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Nota di contenuto	1. Introduction: Looking Forward - Harlow and Loven -- 2. Pliny the Nephew: Youth and Family Ties Across Generations and Genders - Challet -- 3. 'Vixit Plus Minus': Commemorating the Age of the Dead - Towards a Familial Roman Life Course? - Laurence and Trifilo -- 4. 'No Part in Earthly Things': Death, Burial and Commemoration of Newborn Children and Infants in Roman Italy - Carroll -- 5. The Representation of Physical Contact on Roman Tombstones - Mander -- 6. Nieces and Nephews: An Epigraphic Approach - Armani -- 7. A Bioarchaeological Perspective on the Pre-Adult Stages of the Life Course: Implications for the Care and Health of Children in the Roman Empire - Redfern and Gowland -- 8. Roman Family Reliefs and the Commemoration of Work: Text, Images and Ideals - Loven -- 9. Death and the Family: Widows and Divorcees in Roman Egypt - Pudsey -- 10. Imperial Blood: Family Relationships in the Dynasty of Constantine the Great - Tougher -- 11. Written in Stone: Gendered Ideals and the Byzantine Family - Davies -- 12. Left-Over Romans: The Life Course in the Late Antique West -

Sommario/riassunto

This volume seeks to explain developments within the structure of the family in antiquity, in particular in the later Roman Empire and late antiquity. Contributions extend the traditional chronological focus on the Roman family to include the transformation of familial structures in the newly formed kingdoms of late antiquity in Europe, thus allowing a greater historical perspective and establishing a new paradigm for the study of the Roman family. Drawing on the latest research by leading scholars in the field the book includes new approaches to the life course and the family in the Byzantine empire, family relationships in the dynasty of Constantine the Great, death, burial and commemoration of newborn children in Roman Italy, and widows and familial networks in Roman Egypt. In short, this volume seeks to establish a new agenda for the understanding of the Roman family and its transformation in late antiquity.

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Titolo

Cheung Alex T (Alex Tat-Man), <1960->

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Idol food in Corinth : Jewish background and Pauline legacy / / Alex T. Cheung

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Nota di contenuto

CONTENTS; Preface; Abbreviations; Introduction; THE SOCIAL MEANING

OF EATING IDOL FOOD; 1. The Nature and Occasions of Eating Idol Food; 2. The Social Significance of Meals; 3. Some Implications for the Problem of Idol Food in Corinth; Chapter 2; THE BACKGROUND TO PAUL'S ATTITUDE TO IDOL FOOD IN EARLY JUDAISM; 1. The Jewish Scriptures; 2. Jewish Apocryphal Writings; 3. Jewish Pseudepigraphical Writings; 4. Qumran; 5. Philo; 6. Josephus; 7. Rabbinic Writings; 8. Pagan Authors on Jewish Attitude; 9. Implications for our Understanding of Paul's Attitude to Idol Food  
EXEGETICAL INVESTIGATION OF 1 CORINTHIANS 8.1-11.11. Literary Integrity of 1 Corinthians 8.1-11.1; 2. The Nature of the Problem in Corinth and Paul's Response; 3. An Alternative Understanding of Paul's Approach to £i5coA,66\Ta; 4. Conclusion; THE EARLY CHRISTIANS' UNDERSTANDING OF PAUL'S ATTITUDE TO IDOL FOOD; 1. The State of Research; 2. Assumptions and General Remarks; 3. The Book of Acts; 4. Revelation; 5. 6 Ezra; 6. The Apostolic Fathers; 7. Pagan References to Early Christian Attitudes toward Idol Food; 8. The Apologists; 9. Irenaeus; 10. Marcion; 11. The Gnostics; 12. Tertullian  
13. Minucius Felix14. Clement of Alexandria; 15. Origen; 17. The Apostolic Constitutions; 18. Jewish Christianity; 19. Later Patristic Writers; 20. Conclusions; SUMMARY AND CONCLUDING REFLECTIONS; 1. Summary; 2. The Origins of Paul's Approach; 3. Concluding Hermeneutical Reflections; Appendix; EVALUATION OF SOME MAJOR STUDIES; Bibliography; Index of References; Index of Authors

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#### Sommario/riassunto

This historical and exegetical investigation strongly challenges the widely held view that Paul regarded idol food as a matter of indifference, to be avoided only for the sake of the spiritual health of the weak. An exhaustive treatment of early Christian material shows that early authors were deeply influenced by Paul's discussion in 1 Corinthians 8-10, and yet they were totally unaware of the subsequent traditional understanding that Paul regarded idol food as indifferent. Even those who advocated eating idol food did not once appeal to Paul's discussion for support. An alternative understand

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