



AHIS353

Pagans, Jews and Christians: Athens and Jerusalem

S1 External 2013

Ancient History

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General Information

Unit convenor and teaching staff

Unit Convenor

Malcolm Choat

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W6A 504

Credit points

3

Prerequisites

39cp or (6cp in AHIS or AHST units at 200 level)

Corequisites

Co-badged status

This unit is co-badged with AHIS253.

Unit description

This unit studies the relationship between the Greek, Jewish and Christian traditions from the perspective of the inheritors of the classical tradition, Rome. It examines the ways the Roman state reacted to Jews and Christians from the second to the fourth centuries – from the time when Christianity first came to Rome's attention, through attempts by Rome to remove it (violently or otherwise) from the world, to the 'triumph' of Christianity in the fourth century. It looks at developments in Roman and provincial religion in the period; the Roman responses to Jews and Christians; and the relationship between Judaism and Christianity. We begin with Tertullian's question, "What has Athens to do with Jerusalem?"

Important Academic Dates

Information about important academic dates including deadlines for withdrawing from units are available at <https://www.mq.edu.au/study/calendar-of-dates>

Learning Outcomes

On successful completion of this unit, you will be able to:

Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.

Insight into inter- and intra religious interaction.

Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each

other .

Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.

An appreciation of the impact of the modern academic discourse on the way we study the ancient world.

Communication skills appropriate to academic presentations.

Skills in the use and analysis of documentary, in particular papyrological, material.

Familiarity with treating different types of documents, in order to identify their technical or genre-based aspects, and to extract data from them

Familiarity with treating different types of discourses, and to analyse their aims and functions

Assessment Tasks

Name	Weighting	Due
<u>Definitions</u>	10%	8/3/13
<u>Online Forum Participation</u>	10%	NA
<u>Essay</u>	40%	24/5/13
<u>Definitions Reflection</u>	0%	7/6/13
<u>Exam</u>	40%	Examination Period

Definitions

Due: **8/3/13**

Weighting: **10%**

In no more than 200 words, give your understanding of the terms 'religion', 'pagan', 'Jew', and 'Christian'. Tell us how you understood these terms when you started the course, not after you heard the introductory lectures. It is not necessary to provide any references for these assignments, and we do not expect you to do any research for them: we simply wish to find out what you think these terms mean. The mark for this assignment will largely be based on spelling, grammar, punctuation, syntax, and sentence construction. You will lose .25 of a mark for each error you make in these areas. Thus it is an exercise in proofreading and presentation, as well as an opportunity for you to consider how you understand what we will be studying this semester.

On successful completion you will be able to:

- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.

Online Forum Participation

Due: **NA**

Weighting: **10%**

Ten percent (10%) of your mark will be based on the your participation in the online discussion forum on the iLearn site. The mark will be based on the level of your preparation as evidenced in contributions, and the standard of your contributions. Do not simply answer the questions which are asked each week in point form: they should be seen as starting points for discussion, not quesitons to be answered. We are looking for opinions and analysis, not merely facts. Contributions which make, in prose form, a personal and reasoned response to the topic under discusison that week will score more highly than reponses which simply provide short "answers" to the questions posted at the start of the week.

On successful completion you will be able to:

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- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other .
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.
- Familiarity with treating different types of documents, in order to identify their technical or genre-based aspects, and to extract data from them
- Familiarity with treating different types of discourses, and to analyse their aims and functions

Essay

Due: **24/5/13**

Weighting: **40%**

In no more than 2500 words, address one of the questions below. This is a maximum word limit, and essays which exceed it will attract a 5% penalty for every 100 extra words. Extensions will be granted only in documented cases of misadventure or illness. Essays submitted late without prior applications for extension will attract a penalty of 2% of the mark per day they are late.

It is important to base your essay on primary sources, and to compile your own list of up-to-date secondary reading. Do not pick a question which has too much ground to cover,

and do not hesitate to approach the lecturer or tutor for guidance over your essay at any stage.

Essays must be accompanied by a bibliography of the primary sources and modern works used. They must be referenced according to one of the accepted conventions, that is, footnotes, endnotes, or 'in-text' referencing. In general, footnotes are the preferred and usual method for such work. The presentation of the essay should follow accepted scholarly practice. A general guide to 'Essay Presentation & Conventions: Style Guide' is available from the [Ancient History Department Website](#) (from the home page, click on 'Teaching materials', to the left, then see 'Essay Presentation Guides'), and this should be followed.

Essay Questions

1. What persecutions of the Christians before Decius do we know of? Analyse the nature of the evidence for them. To what extent is the word 'persecution' appropriate to describe Roman actions against the Christians before 250?
2. Based on the literary sources, what were the motivations behind the Bar Kokhbar revolt of the Jews under Hadrian? Analyse the perspectives of the sources and assess their reliability. What information is provided about the revolt in documentary (especially papyrological and numismatic) sources on the revolt and how does it supplement our knowledge of it?
3. How and why did Christians differentiate themselves from Jews in the second and third centuries? How did the Romans distinguish them, and what implications does the Roman perspective have for the way we view the relationship between Christians and Jews in this period?
4. How do literary papyri (e.g. the New and Old Testament etc) illustrate the spread of Christianity in Egypt in the second and third centuries? To what extent is this a valid methodology for charting the spread of a religion? How do your findings compare with the account we can derive from other sources (e.g. documentary papyri, archaeology, narrative histories)?
5. To what extent do Christian letters on papyrus from the third and early fourth century witness the development of a Christian epistolary style? How do they compare to (a) contemporary letters on papyrus, and (b) the letters of Paul and others in the New Testament (c) letters of second and third century Christians preserved in the medieval manuscript tradition (e.g. Ignatius, Cyprian, Dionysius of Alexandria, etc.).
6. Analyse the criticisms of Christianity by Celsus, as preserved in Origen's *Contra Celsum* (Against Celsus). What are his major points of attack, and how does Origen answer them? To what extent can we do justice to and critically analyse the work of those who criticised Christians as it is preserved by Christians?
7. Reconstruct as far as possible in detail the edicts against the Christians issued by Diocletian and other emperors in the first decade of the fourth century. What did the Emperors command be done to Christians? What are our sources for the edicts themselves, and for the motivations of the emperors in issuing them? Assess the reliability and motivations of the various sources we have.

8. Analyse the diffusion and popularity of the cults of Sarapis and Isis in the Roman world outside Egypt in the Imperial period. What accounts for their popularity?

9. Focusing on texts which show the interaction between Christians and Romans, how were the Latin terms *religio* and *superstitio* understood, what did they signify, and how were they used in the debate between supporters of the tradition Roman cults and Christians?

10. During the first four centuries of the common era, the Greek word *hellen* ('Greek') came to be used by Christians to mean 'pagan'. How and why did Christians come to use the word thus? In what way did the 'Greeks' whom they thus attacked respond?

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- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.
- Communication skills appropriate to academic presentations.
- Skills in the use and analysis of documentary, in particular papyrological, material.
- Familiarity with treating different types of documents, in order to identify their technical or genre-based aspects, and to extract data from them
- Familiarity with treating different types of discourses, and to analyse their aims and functions

Definitions Reflection

Due: **7/6/13**

Weighting: **0%**

In no more than 200 words, reflect on how, if at all, your understanding of the terms 'religion', 'pagan', 'Jew', and 'Christian' has changed during the course. How do you understand the terms now? If your opinion on what they signify has changed, what factors caused this? Do you think they are useful terms in the study of the Roman Empire?

NB. This assessment has no weighting, but any student that does not submit it will fail the unit.

On successful completion you will be able to:

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- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.

Exam

Due: **Examination Period**

Weighting: **40%**

There will be a two (2) hour examination during the exam period at the end of semester. Further guidance on the exam will be provided in the final lecture.

On successful completion you will be able to:

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- Insight into inter- and intra religious interaction.
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- Skills in the use and analysis of documentary, in particular papyrological, material.
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- Familiarity with treating different types of discourses, and to analyse their aims and functions

Delivery and Resources

Textbook

The prescribed textbook for this unit is Ramsay Macmullen and Eugene N. Lane, *Paganism And Christianity, 100-425 C.E.: A Sourcebook* (Minneapolis : Fortress Press, 1992) available through the Macquarie University Co-Op Bookstore. Weekly readings will be taken from this, as well as from a Book of Readings, which must also be purchased from the Bookshop.

Robin Lane Fox, *Pagans and Christians* (London: Penguin, 2006 [new edition]) provides a readable and informative narrative of the historical themes on which this unit focuses. It is recommended that students also purchase this if they are able.

Frequent recourse will be made to the *Ecclesiastical History* of Eusebius of Caesarea, the first ever work of 'Christian History', written at the close of the period this course deals with. A readily available version of this work is published in Penguin Classics: *Eusebius, The History of the Church from Christ to Constantine*, trans. G.A. Williamson (London & New York, 1989). Students who are able to purchase this will find it useful, but a reasonable translation is also available on-line, at: <http://www.ccel.org/ccel/schaff/npnf201.html>.

Technology Used

The lectures for this unit will be recorded and the audio recordings will be available on the Echo 360 system. There is also a iLearn page for the unit. Readings will be available on e-reserve and iLearn; other digital resources will also be placed on the iLearn site.

Lectures

There will be two one-hour lectures per week, on Tuesday 4–5 pm and Thursday 4–5 pm.

Changes since last offering

Since the previous offering in 2011, the assessment and some lecture content has been adjusted.

Unit Schedule

Week	Date	Lecture Topics	Tutorial Topic
1	26/2 28/2	Introduction: Sources and the historical context. Terminology I: 'Paganism', 'Judaism', and 'Christianity'	No Tutorials
2	5/3 7/3	Terminology II: The question of 'Religion' Guest Lecturer: Brent Nongbri Roman and Hellenic Cults	Graeco-Roman Belief and cult

3	12/3 14/3	Local Cults The Imperial cult	The Imperial cult and early Roman reactions to Christianity
4	19/3 21/3	Rome and the Jews after the Great Revolt Romans, Jews, and Christians in the 1 st –3 rd centuries	Judaism, proselytes, and Godfearers
5	26/3 28/3	Christians, Jews, and Greeks in the 2 nd –3 rd centuries Sacred texts and Sacred Text	Roman views of Judaism in the 2 nd and 3 rd centuries
6	2/4 4/4	Philosophy and Christianity I Philosophy and Christianity II	Neoplatonism and the intellectual reaction to Christianity
7	9/4 11/4	No Lecture No Lecture	No Tutorial
		Semester break (2 weeks)	
8	30/4 2/5	Christians and the Roman state in the 2 nd –3 rd century Christians and the Roman state in the 3 rd century	Christians and the Roman state in 3 rd century papyri
9	7/5 9/5	Christianity in the papyri I Christianity in the papyri II	Christian responses to Roman oppression
10	14/5 16/5	Christianity in the papyri III Judaism in the third century and early fourth century	Signs of Religion in papyrus letters
11	21/5 23/5	Other Currents: Gnosticism, Hermeticism, and Manichaeism Other Currents: Asceticism and Magic	Magic and ritual
12	28/5 30/5	The 'Great Persecution' 'The Birth of Christianity'	The Martyrdom of Phileas
13	4/6 6/6	The new world: traditional religion and Christianity in the fourth century 'A World Full of Gods'	No Tutorials

Policies and Procedures

Macquarie University policies and procedures are accessible from [Policy Central](#). Students should be aware of the following policies in particular with regard to Learning and Teaching:

Academic Honesty Policy http://www.mq.edu.au/policy/docs/academic_honesty/policy.html

Assessment Policy <http://www.mq.edu.au/policy/docs/assessment/policy.html>

Grading Policy <http://www.mq.edu.au/policy/docs/grading/policy.html>

Grade Appeal Policy <http://www.mq.edu.au/policy/docs/gradeappeal/policy.html>

Grievance Management Policy http://mq.edu.au/policy/docs/grievance_management/policy.html

Special Consideration Policy http://www.mq.edu.au/policy/docs/special_consideration/policy.html

In addition, a number of other policies can be found in the [Learning and Teaching Category](#) of Policy Central.

Student Support

Macquarie University provides a range of Academic Student Support Services. Details of these services can be accessed at: <http://students.mq.edu.au/support/>

UniWISE provides:

- Online learning resources and academic skills workshops http://www.students.mq.edu.au/support/learning_skills/
- Personal assistance with your learning & study related questions.
- The Learning Help Desk is located in the Library foyer (level 2).
- Online and on-campus orientation events run by Mentors@Macquarie.

Student Services and Support

Students with a disability are encouraged to contact the [Disability Service](#) who can provide appropriate help with any issues that arise during their studies.

Student Enquiries

Details of these services can be accessed at <http://www.student.mq.edu.au/ses/>.

IT Help

If you wish to receive IT help, we would be glad to assist you at <http://informatics.mq.edu.au/help/>.

When using the university's IT, you must adhere to the [Acceptable Use Policy](#). The policy applies to all who connect to the MQ network including students and it outlines what can be done.

Graduate Capabilities

Capable of Professional and Personal Judgement and Initiative

We want our graduates to have emotional intelligence and sound interpersonal skills and to demonstrate discernment and common sense in their professional and personal judgement. They will exercise initiative as needed. They will be capable of risk assessment, and be able to handle ambiguity and complexity, enabling them to be adaptable in diverse and changing environments.

This graduate capability is supported by:

Learning outcome

- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.

Assessment tasks

- Online Forum Participation
- Essay
- Exam

Commitment to Continuous Learning

Our graduates will have enquiring minds and a literate curiosity which will lead them to pursue knowledge for its own sake. They will continue to pursue learning in their careers and as they participate in the world. They will be capable of reflecting on their experiences and relationships with others and the environment, learning from them, and growing - personally, professionally and socially.

This graduate capability is supported by:

Learning outcomes

- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.

Assessment task

- Definitions Reflection

Discipline Specific Knowledge and Skills

Our graduates will take with them the intellectual development, depth and breadth of knowledge, scholarly understanding, and specific subject content in their chosen fields to make them competent and confident in their subject or profession. They will be able to demonstrate, where relevant, professional technical competence and meet professional standards. They will be able to articulate the structure of knowledge of their discipline, be able to adapt discipline-specific knowledge to novel situations, and be able to contribute from their discipline to inter-disciplinary solutions to problems.

This graduate capability is supported by:

Learning outcomes

- Knowledge about religious interaction in the Roman world from c. 100 to c. 350 CE.
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- An appreciation of the impact of the modern academic discourse on the way we study

the ancient world.

- Communication skills appropriate to academic presentations.
- Skills in the use and analysis of documentary, in particular papyrological, material.
- Familiarity with treating different types of documents, in order to identify their technical or genre-based aspects, and to extract data from them
- Familiarity with treating different types of discourses, and to analyse their aims and functions

Assessment tasks

- Definitions
- Online Forum Participation
- Essay
- Definitions Reflection
- Exam

Critical, Analytical and Integrative Thinking

We want our graduates to be capable of reasoning, questioning and analysing, and to integrate and synthesise learning and knowledge from a range of sources and environments; to be able to critique constraints, assumptions and limitations; to be able to think independently and systemically in relation to scholarly activity, in the workplace, and in the world. We want them to have a level of scientific and information technology literacy.

This graduate capability is supported by:

Learning outcomes

- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other .
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Assessment tasks

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- Essay
- Exam

Problem Solving and Research Capability

Our graduates should be capable of researching; of analysing, and interpreting and assessing data and information in various forms; of drawing connections across fields of knowledge; and they should be able to relate their knowledge to complex situations at work or in the world, in order to diagnose and solve problems. We want them to have the confidence to take the initiative in doing so, within an awareness of their own limitations.

This graduate capability is supported by:

Learning outcomes

- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other .
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- Skills in the use and analysis of documentary, in particular papyrological, material.
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Assessment tasks

- Online Forum Participation
- Essay
- Exam

Creative and Innovative

Our graduates will also be capable of creative thinking and of creating knowledge. They will be imaginative and open to experience and capable of innovation at work and in the community. We want them to be engaged in applying their critical, creative thinking.

This graduate capability is supported by:

Learning outcomes

- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other .
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
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Assessment tasks

- Online Forum Participation
- Essay
- Exam

Effective Communication

We want to develop in our students the ability to communicate and convey their views in forms effective with different audiences. We want our graduates to take with them the capability to read, listen, question, gather and evaluate information resources in a variety of formats, assess, write clearly, speak effectively, and to use visual communication and communication technologies as appropriate.

This graduate capability is supported by:

Learning outcomes

- Insight into inter- and intra religious interaction.
- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other .
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
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- Skills in the use and analysis of documentary, in particular papyrological, material.

Assessment tasks

- Definitions
- Online Forum Participation
- Essay
- Definitions Reflection
- Exam

Engaged and Ethical Local and Global citizens

As local citizens our graduates will be aware of indigenous perspectives and of the nation's historical context. They will be engaged with the challenges of contemporary society and with knowledge and ideas. We want our graduates to have respect for diversity, to be open-minded, sensitive to others and inclusive, and to be open to other cultures and perspectives: they should have a level of cultural literacy. Our graduates should be aware of disadvantage and social justice, and be willing to participate to help create a wiser and better society.

This graduate capability is supported by:

Learning outcomes

- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each other .
- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.
- Communication skills appropriate to academic presentations.

Assessment task

- Online Forum Participation

Socially and Environmentally Active and Responsible

We want our graduates to be aware of and have respect for self and others; to be able to work with others as a leader and a team player; to have a sense of connectedness with others and country; and to have a sense of mutual obligation. Our graduates should be informed and active participants in moving society towards sustainability.

This graduate capability is supported by:

Learning outcomes

- Perspectives on the processes of accommodation and integration inherent in a society in which different ethnic, cultural, linguistic, and religious groups operated alongside each

other .

- Perspectives on how the way we label ancient phenomena, communities, and events, affects our study of them.
- An appreciation of the impact of the modern academic discourse on the way we study the ancient world.
- Communication skills appropriate to academic presentations.

General Bibliography

General Bibliography

† = In Special Reserve. * 3-Day loan. For Documents on E-Reserve, see the Tutorial Guides (on the unit iLearn Page).

The following is a general unit bibliography: readings specific to each week's topic will be found in the weekly study guides.

(1) Collections of documents

C.K. Barrett, *New Testament Background: Selected Documents*, revised ed. (London 1987) DS122.N48.

*G. Clarke, *The Letters of St. Cyprian of Carthage* (New York 1984-1989) BR 60.A35 vols 43-47.

†L.H. Feldman & M. Reinhold, *Jewish Life and Thought among Greek and Romans* (Edinburgh 1996) DS102.J45

M. Harding *Early Christian Life and thought in Social Context: A Reader* (London & New York 2003)

G.H.R. Horsley or S.R. Llewelyn, *New Documents Illustrating Early Christianity Vols I - IX* (Sydney 1981-2002) PA810.H6.

H.C. Kee, *The Origins of Christianity: Sources and Documents* (Englewood Cliffs 1973) BR129.K44.

†R. Macmullen and E.N. Lane, *Paganism And Christianity, 100-425 C.E.: A Sourcebook* (Minneapolis : Fortress Press, 1992).

M. Reinhold, *Diaspora: The Jews among the Greeks and Romans* (Toronto 1983).

J. Shiel, *Greek Thought and the Rise of Christianity* (Harlow 1968) BR128.G8.S5.

†M. Stern, *Greek and Latin Authors on Jews & Judaism, Vol. I, From Herodotus to Plutarch*

(Jerusalem 1974), Vol. II, *From Tacitus to Simplicius* DS102.G7.

†J. Stevenson, *A New Eusebius: Documents Illustrating the History of the Church*, revised ed. (London 1987) BR160.A2.N49.

†V.A. Tcherikover, *Corpus Papyrorum Judaicarum*, Vol. II (Cambridge, Mass. 1960) DS135.E4.T35.

M. Whittaker, *Jews and Christians: Graeco-Roman Views* (Cambridge 1984) DS115.5.W48.

*M. Williams, *The Jews among the Greeks and Romans : a diasporan sourcebook* (Baltimore, Md. : Johns Hopkins University Press, 1998) DS122 .J49/1998

V.Wimbush, *Ascetic Behavior in Greco-Roman Antiquity: A Sourcebook* (Minneapolis 1990) BR5023.A73.

(2) Jewish and Greek Culture in New Testament Times

R.L. Brawley, *Luke-Acts and the Jews: Conflict, Apology and Conciliation* (Atlanta 1987) BS2589.B73.

M.R. D'Angelo, *Moses in the Letter to the Hebrews* (Missoula 1979) BS580.M6.D33

M. Avi-Yonah, *The Jews of Palestine: A Political History from the Bar Kokhba War to the Arab Conquest* (Oxford 1976) DS123.5.A943.

F.G. Downing, *Cynics and Christian Origins* (Edinburgh 1992) BR128.G8.D68.

J.D.G. Dunn, *The Partings of the Ways between Christianity and Judaism* (London 1991) BR195.J8.D86.

*M. Goodman, ed. *Jews in a Graeco-Roman world* (Oxford 1998) DS 122.J53

M. Goodman, *Who was a Jew?* (Oxford 1989)

E.S. Gruen, *Diaspora : Jews amidst Greeks and Romans* (Cambridge, MA ; London : Harvard University Press, 2002.) DS122 .G78

L.H. Feldman, *Jew and Gentile in the Ancient World: Attitudes and Interactions from Alexander to Justinian* (Princeton 1993).

L.H. Feldman and G. Hata (eds), *Josephus, Judaism and Christianity* (Leiden 1987) DS115.9.J6.J66.

J.G. Gager, *Moses in Greco-Roman Paganism* (Nashville 1972) BS580.M6.G26.

P. W. van der Horst, *Ancient Jewish epitaphs : an introductory survey of a millennium of Jewish funerary epigraphy (300 BCE-700 CE)* (Kampen, the Netherlands : Kok Pharos Pub. House, c1991). DS111.1 .H66/1991.

L.D. Hurst, *The Epistle to the Hebrews: Its Background of Thought* (Cambridge 1990) BS2775.2.H87.

B.H. Isaac, *The Near East under Roman rule* (New York : Brill, 1998) DS62.2. I85/1998

A. Kasher, *The Jews in Hellenistic and Roman Egypt: The Struggle for Equal Rights* (Tübingen 1985) DS135.E42.A43413.

†I. Levinskaya, *The Book of Acts in its First Century Setting: Vol. 5 Diaspora Setting* (Eerdmans 1996) BS2625.2.L47

*J. Lieu, *Image and Reality* (T & T Clark, 1996) BM177.L54

*J. Lieu et al. (eds), *The Jews among Pagans and Christians in the Roman Empire* (London 1992) BM 177.J49.

S. McKnight, *A Light Among the Gentiles: Jewish Missionary Activity in the Second Temple Period* (Philadelphia 1990) BM176.M38

R.J. Maddox, *The Purpose of Luke-Acts* (Edinburgh 1982) BS2625.3.M3.

J.M. Reynolds and R. Tannenbaum, *Jews and God-fearers at Aphrodisias* (Cambridge 1987) DS135.T82.A637.

D. Rokeah, *Jews, Pagans and Christians in Conflict* (Jerusalem 1982) BR127.R577.

E.P. Sanders, *Paul, the Law and the Jewish People* (London 1985) BT96.2.S2.

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A guide to the Weekly Tutorials can be found on unit iLearn site, and should be downloaded from there.

Changes since First Published

Date	Description
16/11/2012	The Prerequisites was updated.