## **Augustine Commentary On Romans**

#### Morten Kock Moller

Augustine on Romans Agustín (Santo, Obispo de Hipona.), Paula Fredriksen Landes, Paula Fredriksen, 1982

Augustine in His Own Words Saint Augustine (of Hippo), 2010 This volume offers a comprehensive portrait--or rather, self-portrait, since its words are mostly Augustine's own--drawn from the breadth of his writings and from the long course of his career

Augustine Through the Ages Allan Fitzgerald, John C. Cavadini, 1999 This one-volume reference work provides the first encyclopedic treatment of the life, thought, and influence of Augustine of Hippo (A.D. 354-430), one of the greatest figures in the history of the Christian church. The product of more than 140 leading scholars throughout the world, this comprehensive encyclopedia contains over 400 articles that cover every aspect of Augustine's life and writings and trace his profound influence on the church and the development of Western thought through the past two millennia. Major articles examine in detail all of Augustine's nearly 120 extant writings, from his brief tractates to his prodigious theological works. For many readers, this volume is the only source for commentary on the numerous works by Augustine not available in English. Other articles discuss: Augustine's influence on other theologians, from contemporaries like Jerome and Ambrose to prominent figures throughout church history, such as Gregory the Great, Aquinas, Luther, Calvin, and Harnack; Augustine's life, the chaotic political events of his world, and the church's struggles with such heresies as Arianism, Donatism, Manicheism, and Pelagianism; Augustine's thoughts about philosophical problems (time, the ascent of the soul, the nature of truth), theological questions (guilt, original sin, free will, the Trinity), and cultural issues (church-state relations, Roman society).

Augustine's Commentary on Galatians Eric Plumer, 2003-02-07 Now available in English for the first time, Augustine's Commentary on Galatians is his only complete, formal commentary on any book of the Bible and offers unique insights into his understanding of Paul and of his own task as a biblical interpreter. Yet it is one of his least known works today - and this despite its importance in the past for such major figures as Aquinas, Luther, Erasmus, and Newman. The present volume seeks to remedy this situation by providing not only an English translation with facing Latin text, but also a comprehensive introduction and copious notes. Since Galatians happens to be the only biblical book commented upon by all the ancient Latin commentators - including Jerome, Pelagius, Ambrosiaster, and Marius Victorinus, as well as Augustine - it provides a basis for comparing them and for identifying Augustine's special concerns and emphases. Augustine's Commentary also has crucial

links to other works he wrote at the time, especially his monastic rule and De Doctrina Christiana. Augustine's emphasis on Galatians as a pastoral letter designed to preserve and strengthen Christian unity links the commentary to his monastic rule, while his method and sources link it to, and indeed pave the way for, the theory of biblical interpretation set forth in the De Doctrina Christiana.

Augustine on Romans Saint Augustine (Bishop of Hippo),1982

<u>The Anti-Pelagian Christology of Augustine of Hippo, 396-430</u> Dominic Keech,2012-10-18 Revision of the author's thesis (Ph. D.)--Universit of Oxford, 2010.

Echoes of Origen Morten Kock Moller,2024 It is almost impossible to overstate the historical impact of Augustine of Hippo's (354-430) interpretation of the Epistle to the Romans in terms of its repercussions in Western theology. Augustine's exegesis of certain key passages in Paul's letter marked a departure from the views of earlier Christian commentators. Despite being an independent and original thinker, Augustine's exegesis was carried out in an implicit dialogue with influential predecessors such as Origen of Alexandria (185-253/254). This book offers a comprehensive analysis of Augustine's reception of Origen's Commentary on the Epistle to the Romans. Augustine's interaction with Origen's work provides us with a mirror that reflects the theological concerns which informed his reading of the apostolic letter. A common denominator for many of the possible instances of reception is that these elements of exegesis serve to restrict human freedom in one way or the other. Augustine is happy to follow Origen's interpretation of Romans whenever he grants that complete freedom is unattainable in this earthly life owing to the negative influence of sin. In particular, the harmful consequences of Adam's transgression inhibit the free choice of his descendants. Certain statements in Origen's Commentary were thus appealing to Augustine because they could be used in support of his preconceived notion of original sin.

A Companion to Augustine Mark Vessey,2015-05-26 A Companion to Augustine presents a fresh collection of scholarship by leading academics with a new approach to contextualizing Augustine and his works within the multi-disciplinary field of Late Antiquity, showing Augustine as both a product of the cultural forces of his times and a cultural force in his own right. Discusses the life and works of Augustine within their full historical context, rather than privileging the theological context Presents Augustine's life, works and leading ideas in the cultural context of the late Roman world, providing a vibrant and engaging sense of Augustine in action in his own time and place Opens up a new phase of study on Augustine, sensitive to the many and varied perspectives of scholarship on late Roman culture State-of-the-art essays by leading academics in this field

The Word in this World Paul William Meyer,2004-01-01 This volume brings together numerous publications that range across the New Testament canon and encompass a variety of forms, from thematic essay to commentary, from close exegesis to homily. All these studies highlight Paul Meyer's characteristic attention to detail, skilled argument, and engaging prose. The New Testament Library offers authoritative commentary on every book and major aspect of the New Testament, as well

as classic volumes of scholarship. The commentaries in this series provide fresh translations based on the best available ancient manuscripts, offer critical portrayals of the historical world in which the books were created, pay careful attention to their literary design, and present a theologically perceptive exposition of the text.

Engaging Augustine on Romans Daniel Patte, Eugene TeSelle, 2003-01-01 Paula Frederiksen explores the ways that Augustine uses a literal interpretation of the Bible to understand the role of Israel, Jews, and Judaism in his theology of history. Thomas F. Martin uses Augustine's later works to demonstrate how Augustine reads Romans as he develops his method of discovery, or hermeneutics. Eugene TeSelle examines the inner conflict that Augustine expresses in his sermons on Romans 7 and 8. Simon Gathercole analyzes the ways that Augustine reads natural law and restored nature in Romans as a result of his conversion. John K. Riches looks at the impact Augustine's readings have had on Pauline critical studies. Using Galatians and Romans, Peter J. Gorday explores the patristic debate about reading Romans. Daniel Patte offers Augustine as a model for the practice of scriptural criticism of the New Testament. Finally, Krister Stendhal provides a response to the essays.--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Augustine and the Jews Paula Fredriksen, 2010-10-12 Now in paperback with a new postscript, this updated edition of Paula Fredriksen's critically acclaimed Augustine and the Jews traces the social and intellectual forces that led to the development of Christian anti-Judaism and shows how and why Augustine challenged this tradition. Drawing us into the life, times, and thought of Augustine of Hippo (396-430), Fredriksen focuses on the period of astounding creativity that led to his new understanding of Paul and to his great classic, The Confessions. She shows how Augustine's struggle to read the Bible led him to a new theological vision, one that countered the anti-Judaism not only of his Manichaean opponents but also of his own church. The Christian Empire, Augustine held, was right to ban paganism and to coerce heretics. But the source of ancient Jewish scripture and current Jewish practice, he argued, was the very same as that of the New Testament and of the church—namely, God himself. Accordingly, he urged, Jews were to be left alone. Conceived as a vividly original way to defend Christian ideas about Jesus and about the Old Testament, Augustine's theological innovation survived the collapse of the Western Roman Empire, and it ultimately served to protect Jewish lives against the brutality of medieval crusades. Augustine and the Jews sheds new light on the origins of Christian anti-Semitism and, through Augustine, opens a path toward better understanding between two of the world's great religions.

Augustine and World Religions Brian Brown, John Doody, Kim Paffenroth, 2008-01-01 Augustine and World Religions examines Augustine's thought for how it can inform modern inter-religious dialogue. Despite Augustine's reputation as the father of Christian intolerance, one finds in his thought the surprising claim that within non-Christian writings there are 'some truths in regard even to the worship of the One God'. This, it seems, hints at a deeper level of respect and dialogue between religions, because one engages in such dialogue in order to better understand and worship God. The essays here

uncover provocative points of comparison and similarity between Christianity and other religions to further such an Augustinian dialogue.

Marius Victorinus' Commentary on Galatians Stephen Andrew Cooper,2005-03-24 Marius Victorinus, a professor of rhetoric in mid-fourth-century Rome, wrote the first Latin commentaries on the apostle Paul, whose letters have played a vital role in Western Christian thought. This is the first English translation of Victorinus' commentary on Galatians, which is a relevant and lively presentation of the apostle's passion for the freedom of the gospel. The accompanying notes and introduction, while engaged with relevant scholarship, are accessible to readers interested in early Christian interpretations of the Bible.

Augustine: A Guide for the Perplexed James Wetzel, 2010-06-09

The Works of Saint Augustine: v. 1. The Confessions Saint Augustine (of Hippo),1990

Revelation in Christian Theologies of Religions Iain McGee,2024-06-04 What are non-Christian religions? How is God related to them? How do they relate to Christianity? In this original book, Iain McGee explores five Christian theologians' answers to these questions. The study spans the history of the church, covering figures from four different continents: Justin Martyr, Augustine, John Calvin, Jonathan Edwards, and Daniel Strange. Focusing on the revelation-religion interface in the writings of these scholars, McGee outlines and analyzes their varied understandings of Logos illumination, the prisca theologia, and the demonic, alongside the relationships between them and their impact on non-Christian religion. McGee forwards an argument that each theology can be considered a biblically informed, contextually reflective, and reactive response to significant religious challenges faced by these Christian thinkers in their attempts to demonstrate the uniqueness of the Christian faith.

Putting on Christ Ty P. Monroe,2022-05-20 Putting on Christ aims to situate Augustine's early soteriology and sacramental theology within the context of his personal history and intellectual development. Beginning with an extended analysis of the theology of salvation and sacramental efficacy contained within Augustine's Confessions (ca. 400), the study then traces the maturation of his views on these matters, beginning with his earliest extant works, the Cassicacum dialogues (ca. 386). The journey entails treating Augustine's earliest discussions of Christ's person and his saving work, as well as the believer's subjective experience of conversion and salvation. As Augustine's corpus shifts from philosophical dialogues to explicitly apologetic and scriptural-exegetical works, so too does his soteriological lexicon expand to include concepts and terms that will later become his stock-in-trade, such as the virtue of humilitas. And as his roles in the North African Church come to include participation in the presbyterate and the episcopacy, so too does his engagement expand to a wider set of polemical contexts, both anti-Manichaean and anti-Donatist. Putting on Christ tracks these and many other aspects of Augustine's maturing thought, showing where lines of both continuity and development lie and aiming to uncover their

reasons. In doing so, it reveals Augustine to be a thinker and a teacher who continued to hone his understanding of salvation, the very heartbeat of Christian life and thought, as well as its relation to various other aspects of the Christian theological worldview, from Christology and anthropology to sacramental theology and ecclesiology.

The Oxford Handbook of Origen Ronald E. Heine, Karen Jo Torjesen, 2022-02-17 This interrogation of Origen's legacy for the 21st Century returns to old questions built upon each other over eighteen centuries of Origen scholarship-problems of translation and transmission, positioning Origen in the histories of philosophy, theology, and orthodoxy, and defining his philological and exegetical programmes. The essays probe the more reliable sources for Origen's thought by those who received his legacy and built on it. They focus on understanding how Origen's legacy was adopted, transformed and transmitted looking at key figures from the fourth century through the Reformation. A section on modern contributions to the understanding of Origen embraces the foundational contributions of Huet, the twentieth century movement to rehabilitate Origen from his status as a heterodox teacher, and finally, the identification in 2012 of twenty-nine anonymous homilies on the Psalms in a codex in Munich as homilies of Origen. Equally important has been the investigation of Origen's historical, cultural, and intellectual context. These studies track the processes of appropriation, assimilation and transformation in the formation and transmission of Origen's legacy. Origen worked at interpreting Scripture throughout his life. There are essays addressing general issues of hermeneutics and his treatment of groups of books from the Biblical canon in commentaries and homilies. Key points of his theology are also addressed in essays that give attention to the fluid environment in which Origen developed his theology. These essays open important paths for students of Origen in the 21st century.

The Righteousness of God Charles Lee Irons, 2015-03-10 Advocates of the New Perspective on Paul appeal to the view that righteousness in biblical theology is a Verhaltnisbegriff (relational concept). This is the view that righteousness does not mean conformity to a norm, nor is it an essentially legal concept; rather, righteousness denotes the fulfillment of the demands of a relationship, since the relationship itself is the norm. This relational interpretation of righteousness was first put forward by Hermann Cremer in 1899 and exercised a profound influence in biblical scholarship throughout the 20th century. It lies at the root of the New Perspective claim that the righteousness of God in Paul is a cipher for God's saving faithfulness to his covenant, a view defended by N. T. Wright, among others. Charles Lee Irons provides a critical examination of Cremer's chief arguments for the relational, covenant-faithfulness interpretation. The author argues instead for the view that the righteousness of God in Rom 1:17; 3: 21-22; 10:3; 2 Cor 5:21; and Phil 3:9 is the status of righteousness that comes from God as a gift.

Augustine and the Trinity Lewis Ayres,2010-11-11 Augustine of Hippo (354-430) strongly influenced western theology, but he has often been accused of over-emphasizing the unity of God to the detriment of the Trinity. In Augustine and the Trinity, Lewis Ayres offers a new treatment of this important figure, demonstrating how Augustine's writings offer one of the

most sophisticated early theologies of the Trinity developed after the Council of Nicaea (325). Building on recent research, Ayres argues that Augustine was influenced by a wide variety of earlier Latin Christian traditions which stressed the irreducibility of Father, Son and Spirit. Augustine combines these traditions with material from non-Christian Neoplatonists in a very personal synthesis. Ayres also argues that Augustine shaped a powerful account of Christian ascent toward understanding of, as well as participation in the divine life, one that begins in faith and models itself on Christ's humility.

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