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BS 720 Roman Hellenism

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PERSPECTIVE: Earliest Christianity emerged from its Palestinian Jewish womb into the complex political, economic, religious, philosophical, sociological dynamics of the Roman Hellenistic culture of the Roman Empire. From its initial outreach, Christianity addressed its Gospel to the perceptual/experiential horizon of that culture and its writings reflect its interplay with that culture. The perceptual/experiential horizon of our life in Christ and our study of His Word may be profoundly enriched through out involvement with the perceptual/experiential horizon of the Roman Hellenistic culture. It is my prayerful intention to seek to be all the Lord purposes for me to be in leading this class so that such an enrichment can be yours in Him; and it is my prayerful hope that you will seek to allow the Lord to so guide your study and participation that His full purpose for your enrichment might be fulfilled in this course.

PURPOSE: We will seek to allow the Lord to actualize His purposes for us in this course through a study of the history and life of the Roman Hellenistic world and an examination of the carious dynamics of its culture.

PARTICULARS: I prayerfully expect that your faithful stewardship and discipline in this course will be used of the Lord to enable you to acquire the following knowledge and ability:

1. Development of a comprehension of the history of the Mediterranean basin from 338 B.C. to 324 A. D.
 - a. The rise and spread of Hellenistic Kingdoms
 - b. The emergence of Rome
 - c. The Roman Empire until Constantine
2. Understanding of the political, economic, sociological, philosophical, cultural, and religious dynamics of the Mediterranean basin from 338 B.C. to 324 A>D>, with special emphasis upon the period from 200 B.C. to 100 A.D.
3. Ability to relate this comprehension and understanding to the interpretation of the New Testament.

PROCEDURES: The following will provide some of the scholarly disciplines of loving obedience and stewardship through which I trust the Lord will enable us to actualize His purposes for the course:

1. Texts: E. Ferguson, *Background of Early Christianity*, (2nd ed.) **(F)**
H. Koester, *Introduction to the New Testament, Vol. 1, History, (K)*
Culture, and Religion of the Hellenistic Age
Marvin Meyer, *The Ancient Mysteries (M)*
2. Preparation:
 - a. It is hoped that you will enter into a covenant of prayer for the class and the course.
 - b. It is urged that each period of individual study be started with prayer, interlaced with prayer, and dedicated to God in prayer at its close.
 - c. It is expected that you will be a faithful steward of time in two areas:
 - i. Consistent participation in class sessions

- ii. Commit at least two hours to the Lord for prayer and study in preparation for each class hour.
 - c. It is expected that you will come to class fully prepared through disciplined prayer and study so as to be all God wants you to be in the class session.
 - d. It is presumed that you will exhibit graduate level competence in comprehension of reading, integration of learning, and presentation of understanding.
3. Class Sessions:
- a. The first portion of the semester (History) will consist of lectures and discussion generated by outside readings and lecture materials.
 - b. The second portion of the semester (Culture) will consist of reports by participants, interaction with reports, discussions engendered by individual projects and outside readings, analysis of primary materials, and applications to New Testament interpretation.
 - c. It is expected that as a member of the seminar you will participate fully in discussion and interaction, contributing insights and knowledge gained from your reading and research.
4. Presentation of Research:
- a. Class presentations: You may, if you choose, be responsible for leading the seminar learning experience for a module during the second portion (Culture) of the semester. This should entail a summary presentation of your research project in the following format: 1) Historical sketch of development(s), 2) Major features and their significance, 3) New Testament manifestations, 4) Pictures/slides/primary sources if possible.
 - b. Written Presentations: Your project will be submitted in appropriate written form by the last meeting of the seminar.

5. Grade Contract:

Regular class attendance, fulfillment of the assignments listed under TENTATIVE SCHEDULE, will be considered "essential achievement of course objectives" and earn a grade of "C" (Cf. Catalog, p. 28). Anyone desiring a higher grade will enter into a contract for the desired grade in which they set forth the additional learning experience(s) they intend to fulfill for the grade desired. Possible options would include (but not be limited to): research papers, additional readings, extended book reviews, exams, lesson plans, charts, etc. This is an opportunity for you to design your own learning experience in an area and a mode which will be of most benefit to you in your life and ministry.

6. PERFORMANCE:

All work will be evaluated on the basis of the grade contract. Any work not measuring up to the level of the contracted grade will be returned for reworking and resubmission. You are urged to consult with me if, at any time, you believe that you have not been fairly or accurately evaluated. Faithful, consistent, obedient stewardship of time and work, in which you seek to be faithful to the Lord's purposes for you in the course, should result in high quality work and corresponding evaluations.

In order to maintain integrity with those who are faithful to the learning covenant, the following actions will govern attendance and submission of work:

- Up to 10% unexcused absences -- 1 grade-level reduction (A/A-)
- 10 to 20% unexcused absences -- 2 grade-level reduction (A/B+) Etc.

Late submission of work --1 grade-level reduction/week
Three unexcused lates in attendance will count as one unexcused absence

7. The quality of oral and written projects should reflect work done as unto the Lord for they will reflect the cumulative results of the depth and faithfulness of your stewardship of time and study. Written projects must conform to the most recent edition of the Chicago Manual of Style.
8. Grading of Projects:
 - a. "A" level projects will include in depth research of the topic, clear presentation of the findings of research, critical analysis of the positions(s) of sources utilized, and a creative application of the research to some aspect of the New Testament.
 - b. "B" level projects will include a general acquaintance with basic writings on the topic, a summary of the results of readings, and a presentation of the importance of the topic on the study of the New Testament.

BIBLIOGRAPHY: The following list is neither exhaustive nor inclusive. It is merely a starting point for study and research.

Web Sites:

General links and bibliographies:

<http://eikon.divinity.yale.edu/links.htm>
<http://www.ntgateway.com/judaica.htm>
<http://iam.classics.unc.edu/>
<http://www.wabashcenter.wabash.edu/Internet/topsites.htm>

Women and Gender in the Ancient World:

<http://www.uky.edu/ArtsSciences/Classics/biblio/christianity.html>

Ancient World Cultures:

<http://eawc.evansville.edu/index.htm>
<http://www.ntgateway.com/ancient/>

Art and Archaeology:

<http://www.perseus.tufts.edu/art&arch.html>

Roman History:

<http://www.roman-empire.net/>
http://www.exovedate.com/ancient_timeline_one.html
<http://www.pbs.org/empires/romans/>

Roman Law:

<http://www.jura.uni-sb.de/Rechtsgeschichte/Ius.Romanum/english.html>

Roman Life:

<http://ireland.iol.ie/~coolmine/typ/romans/intro.html>
<http://www.geocities.com/Athens/Stage/3591/>
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Roman Art and Architecture:

<http://harpy.uccs.edu/roman/>
<http://www.2020site.org/rome/>

Gladiatorial Games:

<http://depthome.brooklyn.cuny.edu/classics/gladiatr/>
<http://abacus.bates.edu/~mimber/Rciv/gladiator.htm>

Pompeii:

<http://harpy.uccs.edu/roman/html/pompeii/slides.html>

Roman Roads:

<http://www.viadomitia.org/uk.html>

Slavery:

<http://www.ucd.ie/~classics/96/Madden96.html>

Tacitus' Histories:

<http://classics.mit.edu/Tacitus/histories.html>

Suetonius' Lives of the Caesars:

<http://www.fordham.edu/halsall/ancient/suet-tiberius-rolfe.html>

Primary Sources:

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E. Barker, *From Alexander to Constantine: Passages and Documents Illustrating the History of Social and Political Ideas 336 B. C.--A. D. 337*

Dittenburger, *Sylloge Inscriptionum Graecarum*, I-IV, HW 43D 636

N. Lewis/M. Reinhold, *Roman Civilization: Sourcebook I: Republic; Sourcebook II: Empire*, HX 56 L587

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Anthology [AN 86] 5 vol.

Dio Rom. Hist. 175-225 A.D. 9 vol. [C 273]. Grandson of

Dio Chrysostom Phil. Discourses 40-120 A.D. [D 62]

Diodorus Siculus 3 vol. Historian 1st. B.C. [D6203]

Greek Literary Papyri [G 819]

Select Papyri 2 vol. [H 911]

Lyra Graeca [L995] 3 vol.

Pausanias [P 287] 5 vol. Description of Greece 2nd. A.D.

Plutarch Lives 11 vol. Historian/Philosopher 2nd. A.D.

Moralia 10 vol. [P746]

Polybius 6 vol. Historian 150 B.C. [P 768]

Strabo Geographer 1st. B.C.--1st. A.D. [St 81]

(Latin:English--BS 85 L822 [])

Appian 4 vol. Rom. Historian 2nd. A.D. [Ap 49]

Apuleius Satirist [Ap 94]

Cicero 11 vol. Phil/Orator 1st. B.C. [C 485]

Ovid 4 vol. Writer 1st. B.C.--1st. A.D. [Ov 4]

Petronius Satiricon 1st. A.D. [P 448]

Pliny (Elder) 3 vol. Natural Hist. 1st. A.D. [P 718N]

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Quintilian 4 vol. Educ./Culture 1st. A.D. [Q 45]

Seneca [Se 56] 3 vol. Letters 1st. A.D. Brother of Gallio

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Of Special Interest:

Apuleius, The Golden Ass PA 6156 A7 1935

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Alexander the False Prophet

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(Ref) Z7772 LI S35 1973

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2390 S45
A. Wardman, *Religion and Statecraft Among the Romans*

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U. Bianchi, *The Greek Mysteries*
S. G. F. Brandon, *Man and God in Art and Ritual* N72 R4 B72
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TENTATIVE SCHEDULE

DATE	TOPIC	ASSIGNMENT
1/2	Introduction	F 1-18, K 1-15
	Rome and Greece prior to 338 B.C.	K 39-41, 281-292
1/3	Alexander and the Diadochi (338-301 B.C.)	
	Roman Conquest of Italy (338-275 B.C.)	F 19-22, K 16-30
1/4	The Hellenistic Kingdoms (301-198 B.C.)	
	Roman Conquest of Western Med (275-201 B.C.)	
1/5	Decline of Hellenistic Kingdoms (198-50 B.C.)	F 22-23
	Roman Conquest of Eastern Med (201-50 B.C.)	
1/9	From Republic to Empire (50-30 B.C.)	K 292-307
	Roman Empire (30 B.C. to 135 A.D.)	K 307-320, F 23-38
1/10	Roman Empire (135-324 A.D.)	K 320-322, F 38-39
1/11	Political Structures and Bureaucracy	K 31-38, 322-335; F 39-52, 60-63
1/12		
1/16	Economy	F 74-88, K 322-335
1/17	Society	F 52-60, 63-74, 91-98, 131-136

1/18 Philosophy and Religions **K** 141-204, 362-389; **F** 137-298; **M** All

1/19 Literature, Education, Art, Drama **K** 93-140, 336-361; **F** 88-90, 98-131

1/23-26 Will provide you time to complete your class project. Projects are due by Friday, Jan 26, at 4:30 PM.

The words Hellenism and Hellenistic have a long history in which the text of the Acts of the Apostles 6:1 plays a central part because it opposes Hebraioi to Hellenistai. At least from the 16th century onward (J. Scaliger) this text was interpreted to imply a contrast between Jews who used Hebrew and Jews who used Greek in the synagogue service. In 1877-78 he published a second (considerably modified) edition of these three volumes under the title of Geschichte des Hellenismus (which now included the reign of Alexander). The second edition, both in the German text and in the French translation by A. Bouché-Leclercq, became authoritative, and consolidated the notion of Hellenism as a special period of the history of antiquity characterized by a mixture of Greek and Oriental elements. I need a whopping 124k piety required to convert to Hellenic polytheism as an Orthodox Christian. Any tips? 36 comments. share. save. edit: Looks like converting from an unreformed pagan faith (norse, in my case) to dead hellenism is still on the order of 38,000 piety. I don't think it's effectively possible. permalink. embed. save. parent. report. Neoclassical Hellenism is a term introduced primarily during the European Romantic era by Johann Joachim Winckelmann. As a neoclassical movement distinct from other Roman or Greco-Roman forms of neoclassicism emerging after the European Renaissance, it most often is associated with Germany and England in the eighteenth and nineteenth centuries. In Germany, the preeminent figure in the movement was Winckelmann, the art historian and aesthetic theoretician who first articulated what would come to be the r/Hellenism. I'm an illustrator making a Hellenic inspired tarot deck. Here is my first card, The Fool! 9mo witchy-angie. r/Hellenism. Finally got the statue I ordered in the mail! Can't wait to start my shrine. r/Hellenism. Started reading this today, I'm enjoying this but strangely Iliad in this book starts with Chryses begging Agamemnon to return his daughter. Also, Greek gods names are replaced with Roman names. 3mo RedEagle8096. r/Hellenism.