

## 1: Old versus New Covenant

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The apparent disparity between the translations undoubtedly fuels the misunderstanding of this expression current among many Christians. But is this what Paul is referring to? This study is directed at finding answers to these and related questions. In order to get a better grasp on this important expression we will examine the four passages in some detail. It is to this point that 6: The two entities are not the same. If they were the same, the passage would be at best tautologous, making little, if any, sense. We were not there at Golgotha and this is surely the time to which the past tense was crucified sunestaurwvqh, sunestaurwvqh points. The passive voice suggests that it was something done to us by God and not something we did to ourselves cf. What does all this mean? It means that when Paul gets to Romans 6: The focus is corporate and stresses a realm in which unbelievers exist and relate. In summarizing Romans 6: Second, our release from the old man was definitive and reckoned to us by God himself. The purpose of this was to create in himself the two into one new man, thus making peace. The passage which unfolds this theme most clearly is 2: But God abolished the law, the dividing wall of hostility, through the death of Christ i. The Adam-Christ typology stands behind this passage as well. But the focus in Ephesians 2: Thus the focus here is on the community God has brought into existence in Christ as a result of OT hope. Our salvation is described in Ephesians 2: According to 2 Cor 5: The focus in Ephesians 2: It is corporate in focus. The context is obviously ethical. He urges the Ephesians and all those who received the letter in Asia Minor , in light of the fact that they have received a certain calling 1: In particular, believers are not to live as the Gentiles do, that is, in the futility of their thoughts as those who are separated from the life of God. But how is this futility expressed? It is expressed in ever increasing sensuality and lust. The truth Paul refers to is teaching consistent with apostolic doctrine, especially that which concerns Christ and living a life honoring to him. Thus it is ethical truth with a Christological rationale. They were taught to lay this aside and to put on the new man. They are in indirect discourse and one has to wonder whether they go back to indicatives in the original direct discourse or imperatives. In other words, were the Ephesians taught that they had already laid aside the old man at conversion indicative; akin to Romans 6: But this may be because they are connected to controlling verbs which imply a command. That the infinitives go back to imperatival ideas in the direct discourse is likely since the immediate context deals with exhortations not to walk as the Gentiles do 4: Also, since the corruption of the old man is a present reality, the need to lay it aside is a present reality 4: Therefore, the things they were taught were ethical and hortatory in nature. Thus, once again we see that the infinitives go back to imperatives in the direct discourse cf. The Colossian believers are to put off all such things commensurate with their former life 3: Again, the ethical language of exchanging garments is used and God is the ultimate agent in bringing this about. The old man, then, by contrast, is the community still under its old head Adam, i. In the new community in which Christ dwells in all, however, the image of God is being renewed. It is for this reason, since we are the new man corporately, that we are not to live like we once did. This would be the community of the world outside of Christ. The existence of this new community [the church] is why Paul said Christians should not lie and why they should put to death the practices of the old world they shed like clothes when they came to Christ. When reading the Scriptures, Christians should not view it as pointing directly to some immaterial aspect of man as a sinful human being. The sinner is separated from the community of Adam and the relationships that exist there. But, there is also the sense in which the believer, having been decisively removed from that community is not to live as if he still belonged there. This is made clear in Ephesians 2: Here the new man is synonymous with the church's sphere of existence in Christ, in which there are no racial boundaries and no divisions. It is not our new regenerate nature spoken of in Titus 3: All our efforts by faith are dependant on the antecedent work of God! For our part, we live at the crossroads of repentance and faith. Martin, and Daniel G. Reid Downers Grove, IL: InterVarsity, , It is a doctrine which his readers ought to have known, but may not have understood the implications thereof. Eerdmans, , ; cf. Dunn, Romans , Word Biblical Commentary, ed. Hubbard and Glenn

W. Word, 1: Moody, Stott, Men Made New: An Exposition of Romans Grand Rapids: Baker, Is it not the old nature. The two expressions cannot mean the same thing or the verse makes nonsense. So what was crucified with Christ was not a part of us called our old nature, but the whole of us as we were before we were converted. Eerdmans, Caird, New Testament Theology, completed and ed. Clarendon, Both men stand as representative heads of two different humanities. Adam represents sin and death and all that is under the old former order of sin cf. Christ, as the last Adam cf. Donald Hagner Grand Rapids: Eerdmans, It is, therefore, acceptable. Moffatt; RSV on 4: Word, Hendrickson, Ephesians, ; Lincoln, Ephesians, Wallace, Greek Grammar Beyond the Basics: Zondervan, This is the case here. They express the cause for the action of the finite controlling verb, do not lie mhV yeuvdesqe, me pseudesthe. Adam stands as the representative head of the old manâ€”i. Dyer and Roy B.

**2: Online Bible Study Guides and Articles**

*The Old Man vs. The New Man 3 Tough passages of Scripture in 1 John 1 John 1 John The Old man (your flesh) was put off at your spiritual circumcision by the Lord using the.*

This article has been cited by other articles in PMC. The elderly population is large in general and growing due to advancement of health care education. These people are faced with numerous physical, psychological and social role changes that challenge their sense of self and capacity to live happily. Many people experience loneliness and depression in old age, either as a result of living alone or due to lack of close family ties and reduced connections with their culture of origin, which results in an inability to actively participate in the community activities. With advancing age, it is inevitable that people lose connection with their friendship networks and that they find it more difficult to initiate new friendships and to belong to new networks. The present study was conducted to investigate the relationships among depression, loneliness and sociability in elderly people. This study was carried out on 55 elderly people both men and women. Results revealed a significant relationship between depression and loneliness. Most of the elderly people were found to be average in the dimension of sociability and preferred remaining engaged in social interactions. The implications of the study are discussed in the article. Depression, Loneliness, Old age, Sociability Aging is a series of processes that begin with life and continue throughout the life cycle. It represents the closing period in the lifespan, a time when the individual looks back on life, lives on past accomplishments and begins to finish off his life course. Adjusting to the changes that accompany old age requires that an individual is flexible and develops new coping skills to adapt to the changes that are common to this time in their lives Warnick, There is consensus that health in old age cannot meaningfully be defined as the absence of disease because the prevalence of diagnosable disorders in elderly populations is high. Instead, health is considered to be multifaceted: The diagnosis of disease should be complemented by assessment of discomfort associated with symptoms e. There is a growing body of evidence that suggests that psychological and sociological factors have a significant influence on how well individuals age. Depression or the occurrence of depressive symptomatology is a prominent condition amongst older people, with a significant impact on the well-being and quality of life. Many studies have demonstrated that the prevalence of depressive symptoms increases with age Kennedy, Depressive symptoms not only have an important place as indicators of psychological well-being but are also recognized as significant predictors of functional health and longevity. Longitudinal studies demonstrate that increased depressive symptoms are significantly associated with increased difficulties with activities of daily living Penninx et al. Community-based data indicate that older persons with major depressive disorders are at increased risk of mortality Bruce, There are also studies that suggest that depressive disorders may be associated with a reduction in cognitive functions Speck et al. Though the belief persists that depression is synonymous with aging and that depression is in fact inevitable, there has been recent research which dispels this faulty notion. Depression has a causal link to numerous social, physical and psychological problems. These difficulties often emerge in older adulthood, increasing the likelihood of depression; yet depression is not a normal consequence of these problems. When the onset of depression first occurs in earlier life, it is more likely that there are genetic, personality and life experience factors that have contributed to the depression. Depression that first develops in later life is more likely to bear some relationship to physical health problems. An older person in good physical health has a relatively low risk of depression. Physical health is indeed the major cause of depression in late life. There are strong indications that depression substantially increases the risk of death in adults, mostly by unnatural causes and cardiovascular disease Wulsin et al. Some population-based studies did find that this independent relationship does exist in later life, while others did not. The determinants of loneliness are most often defined on the basis of 2 causal models. The first model examines the external factors, which are absent in the social network, as the root of the loneliness; while the second explanatory model refers to the internal factors, such as personality and psychological factors. Loneliness may lead to serious health-related consequences. It is one of the 3 main factors leading to depression Green et al. A study carried out by Hansson et al. As people grow old, the

likelihood of experiencing age-related losses increases. Such losses may impede the maintenance or acquisition of desired relationships, resulting in a higher incidence of loneliness. Many people experience loneliness either as a result of living alone, a lack of close family ties, reduced connections with their culture of origin or an inability to actively participate in the local community activities. When this occurs in combination with physical disablement, demoralization and depression are common accompaniments. The negative effect of loneliness on health in old age has been reported by researchers Heikkinen et al. The death of spouse and friends and social disengagement after leaving work or a familiar neighborhood are some of the ubiquitous life-changing events contributing to loneliness in older people. Those in the oldest age cohort are most likely to report the highest rates of loneliness, reflecting their increased probability of such losses. A study by Max et al. Thus, in the oldest old, depression is associated with mortality only when feelings of loneliness are present. Depression is a problem that often accompanies loneliness. In many cases, depressive symptoms such as withdrawal, anxiety, lack of motivation and sadness mimic and mask the symptoms of loneliness. Sociability and old age Sociability plays an important role in protecting people from the experience of psychological distress and in enhancing well-being. George summarized some of the empirically well-supported effects of social factors on depressive symptoms in later life, and reported that increasing age, minority racial or ethnic status, lower socioeconomic status and reduced quantity or quality of social relations are all associated with increased depressive symptom levels. Social isolation is a major risk factor for functional difficulties in older persons. Loss of important relationships can lead to feelings of emptiness and depression. Those without relationships often become isolated, ignored, and depressed. In fact, for elderly people the time spent with family may be less enjoyable than a visit to a neighbor or someone of their age group. This can be attributed to the fact that relationships with family tend to be obligatory whereas those with friends are a matter of choice. This further emphasizes the need for a perceived internal locus of control over social interaction as a means of alleviating loneliness. Posner points out that older people tend to make friendships predominantly with those within the same age cohort. Thus with advancing age, it is inevitable that people lose their friendship networks and that they find it more difficult to initiate new friendships and to belong to new networks. The number of older people is increasing throughout the world. As individuals grow older, they are faced with numerous physical, psychological and social role changes that challenge their sense of self and capacity to live happily. Depression and loneliness are considered to be the major problems leading to impaired quality of life among elderly persons. At the same time, old age can also be an opportunity for making new friends, developing new interests, discovering fresh ways of service, spending more time in fellowship with God. It can be happy and winsome or empty and sad – depending largely on the faith and grace of the person involved. Therefore, the present study was undertaken with the main purpose of studying the relationships among depression, loneliness and sociability in a group of elderly people and also to determine gender differences with respect to the above relationships of variables. Objectives of the study Examine the relationships among loneliness, depression and sociability in elderly persons Study gender differences with respect to sociability, loneliness and depression among elderly persons Hypotheses There will be a positive relationship between loneliness and depression in old age. There will be a negative relationship between sociability and loneliness in old age. There will be a negative relationship between sociability and depression in elderly persons. There will be gender differences with respect to the variables sociability, loneliness and depression in elderly persons. The mean age of the sample population was 67 years. The subjects for the sample were selected from the older adults of a Delhi-based region residing in the housing societies. These elderly persons were contacted personally, and the questionnaires were administered to them. The revised version of the scale has high discriminative validity. The revised loneliness scale also has a high internal consistency, with a coefficient alpha of 0. Beck depression inventory Beck et al. The internal consistency for the BDI ranges from 0. The BDI demonstrates high internal consistency, with alpha coefficients of 0. The scale has a split-half reliability coefficient of 0. Extroversion, emotionality neuroticism and adventurous ness psychoticism. Each dimension has 7 subscales. The sociability subscale of extroversion used in this study consists of 20 questions. The factorial validity of the EPP V6 holds across different cultures and age groups, with a high equivalent factor structure among these different samples. Procedure Initially the

participants were personally contacted and rapport was established with them. The participants completed the questionnaires given to them. Standard instructions were written on top of each questionnaire, and the participants were asked to rate themselves under the option they felt relevant to them. It was made clear to the participants that there were no right and wrong answers. If they had any difficulty, they were encouraged to ask questions. After finishing the entire set of questions, they were asked to return the questionnaires. The test administration took about 45minutes. RESULTS Table 1 shown above reveals that there are no significant gender differences in elderly men and women with respect to loneliness and depression. Elderly men, however, were found to be more sociable as compared to elderly women.

### 3: DOGO News - Social Studies for Kids

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**Doctor of Philosophy in Biblical Studies** The purpose of the Doctor of Philosophy PhD degree in Biblical Studies with degree concentrations in the Old Testament or the New Testament is to equip students for academic teaching, research, and for producing scholarly, creative writing in the fields of Old Testament and New Testament. Students select one of these two fields as a concentration, while conducting significant study in the other testament is obviously the minor. They will take a comprehensive examination and write a dissertation, both of which will reflect the area of concentration. This Biblical Studies program should equip students with the aptitude necessary to bring critical skills to the biblical text; to analyze, interpret, and explain the text; and to express insights and conclusions in scholarly writing. The core courses in the PhD in Biblical Studies address areas such as biblical archaeology, the world of the Bible, theology, doctrine, critical interpretation of the Bible, ethics, linguistics, etymology, the authority of the Bible, exegesis, and the origin and history of the Scriptures. These core courses provide students with essential research tools and assess the methods of critical scholarship. The textual courses in this program will use the latest Hebrew or Greek editions of the Old and New Testaments. The other four courses deal directly with the writing of the dissertation. Other requirements within these concentrations are as follows: A student may elect the concentration in Old Testament studies. The primary goal of this concentration is the development of a comprehensive knowledge of the Old Testament and related subjects. This Old Testament emphasis encompasses a study of ancient Near Eastern Archaeology, History and Religion with an emphasis on Israel and its neighbors, Old Testament Theology, and textual courses with Biblia Hebraica Stuttgartensia as the primary source. A total of 27 required semester hours would be in the field of Old Testament study this includes 6 semester hours in the core courses, 9 hours in textual courses and 12 hours in the dissertation; additionally there will be 9 hours of elective coursework, 3 hours in New Testament study; and 12 more hours in studies related to both Testaments. A student may elect the concentration in New Testament studies. The primary goal of this concentration is a development of a comprehensive knowledge of the New Testament and related studies. The New Testament concentration encompasses a study of Archaeology, History and Religion of the Hellenistic Age with an emphasis on Palestine, New Testament Theology, and textual courses which make use of the best editions of the Greek New Testament. A total of 27 required semester hours would be in the field of New Testament study this includes 6 hours in the core courses, 9 hours in textual courses and 12 hours in the dissertation; additionally there will be 9 hours of elective coursework, 3 semester hours in Old Testament study; and 12 semester hours in studies related to both Testaments. Upon completion of the Doctor of Philosophy in Biblical Studies, the graduate will be able to: Demonstrate a comprehensive knowledge of the field of biblical studies and a working knowledge of related academic disciplines, such as theology and history; Apply the biblical text in the original languages and to exegete it in a scholarly manner; Engage competently in original research and writing that advances the understanding of the biblical text for the sake of academy, church, and society in order to enrich the spiritual life of others. Support a sense of and a commitment to the vocation of biblical scholarship in its dimensions of learning, research, and teaching. A student will demonstrate achievement of the program outcomes by receiving a passing grade in dissertation Module IV. Minimum Prerequisites Required for Old Testament: FD Greek Readings I 2nd year FD Greek Readings II 2nd Year Upon completion of the PhD in Biblical Studies, the student will be prepared to teach academic courses in biblical studies, biblical languages, and related subjects and will be skilled to engage in productive, original research. The student will also be equipped for higher-level service to the church universal. Also, furthermore, the graduate will be able to teach in related programs at the university-level. The Old Testament and New Testament textual courses incorporate an exegesis of the ancient Hebrew and Greek texts with the assistance of a useful secondary language. Students who are deficient in these language skills will be required to take additional leveling courses to improve their language skills. Students must be

proficient in the Hebrew language prior to registering for Old Testament textual courses. Students must be proficient in the Greek language prior to registering for New Testament textual courses. A student may take courses on a part-time or full-time basis. The total time from admission to graduation should not exceed seven years. Graduation Requirements for the Doctor of Philosophy in Biblical Studies Before being graduated with the Doctor of Philosophy in Biblical Studies, a student must satisfy the following requirements: As part of the dissertation defense, the student must present, defend and pass a Biblical Doctrines Position Paper. This paper is to be a revision and expansion of the original paper presented in the course FD Research in Biblical Doctrine. Doctoral dissertation defense approval: This defense will take place in Montgomery, Alabama at a time set by the Dissertation Committee. The student must comply with all requirements for submission of the completed dissertation to the Amridge University Head Librarian. Achieve a grade of 3. The properly completed and signed application must be submitted no later than the first day of classes of the semester prior to the semester the student plans to graduate. Course Requirements Old Testament Concentration The Course Requirements of 51 semester credit hours for the degree program Doctor of Philosophy in Biblical Studies “ Old Testament consists of program specific courses 21 semester hours , Old Testament textual courses 9 semester hours , PhD level elective courses 9 semester hours , a Qualifying Examination 0 semester hours , and Dissertation courses 12 semester hours.

### 4: Cost Segregation Studies Benefits Under Old & New Tax Rules

*The purpose of the Doctor of Philosophy (PhD) degree in Biblical Studies with degree concentrations in the Old Testament or the New Testament is to equip students for academic teaching, research, and for producing scholarly, creative writing in the fields of Old Testament and New Testament.*

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### 5: Doctor of Philosophy in Biblical Studies

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