

THE MAKING OF A
CHRISTIAN
EMPIRE

LACTANTIUS
AND ROME



ELIZABETH DEPALMA DIGESER

The Making Of A Christian Empire Lactantius And Rome

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The Making Of A Christian Empire Lactantius And Rome:

The Making of a Christian Empire Elizabeth DePalma Digeser, 2000 The Making of a Christian Empire is the first full length book to interpret the Divine Institutes as a historical source Exploring Lactantius s use of theology philosophy and rhetorical techniques Digeser perceives the Divine Institutes as a sophisticated proposal for a monotheistic state that intimately connected the religious policies of Diocletian and Constantine both of whom used religion to fortify and unite the Roman Empire BOOK JACKET

Forbearance and Compulsion Maijastina Kahlos, 2013-03-14 Most surveys of religious tolerance and intolerance start from the medieval and early modern period either passing over or making brief mention of discussions of religious moderation and coercion in Greco Roman antiquity Here Maijastina Kahlos widens the historical perspective to encompass late antiquity examining ancient discussions of religious moderation and coercion in their historical contexts The relations and interactions between various religious groups especially pagans and Christians are scrutinized and the stark contrast often drawn between a tolerant polytheism and an intolerant Christianity is replaced by a more refined portrait of the complex late antique world

The Donatist Church in an Apocalyptic Age Jesse A. Hoover, 2018 The Donatist Church in an Apocalyptic Age examines an apocalypse that never happened seen through the eyes of a dissident church that no longer exists Jesse A Hoover considers Donatists members of an ecclesiastical communion that for a brief moment formed the majority church in Roman North Africa modern Tunisia Algeria and Libya before fading away sometime between the fifth and seventh centuries Hoover studies how Donatists perceived the end of the world to offer a glimpse into the inner life of the dissident communion what it valued whom it feared and how it defined its place in history while on the cusp of history s end By recovering these appeals to apocalyptic themes in surviving Donatist writings this study uncovers a significant element within the dissident movement s self perception that has so far gone unexamined In contrast to previous assessments it argues that such eschatological expectations are not out of sync with the wider world of Latin Christianity in late antiquity and that they functioned as an effective polemical strategy designed to counter their opponents claim to be the true church in North Africa

Moment of Reckoning Ellen Muehlberger, 2019-03-01 Late antiquity saw a proliferation of Christian texts dwelling on the emotions and physical sensations of dying not as a heroic martyr in a public square or a judge s court but as an individual at home in a bed or in a private room In sermons letters and ascetic traditions late ancient Christians imagined the last minutes of life and the events that followed death in elaborate detail The majority of these imagined scenarios linked the quality of the experience to the moral state of the person who died Death was no longer the happy ending in Judith Perkins s words it had been to Christians of the first three centuries an escape from the difficult and painful world Instead death was most often imagined as a terrifying desperate experience This book is the first to trace how in late ancient Christianity death came to be thought of as a moment of reckoning a physical ordeal whose pain is followed by an immediate judgment of one s actions by angels and demons and after that fitting punishment Because late ancient

Christian culture valued the use of the imagination as a religious tool and because Christian teachers encouraged Christians to revisit the prospect of their deaths often this novel description of death was more than an abstract idea. Rather its appearance ushered in a new ethical sensibility among Christians in which one's death was to be imagined frequently and anticipated in detail. This was at first glance meant as a tool for individuals; preachers counted on the fact that becoming aware of a judgment arriving at the end of one's life tends to sharpen one's scruples. But as this book argues, the change in Christian sensibility toward death did not just affect individuals. Once established, it shifted the ethics of Christianity as a tradition. This is because death repeatedly and frequently imagined as the moment of reckoning created a fund of images and ideas about what constituted a human being and how variances in human morality should be treated. This had significant effects on the Christian assumption of power in late antiquity, especially in the case of the capacity to authorize violence against others. The thinking about death traced here thus contributed to the seemingly paradoxical situation in which Christians proclaimed their identity with a crucified person yet were willing to use force against their ideological opponents.

The Cambridge World History of Genocide: Volume 1, Genocide in the Ancient, Medieval and Premodern Worlds Ben Kiernan, T. M. Lemos, Tristan S. Taylor, 2023-05-04. Volume I offers an introductory survey of the phenomenon of genocide. The first five chapters examine its major recurring themes, while the further nineteen are specific case studies. The combination of thematic and empirical approaches illuminates the origins and long history of genocide, its causes, consistent characteristics, and the connections linking various cases from earliest times to the early modern era. The themes examined include the roles of racism, the state, religion, gender, prejudice, famine, and climate crises, as well as the role of human decision making in the causation of genocide. The case studies cover events on four continents, ranging from prehistoric Europe and the Andes to ancient Israel, Mesopotamia, the early Greek world, Rome, Carthage, and the Mediterranean. It continues with the Norman Conquest of England, the Crusades, the Mongol Conquests, medieval India, and Viet Nam, and a panoramic study of premodern China, as well as the Spanish conquests of the Canary Islands, the Caribbean, and Mexico.

Images of Joshua in the Bible and Their Reception Zev Farber, 2016-07-11. The central theme of the book is the relationship between a hero or cultural icon and the cultures in which he or she is venerated. On one hand, a hero cannot remain a static character if he or she is to appeal to diverse and dynamic communities. On the other hand, a traditional icon should retain some basic features in order to remain recognizable. Joshua, son of Nun, is an iconic figure of Israelite cultural memory, described at length in the Hebrew Bible and venerated in numerous religious traditions. This book uses Joshua as a test case. It tackles reception and redaction history, focusing on the use and development of Joshua's character and the deployment of his various images in the narratives and texts of several religious traditions. I look for continuities and discontinuities between traditions, as well as cross-pollination and polemic. The first two chapters look at Joshua's portrayal in biblical literature, using both synchronic literary analysis as well as diachronic *berlieferungsgeschichte* and redaction source criticism methodologies. The other four

chapters focus on the reception history of Joshua in Second Temple and Hellenistic Jewish literature in the medieval Arabic Samaritan Book of Joshua in the New Testament and Church Fathers and in Rabbinic literature *Papers Presented at the Fifteenth International Conference on Patristic Studies Held in Oxford 2007* Jane Baun, 2010 **Rethinking Constantine** Edward L. Smither, 2014-02-14 What happens to the church when the emperor becomes a Christian Seventeen hundred years after Constantine's victory at Milvian Bridge scholars and students of history continue to debate the life and impact of the Roman emperor who converted to faith in the Christian God and gave peace to the church This book joins that conversation and examines afresh the historical sources that inform our picture of Constantine the theological developments that occurred in the wake of his rise to power and aspects of Constantine's legacy that have shaped church history **Constantine and the Divine Mind** Kegan A. Chandler, 2019-12-18 Constantine's conversion to Christianity marks one of the most significant turning points in the epic of Western civilization It is also one of history's most controversial and hotly debated episodes Why did Constantine join a persecuted sect When did he convert And what kind of Christian did he ultimately become Such questions have perennially challenged historians but modern scholarship has opened a new door towards understanding the fourth century's most famous and mysterious convert In *Constantine and the Divine Mind* Chandler offers a new portrait of Constantine as a deeply religious man on a quest to restore what he believed was once the original religion of mankind monotheism By tracing this theological quest and important historical trends in Roman paganism Chandler illuminates the process by which Constantine embraced Christianity and how the reasons for that embrace continued to manifest in his religious policies In this we discover not only Constantine's personal religious journey but the reason why Christianity was first developed into a world power **A Threat to Public Piety** Elizabeth DePalma Digeser, 2012-04-15 In *A Threat to Public Piety* Elizabeth DePalma Digeser reexamines the origins of the Great Persecution AD 303-313 the last eruption of pagan violence against Christians before Constantine enforced the toleration of Christianity within the Empire Challenging the widely accepted view that the persecution enacted by Emperor Diocletian was largely inevitable she points out that in the forty years leading up to the Great Persecution Christians lived largely in peace with their fellow Roman citizens Why Digeser asks did pagans and Christians who had intermingled cordially and productively for decades become so sharply divided by the turn of the century Making use of evidence that has only recently been dated to this period Digeser shows that a falling out between Neoplatonist philosophers specifically Iamblichus and Porphyry lit the spark that fueled the Great Persecution In the aftermath of this falling out a group of influential pagan priests and philosophers began writing and speaking against Christians urging them to forsake Jesus worship and to rejoin traditional cults while Porphyry used his access to Diocletian to advocate persecution of Christians on the grounds that they were a source of impurity and impiety within the empire The first book to explore in depth the intellectual social milieu of the late third century *A Threat to Public Piety* revises our understanding of the period by revealing the extent to which Platonist philosophers Ammonius Plotinus Porphyry and

Iamblichus and Christian theologians Origen Eusebius came from a common educational tradition often studying and teaching side by side in heterogeneous groups

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Table of Contents The Making Of A Christian Empire Lactantius And Rome

1. Understanding the eBook The Making Of A Christian Empire Lactantius And Rome
 - The Rise of Digital Reading The Making Of A Christian Empire Lactantius And Rome
 - Advantages of eBooks Over Traditional Books
2. Identifying The Making Of A Christian Empire Lactantius And Rome
 - 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 The Making Of A Christian Empire Lactantius And Rome
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Making Of A Christian Empire Lactantius And Rome
 - Personalized Recommendations
 - The Making Of A Christian Empire Lactantius And Rome User Reviews and Ratings
 - The Making Of A Christian Empire Lactantius And Rome and Bestseller Lists
5. Accessing The Making Of A Christian Empire Lactantius And Rome Free and Paid eBooks
 - The Making Of A Christian Empire Lactantius And Rome Public Domain eBooks
 - The Making Of A Christian Empire Lactantius And Rome eBook Subscription Services
 - The Making Of A Christian Empire Lactantius And Rome Budget-Friendly Options
6. Navigating The Making Of A Christian Empire Lactantius And Rome eBook Formats
 - ePub, PDF, MOBI, and More
 - The Making Of A Christian Empire Lactantius And Rome Compatibility with Devices
 - The Making Of A Christian Empire Lactantius And Rome Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Making Of A Christian Empire Lactantius And Rome
 - Highlighting and Note-Taking The Making Of A Christian Empire Lactantius And Rome
 - Interactive Elements The Making Of A Christian Empire Lactantius And Rome
8. Staying Engaged with The Making Of A Christian Empire Lactantius And Rome

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers The Making Of A Christian Empire Lactantius And Rome
- 9. Balancing eBooks and Physical Books The Making Of A Christian Empire Lactantius And Rome
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Making Of A Christian Empire Lactantius And Rome
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine The Making Of A Christian Empire Lactantius And Rome
 - Setting Reading Goals The Making Of A Christian Empire Lactantius And Rome
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of The Making Of A Christian Empire Lactantius And Rome
 - Fact-Checking eBook Content of The Making Of A Christian Empire Lactantius And Rome
 - 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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