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*Policing the Roman Empire: Soldiers, Administration, and ...*

This is a well-researched and carefully written book derived from the author's doctoral dissertation and dealing with a somewhat original and mostly little known topic: the policing of the Roman Empire, and how it evolved over time.

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Examining a similarly broad range of topics, Christopher J. Fuhrmann's book, which could have been subtitled Friends of the Roman Order, offers a much broader definition of policing as the “actions of men organized under state authority who attempted to impose public order by enforcing laws, state directives, and fundamental social mores with the threat of punishment” (p. 6). This embraces Roman responses to religious dissent, rural brigandage, Jewish revolts, extravagant consumption ...

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Administration, and Public Order: Written  
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*Policing the Roman Empire: Soldiers,  
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Christopher Fuhrmann's book is the first attempt to assess the involvement of the Roman state in law enforcement throughout all the provinces of the empire (27BC – 260AD) since Hirschfeld's pioneering article in 1891. 1 As the subtitle makes clear, Fuhrmann focuses on the military tools that the Roman empire was provided with to fulfill this task. Only partial or regional studies, especially for Egypt, have so far dealt with the use of soldiers by the Roman state to maintain

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Historians often regard the police as a modern development, and indeed, many pre-modern societies had no such institution. Most recent scholarship has claimed that Roman society relied on kinship networks or community self-regulation as a means of conflict resolution and social control. This model, according to Christopher Fuhrmann, fails to properly account for the imperial-era evidence ...

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Roman Empire the use of soldiers in  
protecting public order which fuhrmann  
presents as the policing role of the roman  
army is what essentially holds his thesis  
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arguments are that

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evidence, which argues in fact for an expansion of state-sponsored policing activities in the first three centuries of the Common Era. Drawing on a wide variety of source material--from art, archaeology, administrative documents, Egyptian papyri, laws, Jewish and Christian religious texts, and ancient narratives--Policing the Roman Empire provides a comprehensive overview of Roman imperial policing practices with chapters devoted to fugitive slave hunting, the pivotal role of Augustus, the expansion of policing under his successors, and communities lacking soldier-police that were forced to rely on self-help or civilian police. Rather than merely cataloguing references to police, this study sets policing in the broader context of Roman attitudes towards power, public order, and administration. Fuhrmann argues that a broad range of groups understood the

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potential value of police, from the emperors to the peasantry. Years of different police initiatives coalesced into an uneven patchwork of police institutions that were not always coordinated, effective, or upright. But the end result was a new means by which the Roman state--more ambitious than often supposed--could seek to control the lives of its subjects, as in the imperial persecutions of Christians. The first synoptic analysis of Roman policing in over a hundred years, and the first ever in English, Policing the Roman Empire will be of great interest to scholars and students of classics, history, law, and religion.

Drawing on a wide variety of source material from art archaeology, administrative documents, Egyptian papyri, laws Jewish and Christian religious

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No extant text gives so vivid a glimpse into the experience of an ancient prisoner as Paul's letter to the Philippians. As a letter from prison, however, it is not what one would expect. For although it is true that Paul, like some other ancient prisoners, speaks in Philippians of his yearning for death, what he expresses most conspicuously is contentment and even joy. Setting aside pious banalities that contrast true joy with happiness, and leaving behind too heroic depictions that take their cue from Acts, *Abject Joy* offers a reading of Paul's letter as both a means

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and an artifact of his provisional attempt to make do. By outlining the uses of punitive custody in the administration of Rome's eastern provinces and describing the prison's complex place in the social and moral imagination of the Greek and Roman world, Ryan Schellenberg provides a richly drawn account of Paul's nonelite social context, where bodies and their affects were shaped by acute contingency and habitual susceptibility to violent subjugation. Informed by recent work in the history of emotions, and with comparison to modern prison writing and ethnography provoking new questions and insights, Schellenberg describes Paul's letter as an affective technology, wielded at once on Paul himself and on his addressees, that works to strengthen his grasp on the very joy he names. *Abject Joy: Paul, Prison, and the Art of Making Do* by Ryan S. Schellenberg is a social

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history of prison in the Greek and Roman world that takes Paul's letter to the Philippians as its focal instance--or, to put it the other way around, a study of Paul's letter to the Philippians that takes the reality of prison as its starting point. Examining ancient perceptions of confinement, and placing this ancient evidence in dialogue with modern prison writing and ethnography, it describes Paul's urgent and unexpectedly joyful letter as a witness to the perplexing art of survival under constraint.

The complete guide to debunking right-wing misinterpretations of the Bible—from economics and immigration to gender and sexuality. Jesus loves borders, guns, unborn babies, and economic prosperity and hates homosexuality, taxes, welfare, and universal healthcare—or so say many Republican politicians, pundits, and

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preachers. Through outrageous misreadings of the New Testament gospels that started almost a century ago, conservative influencers have conjured a version of Jesus who speaks to their fears, desires, and resentments. In *Republican Jesus*, Tony Keddie explains not only where this right-wing Christ came from and what he stands for but also why this version of Jesus is a fraud. By restoring Republicans' cherry-picked gospel texts to their original literary and historical contexts, Keddie dismantles the biblical basis for Republican positions on hot-button issues like Big Government, taxation, abortion, immigration, and climate change. At the same time, he introduces readers to an ancient Jesus whose life experiences and ethics were totally unlike those of modern Americans, conservatives and liberals alike.

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In Persecution in 1 Peter, Travis B.

Williams offers a comprehensive and detailed socio-historical investigation into the nature of persecution in 1 Peter, situating the epistle against the backdrop of conflict management in first-century CE Asia Minor.

In his sixth satire, Juvenal speculates about how Roman wives busy themselves while their husbands are away, namely, by entertaining a revolving door of exotic visitors who include a eunuch of the eastern goddess Bellona, an impersonator of Egyptian Anubis, a Judean priestess, and Chaldean astrologers. From these self-proclaimed religious specialists women solicit services ranging from dream interpretation to the coercion of lovers. Juvenal's catalogue suggests the popularity of such "freelance" experts at the turn of the second century and their familiarity to

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his audience, whom he could expect to get the joke. Heidi Wendt investigates the backdrop of this enthusiasm for the religion of freelance experts by examining their rise during the first two centuries of the Roman Empire. Unlike civic priests and temple personnel, freelance experts had to generate their own authority and legitimacy, often through demonstrations of skill and learning in the streets, in marketplaces, and at the temple gates, among other locations in the Roman world. Wendt argues that these professionals participated in a highly competitive form of religious activity that intersected with multiple areas of specialty, particularly philosophy and medicine. Over the course of the imperial period freelance experts grew increasingly influential, more diverse with respect to their skills and methods, and more assorted in the ethnic coding of their

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practices. Wendt argues that this context engendered many of the innovative forms of religion that flourished in the second and third centuries, including phenomena linked with Persian Mithras, the Egyptian gods, and the Judean Christ. The evidence for freelance experts in religion is abundant, but scholars of ancient Mediterranean religion have only recently begun to appreciate their impact on the empire's changing religious landscape. At the Temple Gates integrates studies of Judaism, Christianity, mystery cults, astrology, magic, and philosophy to paint a colorful portrait of religious expertise in early Rome.

This book explores the extraordinary difficulties a nation-state's law enforcement and military face in attempting to prevent cyber-attacks. In the wake of recent assaults including the

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denial of service attack on Estonia in 2007 and the widespread use of the Zeus Trojan Horse software, Susan W. Brenner explores how traditional categories and procedures inherent in law enforcement and military agencies can obstruct efforts to respond to cyberthreats. Brenner argues that the use of a territorially-based system of sovereignty to combat cyberthreats is ineffective, as cyberspace erodes the import of territory. This problem is compounded by the nature of cybercrime as a continually evolving phenomenon driven by rapid and complex technological change. Following an evaluation of the efficacy of the nation-state, the book goes on to explore how individuals and corporations could be integrated into a more decentralized, distributed system of cyberthreat control. Looking at initiatives in Estonia and Sweden which have attempted to incorporate civilians into

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their cyber-response efforts, Brenner suggests that civilian involvement may mediate the rigid hierarchies that exist among formal agencies and increase the flexibility of any response. This book will be of great interest to students and researchers of information technological law and security studies.

Although Roman centurions appear at crucial stages in the Gospel of Luke and the Acts of the Apostles, the significance of the centurion's office for the development of Luke's story has not been adequately researched. To fill in that void, this study engages the relevant Greco-Roman and Jewish sources that reflect on the image of the Roman military and applies the findings to the analysis of the role of the Roman centurion in the narrative of Luke-Acts. It argues that contemporary evidence reveals a common

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perception of the Roman centurion as a principal representative of the Roman imperial power, and that Luke-Acts employs centurions in the role of prototypical Gentile believers in anticipation of the Christian mission to the Empire. Chapter 1 outlines the current state of the question. Chapter 2 surveys the background data, including the place of the centurion in the Roman military organization, the role of the Roman army as the basis of the ruling power, the army's function in the life of the civilian community, Luke's military terminology, and the Roman military regiments in Luke-Acts. Chapter 3 reviews Greco-Roman writings, including Polybius, Julius Caesar, Sallust, Livy, Velleius Paterculus, Tacitus, Appian, Cornelius Nepos, Plutarch, Suetonius, Plautus, Cicero, Virgil, Horace, Petronius, Quintilian, Epictetus, Juvenal, Fronto, Apuleius, as

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well as non-literary evidence. Chapter 4 engages the Jewish witnesses, including 1 Maccabees, the Dead Sea Scrolls, Jewish pseudepigrapha, Philo, Josephus, Talmudic sources, and non-literary sources. Chapter 5 examines the relevant accounts of Luke-Acts, focusing on Luke 7:1–10 and Acts 10:1–11:18. The Conclusion reviews the findings of the study and summarizes the results.

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