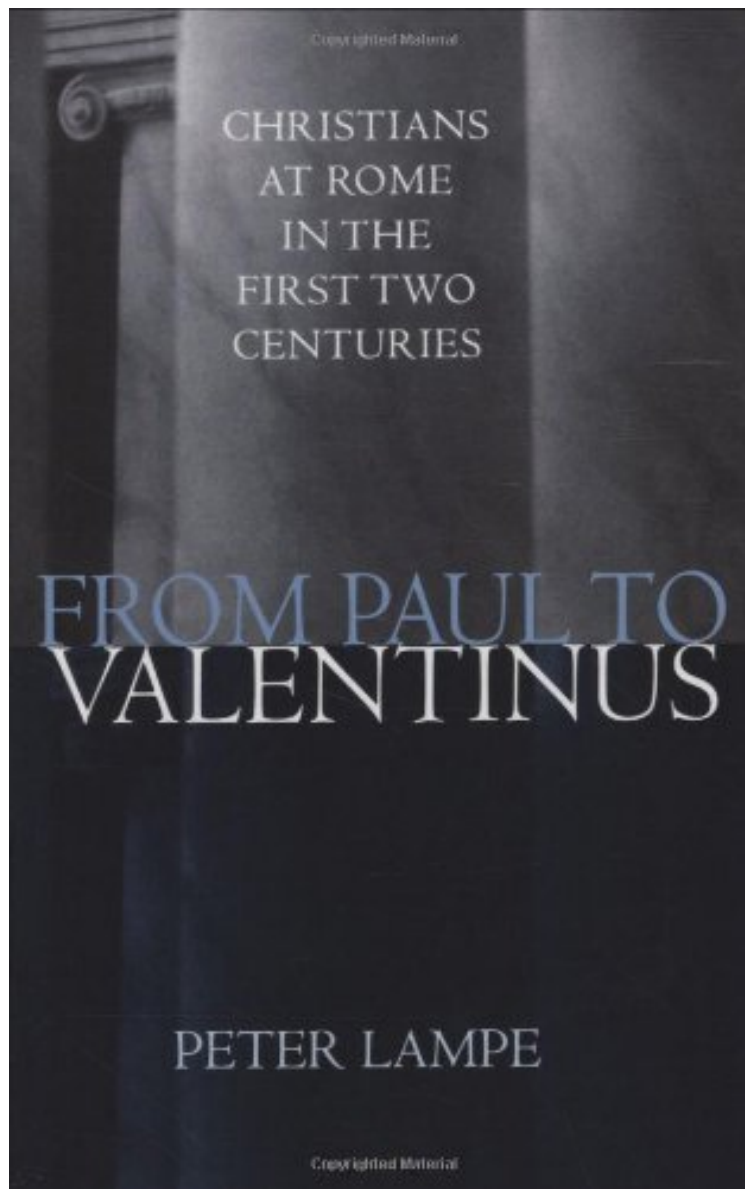


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From Paul to Valentinus: Christians at Rome in the First Two Centuries

Peter Lampe

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Peter Lampe : From Paul to Valentinus: Christians at Rome in the First Two Centuries before purchasing it in order to gage whether or not it would be worth my time, and all praised From Paul to Valentinus: Christians at Rome in the First Two Centuries:

0 of 0 people found the following review helpful. DetailedBy W. MooreA scholarly approach to the history of Christians in Rome around Paul's day. A little laborious read, but interesting.0 of 2 people found the following review helpful. Scholarly, but has a point of viewBy Jerry RussellRich with information, but seems to be coming from a veiled Christian apologetic viewpoint, and occasionally reaches conclusions that aren't really justified by the evidence he presents.1 of 1 people found the following review helpful. Groundbreaking Study That's Still Worth a ReadBy Rico is the Best!This was a groundbreaking study of early Roman Christianity when it was released several years ago, and it's still important and worth a read. Lampe is extremely knowledgeable and thorough, and his research and presentation is everything that you'd expect from German scholarship.It does get a bit speculative in places (such as hypothetical reconstructions of imperial edicts), but for the most part his conclusions seem plausible enough...just keep in mind that a good deal of it is hypothetical. And where he's dealing with pure facts as opposed to speculative reconstruction, it's an amazing marshalling of disparate evidencearchaeological data, obscure inscriptions, literary evidence, and more all combined to present a coherent picture of early Roman Christianity. That's really what makes the work shine; it rare to find a book that successfully masters so many different fields of study.The one word of caution I would give is that Lampe makes frequent use of primary sources in both Latin and Greek. About half the time a translation is included, and half the time it is not. If you're interested in a book like this, it's likely that you have the scholarly chops to handle Greek and Latin. But a few readers might find themselves in a position like minemy Greek is very good, but my Latin is very poor. So be prepared to handle both languages to get the most out of this excellent work.

In this pathbreaking study of the rise and shape of the earliest churches in Rome, Lampe integrates history, archaeology, theology, and social analysis. He also takes a close look at the inscriptional evidence to complement the reading of the great literary texts: from Paul's Letter to the Romans to the writings of Clement of Rome, Justin Martyr, Montanus, and Valentinus. Thoroughly reworked and updated by the author for this English-language edition, this study is a groundbreaking work, broad in scope and closely detailed. In six parts, comprised of 51 chapters and four appendices. Lampe greatly advances our knowledge of the shape of leadership and the Christians' relation to the Judeans living in Rome.

"Lampe shows that there are both archaeological and literary grounds for saying that the early Roman Christian community was at first indistinguishable from the Jewish one, from which it emerged as perhaps a less affluent underclass of God-fearer. Lampe's book will impress all who read it as a well-informed attempt to synthesize a vast amount of data in a serious, informed, and scholarly way." -- ---Alan F. Segal, *Journal of Biblical Literature*"This impressive work puts our study of early Roman Christianity on a new and more certain empirical basis and must now serve as the point of departure for all subsequent research. . . . Lampe has expanded our database and has provided the most extensive social profile of Roman Christianity currently available." -- ---John H. Elliott, *Catholic Biblical Quarterly*"This study is so masterful in its grasp of a vast array of evidence, so solid and innovative in its methodology, and so audacious in conception that it is bound to become a classic. It is the most important historical and sociological study ever written on roman Christianity." -- ---Robert Jewett, *Interpretation*About the AuthorMarshall D. Johnson is a biblical scholar, pastor, and former editorial director of Fortress Press. He has written several books, including *Making Sense of the Bible* (Wm. B. Eerdmans, 2002) and *The Evolution of Christianity* (Continuum, 2005). He lives in Minneapolis, Minnesota.Excerpt. Reprinted by permission. All rights reserved.From the Introduction: "Quid Romae geritur?" Thus asked by Minicianus, Pliny found himself engaged in an abundance of matters from municipal Rome. He sat down and wrote to Minicianus a long letter, which even has appendixes. "Et tamen memento non esse epistulam longam, quae tot dies, tot cognitiones, tot . . . causas complexa sit" (Ep. 3.9). When I --- tot dies --- observe the _rst two centuries, it is with changing glimpses: After an introduction concerning the beginnings of Christianity in the city of Rome down to the separation from the synagogue (Part 1), I attempt a topographical overview: In which quarters of the city did the Christians live? Who were their neighbors there? What strata of society existed there (Part 2)? Parts 3 and 4 are two diachronic sections. The _rst examines the general information provided by the sources. Where are the relevant social-historical materials that give general information about Rome's urban Christianity to be found? To what extent do the sources themselves generalize? In the second section I deal with individuals whose names are revealed their names (prosopography). The methodical relationship between special and general will consequently not be undertaken in Parts 3 and 4. I shall not take individual cases from the sources for the purposes of generalizing, of "elevating" them to a representative level (for how could this be done?) but rather color in with concrete information the generalizations with which the sources themselves are concerned. Part 5 contains an overview once more of urban Roman Christianity as a whole from a particular point of view. Although in the area of Old Testament scholarship social-historical research enjoys a decades-long tradition (Alt, Bertholet, Causse, Pedersen, and Weber, among others), it has long stood in the shadows in the histories of early Christianity. My book is situated in a series of site-oriented historical works that have been carried out since 1975 for Syrian Antioch of the _rst four centuries (Meeks and Wilken, 1978; see bibliography), by Theissen (1974) for New

Testament Corinth, and by Glzow (1967/68) for the situation in Rome at the beginning of the third century (Callistus). Fundamental to site-oriented historical study is the desire to bring to voice as much of the detailed source material as possible and thus not prematurely to articulate general propositions and theories about the social world of early Christianity. My interest is two-fold. I want to learn about the daily lives of the urban Roman Christians of the first two centuries, the realities of their social lives. To seek these people out in their "situation" and to take them seriously is in the first instance a goal of our research in itself, independent of the question of how this situation relates to their theology, to their expressions of faith. Second, regarding the correlations governing social-historical factors, it must nonetheless be asked where ---if at all ---the changing relations between situation and theology can be discovered? My ultimate goal is to contribute at least one element to a reshapable, multidimensional interpretation of texts and faith expressions of early Christianity. This is the only way to exclude a superficial monocausalism, such as is produced by a one-sided social-historical interpretation or, occasionally, is suggested by purely internal theological, history-of-tradition analyses of texts. We face a tour through a variety of material: literary materials, above all, but also epigraphical and archaeological ones are at hand, which often become illuminating only in combination. What is contested with respect to geographical provenance (e.g., the Pastorals, 1 Peter, Luke- Acts, Mark),² is relegated to the "footnote cellar" with the well-known "cf." at relevant points, so that the results will not be burdened a priori by uncertainty. There is an abundance of sufficiently clear urban Roman sources; and for those other text-complexes special studies are available, as have already been produced for Mark, 1 Peter, and the Pastorals.³ Generally there is enough room "upstairs" in the text also for special New Testament investigation independent of the "footnote cellar." At least I will attempt to place the New Testament into the context of broader temporal lines and perspectives.