

# SSEC newsletter

ISSUE 83 MARCH 2016



## From the President's desk



Professor Alanna Nobbs AM

Welcome to our March 2016 newsletter. Since our last newsletter members have attended many wonderful events.

In late August 2015, we were delighted to hear from Dr Julien Ogereau (Humboldt /Macquarie) with his topic: *Finding Paul in the Ruins at Philippi*.

On Wednesday 9 September 2015, Carole Ferch-Johnson (PhD candidate Avondale) gave a very interesting talk on the topic: *The Role of Human Hands and their Functions as Media of Communication In the Narratives of Acts*.

Over 90 people attended the Coptic Special Event, celebrating Ten Years of Coptic Studies at

Macquarie University. This was held on Sunday 25 October 2015. It was attended by many members of the Coptic community from Sydney and Melbourne, and a number of SSEC members also attended. The guest speaker was Professor Heike Behlmer (Göttingen) who was involved in the early days of Coptic Studies at Macquarie University. Thanks to Associate Professor Malcolm Choat for organising this and for the Coptic community for all the support.

The SSEC Early Year End event on 11 November concluded our year, with speaker Dr Mark Harding (Australian College of Theology) with his topic: *Apocalyptic Rhetoric and the Pastoral Epistles*. The event also included a retirement farewell to Professor Sam Lieu and a book launch by Dr Peter Keegan of Bruce Winter's *Divine Honours for the Caesars* (Eerdmans 2015). Many thanks to volunteer Liam Jensen-Kohl for creating videos of these three talks, which are available via vimeo if you missed them. (contact the SSEC office to email you a link and a password so you can watch these videos on-line).

We have some wonderful upcoming events for our members. Our first SSEC lecture will be on Tuesday 5 April 2016 by Dr Paul W Barnett (Honorary Fellow in Ancient History, Macquarie) with his topic: *Paul in Rome: some questions*.

The conference curtain raiser will be on the evening of Thursday 5 May 2016, with two guest speakers. The visiting SSEC Fellow for 2016 Dr Alan Cadwallader (Australian Catholic University) with his topic: *Parables, politics and place: who controls land and sea in Mark's Gospel?* Also Dr Rosemary Canavan (University of Divinity) will talk on *Jesus Clothed in Purple ... or Scarlet*.

We will have seven speakers at our annual SSEC conference on Saturday 7 May 2016. Dr Cadwallader will give the keynote address: *Sometimes one word makes a world of difference: rethinking the origins of Mark's Gospel*. We have also secured a distinguished international guest speaker Professor Cilliers Breytenbach (Humboldt University of Berlin), who will be speaking on *The Making of Mark, e.g. Daemons and the Spirit in 3:20-35*. We are very privileged that he is attending our conference.

The conference theme will be *Everyday life in the time of Jesus of Nazareth*. Of course we are looking at this from a historical perspective, rather than a religious or theological perspective. We hope to see you there.

**Professor Alanna Nobbs AM**  
**President SSEC**

## Cover

*Loaves and Fishes*,  
SSEC Conference Saturday 7 May 2016,  
Conference Theme: *Everyday life in the time of Jesus of Nazareth*

*"The unique emphasis of our Society is one of history, the study of Early Christianity in its Jewish and Graeco-Roman setting."*

- Professor Alanna Nobbs AM

## SSEC Newsletter

SSEC Newsletter is published two times a year for the Society of the Study of Early Christianity.

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**Chief Editor:** Prof Alanna Nobbs

**Editor:** Peter Eyland

**Website and Newsletters:** Mrs BJ Eyland

**Contributions:** SSEC Members

Next newsletter due August 2016.

For further information about the Society for the Study of Early Christianity, to update your contact details or to subscribe to the

SSEC Newsletter contact: [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au)

Website: Telephone: SSEC office (9850 7512),

Secretary: Dr Don Barker (9850 9962),

President: Professor Alanna Nobbs (9850 8844),

Ancient History Office (9850 8833)

[Click here](#) for SSEC Facebook link.





### NOVEMBER 2015 EVENT

This year end event combined a successful talk from Dr Mark Harding, a book launch by Dr Peter Keegan of Dr Bruce winter's book *Divine Honours for the Caesars* (Eerdmans 2015), a farewell to Dr Sam Lieu and an early Christmas celebration for SSEC members.



Dr Peter Edwell and presentation to Professor Sam Lieu on his retirement



Special Coptic Event October 2015, Celebrating 10 Years of Coptic Studies at Macquarie University

- HG Bishop Daniel of Sydney and affiliated regions
- HG Bishop Suriel of Melbourne and affiliated regions
- Professor John Simons, Deputy Vice Chancellor (Academic) Macquarie Uni
- Professor Heike Behlmer, Göttingen University,
- HG Bishop Daniel, bishop and archimandrite of St Shenouda's monastery
- Associate Professor Malcolm Choat.

Photo taken by Olivier RoucheCouste.

## SSECEvents

### UPCOMING SEMINARS

We have several upcoming SSEC events for the 2016, where all the details have been confirmed. See last page for details of our calendar of events.



Dr Paul Barnett Tuesday 5 April 2016

#### Tuesday 5 April

**Dr Paul W Barnett** is an Honorary Fellow in Ancient History at MQ and a prominent writer on the rise of Christianity. His topic is *Paul in Rome*, Venue: Doc Centre W6A 310, Time: 7:05pm, Costs: members \$5, alumni \$7, non members \$8.

**Thursday 10 November 2016.** Topic is *Jesus on Film*, **Dr Mark Stephens** (Excelsia college) is lecturer in Biblical and Integrative Studies at Excelsia College. He has a PhD in Ancient History from Macquarie University, where he studied cosmic eschatology in the book of Revelation.

His Book: Stephens, Mark B. (2011). "Annihilation and

Renewal: The Meaning and Function of New Creation in the Book of Revelation". Mohr Siebeck: Tübingen.

Venue: W6A 107 (Venue with kitchen), Time: 7:05pm, Costs: members \$5, alumni \$8, non members \$10 (Light champagne supper).

### UNCONFIRMED UPCOMING SSEC SEMINARS

Due to speaker's travel arrangements, these details have not yet been confirmed, further details TBA (To be advised).

- August 2016: **Professor Peter Artz-Grabner** (Salzburg)
- August 2016: possibly **Dr Christina Kreinecker** (Recently Birmingham & Salzburg)
- August 2016: **Professor Matthias Henze** (Rice University Texas/Mandelbaum House University of Sydney)
- September 2016: **Dr John Shannahan**, (PhD graduate Macquarie). His topic is *Coins and Society in the Holy Land under the Persians*. This talk starts with the time of Ezra and considers how the coins might contribute to what we know from the Bible.
- October 2016 : **Dr Rachel Yuen-Collingridge**, the new SSEC sponsored Postdoctoral Fellow in early Christianity will speak on her project *Authority and Artefact: Magic, Scripture and Administration in papyrus manuscripts from Graeco-Roman Egypt*.

## SSECgrants

### SCHOLARSHIPS

There are a number of scholarships in Ancient History, such as:

- The Macquarie /Tyndale Travelling Scholarship.
- The Sir Asher Joel Foundation Scholarship

The closing date for applications will be announced shortly for March 2016, on the ancient history website.

Further enquiries: Phone: 9850 8833 (Department of Ancient History Office), Email: [ancienthistory@mq.edu.au](mailto:ancienthistory@mq.edu.au)

Click for [scholarship website](#) (only on eNewsletter)

### SSEC POSTGRADUATE TRAVELLING GRANTS

Each year SSEC offers up to 4 travelling grants to members who are also postgraduates enrolled in higher degree work in Ancient History at Macquarie. These are awarded competitively and are worth up to \$500. Please apply to the secretary outlining your proposed travel, how it helps your thesis completion and how the money is to be spent. It may not, by University rules, be spent on air travel but can be eg for conference registration or accommodation, internal travel, etc. All refunds are given after the presentation of receipts. Winners are asked please to provide a short report for the following SSEC newsletter.

## SSECtravel

### TYNDALE HOUSE TRAVEL REPORT 2016

by **Lydia Gore-Jones (PhD Candidate)**

I spent four weeks in January 2016 as a reader-in-residence at Tyndale House, Cambridge, thanks to a generous scholarship provided by SSEC Macquarie University and Tyndale House.

My stay at Tyndale has been a most unforgettable experience, as I greatly benefitted from a world-class biblical library and a supportive environment of biblical scholarship. I dedicated the time there to research and the writing of the first chapter of my PhD thesis on Jewish religious responses to the destruction of Jerusalem and the Second Temple in 70 AD by the Romans. This was reflected in two pseudepigrapha, 4 Ezra and 2 Baruch. Both are identified as Jewish writings, but were transmitted and preserved by the Christian church in various languages. The religious thoughts and sentiments in the two ancient books reflect the intellectual and spiritual heritage of Second Temple Judaism, which is common to rabbinic Judaism and Christianity.

The library at Tyndale House provided rich resources that helped me explore a wide range of topics as I set the historical, religious and literary contexts. It was a highly productive and inspirational month. I had a strict schedule of intensive reading and writing from nine to six, only punctuated by the two communal coffee breaks, one in the morning and the other in the afternoon. The coffee breaks were times to talk to other researchers and find out what interesting projects they were immersed in.

The four weeks passed so quickly, but it was no doubt a very important period for my PhD candidature. I truly appreciate

this valuable opportunity, and would like to express once again my sincere gratitude to the generous donor(s) who made it possible.

### FAMILY HEIRLOOM DONATION FROM BEV SMITH

One of our long term SSEC members, Bev Smith, has donated a book to the SSEC library. This is a family heirloom bible from the holy land. It belonged to her father who was in the Australian Navy in WW2 (now deceased). This kind gesture is very much appreciated.

## SSECawards

### PAT GEIDANS PRIZE FOR 2016

This prize is awarded for the best thesis in the Master of Research program in the broad area of Early Christian and Jewish Studies. Congratulations to **Penelope Carpentier**, for her thesis on *The Political Function of the Jerusalem Temple in the Seleucid Era (200-167 BCE)*. This prize is for \$200.



Associate Professor Malcolm Choat (Director, MQ Ancient Cultures Research Centre) explained that this thesis, completed in 2015, also gained the highest mark in the entire Faculty. Patricia Geidans OAM received her Australia Day honours in 2009. She is a founding member of the Society and continues to attend many SSEC functions. 2016 is the first year that the Pat Geidans prize has been awarded. An award ceremony will be held in April.

### POST-DOC FRACTIONAL FELLOWSHIP

One of the Society's long term goals is to support Post-doctoral Fellowships in the study of early Christianity. Several years ago, the society supported Post-docs such as **Dr Brent Nongbri** (Yale) who has since gone on to win the MQRF (Macquarie Research Fellowship) and the Ancient Cultures Research Centre Early Career Fellowship.

Thanks to very generous donors, all SSEC members, sufficient money has been raised by the end of 2015 to support another Post-doc with a 0.6 (point six) fractional Fellowship, in the area of early Christianity.

This has been filled, after competitive advertisement and given to **Dr Rachel Yuen-Collingridge** for her project *Authority and Artefact: Magic, Scripture and Administration in papyrus manuscripts from Graeco-Roman Egypt*. We extend sincere congratulations to Rachel. We have been advised that all the applications received were of a very high standard. It is hoped that support will be gained from Society members to help further Post-docs in future years.



## SSECfocus

### SSEC CONFERENCE MAY 2016

#### *Everyday life in the time of Jesus of Nazareth*

Daily life in the historical world of Jesus is revealed in His Parables. Recent archaeological discoveries and academic re-interpretations of the Gospel texts re-animate this world for us. What new insights can we gain? We have two special events as follows:

#### 1) SSEC Annual Conference Curtain Raiser Thursday 5 May 2016, 7.05pm, W6A 107.

We have two speakers for the Curtain Raiser as follows:

- **Dr Alan Cadwallader** (Australian Catholic University, SSEC Visiting Fellow 2016) with his topic: "Parables, politics and place: who controls land and sea in Mark's Gospel?"
- and **Dr Rosemary Canavan** (University of Divinity) with her topic "Jesus Clothed in Purple ... or Scarlet"



Dr Alan Cadwallader  
SSEC Visiting Fellow 2016



Dr Rosemary Canavan

#### 2) SSEC Annual Day Conference Saturday 7 May 2016, Robert Menzies College.

Conference speakers

- **Professor Cilliers Breytenbach** (Humboldt University of Berlin) Distinguished International Speaker, *The Making of Mark, e.g. Daemons and the Spirit in 3:20-35,*
- **Dr Alan Cadwallader** (Australian Catholic University, SSEC Visiting Fellow 2016) **SSEC 2016 Visiting Fellow**, *Sometimes one word makes a world of difference: rethinking the origins of Mark's Gospel,*
- **Dr Deslee Campbell** (an early Christian and Jewish Studies specialist), *Synagogues Jesus Knew?,*
- **Dr John Dickson** (PhD Graduate and Honorary Associate Macquarie), *Remembering Stuff: Memory and Education in the Time of Jesus,*
- **Dr Chris Forbes** (Macquarie University), *Jesus and First-Century Ideas of Purity,*
- **Dr Louise Gosbell** (PhD Ancient History, Macquarie University and Faculty, Mary Andrews College) *The woman with the Flow of Blood (Mark 5:25-34): An Example of a 'Disabled' Woman in Antiquity,*
- **Associate Prof Robert McIver** (Avondale Seminary) *The Traditions about Jesus in the Synoptic Gospels: Folklore or Collective Memory?*

Register now for this important event. Full details including program, topics, speakers are on the colour brochure enclosed.



Professor Cilliers Breytenbach  
Distinguished International Speaker



Dr Chris Forbes



Dr Deslee Campbell



Dr John Dickson



Dr Louise Gosbell



Dr Robert K McIver

Download the [conference Brochure](#)

Download the [conference Registration form](#)

Download the [SSEC Membership/Renewal Form for 2016](#)

Please encourage your friends and colleagues to attend.

## NON-SSECEvents

### EVENTS IN ANCIENT HISTORY OF INTEREST TO MEMBERS



Professor Jan Bremmer  
10 March 2016

**Thursday 10 March 2016, Professor Jan Bremmer** (Macquarie Ancient Cultures Research Centre Visiting Research Fellow 2016 & Groningen), *From Heroes to saints and from Martyrological to Hagiographical Discourse.*

Museum of Ancient Cultures Seminar Room (X5B 321) 6:00pm, no cost.

**Friday 6th May 2016, *The Historical Sweep of the Life of Colossae* by Dr Alan Cadwallader** (Australian Catholic University). Time: 4:00 - 5:30 pm, no cost. Venue: Museum of Ancient Cultures Seminar Room (X5B)

**Wednesday 18 May 2016, Sir Asher Joel Oration by Professor Mark S. Smith** (New York), Further details to be available shortly, including venue, time and costs, and if RSVP is required.

**Friday 27 May 2016 Prof Mark Smith** (New York) and **Dr Elizabeth Bloch-Smith** (Field Director Tell Keisan), who will be doing back to back presentations on: *The Formation and Date of Judges 5* and *Archaeology and Formation of Historical Narrative*, Time: 4:00 - 5:30 pm. Venue: Museum of Ancient Cultures Seminar Room (X5B), no cost. Enquiries about the Friday Seminars can be sent by email to ACRC admin assistant [acrc@mq.edu.au](mailto:acrc@mq.edu.au)

## SSECArticles

### DISCLAIMER AND EDITORS NOTE

“The Society takes no position on the intellectual content of papers and articles.”

Editors Note: Braden Marsden is a recent graduate of Macquarie and this is an abridged version of his capstone essay which won the Bible Society Prize.

### THE END OF TIME: A COMPARATIVE STUDY OF ESCHATOLOGY IN THE ANCIENT MEDITERRANEAN

by Braden Marsden

The book of Revelation has been a problematic text for theologians and historians for centuries due to its unusual textual form and debatable historical context. This article aims to understand the nature of the Apocalypse of John by comparing and contrasting it with other eschatological ideas existing either during or two hundred years prior to the first century CE. By comparing and contrasting Greco Roman concepts of eschatology in Virgil's Aeneid and the “Letter to Menoecus” with Revelation an understanding of John's context, influences and the meaning of Revelation can be gained.

First, it is necessary to begin with a definition of the subject to avoid any confusion. Eschatology stems from the Greek word ἔσχατος meaning last and is traditionally defined as ‘the doctrine of the last things.’ This field will be split into two categories for ease of comparison; these are cosmic and personal eschatology. Cosmic eschatology refers to eschatology that concerns all people and things; this is to say the state of the universe at the end of time. Conversely, personal eschatology is concerned with the fates of individual people or groups at the end of time, for example, the resurrection of the beheaded in Revelation twenty for the Millennium. Finally, this article will adopt the terms comic eschatology and tragic eschatology as further points of comparison. Comic eschatology meaning the cosmic or personal eschatology is better than the current or original circumstances of the person or creation. Tragic eschatology applies when the end is worse or equal to the beginning circumstances.

Much of John's eschatology is written in the final chapters of Revelation and therefore, they will be the focus of this article. It can be observed that in chapter twenty the structural pattern of changes due to change in subject matter to explicit eschatology. After chapter twenty John begins writing about future events; unlike chapters five to nineteen which comment on past and current events for John. Kovacs and Rowland agree stating that these chapters are not to be analysed historically, as chapters one to nineteen should be, but literarily for they are not commenting on the circumstances of the churches in Asia Minor and the Christian movement. In chapter twenty John conveys a sense of finality as the judgement comes directly from God rather than being distributed by angels. Therefore, this author will focus primarily on chapters twenty to twenty two to understand John's eschatology.

The chapter begins with the Millennium. Here, the intention is to determine what the intended meaning for the seven churches John is writing to rather than to support a kind of popular theology. Witherington is likely correct in saying that chapter twenty is continuation chapter nineteen rather than the beginning of a new sequence (for example sequences of seven in chapters five to eleven) since chapters 20-22 differ in structure to the middle portion of the apocalypse; thus implying that the events are to come. In addition, the persecution of Christians by Jews hinted at in 2.9-10 could be further clarified in chapters 19-20 with Jesus depicted as the warrior messiah the 1st century Jews were waiting for. The purpose of which is to convey Christ's triumph over both earthly and metaphysical forces. Finally, given the parallels between Revelation 20.1-6 and Ezekiel 38-39 and John's ties to Jewish culture it is not unreasonable to conclude that John believes the prophecies in Ezekiel need to be fulfilled. Therefore, John most likely understood the Millennium to be an event at the end of time rather than an allegory or a symbol.

At the Millennium's end the Christian god takes his judgement seat. As he takes his seat all things flee before him and the dead are forced in before him to be judged. John is clear that all the dead are raised, even those that, by a Greco Roman standard did not receive a proper burial. Unusually, Hades and Death are the first to receive judgement and are thrown

into the lake of fire. They are then followed by everyone who is name is not written in the 'book of life.'

In chapter twenty one the reader discovers what will happen to those whose names were written in the book of life. Both heaven and earth are remade and a New Jerusalem descends from heaven. No longer is God separated from his adherents and his adherents no longer suffer in any form. Jerusalem is described using gem imagery, bridal imagery and the number twelve. All of these symbolise the purity of the city and to set it in direct contrast to Rome, which was described as a harlot in chapter seventeen. In addition, the city is placed on top of one mountain rather than seven as Rome was. Finally, there is a return to the perfect creation recorded in Genesis with a return to the idea of the tree of life with his servants living for ever and serving him.

Vergil's Aeneid compiles Roman polytheistic eschatology from Homer, Hesiod, Pindar, Plato, and the Orphic Hymns making it an epitome of Greco Roman eschatology in the first century AD. The focus of this article will be on book 6 where Hades has been divided into four regions; the shore of the River Styx, the Field of Sorrows, the Elysian Fields and Tartarus.

The shore of the River Styx is where the dead who did not receive a proper burial must remain. Without a correct burial and the bestowment of a coin under the deceased's tongue Charon will refuse to ferry a soul across the river. Aeneas next views the Field of Sorrow where those who died due to love or without love are doomed to walk for eternity. 'The Fields of Sorrow lie,—such name they bear; Here all whom ruthless love did waste away. Wander in paths unseen, or in the gloom of dark myrtle grove: not even in death have they forgotten their grievances of long ago.'

Vergil next describes Tartarus. Tartarus is described firstly as a prison from which there is no escape. Those that inhabit Tartarus, according to Vergil, include the Titans and Tityos. To further illustrate what results in being sent to Tartarus Vergil records a long list of offences including adultery, greed, treason, incest and deceit. For these crimes they are tortured for eternity, being forced to push boulders and receive lashings.

Finally he reaches the Elysian Fields which resemble a garden. Those who were sent to the Fields experience endless sunshine, music, trees, dancing and athletic pursuits. These pleasures Vergil conveys are for those who died in battle, who discovered new arts, who are gratefully remembered by men, were priests or were poets. There are no rules one must keep to enter the fields, one is required to perform one of these deeds or be one of these occupations

It is quickly apparent from the text that there is no hint of cosmic eschatology. Nowhere in this text or in the texts Vergil cites is there any thought given to whether the world itself will die and perish. Conversely, Revelation records how the earth and the heavens flee before God in chapter twenty. Then in chapter twenty one, John states that there will be a new heaven and a new earth, implying that everything will be remade. This is in part due to souls being judged upon death as

to their fate rather than having to wait for the return of a deity to be judged.

Regarding personal eschatology the Aeneid and Revelation have more in common. As stated the two texts understand judgement differently. However, both texts do require judgement for the dead to pass into the afterlife. In addition, there is a segregation of different groups of people based on how they chose to live their lives. In segregating people are sent to either eternal torment or eternal bliss. Both John and Vergil describe the place of torment using adjectives pertaining to fire and darkness. However, here the similarities end in terms of eschatology.

Bruce Loudon argues that Revelation was heavily influenced by Vergil's Aeneid because both utilise retrospective prophecy in their structure. If this is correct then it gives more weight to the possibility that the eschatology of Revelation was influenced by Greco Roman polytheism. Loudon certainly makes an interesting argument, but the similarities between Revelation and Jewish apocalyptic literature in terms of structural form are far greater and therefore it is more likely that John had in mind Jewish eschatology when he was writing. Furthermore, given the anti-Roman propaganda displayed in chapters seventeen to nineteen it would be unusual for John to adopt Greco Roman thought regarding his theology.

This is not to say that John does not draw on some Greco Roman eschatology in his work. He chooses to use the term ᾍδης (Hades) to describe the place where the dead dwell before being judged. The use of this term may be to illustrate that the Christian god is the true god who has power over all afterlives. In verse thirteen of chapter twenty John writes that 'The Sea gave up the dead that were in it.' This statement could be a reference to the idea that a person required a proper burial to enter the afterlife. If this is so, then these thoughts are combined it seems that John is conveying that no person will escape judgement or punishment or heaven. Therefore, it is likely that John and his audience knew of Greco Roman eschatology, since John slips rebuttals to it into his writing.

Epicurean eschatology bears little resemblance to Greco Roman eschatology and even less to that of John; this can be observed in Epicurus' Letter to Menoeceus. Epicurus makes clear that there are gods but that they do not have the attributes given to them by those that follow Greco Roman polytheism. There is no afterlife for man, and the gods, though they exist do not attempt to provide one. He argues that death merely results in non-existence where one's senses feel, taste, hear, see and smell nothing. Therefore, death is nothing to fear for Epicurus for discomfort is caused through the senses in life and if one has no senses upon death then one does not need to fear punishment or pain as adherents to Polytheism do. In short, he believes that the soul, like the body is mortal. Therefore, he writes to Menoeceus 'get used to believing that death is nothing to us.'

Epicurus continues, stating that he is not promoting people to seek death or preserve life. He writes that the wise man embraces life and its pleasures whilst he can but neither does he fear death in anyway, for he recognises that it he will not



feel death or what follows. He believed that the end of all things would occur by either water or fire. Downing argues that this senescence of the earth was a common idea after the eruption of Vesuvius in 79AD. One can observe this too in Lucretius noted that all things deteriorate when he saw how rocks crumble. He concluded then that all things in turn will perish both the biotic and abiotic.

There is a vast difference between the personal eschatologies of John and the Epicureans. John makes known throughout Revelation that death is but the beginning of another life. Perhaps the only aspect of personal eschatology that John and Epicureans have in common is that they are both comic in nature. Epicureans seem to genuinely believe that a state of nonexistence after death is equal to or greater than life. However, this is a small similarity and suggest any influence on John's eschatology.

Regarding their cosmic eschatologies there is slightly more similarity. Both John and the Epicureans believe that the world will come to an end and be destroyed. However, the Epicureans postulate that it comes about due to natural causes which is opposed to John's divine intervention causality. If one examines the signs leading up to the end of the age as expressed in chapters five to nineteen of John and Mark thirteen then there is further similarity but these are signs of the end of time not the end of time itself. As a result of this disparity in ideas there appears to be zero eschatological influence from the Epicureans on John's Apocalypse.

In conclusion, it can be understood that there is some influence of Greco Roman polytheism on John's writing. When these eschatological ideas are presented they are subverted and attacked rather than adopted. For John, Epicureanism has no influence on his theology, suggesting he either knew nothing of it or he considered it unimportant. Further research could be conducted regarding the influence of Babylonian mythology on Revelation where some parallels in imagery have been commented upon by other authors.

## SSECtechnology

ACADEMIA.EDU

Try this link to follow the society on "Academia.edu". [Click here.](#)



## SSECwebsite

Occasionally, you may experience an error message or a warning such as "**502 Bad Gateway**" or "**504 Gateway Error**" when trying to access the SSEC website. This may occur with Chrome, Safari or Internet Explorer on your computer or on your iPad.



This error message is not critical, you just need to refresh your browser to re-load the page. We sincerely apologise for this error message, we cannot control this message but we have reported this error to the technology people at the university.

## Non - SSECevents

Please refer to their websites as follows:

### Macquarie Ancient Languages School (MALS)

email: [mals@mq.edu.au](mailto:mals@mq.edu.au)

website: [anchist.mq.edu.au/mals.html](http://anchist.mq.edu.au/mals.html)

### Continuing Education Programme

email: [conted@mq.edu.au](mailto:conted@mq.edu.au)

website: [Click here for website](#)

### Macquarie Ancient History Association (MAHA)

email: [ancienthistory@mq.edu.au](mailto:ancienthistory@mq.edu.au)

website: [maha.ancienthistory.com.au](http://maha.ancienthistory.com.au)

### Australian Centre for Egyptology (ACE) & Rundle Foundation

email: [egypt@mq.edu.au](mailto:egypt@mq.edu.au)

website: [egyptology.mq.edu.au](http://egyptology.mq.edu.au)

### Centre for the History of Christian Thought and Experience

email: [stuart.piggin@mq.edu.au](mailto:stuart.piggin@mq.edu.au)

website: [cte.mq.edu.au](http://cte.mq.edu.au)

### Sir Asher Joel Foundation

email: [gil.davis@mq.edu.au](mailto:gil.davis@mq.edu.au)

## About our eNewsletter

Please Note: The electronic version of the SSEC newsletter is slightly longer at nine (9) pages than the paper version at eight (8) pages. It also contains more useful features such as "click on links" and larger fonts.

The paper version contains "abridged" versions of articles, and fewer details about past and future events.

If you would prefer to receive future newsletters electronically please let us know via email: [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au). This will help us save on printing and postage costs.

## SSEC Seminar Reminders

Please let us know your email address, and we can send you a brief reminder about SSEC seminars and other events of interest. Please send a brief email to [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au)

## Stop press

### BEQUESTS

If you would like to leave a Bequest to the Society for the Study of Early Christianity Macquarie University, please phone Professor Alanna Nobbs on (02) 9850 8844 or email me at [alanna.nobbs@mq.edu.au](mailto:alanna.nobbs@mq.edu.au)



## SSEC calendar of events 2016

Date	Details	Venue and cost
Tuesday 5 April 2016 7:05pm	SSEC Lecture Speaker: Dr Paul W. Barnett (Honorary Fellow Macquarie) Topic: <i>Paul in Rome: some questions.</i>	W6A 310 (Doc Centre) members \$5 alumni \$7 non members \$8
Thursday 5 May 2016 7:05pm	SSEC Annual Conference Curtain Raiser (Date is confirmed)Two speakers as follows: <ul style="list-style-type: none"> <li>• Dr Alan Cadwallader (Australian Catholic University, SSEC Visiting Fellow 2016) with his topic: <i>Parables, politics and place: who controls land and sea in Mark's Gospel?</i></li> <li>• and Dr Rosemary Canavan (University of Divinity) with her topic <i>Jesus Clothed in Purple ... or Scarlet.</i></li> </ul>	W6A 107 (Venue with Kitchen) members \$5 alumni \$7 non members \$8
Saturday 7 May 2016 Arrive at 8:30am Sessions 9:00am - 4:45pm (approx)	SSEC Annual Day Conference: <i>Everyday life in the time of Jesus of Nazareth</i> <ul style="list-style-type: none"> <li>• Professor Cilliers Breytenbach (Humboldt University of Berlin) Distinguished International Speaker, <i>The Making of Mark, e.g. Daemons and the Spirit in 3:20-35,</i></li> <li>• Dr Alan Cadwallader (Australian Catholic University) SSEC 2016 Visiting Fellow, <i>Sometimes one word makes a world of difference: rethinking the origins of Mark's Gospel,</i></li> <li>• Dr Deslee Campbell (an early Christian and Jewish Studies specialist), <i>Synagogues Jesus Knew?,</i></li> <li>• Dr John Dickson (PhD Graduate and Honorary Associate Macquarie), <i>Remembering Stuff: Memory and Education in the Time of Jesus,</i></li> <li>• Dr Chris Forbes (Macquarie University), <i>Jesus and First-Century Ideas of Purity,</i></li> <li>• Dr Louise Gosbell (PhD Ancient History, Macquarie University and Faculty, Mary Andrews College) <i>The woman with the Flow of Blood (Mark 5:25-34): An Example of a 'Disabled' Woman in Antiquity,</i></li> <li>• Associate Prof Robert McIver (Avondale Seminary) <i>The Traditions about Jesus in the Synoptic Gospels: Folklore or Collective Memory?</i></li> </ul> <p>Refer to colour brochure attached.</p>	Robert Menzies College member \$130 alumni \$140 non members \$145 pensioners \$95 full-time students \$55
Thursday 10 November 2016 7:05pm	SSEC End of Year/ Christmas Event (Date is confirmed) Speaker: Dr Mark Stephens (Excelsia college), Topic: <i>Jesus on Film.</i>	W6A 107 members \$5 alumni \$8 non members \$10 (Light champagne supper)

Note : Macquarie University enforces parking charges up to 8:00pm daily.

Parking charges are \$10 for 1 hour, \$15 for 3 hours, \$40 all day (rates for 2016). As SSEC seminars start at 7:05pm, attendees need only pay for one hour.

Note: Several other events are TBA = To Be Advised. Further details will appear on the SSEC website as soon as they are confirmed.

Phone: SSEC Office (9850 7512), Dr Don Barker (9850 9962),

Professor Alanna Nobbs (9850 8844) or Ancient History Office (9850 8833)

Website: [mq.edu.au/ssec/events](http://mq.edu.au/ssec/events)

Email: [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au)

Details correct at 29 February 2016

### FIND OUT MORE

Macquarie University NSW 2109 Australia

T: +61 (2) 9850 7512

[mq.edu.au/ssec/events](http://mq.edu.au/ssec/events)



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