

RELIGION AND AUTHORITY
IN ROMAN CARTHAGE
FROM AUGUSTUS TO
CONSTANTINE



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Religion And Authority In Roman Carthage From Augustus To Constantine

Michael Flexsenhar III



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Tertullian the African David E.

Wilhite,2011-06-24 Who was Tertullian and what can we know about him This work explores his social identities focusing on his North African milieu Theories from the discipline of social cultural anthropology including kinship class and ethnicity are accommodated and applied to selections of Tertullian s writings In light of postcolonial concerns this study utilizes the categories of Roman colonizers indigenous Africans and new elites The third category new elites is actually intended to destabilize the other two denying any essential Roman or African identity Thereafter samples from Tertullian s writings serve to illustrate comparisons of his own identities and the identities of his rhetorical opponents The overall study finds Tertullian s identities to be manifold complex and discursive Additionally his writings are understood to reflect antagonism toward Romans including Christian Romans which is significant for his so called Montanism and Romanized Africans While Tertullian accommodates much from Graeco Roman literature laws and customs he nevertheless retains a strongly stated non Roman ness and an African ity which is highlighted in the present monograph *Tertullian's Aduersus Iudaeos* Geoffrey D.

Dunn,2008 Geoffrey D Dunn is the first scholar to use classical rhetoric as the interpretative tool for analyzing the question of the authorship of *Aduersus Iudaeos* He argues that Tertullian structured this work according to the rules of classical rhetoric and employed arguments familiar to anyone with training in oratory *You Belong to Christ* J. Brian

Tucker,2011-01-01 *You Belong to Christ* explores the way that the Apostle Paul sought to form the social identity of one of his most important Christ following communities It sheds light on the way various social identities function within the Pauline community and provides guidance concerning the social implications of the gospel Drawing from contemporary social identity theories as well as ancient source material J Brian Tucker describes the way 1 Corinthians 1 4 forms social identity in its readers so that what results is an alternative community with a distinct ethos in contrast to the Roman Empire and its imperial ideology This book contends that previous identities are not obliterated in Christ but maintain their fundamental significance and serve to further the Pauline mission by means of social integration Providing a comprehensive survey of Christian identity in Pauline studies as well as an interesting look into the material remains of Roman Corinth this volume provides a social scientific reading of 1 Corinthians 1 4 and argues that Paul s strategy was to form salient in Christ social identity in those to whom he wrote **Cultural Translation and Receptions of Paul in the First Four Centuries**

František Ábel,2025-07-10 There are two overlapping themes which serve as the focus of *Cultural Translation and Receptions of Paul in the First Four Centuries* a reception of the apostle Paul in subsequent Christian traditions and b the hypothesis that while Paul himself continued to think as a Jew he was subsequently re interpreted by non Jews in non Jewish and anti Jewish ways the so called Paul within Judaism school The distinctive focus of this volume is on the dynamic of cultural translation meaning for example the translation from the cultural world of Diaspora Judaism and its Septuagint to Greek philosophical and Greek Christian categories The contributions to the book are diverse ranging from younger to more senior scholars from both North America and Europe **The Early Christian World** Philip Esler,2017-07-20 Since its publication

in 2000 *The Early Christian World* has come to be regarded by scholars students and the general reader as one of the most informative and accessible works in English on the origins development character and major figures of early Christianity In this new edition the strengths of the first edition are retained These include the book s attractive architecture that initially takes a reader through the context and historical development of early Christianity the essays in critical areas such as community formation everyday experience the intellectual and artistic heritage and external and internal challenges and the profiles on the most influential early Christian figures The book also preserves its strong stress on the social reality of early Christianity and continues its distinctive use of hundreds of illustrations and maps to bring that world to life Yet the years that have passed since the first edition was published have seen great advances made in our understanding of early Christianity in its world This new edition fully reflects these developments and provides the reader with authoritative lively and up to date access to the early Christian world A quarter of the text is entirely new and the remaining essays have all been carefully revised and updated by their authors Some of the new material relates to Christian culture including book culture canonical and non canonical scriptures saints and hagiography and translation across cultures But there are also new essays on Jewish and Christian interaction in the early centuries ritual the New Testament in Roman Britain Manichaeism Pachomius the Great and Gregory of Nyssa This new edition will serve its readers for many years to come [Hidden Lives, Public Personae](#) Emily Ann Hemelrijk,2015 By its in depth discussion of women s civic roles in the towns outside Rome this study offers a compelling new vision of Roman women s integration into their communities and contributes to a more comprehensive view of civic life under the Roman Empire **Barbarian or Greek?** Stamenka Antonova,2018-11-01 In her book *Barbarian or Greek The Charge of Barbarism and Early Christian Apologetics* Stamenka Antonova examines different aspects of the charge of barbarism in the Greek and Latin Christian apologetic texts 2 4th centuries and the various responses to it by the early Christians The author demonstrates that the charge of barbarism encompasses a broad range of meanings such as low social class inadequate education immorality criminal activity political treason as well as foreign ethnicity and language In addition to contextualizing the charge of barbarism in ancient rhetorical practices the author also applies literary criticism and post colonial theory to shed light on the concept of the barbarian as an ideological rhetorical tool for othering marginalization and persecution in the Roman Empire **Inscribing Devotion and Death** Karen B. Stern,2008 Drawing upon scholarship of cultural identity anthropology and historical linguistics this book offers a novel and contextual approach to the interpretation of archaeological evidence for Jewish populations in North Africa and elsewhere in the ancient Mediterranean **Under Divine Auspices** Clare Rowan,2012 Exploration of the role played by deities in the negotiation of imperial power under the Severan dynasty AD 193 235 [After Paul Left Corinth: The Influence of Secular Ethics and Social Change](#) Bruce W. Winter,2001 **Rabbinisme et Paganisme en Palestine romaine** E. Friedheim,2006-07-01 This study deals essentially with the knowledge of the Palestinian Rabbis concerning paganism in the

days of Mishna and Talmud The Late Professor Saul Lieberman wrote that Many isolated items on idolatry and idol worshippers are scattered all over rabbinic literature It would require a large volume to treat this topic This valuable and exhaustive study proves methodically that the Rabbis had deeper knowledge about Syrian Arabian Anatolian and Graeco Roman Pagan cults than is commonly believed Clear accessible and displaying considerable scholarship this work will undoubtedly provide an important challenge to both historians archaeologists and scholars of Rabbinic texts Cette tude traite essentiellement du niveau de connaissances des Rabbins de Jud e et de Galil e concernant les cultes pa ens dans le sens le plus large du terme Le Professeur Saul Lieberman affirmait Many isolated items on idolatry and idol worshippers are scattered all over rabbinic literature It would require a large volume to treat this topic Ce travail exhaustif travers l ensemble du corpus talmudique et au regard de la r alit historique propre la Palestine romaine montre m thodiquement que les connaissances des Sages tant sur les divinit s du paganisme que sur des rites syriens arabes anatoliens voire gr co romains taient bien plus vastes et approfondies que ce qu il est commun ment admis aujourd hui par la recherche historique De part sa claret et son accessibilit ce livre int ressera aussi bien les historiens du peuple juif que ceux des religions antiques Les arch ologues les historiens du Levant l poque romaine ainsi que les sp cialistes de la litt rature talmudique y trouveront galement un vif int r t en vertu de son aspect extr mement novateur

Holy Bishops in Late Antiquity

Claudia Rapp, 2013-05-01 Between 300 and 600 Christianity experienced a momentous change from persecuted cult to state religion One of the consequences of this shift was the evolution of the role of the bishop as the highest Church official in his city from model Christian to model citizen Claudia Rapp s exceptionally learned innovative and groundbreaking work traces this transition with a twofold aim to deemphasize the reign of the emperor Constantine which has traditionally been regarded as a watershed in the development of the Church as an institution and to bring to the fore the continued importance of the religious underpinnings of the bishop s role as civic leader Rapp rejects Max Weber s categories of charismatic versus institutional authority that have traditionally been used to distinguish the nature of episcopal authority from that of the ascetic and holy man Instead she proposes a model of spiritual authority ascetic authority and pragmatic authority in which a bishop s visible asceticism is taken as evidence of his spiritual powers and at the same time provides the justification for his public role In clear and graceful prose Rapp provides a wholly fresh analysis of the changing dynamics of social mobility as played out in episcopal appointments

Christians in Caesar's Household

Michael Flexsenhar III, 2020-02-28 In this volume Michael Flexsenhar III advances the argument that imperial slaves and freedpersons in the Roman Empire were essential to early Christians self conception as a distinct people in the Mediterranean and played a multifaceted role in the making of early Christianity Scholarship in early Christianity has for centuries viewed Roman emperors slaves and freedmen as responsible for ushering Christianity onto the world stage traditionally using Paul s allusion to the saints from Caesar s household in Philippians 4 22 as a core literary lens Merging textual and material evidence with diaspora and memory

studies Flexsenhar expands on this narrative to explore new and more nuanced representations of this group showing how the long accepted stories of Christian slaves and freepersons in Caesar's household should not be taken at face value but should instead be understood within the context of Christian myth and meaning making Flexsenhar analyzes textual and material evidence from the first to the sixth century spanning Roman Asia the Aegean rim Gaul and the coast of North Africa as well as the imperial capital itself As a result this book shows how stories of the emperor's slaves were integral to key developments in the spread of Christianity generating origin myths in Rome and establishing a shared history and geography there differentiating and negotiating assimilation with other groups and expressing commemorative language ritual acts and a material culture With its thoughtful critical readings of literary and material sources and its fresh analysis of the lived experiences of imperial slaves and freedpersons Christians in Caesar's Household is indispensable reading for scholars of early Christianity the origins of religion and the Roman Empire

Perpetua Barbara K. Gold, 2018-09-17 Perpetua was an early Christian martyr who died in Roman Carthage in 203 CE along with several fellow martyrs including one other woman Felicitas She has attracted great interest for two main reasons she was one of the earliest martyrs especially female martyrs about whom we have any knowledge and she left a narrative written in prison just before she went to her death in the amphitheater Her narrative is embedded in a tripartite telling of the arrest and deaths of these martyrs the *Passio Sanctarum Perpetuae et Felicitatis* The other two parts of her tale were written by Saturus a fellow martyr and probably her teacher and a nameless editor or confessor who introduces her circumstances and group and then tells of her death after she stops writing Her story is steeped in mystery and every aspect of her life and death has generated much controversy Some do not believe that she herself could have written the narrative the circumstances of her imprisonment and the limitations of her ability to write such a rhetorically complex tale are inconceivable Some believe that her editor was none other than Tertullian the famous 2nd 3rd century church father and Perpetua's fellow north African Some including Augustine wonder why the feast day was named only for Perpetua and Felicitas and not for her fellow male martyrs Some believe that these martyr tales were largely fabricated or constructed in order to generate publicity for the early Christians This book will investigate and try to make sense of all aspects of Perpetua's life death and circumstances her family and life in Carthage Christians and Romans in Carthage and in the Roman empire in this period the comparisons of martyrs to athletes the influence of these martyr tales upon the Acts of the Apostles and the Greek novel the reactions of later church fathers like Augustine to her story and her popularity and the gendering of this text

The Saint's Saints Susan Weingarten, 2018-12-10 The Saint's Saints presents Jerome's world picture as seen through his saints Lives It analyses both his rhetoric and his descriptions of realia and the way he combines classical Christian and Jewish sources to re-write the biblical Holy Land as a new and Christian world for his readers Susan Weingarten looks at how Jerome dovetails his literary sources with his experience of the material world of the fourth century to write the Lives of the saints Paul Hilarion Malchus and Paula effectively using

them to write the Life of Saint Jerome This is the first full length study of Jerome s saints Lives It widens the on going debate about mutual influences in Jewish and Christian literature in the fourth century and revises our picture of the historical geography of Palestine

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