

Table of Contents

Preface	V
List of Abbreviations	XV
Chapter 1: “The Bold and the Beautiful”:	
Fame and Celebrity in Antiquity and the Modern World	1
1.1. Research on Celebrity in Its Modern and Ancient Context	3
1.1.1. Scholarship on the Modern Phenomenon of Celebrity	3
1.1.1.1. The So-Called “Origins” of Modern Celebrity from the Eighteenth to the Twentieth Century: A Survey of Representative Figures	4
1.1.1.2. Celebrity in the Early Twenty-First Century	10
1.1.2. Scholarship on the Ancient Phenomenon of Celebrity: Robert Garland on “Media Tarts and Tabloid Queens”	16
1.2. The Commendation of the Ancient Elites and Their Families	19
1.2.1. Eulogies of the Graeco-Roman Elites from the Republic to the Imperial Period	19
1.2.2. The Heroic Virtue of the Well-Born: The Evidence of a Laodikeian Tombstone	26
1.2.3. The Funeral of Germanicus: The Ticklish Question of Honouring or Dishonouring the Deceased and His Family Line	27
1.3. The Ancient Celebrity Circuit and Processional Culture	30
1.3.1. Athletic Competitions: The <i>Periodos</i> and Circuits of Victory	30
1.3.2. The International Fame of the Ecumenical Synod of Dionysiac Artists	32
1.3.3. The Endowment of Vibius Salutaris at Ephesus	33
1.3.4. The Circuit of Charioteers and the Arena of Gladiators	35
1.3.5. Celebrity Entertainers in Antiquity	38
1.3.6. The Eastern Mediterranean Tours of the Roman Rulers and Their Family Members	41
1.3.7. What Differentiates Ancient and Modern Celebrity?	42
1.4. The Cross, Celebrity and Moral Transformation: The Aim and Structure of the Book	43

Chapter 2: Romans and the Reconfiguration of Roman Society: Paul and Cicero Compared	49
2.1. Cicero as Evidence for Roman Social Attitudes in the Imperial Age	49
2.2. The Social Ideology of Cicero	52
2.2.1. The gods and Roman Rule	52
2.2.2. The Roman World of Honour and the Obligation of Gratitude	53
2.2.3. Ancestral Virtue and Cicero's Redefinition of Glory	54
2.2.4. <i>Imitatio</i>	56
2.2.5. <i>Misericordia, Clementia, and Humanitas</i>	58
2.2.6. Ethnicity	59
2.2.7. Enmity	61
2.2.8. Cicero and the Cross	62
2.2.9. Summing Up	63
2.3. Paul and the Reconfiguration of Roman Society in Romans 12–16	64
2.4. From Cicero's Republic to Augustus' Emergence as <i>Pater Patriae</i> : Evaluating the Social Challenge Posed by Paul's Gospel	72
Chapter 3: The Paradox of Paul's Apostolic Ministry (2 Cor 4:7–18) in Its Augustan and Apocalyptic Context	79
3.1. The Paradoxical Augustus: The Interplay Between "Reluctance" and "Influence" in Shaping the Princeps	84
3.2. The "Paradoxical" Paul: The Apocalyptic Interplay of Death, Life, and Glory in 2 Corinthians 4:7–18	90
3.2.1. The Polemical Context of the Pericope	90
3.2.2. Paul's Use of "Glory" and "Creation" Motifs as Theological Descriptors of Apostolic Ministry in 2 Corinthians 3:1–4:6	92
3.2.3. Redefining the Apocalyptic Contours of Ministry in Light of the Death and Resurrection of Christ	95
3.3. The "Inadequate" Paul and the "Reluctant" Augustus: Comparing and Contrasting the Legacy of Two First-Century Leaders	101
3.4. Conclusion	107
Chapter 4: Paul and the Athletic Ideal in Antiquity: A Case Study in Wrestling with Word and Image	109
4.1. The Interplay of Word and Image: Paul and the "Beat" Poets	109
4.2. Paul's Running and Boxing Images: A "Visual Arts" Approach	119
4.2.1. Paul's Image of the Runner (1 Corinthians 9:24–26a)	119
4.2.2. Paul's Image of the Boxer (1 Corinthians 9:26b–27)	124

4.3.	Coronal awards and Paul's redefinition of athletic honours	130
4.3.1.	1 Corinthians 9:25 and the Visual Representations of Crowns	130
4.3.2.	Imperishable and Perishable Crowns (1 Cor 9:25): Paul's Dialogue with Honorific Culture	132
4.4.	Conclusion	133

Chapter 5: Paul and the Gymnasiarchs:

Two Approaches to Pastoral Formation in Antiquity		135
5.1.	What Contact Would Paul Have Had With the Gymnasium? . . .	140
5.2.	Paul and the Ancient Ideals of Civic Leadership	146
5.2.1.	Motivations of the Gymnasiarch	148
5.2.2.	The Pastoral Attitude of the Gymnasiarch and His Role as Benefactor	149
5.2.3.	The Ethics of the Gymnasiarch	151
5.2.4.	The Honours Accorded to the Gymnasiarch	153
5.2.5.	The Exclusivist Ethos of Gymnasiarchal Law	155
5.3.	Paul and the Ethical Ideals of the Gymnasium	158
5.3.1.	Methodological Problems in Comparing the Delphic Canon with Paul	159
5.3.2.	Differences between Paul and the Delphic canon	160
5.3.3.	Commonplaces between Paul and the Delphic canon	162
5.3.4.	Case Study on the Reciprocity System: Paul and the Delphic Canon	163
5.3.5.	Case Study of the Ephesian Household Codes: Paul and the Delphic Canon	166
5.4.	Conclusion	170

Chapter 6: Paul, the Delphic Canon and the Ephebic Ethical Curriculum

Chapter 6: Paul, the Delphic Canon and the Ephebic Ethical Curriculum		173
6.1.	Delphi and the Philosophic Tradition of the Seven Sages	177
6.1.1.	The Literary Tradition from Herodotus to Plutarch	177
6.1.2.	Sosiades' Collection	182
6.1.2.1.	Its Pedagogic Intentionality	182
6.1.2.2.	Indications of Structure: Recurring Terminology, "Doublets" and "Triplets"	183
6.1.3.	The Eastern Mediterranean Documentary Evidence	185
6.1.3.1.	The Finds, Their Location and Significance	185
6.1.3.2.	Local Variations in Tradition	189
6.2.	The Pedagogical Context of the Delphic Canon: The Honorific Inscriptions, <i>Paideia</i> and Virtue	190

6.3.	Case Studies in the Ethical Curriculum of the Delphic Canon . . .	197
6.3.1.	Acknowledging the Gods and Providence	197
6.3.2.	Ruling the Household	198
6.3.3.	Maintaining Indifference by the Cultivation of Self	200
6.3.4.	Engaging in Social Relations in the Polis	201
6.3.5.	Virtue as the Median Point between Behavioural Extremes	203
6.4.	Paul's Pedagogy of Ethical Transformation and the "Wisdom" of the Corinthian Elite	205
6.4.1.	R.S. Dutch and the Impact of Ephebic Culture on the Educated Corinthian Elite	205
6.4.2.	Paul, the Ephebic Curriculum, and the Educated Elite in 1 Corinthians	207
6.4.2.1.	Paul and the Gods	207
6.4.2.2.	Paul and Hierarchy in the Ancient Household and in the Household of God	209
6.4.2.3.	Paul and the Cult of the Self	211
6.4.2.4.	Paul, Elitism and the Inversion of Honour in Social Relations	211
6.5.	Conclusion	215
 Chapter 7: The Imitation of the Great Man in Antiquity: Paul's Inversion of a Cultural Icon		
7.1.	Introduction to the Scholarly Debate on the Motif of Imitation in Paul's Letters	217
7.2.	The Imitation of the "Great Man" in Antiquity: A Survey of the Literary, Documentary and Visual Evidence . . .	226
7.2.1.	Introduction	226
7.2.2.	The Imitation of Ancestral Glory in the Roman Republic and in the Early Imperial Age	227
7.2.3.	The <i>Forum Augustum</i> and Julian Conceptions of Rule	232
7.2.4.	The Honorific Inscriptions and the Imitation of the "Great Man"	237
7.2.4.1.	The Greek Public Inscriptions	237
7.2.4.2.	The Latin Public Inscriptions	239
7.2.5.	The Literary Exempla and the Imitation of the Great Man .	240
7.2.5.1.	The ΣΥΓΚΡΙΣΙΣ of Plutarch	241
7.2.5.2.	<i>De Viris Illustribus</i>	244
7.2.5.3.	<i>Facta et Dicta Memorabilia</i>	245
7.3.	Paul's Inversion of Contemporary Models of Exemplary Virtue . .	247
7.4.	Paul's Language of "Imitation" and Civic Paradigms of Virtue . .	250

Chapter 8: Paul and Ancient Civic Ethics: Redefining the Canon of Honour in the Graeco-Roman World	257
8.1. Prolegomena to Civic Virtue in the Greek East	257
8.1.1. The Quest for Honour from the Late Hellenistic to the Early Imperial Age	257
8.1.1.1. Paul's Language of "Honour" and "Shame"	257
8.1.1.2. The Concentration of Virtue and Honour in the Julio-Claudian Rulers	259
8.1.1.3. Alternative Paths of Honour: Upward Mobility and the Local Associations	262
8.1.2. Civic Ethics and the Quest for Honour: A Survey of Modern Scholarship	264
8.1.2.1. Key Studies in Civic Ethics	264
8.1.2.2. Issues for Investigation	267
8.2. Ancient Civic Ethics: Issues of "Honour" and "Dishonour"	268
8.2.1. The Eastern Mediterranean Inscriptions: A Profile of Civic Honour	268
8.2.1.1. "Zeal" for Honour and the Inculcation of Civic Ethics	268
8.2.1.2. "Surpassing" Honour	269
8.2.1.3. The "Rivalry" Motif	270
8.2.1.4. The "Emulation" Motif	271
8.2.1.5. The "Danger" Motif	272
8.2.1.6. The "Word-Deed" Conjunction	273
8.2.1.7. The Enhancement of Ancestral Fame and the "Eternity" of Honour for Posterity	273
8.2.2. The Visual Evidence of the Honorific Monuments and Statuary of the Greek East	275
8.2.2.1. The Mausoleum of Zoilos of Aphrodisias	275
8.2.2.2. Civic Statuary: Honour at Ephesus and Isthmia	277
8.2.2.3. The Eruption of Dishonour in a World of Honour	279
8.2.2.3.1. Handling Dishonour: The Evidence of the Inscriptions and Papyri	279
8.2.2.3.2. Dishonour in the Orations of Dio Chrysostom (AD 40–110)	282
8.3. The Apostle Paul and the Canon of Honour in the Greek East	285
8.3.1. Paul's Language of "Honour" and Its Engagement with the Graeco-Roman Honour System	285
8.3.1.1. τιμή and Its Cognates	285
8.3.1.2. δόξα and Its Cognates	287
8.3.1.3. ἔπαινος, δόκιμος and Their Cognates	288

8.3.1.4. ὑπερυφώω	290
8.3.2. Paul's Language of "Shame" and the Graeco-Roman Honour System	291
8.3.2.1. ἀτιμία, ἐντρέπω, αἰσχύνομαι and κατασχύνω	292
8.3.2.2. δειγματίζω ἐν παρρησίᾳ	294
8.4. Conclusion	295
 Chapter 9: Paul's House Churches and the Cultic Associations	297
9.1. Modern Scholarship on the Local Associations	297
9.2. The Corinthian House Churches as <i>Charismatic</i> Communities . .	304
9.3. Differences between Paul's House Churches and the Cultic Associations	307
9.4. Similarities between Paul's House Churches and the Cultic Associations	311
9.5. The Issue of Honorific Rituals and Social Relationships: Comparing the Cultic Associations and the House Churches . . .	316
9.5.1. Paul, Friendship and the Cultic Associations	316
9.5.2. Paul, the World of Honour, and Social Concord in the Body of Christ	321
9.6. Competing Paradigms of Group Identity at Corinth	327
 Chapter 10: Conclusion	331
10.1. Celebrity Culture, the "Great Man," and the Apostle Paul	331
10.2. Summary of Argument	337
10.3. Future Research	345
 Bibliography	349
Index of References	399
Modern Author Index	435
Subject Index	445