

# How christianity influenced the roman empire history essay

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Ancient Rome was one of the most powerful ancient civilizations, which received its name from its capital city – Rome. Strong influence on the development of Roman civilization had a culture of the Etruscans, Latins and Greeks. The peak of its power, Ancient Rome reached at the II century AD when, under its authority were people of North African, Mediterranean, Europe and the Middle East. The power the Empire had was difficult to maintain and there were many challenges in the history of the Roman Empire. The Roman civilization was very advanced in different areas of life; it expanded its borders and culture and had a success in many areas, as stated in A time-line of Roman Empire.

Ancient Rome created the cultural soil for the European civilization, which had a decisive influence on medieval and subsequent history. The modern world of Ancient Rome gave the Roman law, certain architectural forms and solutions (for example, cross-dome system) and many other innovations (for example, water mill). Christianity as a faith was born on the territory of the Roman Empire. The official language of the Roman state was Latin, and an unofficial emblem of the Empire was a golden eagle, and after the adoption of Christianity came Labarum with chrism.

As a fact, the reasons for the transformation of the pagan Roman Empire to Christianity was, on the one hand, the superiority of Christian doctrine, which appeared in both their positive and negative traits in their crown of religious and philosophical thought of those times, on the other side – internal and external preparedness of the pagan world to its perception.

Non-political organization of the population of the Roman Empire significantly contributed to the success of Christian propaganda. Normal unit of this organization was the so-called college (collegium), for example a circle of persons united by common objective pursued; minimum number was three, the maximum was not supposed to. The composition of board fell into two major groups, namely the board of the religious cult of the combined specific deity, and the college of professional, united by common profession involved, however, these latter were also clustered around the cult favorite deity, so it's bound to be exact. Of particular importance was the college for the social life of the lower strata of society; here, they embraced not only a freedman, but of slaves – the latter, however, only with the consent of their owners. The most common purpose was to provide board members a decent burial. Another goal was general: entertainment, meetings, feasts, etc., naturally produced by the cult of common deity. For them, a colleague had a house (schola), and charged its members with monthly contributions. Organization of panels was accurate with community organizations, in all there were chairs (magistri, sacerdotes) the number of two, was in charge of circle life board, treasurer, secretaries, curators, who bear instructions of a technical nature, then an honorary member of both sexes, elected to such board for special services rendered, as stated in The Religion of Rome. Base of organization and circle of life served as a board of its charter; orders emanating from within the competence of masters were published in part by the general meeting of members, in part – to the rich members of the board – Peer council. The autonomy of colleges

was at different times varying; republic generally treated them kindly, if they remained faithful to its purpose and did not pursue political goals.

In the era of the empire more or less freedom panels depended on the personality of the emperor, but at the end of II. begins to prepare the reform of capital to the peer organization, completed in the IV., the result of which was the idea that the board is not united community of interest and service to the state, and membership of the board was not only a lifetime, but also hereditary. Consequently, this was prepared by the guild and the corporate structure of the middle ages. In view of this seems a priori likely that Christian preaching took advantage of a collegiate organization to be the most convenient tool, and that the board was the prototype of the Christian community, with whom it had a lot in common, this conclusion is so natural that only a weighty considerations may undermine it, and it was not found that any of them were submitted. Even those who question the direct role of the board of the Christian propaganda and its direct impact on the organization of the Christian community recognize its indirect effect, since there is no doubt that the board had the external form, which is used for their religious purposes, have lived in the Roman Empire, as stated in The Roman Empire.

The Roman Empire had an influence on the cultural history of various, more or less independent ways. First: the direct impact of Rome on the Hellenistic thought, it was not very important or profound. Second: the influence of Greece and the East to the western half of the empire, it was deep and long as it includes the Christian religion. Third: the importance of lasting peace

that existed in Roman times, to spread culture and accustom people to the idea of a unified civilization, associated with a single rule. Fourth: The transmission of Hellenistic culture Mohammedans, and hence ultimately Western Europe.

All in all, Christianity arose as a religion of the oppressed masses that have lost confidence in the possibility of a better life on earth and sought salvation in the arrival of the messiah. Christianity influenced the Roman Empire in different ways as well as the Roman Empire influenced Christianity. As a fact, the Christian idea of a reward promised to the suffering and destitute finding happiness and freedom in the kingdom of God. To the IV century Christianity from the religions of the oppressed becomes the state religion of the Roman Empire, as described in Christianity and the Roman Empire. It is known that Christianity spread very rapidly among different ethnic and social groups of the Roman Empire. Consequently, this was facilitated by a Christian cosmopolitanism and universalism of moral principles, leveling class and national differences. On the formation of the ideology of Christianity influenced oriental cults, messianic Jewish sect, and Greek philosophy.