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## **CHURCH CASE STUDY**

### **The Challenge**

Religious institutions flourish through successfully establishing a sense of community among their members, clearly communicating their "Vision" and "Message", and effectively welcoming and engaging members to become active in the community. With more religious institutions to choose from, there is an increased pressure that is placed on the leadership to strengthen the spiritual and financial growth of the institution. Spiritual leaders are appointed to perform multiple tasks of their organization, from creating a greater sense of community, reaching members to share news, providing spiritual education and coaching to members in need, efficiently addressing all inquiries, to providing a way for members who are unable to attend to stay involved and spiritually educated.

### **The Solution**

In place of traditional methods of attracting new members and reaching a wider audience, video communications is a proven method of increasing and maintaining growth of religious institutions. Studies show that people remember 10% of what they read, 20% of what they hear, 30% of what they see, and 50% of what they see and hear together. Multi-sensory messaging, with graphic-rich video emails, live web casting and video instant messaging, offer a cost-effective solution for any religious leader and institution to engage with their community: by welcoming new visitors with personal prerecorded video emails; recording and emailing service summaries; broadcasting information about events with blogs & podcasts; sharing news with all members simultaneously, and easily attaching links with different ministries and services.

### **The Results**

John Posey, a Pastor at Zoe Christian Fellowship in Atlanta, Georgia, began using the **helloWorld Studio**, which offers multiple easy-to-use streaming video solutions, with graphic-rich video email, live webcasting, and video instant messaging. Prior to using the **helloWorld Studio** video communications, to bring more members to his community, Pastor John Posey relied on traditional methods of costly advertising, including the traditional referral method of attaining new members and spreading his vision and message. He found that he spent long hours responding to inquiries from new members, and meeting concerns of existing members. Recognizing that with the use of video communication, his base membership would increase, Pastor John Posey began to send his archive of broadcasts and communicate with his members via video email. As a result, he was able to reach a much wider audience, include those who could not attend, as well as attract potential members. This instantly proved to become an effective way of helping members to stay abreast of the services and ministries, and create more interest and active participation from both existing and prospective members of the community.

The results have been immediate, and have proven to be an effective method of communication to his church and potential members. Using the **helloWorld Studio**, Pastor John Posey now records all Church services and broadcasts them to the community, welcoming new visitors with personal prerecorded video emails, records video emails with service summaries, broadcasts information about events and simultaneously shares news with all members, while connecting with the wider community through attaching links from different ministries and services within his church.

By utilizing video communication through the **helloWorld Studio**, Pastor John Posey has been able to dramatically reduce his costs, while the innovative method of communication has helped him set his Church apart from all the rest, and expand his membership base. Using **helloWorld Studio**, he effectively engaged existing members to become more active in the Church community, and continues to welcome a record number of new members, including members of younger generations and those who are not residents of the community.

# Parting Of The Ways The Roman Church As A Case Study

**James R. Harrison**



## **Parting Of The Ways The Roman Church As A Case Study:**

The Parting of the Ways Stephen Spence, 2004 This book seeks to inject into the general discussion of the Parting of the Ways of Judaism and Christianity the social realities of the separation of a particular Christian community and a particular Jewish community By drawing upon the literary and the historical data available concerning the church in Rome Spence seeks to discover when and how Christians came to see themselves as an identifiably distinct community His findings will surprise those who see the Parting of the Ways as a slow process He argues that although the parting was early it was not without its complications Drawing upon the work of Rodney Stark a sociologist of religion Spence suggests that within the church in Rome there was a struggle between those who saw the church as a Jewish sect and those who saw the church as a Roman cult a struggle already underway when the Apostle Paul wrote Romans This struggle however was not an even one because it was the cultists those for whom the church's primary social location was the pagans of Rome who held the positions of power over the numerically smaller sectarians who sought to maintain the church's primary identity as a Jewish sect acceptable within the synagogues of Rome Jews and Christians – Parting Ways in the First Two Centuries CE? Jens Schröter, Benjamin A. Edsall, Joseph Verheyden, 2021-08-23 The present volume is based on a conference held in October 2019 at the Faculty of Theology of Humboldt University Berlin as part of a common project of the Australian Catholic University the Katholieke Universiteit Leuven and the Humboldt University Berlin The aim is to discuss the relationships of Jews and Christians in the first two centuries CE against the background of recent debates which have called into question the image of parting ways for a description of the relationships of Judaism and Christianity in antiquity One objection raised against this metaphor is that it accentuates differences at the expense of commonalities Another critique is that this image looks from a later perspective at historical developments which can hardly be grasped with such a metaphor It is more likely that distinctions between Jews Christians Jewish Christians Christian Jews etc are more blurred than the image of parting ways allows In light of these considerations the contributions in this volume discuss the cogency of the parting of the ways model with a look at prominent early Christian writers and places and suggest more appropriate metaphors to describe the relationships of Jews and Christians in the early period Collected Papers on Suetonius Tristan Power, 2021-06-22 This collection of essays by a leading authority on Suetonius one of our most significant historical sources for the early Roman Empire provides an in depth examination of his works whose literary value has in the past been overlooked Although Suetonius is well known for his Lives of emperors such as Caligula and Nero he is rarely studied in his own right aside from grammatical or textual commentaries This is the first volume by an expert on the author to make him accessible to a wider audience looking at his biographies not only of emperors but also poets and discovering new contemporary evidence for Jesus from one of Suetonius first century sources Other writers discussed include Homer Sophocles Catullus Virgil Horace Curtius Rufus Josephus Plutarch Pliny the Younger Tacitus Juvenal and Cassius Dio The book contains thirty two papers in all eleven

of which are new which examine Suetonius neglected historical value and literary skills and offer textual conjectures on both the *Illustrious Men and Lives of the Caesars* It also has a new introduction and represents over a dozen years of research on an essential Latin source for Roman history *Collected Papers on Suetonius* provides an invaluable resource for students and researchers working on Suetonius It also has broader significance for anyone studying Roman imperial history and culture Latin literature and classical historiography

**Into All the World** Mark Harding, Alanna Nobbs, 2017 *Into All the World* the third volume from editors Mark Harding and Alanna Nobbs on the content and social setting of the New Testament brings together a team of eminent Australian scholars in ancient history New Testament and the early church to take the story of Christianity into the Jewish and Greco Roman world of the first century In thirteen chapters the contributors discuss all the post Pauline New Testament writings devoting attention to both their content and their context They examine the impact of the growth of the church on both Jews and Gentiles exploring issues such as the diaspora minorities the Book of Acts and the Fourth Gospel The book then proceeds to a discussion of the impact of Christianity on the Roman state including consideration of the book of Revelation and the imperial cult A final chapter investigates how the church was perceived by Clement of Rome at the end of the first century

**The Parting of the Gods** David A. Brondos, 2021-05-14 In recent years a growing number of New Testament scholars have questioned traditional portrayals of the Apostle Paul as a leader of a new religious movement that set faith in Christ in opposition to the Jewish tradition Instead they have stressed the need to interpret Paul from within the Judaism of his day regarding him as a faithful Jew who cherished deeply his Jewish identity and saw observance of the Mosaic law or Torah among Jewish believers in Christ as a good thing While the present work argues strongly in favor of this latter interpretation of Paul it also seeks to delve deeper into his thought in order to explore at length the points of continuity and convergence between Paul and the Judaism s of his day as well as the beliefs that distinguished him from his fellow Jews who did not share his faith in Christ Chief among these beliefs was the conviction that the identity and will of God were now to be defined primarily on the basis of his relation to Jesus his Son through whom he had intended from the start to accomplish his purposes for Israel and the world Yet rather than bringing Paul to reject his Jewish heritage this conviction led him to redefine and resignify around Christ his understanding of Judaism and the way of life prescribed in the Torah thereby filling them with new meaning though he also continued to value and uphold them for the same reasons he had previously According to Paul the purpose for which God had sent his Son and delivered him up to death was not that he might atone for sins or make it possible for God to forgive sins as later Christian thought came to affirm but rather that through him he might establish a new community in which Jews and non Jews would be brought to live together as one in fellowship and solidarity While Paul expected his fellow Jews to continue to live as Jews and members of Israel within this community which he called the *ekklesia* his conviction that those non Jews who lived faithfully as part of the same community yet did not submit fully to the Mosaic law were equally acceptable and righteous in God s sight led him to oppose all attempts

to impose on them the observance of that law. Such attempts implied that the members of the community who observed the law were to be regarded as more righteous or as superior in some way to those who did not and thus threatened to destroy the very fabric of the communities that Paul had worked so hard to establish. Rather than running contrary to Jewish thought, Paul's teaching that it was a life of faith rather than the observance of works of the law per se that led people to be accepted as righteous by God would have been regarded by most Jews as being fully in accordance with traditional Jewish belief. What they would have found novel was Paul's claim that faith in the God of Israel was now to be equated with faith in Jesus as his Son or Christ, faith and that through such a faith non-Jews who did not observe the law could come to be as fully acceptable to God as those Jews who did. Paul's redefinition of God and Judaism around Jesus as God's Son would have led many of his fellow Jews to conclude that he was proclaiming a God who was distinct from the God in whom the people of Israel had believed from time immemorial, since that God was never thought to have such a Son and much less to have intended to exalt him to his right side as Lord of all after handing him over to death on a cross. From the perspective of Paul and his fellow believers in Christ, however, the God of Israel and the God and Father of Jesus Christ were one and the same.

*Paul and the Imperial Authorities at Thessalonica and Rome* James R. Harrison, 2011. James R. Harrison investigates the collision between Paul's eschatological gospel and the Julio-Claudian conception of rule. The ruler's propaganda with its claim about the eternal rule of the imperial house over its subjects embodied in idolatry of power that conflicted with Paul's proclamation of the reign of the risen Son of God over his world. This ideological conflict is examined in 1 and 2 Thessalonians and in Romans, exploring how Paul's eschatology intersected with the imperial cult in the Greek East and in the Latin West. A wide selection of evidence—literary, documentary, numismatic, iconographic, archeological—unveils the symbolic universe of the Julio-Claudian rulers. This construction of social and cosmic reality stood at odds with the eschatological denouement of world history which in Paul's view culminated in the arrival of God's new creation upon Christ's return as Lord of all. Paul exalted the Body of Christ over Nero's body of state, transferring to the risen and ascended Jesus many of the ruler's titles and to the Body of Christ many of the ruler's functions. Thus, for Paul, Christ's reign challenged the values of Roman society and transformed its hierarchical social relations through the Spirit.

Studies in Rabbinic Judaism and Early Christianity Dan Jaffé, 2010-07-01. The question of the origins of Christianity is a theme still discussed in historical research. This book investigates the relations between Rabbinic Judaism and the Primitive Christianity. It studies the factors of influences, the polemics in the texts and factors of mutual conceptions between two new movements: Rabbinical Judaism and Primitive Christianity. Finally, it offers an analysis of the perception of Christianity in the corpus of Talmudic literature. La question des origines du christianisme est un thème encore débattu par la recherche historique. Cet ouvrage choisi d'explorer les relations entre le judaïsme rabbinique et le christianisme primitif. Il étudie les facteurs d'influences, les polémiques dont témoignent les textes et les emprunts réciproques entre les deux mouvements naissant le judaïsme rabbinique et le christianisme primitif. Il propose également une

analyse sur la perception du christianisme l'oeuvre dans la littérature talmudique      **Making Myths** Leonard Victor Rutgers, 2009 Were the Jews who appear so abundantly in the writings of the early Church real or were they figments of the imagination In this new book Leonard Rutgers argues that they were both Exploring Jewish Christian interaction in Late Antiquity in the form of three case studies Rutgers shows that early Christian ideas about Jews and Judaism not only played a determining role in the ideologies that shaped early Christian identity formation They also had a tendency to spill over into the real world Therefore such ideas deeply influenced the dynamics of Jewish Christian relations during a period that saw the curtailing of Jewish civil rights and liberties precisely as a result of early Christian exegetical activity Making Myths draws a picture of Jewish Christian relations in Late Antiquity that is significantly bleaker than the optimistic view of Roman period Jewish history that permeates many recent studies on the topic An epilogue sets out to explain why more irenic scenarios do not apply to the period under study      Neither Jew nor Greek James D. G. Dunn, 2015 In Christianity in the making James D. G. Dunn examines in depth the major factors that shaped first generation Christianity and beyond exploring the parting of the ways between Christianity and Judaism the Hellenization of Christianity and responses to Gnosticism He mines all the first and second century sources including the New Testament Gospels New Testament apocrypha and such church fathers as Ignatius Justin Martyr and Irenaeus showing how the Jesus tradition and the figures of James Paul Peter and John were still esteemed influences but were also the subject of intense controversy as the early church wrestled with its evolving identity

The First Christians in the Roman World E. A. Judge, 2008 Collection of previously published essays and lectures

**Beginning from Jerusalem** James D.G. Dunn, 2009-03-16 Beginning from Jerusalem covers the early formation of the Christian faith from 30 to 70 C E After outlining the quest for the historical church parallel to the quest for the historical Jesus and reviewing the sources James Dunn follows the course of the movement stemming from Jesus beginning from Jerusalem He opens with a close analysis of what can be said of the earliest Jerusalem community the Hellenists the mission of Peter and the emergence of Paul Then Dunn focuses solely on Paul the chronology of his life and mission his understanding of his call as apostle and the character of the churches that he founded The third part traces the final days and literary legacies of the three principal figures of first generation Christianity Paul Peter and James the brother of Jesus Each section includes detailed interaction with the vast wealth of secondary literature on the many subjects covered

*Jerusalem Against Rome* Mireille Hadas-Lebel, 2006 While conquering the world Rome encountered a great number of peoples around the Mediterranean We know very little about how these populations viewed their conquerors The Jews were the only people to offer a comprehensive view of Rome over a great span of time They expressed it in a rich corpus of Hebrew Greek and Aramaic sources reflecting the evolution of the relations between Jews and Romans from alliance and friendship to tensions and revolt culminating for the Jews in temporary compliance to foreign domination together with hopeful expectations for redemption The image of Rome which emerges from apocryphal Talmudic and Midrashic literature

durably shaped the Jewish political moral and eschatological vision of the world and history Christianity in Ancient Rome Bernard Green, 2010-04-15 of the Pope Book Jacket **The Origin and Meaning of Ekklēsia in the Early Jesus**

**Movement** Ralph J. Korner, 2017-06-06 In *The Origin and Meaning of Ekklesia in the Early Jesus Movement* Ralph J. Korner explores the ideological implications of Christ follower associations self-designating collectively as *ekklesia*. Politically, Korner's inscriptional research suggests that an association named *ekklesia* would have been perceived as a positive rather than as a counter-imperial participant within Imperial Greek cities. Socio-religiously, Korner argues that there was no universal *ekklesia* to which all first-generation Christ followers belonged; *ekklesia* was a permanent group designation used by Paul's associations. Ethno-religiously, Korner contends that *ekklesia* usage by intra-muros groups within pluriform Second Temple Judaism problematizes suggestions, not least at the institutional level, that Paul was parting ways with Judaism's Jewishness or Jewish organizational forms.

*Jerome and the Jews* William L. Kewson, 2017-05-31 Jerome rocked the boat in which the early church had been comfortably settled for two hundred years. He upset Christian tradition by arguing for the priority of the Hebrew Old Testament over the supposedly inspired Greek Septuagint. He learned Hebrew from a Jewish teacher and translated the Old Testament directly from Hebrew into Latin. Not only did his new Latin translation create turmoil, but the inclusion of Jewish interpretations in his commentaries furthered the controversy. Unlike his contemporaries, Jerome viewed the Jews and their homeland as a source of information and inspiration. However, at the same time, Jerome freely admitted his hatred of the Jews and their religion. His caustic rhetoric reinforced the Christian church's displacement of the Jews, but it seems to oppose his move toward appreciating Jewish resources. This book illuminates Jerome's contradictory personality, proposes a solution, and explores avenues for current Christian and Jewish relations in light of Jerome's model.

The Christian Schism in Jewish History and Jewish Memory Joshua Ezra Burns, 2016-02-11 How did Jews perceive the first Christians? By what means did they come to appreciate Christianity as a religion distinct from their own? In *The Christian Schism in Jewish History and Jewish Memory*, Professor Joshua Ezra Burns addresses those questions by describing the birth of Christianity as a function of the Jewish past. Surveying a range of ancient evidences, he examines how the authors of Judaism's earliest surviving memories of Christianity speak to the perspectives of rabbinic observers who were conditioned by the unique circumstances of their encounters with Christianity to recognize its adherents as fellow Jews. Only upon the decline of the Church's Jewish demographic were their successors compelled to see Christianity as something other than a variation of Jewish cultural expression. The evolution of thought in the classical Jewish literary record thus offers a dynamic account of Christianity's separation from Judaism, counterbalancing the abrupt schism attested in contemporary Christian texts.

**Reading Revelation After Supersessionism** Ralph J. Korner, 2020-11-11 In this volume, Ralph Korner argues that John's extensive social identification with Judaism's Jewishness and Jewish institutions does not reflect a literary program of replacing Israel with the *ekklesia*'s churches/assemblies, that is, the Jewish and non-Jewish followers of Jesus as Israel's

Messiah Rather John is emplacing his Christ followers further within Israel without thereby superseding Israel as a national identity for ethnic Jews who do not follow Jesus as the Christos There are three primary roads travelled in this investigative journey First Korner explores ways in which a Jewish heritage is intrinsic to the literary structure genre eschatology symbolism and theological motifs of the Apocalypse Second he challenges the linear chronology of generally supersessionist dispensational readings of Revelation s visionary content by arguing for a reiterative repetitive structure based on certain literary devices that also provide structure for visions within Jewish apocalypses and Hebrew prophecies Third he incorporates the most recent research on ekkl sia usage especially in Asia Minor to assess how John s ekkl sia associations might have been non supersessionally perceived especially by Jews in Roman Asia The Ways That Never Parted Adam H. Becker, Annette Yoshiko Reed, The first paperback edition of the hardcover published by Mohr Siebeck in 2003 Startling state of the art essays on Jewish Christian relations in antiquity Includes a new preface by the editors discussing scholarships since 2003 **Heirs of the Reunited Church** Bartosz Adamczewski, 2010 The work establishes the relative and absolute chronology of Paul s life It demonstrates that Paul went to Jerusalem only two times after his conversion The second visit which was planned in Rom and described retrospectively in Gal ended up with the Antiochene conflict The following Eucharistic schism within early Christianity has lasted for at least a century after Paul s death in AD 49 The so called Pastoral Letters which are in fact ethopoeic confirm this state of matters The history of the Pauline mission as it was described in the Acts of the Apostles is a result of sixfold hypertextual reworking of Gal 1 17 2 14 Rom 15 25 32 with the use of other Pauline and post Pauline texts Luke irenically described the history of early Christianity as a history of the reunited Church **The Identity of John the Evangelist** Dean Furlong, 2020-01-23 This book examines how the identification of John the Evangelist with the Apostle John the son of Zebedee from around the third century gave rise to various conflated narratives Dean Furlong argues that this culminated in Eusebius s synthesis of the traditions which provided the template for the traditional Johannine narrative



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## **Table of Contents Parting Of The Ways The Roman Church As A Case Study**

1. Understanding the eBook Parting Of The Ways The Roman Church As A Case Study
  - The Rise of Digital Reading Parting Of The Ways The Roman Church As A Case Study
  - Advantages of eBooks Over Traditional Books
2. Identifying Parting Of The Ways The Roman Church As A Case Study
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Parting Of The Ways The Roman Church As A Case Study
  - User-Friendly Interface
4. Exploring eBook Recommendations from Parting Of The Ways The Roman Church As A Case Study
  - Personalized Recommendations
  - Parting Of The Ways The Roman Church As A Case Study User Reviews and Ratings
  - Parting Of The Ways The Roman Church As A Case Study and Bestseller Lists
5. Accessing Parting Of The Ways The Roman Church As A Case Study Free and Paid eBooks
  - Parting Of The Ways The Roman Church As A Case Study Public Domain eBooks
  - Parting Of The Ways The Roman Church As A Case Study eBook Subscription Services
  - Parting Of The Ways The Roman Church As A Case Study Budget-Friendly Options

6. Navigating Parting Of The Ways The Roman Church As A Case Study eBook Formats
  - ePub, PDF, MOBI, and More
  - Parting Of The Ways The Roman Church As A Case Study Compatibility with Devices
  - Parting Of The Ways The Roman Church As A Case Study Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Parting Of The Ways The Roman Church As A Case Study
  - Highlighting and Note-Taking Parting Of The Ways The Roman Church As A Case Study
  - Interactive Elements Parting Of The Ways The Roman Church As A Case Study
8. Staying Engaged with Parting Of The Ways The Roman Church As A Case Study
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Parting Of The Ways The Roman Church As A Case Study
9. Balancing eBooks and Physical Books Parting Of The Ways The Roman Church As A Case Study
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Parting Of The Ways The Roman Church As A Case Study
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Parting Of The Ways The Roman Church As A Case Study
  - Setting Reading Goals Parting Of The Ways The Roman Church As A Case Study
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Parting Of The Ways The Roman Church As A Case Study
  - Fact-Checking eBook Content of Parting Of The Ways The Roman Church As A Case Study
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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