall now set out to see how Paul develops this fundamental truth. In essence, Paul is setting before us a theology of the gospel in a way that demonstrates the righteousness of God. This is precisely what Paul concludes in chapter 3: But if our unrighteousness demonstrates the righteousness of God, what shall we say? The first is given in 1: A self-righteous Jew would

certainly think of the sinners described in chapter 1 as Gentiles. These sinners have rejected the natural revelation of God, that which can be known about God through His creation. The result of this rejection of the revelation of God through nature is being turned over to that which is unnatural. The sinners of chapter 1 seem to have lives of chaos and disorder as the present consequence of their sin. The sinners of chapter 2 seem to be living quite well. They are not aware of their sinfulness. They actually feel righteous.

Chapter 5 : What is the importance of Romans language

Photo Credit: Sweet Publishing I. THE PURPOSE AND ARGUMENT OF ROMANS A. Purpose. Romans is Paul's successful attempt to explain God's marvelous plan of salvation for both Jews and Gentiles while also providing a picture of a righteous life lived in the Spirit.

The normal greeting from Paul and an introduction to the Good News 1: Paul provided his normal greeting vv. While people should know the truth about God 1: Then Paul reminded the Romans that they were just as bad 2: Yet while all people were sinful 3: Next, Paul explained how that happened. Because everyone had sinned 3: An example of someone made righteous by faith was Abraham 4: The relationship between sin and the new life in Christ 6: Sin should not continue in the life of a believer and it should not grow 6: Therefore, believers should live clean lives 6: While people might know about the Law, the Law no longer has an effect, and believers should use their freedom to do good work 7: The Law was not sinful, but it showed believers their sin and tempted them to sin 7: The believers new position is based on Christ and their life in the Spirit 8: That life in the Spirit should compel believers to look forward with eager hope to the release of their bodies from sin and vision of the future glory 8: In this work of Christ, his love for believers is the strongest of all things 8: What about Jews and Gentiles 9: Paul had a strong desire for his Jewish people to know Christ 9: Instead, God had shown his mercy 9: Sadly, Israel did not understand the way of God 9: In this way, God still has mercy on everyone The life lived righteously and correctly Believers are supposed to give their bodies to God as a living sacrifice in a way that does not copy the world Believers are not supposed to think of themselves as better than others Furthermore, believers must truly love others regardless of what treatment believers receive Paul then moved on to share that all authority comes from God This even means paying taxes Lastly, Paul told believers not to owe anything to anyone but instead to love others by doing good deeds With respect to other believers Paul reminded his readers that they might need to alter their actions because of the weaker faith of people around them Paul wrote that Adam Gen was a symbol and a representation of Christ, who was yet to come Rom 5: Some other well known passages that attest to Christ in the Scriptures would be Deut 8: Counted Righteous by Faith Romans also emphasizes the fact that it is by faith that a person is counted as righteous. The Role of the Law How the Law applies to believers is also a strong topic as Paul attempted to explain its past and current role in the lives of believers. Paul mentioned that the Law was the basis for how the Jews would be judged Rom 2: Paul also explained that the Law applied to those to whom it was given Rom 3: Furthermore, Paul wrote that people sinned even before the Law was given Rom 5: Finally it was because of sin and evil that God banished his people from Jerusalem in Judah and allowed them to be taken into exile 2 Kings Sinfulness On the topic of sinfulness. Everyone died from sin, including Moses Rom 5: Now that the Law is gone believers still struggle to stay away from sin Rom 7: Four Principles from Romans 1. The Gospel was offered to the Jews and Gentiles Paul had been given the privilege of telling Gentiles everywhere about what God had done for them 1: For those who do evil there will be trouble and calamity for the Jew first and then for the Gentile 2: Both the Jews and the Gentiles will be destroyed if they are wicked and disobedient 2: A true Jew, according to Paul, was not just someone who had been circumcised 2: The gift of Christ was a free gift 5: Justification is by faith The book of Romans describes the power of God at work saving everyone who believes "the Jew first and then the Gentile 1: But what is that faith in? According to Paul in Romans sinners are made right by placing their faith in Jesus Christ 3: Righteous living should be a conscious effort for believers Paul provides several direct descriptions of and prescriptions for the righteous life for believers According to Paul, glory, honor, and peace will be given by God to those who do good 2: Believers must not let sin control their lives 6: While believers are no longer under the requirements of the Law 7: The new position of believers is life in the Spirit which means believers no longer follow their sinful nature but instead follow the Spirit 8: Finally, believers must truly love others When were you justified by faith? Was there a specific point in time that this happened? Was it a process over a period of time? Did an event in their lives trigger that decision? If some are willing, ask them to share with the class. How can you give your lives completely to God? I need to be willing to allow him to direct me to where he wants me to live

and to the work he wants me to do.

Chapter 6 : The Importance of Romans - First Baptist Dallas

The Historical Legacy of the Roman Mass In the first part of this series, I demonstrated how the Catholic Faith has been especially maintained, promoted and defended through the traditional Roman Mass, and thereby how this particular rite is a byword for doctrinal purity.

Byzantium Constantinople was founded by the Roman Emperor Constantine I in [5] on the site of an already-existing city, Byzantium, which was settled in the early days of Greek colonial expansion, in around BC, by colonists of the city-state of Megara. Apart from this, little is known about this initial settlement. The site lay astride the land route from Europe to Asia and the seaway from the Black Sea to the Mediterranean, and had in the Golden Horn an excellent and spacious harbour. Foundation of Constantinople[edit] Emperor Constantine I presents a representation of the city of Constantinople as tribute to an enthroned Mary and Christ Child in this church mosaic. Hagia Sophia, c. Another coin struck by Constantine I in to commemorate the foundation of Constantinople and to also reaffirm Rome as the traditional centre of the Roman Empire. Coin struck by Constantine I to commemorate the founding of Constantinople. Constantine had altogether more colourful plans. Having restored the unity of the Empire, and, being in the course of major governmental reforms as well as of sponsoring the consolidation of the Christian church, he was well aware that Rome was an unsatisfactory capital. Rome was too far from the frontiers, and hence from the armies and the imperial courts, and it offered an undesirable playground for disaffected politicians. Yet it had been the capital of the state for over a thousand years, and it might have seemed unthinkable to suggest that the capital be moved to a different location. Nevertheless, Constantine identified the site of Byzantium as the right place: Constantinople was built over six years, and consecrated on 11 May It possessed a proconsul, rather than an urban prefect. It had no praetors, tribunes, or quaestors. Although it did have senators, they held the title clarus, not clarissimus, like those of Rome. It also lacked the panoply of other administrative offices regulating the food supply, police, statues, temples, sewers, aqueducts, or other public works. The new programme of building was carried out in great haste: In similar fashion, many of the greatest works of Greek and Roman art were soon to be seen in its squares and streets. The emperor stimulated private building by promising householders gifts of land from the imperial estates in Asiana and Pontica and on 18 May he announced that, as in Rome, free distributions of food would be made to the citizens. At the time, the amount is said to have been 80, rations a day, doled out from distribution points around the city. The new senate-house or Curia was housed in a basilica on the east side. On the south side of the great square was erected the Great Palace of the Emperor with its imposing entrance, the Chalke, and its ceremonial suite known as the Palace of Daphne. Nearby was the vast Hippodrome for chariot-races, seating over 80, spectators, and the famed Baths of Zeuxippus. At the western entrance to the Augustaion was the Milion, a vaulted monument from which distances were measured across the Eastern Roman Empire. From the Augustaion led a great street, the Mese Greek: As it descended the First Hill of the city and climbed the Second Hill, it passed on the left the Praetorium or law-court. Then it passed through the oval Forum of Constantine where there was a second Senate-house and a high column with a statue of Constantine himself in the guise of Helios, crowned with a halo of seven rays and looking toward the rising sun. After the construction of the Theodosian Walls in the early 5th century, it was extended to the new Golden Gate, reaching a total length of seven Roman miles. Constantinople during the Barbarian Invasions and the fall of the West[edit] Theodosius I was the last Roman emperor who ruled over an undivided empire detail from the Obelisk at the Hippodrome of Constantinople. The importance of Constantinople increased, but it was gradual. From the death of Constantine in to the accession of Theodosius I, emperors had been resident only in the years, , , , , Its status as a capital was recognized by the appointment of the first known Urban Prefect of the City Honoratus, who held office from 11 December until The urban prefects had concurrent jurisdiction over three provinces each in the adjacent dioceses of Thrace in which the city was located, Pontus and Asia comparable to the mile extraordinary jurisdiction of the prefect of Rome. The emperor Valens, who hated the city and spent only one year there, nevertheless built the Palace of Hebdomon on the shore of the Propontis near the

Golden Gate , probably for use when reviewing troops. All the emperors up to Zeno and Basiliscus were crowned and acclaimed at the Hebdomon. Theodosius also founded a University near the Forum of Taurus, on 27 February Uldin , a prince of the Huns , appeared on the Danube about this time and advanced into Thrace, but he was deserted by many of his followers, who joined with the Romans in driving their king back north of the river. Subsequent to this, new walls were built to defend the city and the fleet on the Danube improved. After the barbarians overran the Western Roman Empire, Constantinople became the indisputable capital city of the Roman Empire. Emperors were no longer peripatetic between various court capitals and palaces. They remained in their palace in the Great City and sent generals to command their armies. The wealth of the eastern Mediterranean and western Asia flowed into Constantinople. Constantinople in the Age of Justinian[edit] Map of Constantinople by Florentine cartographer Cristoforo Buondelmonti [38] is the oldest surviving map of the city, and the only one that predates the Turkish conquest of the city in The current Hagia Sophia was commissioned by Emperor Justinian I after the previous one was destroyed in the Nika riots of It was converted into a mosque in when the Ottoman Empire commenced and became a museum in The emperor Justinian I " was known for his successes in war, for his legal reforms and for his public works. It was from Constantinople that his expedition for the reconquest of the former Diocese of Africa set sail on or about 21 June Before their departure, the ship of the commander Belisarius was anchored in front of the Imperial palace, and the Patriarch offered prayers for the success of the enterprise. Polyeuctus , before being returned to Jerusalem in either the Church of the Resurrection or the New Church. In Constantinople, the hippodrome became over time increasingly a place of political significance. It was where as a shadow of the popular elections of old Rome the people by acclamation showed their approval of a new emperor, and also where they openly criticized the government, or clamoured for the removal of unpopular ministers. In the time of Justinian, public order in Constantinople became a critical political issue. Throughout the late Roman and early Byzantine periods, Christianity was resolving fundamental questions of identity, and the dispute between the orthodox and the monophysites became the cause of serious disorder, expressed through allegiance to the horse-racing parties of the Blues and the Greens. The partisans of the Blues and the Greens were said [40] to affect untrimmed facial hair, head hair shaved at the front and grown long at the back, and wide-sleeved tunics tight at the wrist; and to form gangs to engage in night-time muggings and street violence. At last these disorders took the form of a major rebellion of , known as the "Nika" riots from the battle-cry of "Conquer! Justinian commissioned Anthemius of Tralles and Isidore of Miletus to replace it with a new and incomparable Hagia Sophia. This was the great cathedral of the Orthodox Church, whose dome was said to be held aloft by God alone, and which was directly connected to the palace so that the imperial family could attend services without passing through the streets. This was designed in the form of an equal-armed cross with five domes, and ornamented with beautiful mosaics. This church was to remain the burial place of the Emperors from Constantine himself until the 11th century. When the city fell to the Turks in , the church was demolished to make room for the tomb of Mehmet II the Conqueror. Constantinople during the Byzantine Dark Ages[edit] In the early 7th century, the Avars and later the Bulgars overwhelmed much of the Balkans , threatening Constantinople with attack from the west. Simultaneously, the Persian Sassanids overwhelmed the Prefecture of the East and penetrated deep into Anatolia. Heraclius , son of the exarch of Africa , set sail for the city and assumed the throne. He found the military situation so dire that he is said to have contemplated withdrawing the imperial capital to Carthage, but relented after the people of Constantinople begged him to stay. The citizens lost their right to free grain in when Heraclius realised that the city could no longer be supplied from Egypt as a result of the Persian wars: However, further sieges followed the Arab conquests , first from to and then in to The Theodosian Walls kept the city impregnable from the land, while a newly discovered incendiary substance known as Greek Fire allowed the Byzantine navy to destroy the Arab fleets and keep the city supplied. In the second siege, the second ruler of Bulgaria , Khan Tervel , rendered decisive help. He was called Saviour of Europe. Mosaic above the Imperial Gate in the Hagia Sophia. In the s Leo III carried out extensive repairs of the Theodosian walls, which had been damaged by frequent and violent attacks; this work was financed by a special tax on all the subjects of the Empire. When Michael assumed power in , he became known for excessive drunkenness, appeared in the hippodrome as a charioteer and

burlesqued the religious processions of the clergy. He removed Theodora from the Great Palace to the Carian Palace and later to the monastery of Gastria, but, after the death of Bardas, she was released to live in the palace of St Mamas; she also had a rural residence at the Anthemian Palace, where Michael was assassinated in Oryphas, the admiral of the Byzantine fleet, alerted the emperor Michael, who promptly put the invaders to flight; but the suddenness and savagery of the onslaught made a deep impression on the citizens. They were known for their ferocity, honour, and loyalty. It is said that, in , they were dispersed in winter quarters in the Thracian theme when one of their number attempted to violate a countrywoman, but in the struggle she seized his sword and killed him; instead of taking revenge, however, his comrades applauded her conduct, compensated her with all his possessions, and exposed his body without burial as if he had committed suicide. The corporations in which the tradesmen of Constantinople were organised were supervised by the Eparch, who regulated such matters as production, prices, import, and export. Each guild had its own monopoly, and tradesmen might not belong to more than one. It is an impressive testament to the strength of tradition how little these arrangements had changed since the office, then known by the Latin version of its title, had been set up in to mirror the urban prefecture of Rome. The emperor Leo III issued a decree in against images, and ordered the destruction of a statue of Christ over one of the doors of the Chalke, an act that was fiercely resisted by the citizens. One source refers to the church of the Holy Virgin at Blachernae as having been transformed into a "fruit store and aviary". The iconoclast controversy returned in the early 9th century, only to be resolved once more in during the regency of Empress Theodora, who restored the icons. These controversies contributed to the deterioration of relations between the Western and the Eastern Churches.

Constantinople after Basil II[edit] In the late 11th century catastrophe struck with the unexpected and calamitous defeat of the imperial armies at the Battle of Manzikert in Armenia in The Emperor Romanus Diogenes was captured. The peace terms demanded by Alp Arslan, sultan of the Seljuk Turks, were not excessive, and Romanus accepted them. On his release, however, Romanus found that enemies had placed their own candidate on the throne in his absence; he surrendered to them and suffered death by torture, and the new ruler, Michael VII Ducas, refused to honour the treaty. In response, the Turks began to move into Anatolia in Thousands of Turkoman tribesmen crossed the unguarded frontier and moved into Anatolia. By , a huge area had been lost to the Empire, and the Turks were within striking distance of Constantinople. Under the Comnenian dynasty, Byzantium staged a remarkable recovery. In 1091, the nomadic Pechenegs reached the walls of Constantinople, where Emperor Alexius I with the aid of the Kipchaks annihilated their army. The population was rising estimates for Constantinople in the 12th century vary from some , to , , and towns and cities across the realm flourished. Meanwhile, the volume of money in circulation dramatically increased. This was reflected in Constantinople by the construction of the Blachernae palace, the creation of brilliant new works of art, and general prosperity at this time: It is certain that the Venetians and others were active traders in Constantinople, making a living out of shipping goods between the Crusader Kingdoms of Outremer and the West, while also trading extensively with Byzantium and Egypt. The Venetians had factories on the north side of the Golden Horn, and large numbers of westerners were present in the city throughout the 12th century. There was a revival in the mosaic art, for example:

Chapter 7 : Outlines of Roman History, Chapter 1

CRM Editor's Note: The Doctrine of Justification By Faith is one of the most important doctrinal TRUTHS a Christian can learn. It is taught in the Book of Romans. Unfortuna.

A series of reviews and analyses on art topics Wednesday, 16 March The importance of the games in Roman society? From the number of paintings and drawings, sculptures, mosaics and other artefacts which have existed since the days of the Colosseum and have been produced since that period, it is reasonable to assume that the games formed a significant part of Roman life. Undoubtedly they had a major impact in those who were alive at the time, whether spectators, participants or critics, and with more than Roman amphitheatres stretching across Europe and Northern Africa, there were opportunities for millions of people to see the games during centuries of Roman supremacy. Sadly, there were also many thousands killed through participation. Equally, they have been an influence on art and artists through the ages and even to the modern day where popular film culture lets us imagine what it was like to be at the very centre of the games. Whatever the Roman games mean to us today, they had a very different meaning to ancient Roman society and it is that meaning, or indeed those meanings, which I would like to discuss here. First of all though, it is important to remember that ancient Rome was not a classless society. It was more akin to 18th century Britain or modern day India in that there were layers of society determined principally by wealth or status. We should therefore consider the meaning of the games from the perspective of those who provided them and those who attended. Also we should consider the meaning of the word Games. Today we associate the word games with sport but this is not the case with Roman games. They served a wider social and political purpose so any comparison with what we regard as games today is invalid. Having said that, and in the absence of what we know as organised sporting events, the games would have been considered sport by many Romans and non-Romans. Much of the income derived by Rome was wealth captured from the taking of land and the overthrow of other peoples so perhaps the provision of free games for the people somehow balanced the enormous wealth enjoyed by emperors. However, it would be wrong to necessarily confuse this apparent generosity with philanthropy. Hosting the games was therefore also a way for an emperor to be remembered for his generosity and to reflect his grandeur and power. The games would also provide an excellent opportunity for propaganda and for the emperor to engender public support for his position. Roman politics were renowned for their Machiavellian tendencies so any emperor would do well to find favour with the public. With such large crowds attending, this would be an opportunity for the emperor to increase his popularity and thus diminish the likelihood of any factions within the Roman senate attempting to overthrow him. The games also provided opportunities for other noted public figures to show generosity. Though their shows would not be allowed to be as lavish as those of the emperor, they served the purpose of showing support for the emperor and perhaps secured a place in finer Roman society. As far as the people of Rome were concerned the games were, on the surface, much like modern day sports events. There is more to it than watching people and animals being killed. There is the atmosphere of the amphitheatre, seeing the emperor and the characters in the arena some of whom would have been famous gladiators meeting with friends. We must remember that at that time in history there were no other major spectator enabled events our equivalents, the modern Olympic Games and Football World Cup are products of the 20th century. As a result, the Games filled a much needed space in what could have been for some Romans an uninspiring social calendar. It is hard for us today to understand what the attraction of these apparently bloodthirsty games would have been to ordinary people. We do not instinctively associate the people of Rome with violent behaviour. Though Rome was a conquering nation their legacy to the modern world reaches far wider than these seemingly brutal acts. To understand the motivation of the crowd, who by many accounts enjoyed the Games, it is helpful to refer to The story of Alypius by St Augustine. Here Alypius is taken to the Games by some friends under duress. He is expecting to be appalled by what he sees but instead is enthralled. This parable serves to illustrate how the madness of crowds can be such an influencing factor in the behaviour of ordinary citizens who attended the Games. Beyond meeting the popularity needs of the emperor and the entertainment needs of the people, the

Roman games served two other important social functions. The first of these was to provide a means of disposing of prisoners who had been condemned to death. Whatever their crime, the arena provided a public venue for their slaughter. However, in some instances they were given a chance to redeem themselves through bravery in battle which could be among themselves or against savage animals. In such instances the crowd would participate in the determination of their fate. In this way the responsibility for killing prisoners of all types was one which was shared by all of Roman society. The second function was to clear areas of land of dangerous animals so that it was fit for habitation. The Romans believed that such wholesale slaughter of wild animals, some of species that posed no threat to human life, was a necessary exercise to create more usable land in the Empire. Whatever our own personal view of the Games is today, it is sure to be one which would provoke reaction – whether horror at their brutality or fascination at the extent of the spectacle, or both. However it is evident from what we know of them that if they existed today, they would have an important place in our emotions. In the same way, they must have held an important place in the mind of all Romans and even though many contemporary writers were mildly scathing in their description of the events they remained, in some form, a feature of Roman life for some years. Posted by Argiferous Frog at

Chapter 8 : Art & Ideas: The importance of the games in Roman society?

The Importance of Justice in the Roman Games On top of justice is being done, we need to look at the functions of the games from the Romans' point of view. As Thomas Wiedemann says "simply to give way to our emotions is not enough" (RB1, C11, P).

What is the importance of language? Telugu is one of the four languages in India. Telugu is an official language in Andrapradesh. The telugu script was derived from brahmi script of the mouryan empire. Telugu has been subjected or prolonged and given an enormous influence from sanskrit. It allows us to communicate with one another and spread ideas. It allows for organization, religion, science and technology. Without language there would be no way that humans would ever have progressed past the stone age. Language is inextricably tied to culture. When you move to a different country or region, learning the local language will help you to communicate and integrate with the local community. Doing so will demonstrate your interest in and commitment to the new country. Why is Roman language important? For the Romans, their language was one of the unifying forces of their empire. The only way humans live and breath is through language with each other, with God, with things around them. Body language, sign language, eye contact And the more people learn to express themselves, the easier it is to understand different people through language. New phrases and words are created. More complicated dialogues ensue. Determining the meaning of something like this question requires yet again more language to be used. What is the kinds of language? What is the human language? Explain between human language and animal communication? Explain the important characteristics of a language? Naturally we will be studying many of these aspects throughout the course.. Extensive use of function calls. Low level BitWise programming readily available. Pointer implementation - extensive use of pointers for memory, array, structures and functions. C has now become a widely used professional language for various reasons.. It has high-level constructs. It can handle low-level activities. It produces efficient programs. It can be compiled on a variety of computers. Its main drawback is that it has poor error detection which can make it off putting to the beginner. However diligence in this matter can pay off handsomely since having learned the rules of C we can break them. Not many languages allow this. This if done properly and carefully leads to the power of C programming.. The standard for C programs was originally the features set by Brian Kernighan. Explain in detail the importance of the Sapir-Whorf Hypothesis as it relates to language and culture? The Sapir-Whorf thesis states the idea that people see and understand the world through the cultural lens of language. Take a child for instance. Children know and understand the idea of family long before they learn what the actual word is. People can imagine things or ideas before creating a name for them Kay and Kempton, ; Pinker, Augustus is important because he is the leader and he helps his people he protects them Share to:

Chapter 9 : Ancient Rome - HISTORY

The language of the Romans was Latin. As the Romans expanded their territory they also expanded the use of their language. The languages of Italy, France, Spain, Portugal, and Romania, are all.

This letter is arguably the most important document of the Christian faith; it stands behind virtually all great movements of God in the last years. The Author Although there is no dispute about Pauline authorship, it may be helpful to rehearse, in brief, why that is the case. External Evidence The ancient writers regularly included Romans in their list of authentic documents. Marcion, the Muratorian fragment, and a steady stream of patristic writers beginning with Ignatius, Polycarp, Justin Martyr, and Irenaeus all assume its Pauline authorship without defense. If the claim of the apostle to have written the Galatian and Corinthian letters is accepted, there is no reasonable basis for denying that he wrote Romans, since it echoes much of what is in the earlier writings, yet not slavishly. The Corinthian letters and Galatians have been just such benchmarks of authenticity. And Romans fits in with their style and theological viewpoint; further, it poses no historical or other e. Date and Place of Origin This epistle can be dated with relative certainty. It was written between 56 and 57 CE. Paul states in This corresponds to Acts Possibly in the spring of 52 he went to Caesarea and Jerusalem, stopping at Antioch on the way back and probably spending the winter of 52 there. Presumably, his return to Ephesus was in the spring of 53, marking the beginning of a three-year ministry there Acts At the end of 56 he spent three months in Corinth Acts When he wrote Romans the fund of the Jerusalem church seems to have been finally completed Rom. This may indicate a date in early 57 rather than late 56 for the writing of the letter. The fund was incomplete when Paul, on the way from Ephesus to Corinth, wrote 2 Cor. This is seen in two incidental comments: But there was probably a strong Jewish element as well because 1 the heavy use of the OT suggests this and 2 since Paul did not found this church, most likely the Jewish element would be stronger than in one of his congregations. Occasion and Purpose 3 The occasion and purpose are so intertwined for this epistle that they must be treated as one. Paul expressed his desire to go west all the way to Spain Since he had already proclaimed the gospel in the major centers in the east, it now seemed good to him to go west. Antioch had provided that in the east and Ephesus had in Asia Minor; Paul was hoping that Rome would in the west. Consequently, he wrote this letter, explaining his gospel carefully and fully, in the hopes that the Roman Christians would embrace him and it completely. Further, since his life had already been in much danger from the Jews Acts Baur suggested that this was the heart of the epistle, while most today do not know what to do with it. What is intriguing is that, concerning this last point the chiasmic structure , although Paul answers in brief the question of 3: Although Fowler goes too far in seeing a response to anti-Semitism as the primary purpose of Romans, I think he is right that this forms part of the purpose. The Origin of the Church In light of Rom This suggests that Peter was not yet in Rome. Most likely, the church came into existence through the converts who returned to Rome from Jerusalem after the feast of Pentecost in 33 CE Acts 2: Unity of the Epistle There are good internal and external arguments which seem to indicate that Romans ended at chapter 15 or 14 rather than at chapter These need to be weighed carefully. This may indicate that chapter 16 was part of a letter originally sent to Ephesus where Paul had ministered for three years. Further, when Paul wrote to Timothy, they are again in Ephesus 2 Tim 4: Further, though normally dated at c. Some suggest that a letter to Ephesus has been appended to a letter to the Romans. Hence, the laundry list of names in chapter Although this is possible, one wonders why the husk greetings-list of a letter sent to Ephesus would be preserved while its grain the doctrinal and ethical core was not. Further, the only other letter in which Paul greets many people by name is Colossiansâ€™ sent to a church he had not visited. Further, even though P46 places the doxology at the end of chapter 15, it still has chapter In fact, no extant MS lacks these last two chapters. Others have suggested, primarily on the various locations of the doxology, that two editions of Romans had been published by Paulâ€™the longer one sent to the Romans, the shorter one sent out as a circular letter. Hort went so far as to suggest that the shorter edition was created by a later writer for liturgical lectionary reading purposes. Again, although this is possible, it falls shipwreck on the rocks of textual evidence. Every known MS has all 16 chapters of Romans. Something, however, must

account for the migrations of the doxology. As time progressed, the last two chapters or last chapter were added to these short editions, but without the concomitant replacement of the doxology. Argument Paul opens his epistle to the Romans with the longest introduction of any of his canonical works 1: Here he greets the saints 1: The theme of the epistle dealing with the righteousness of God , at the end of this introduction 1: The transition is especially seen in comparing vv. This second section of the epistle 1: Paul first elaborates on the sinfulness of humanity 1: He begins by picking the most obvious example: The reasons for this guilt are first mentioned: But lest the Jews think that they are any less guilty, Paul addresses their sin 2: In fact, he argues that, if anything, they are more guilty than the Gentiles because they have revelation from God and are his privileged people 3: Now that Paul has established the need for righteousness for all people, he demonstrates its provision 3: First, it has been revealed through the faithfulness of Jesus Christ, being granted to all who put their trust in him 3: Second, the terms for bestowal of this righteousness namely, faith are the same for all, because God is One 3: In essence, Abraham is seen to be father both of the Jews and of the Greeks—that is, he is a type of those who are saved by faith. This is illustrated by evidence that Abraham was not justified by works 4: So too his spiritual offspring are justified by faith rather than by law 4: Thus Abraham is seen to be the universal forefather of all believers, whether Jew or Greek. Paul transitions the faith of Abraham to our faith in Christ 4: In many ways, 3: Since all are sinners and since there is no partiality with God 3: There is no getting around it: Consequently, he exults in the hope of the glory of God 5: This salvation is truly marvelous, for sinners qua sinners were completely unable to deal with their sin. But Christ came at the right time and died for such 5: This is the third major section of the epistle. In some ways there is a neat trilogy found in these first eight chapters. The apostle first discusses justification which is salvation from the penalty of sin 3: Then he deals with sanctification or salvation from the power of sin 5: Finally, he addresses glorification which is salvation from the presence of sin 8: He begins by contrasting the reign of grace with the reign of sin 5: Although many NT students would place 5: What is essential to get here is that imputed righteousness addresses the condemnation of the law while imparted righteousness addresses the inability of the flesh. That is to say, justification is forensic, stating emphatically that our position before God is one of righteousness. But justification, like the Law, can do nothing against the flesh. That is why Paul now turns to imparted righteousness and gives the basis as our union with Christ. Our union with Christ is more than forensic; it is organic. Paul answers this in the second portion of this section 6: Having established the reasons why we should not sin, Paul now turns to the issue of how not to sin 7: Negatively, neither our flesh nor the Law can do anything for us in this endeavor 7: Positively, we are sanctified through the ministry of the Spirit 8: Chapter seven is notoriously difficult to interpret. If so, is he speaking about his former life as an unbeliever or his present life as a Christian? Can both chapters seven and eight be true of him at the same time? Or is he speaking figuratively—either of believers in general or unbelievers in general? In my understanding Paul is primarily dealing with the issue of how one deals with the problem of present sin—regardless of whether he is a believer or unbeliever. This is seen in the following way. But he is also the unbelieving Jew: Further, Paul had just gotten done saying that believers are not under the Law 7: But he is also the believer v. Rather, he is dealing with two distinct, though intertwined issues: Chapter seven is supremely, then, dealing with the issue of how one fights indwelling sin—and how one attempts to please God.