

statements made, and the more vividly the situation can be established in our minds. A great deal of material of importance for this purpose is contained in the writings of the geographers Strabo and Pausanias, and a certain amount in the works of Tacitus, Suetonius, and Dio Cassius, although these historians are most interested in the actions of the great emperors, comparatively few of which have any connection with the Bible. A century or two later, when Christianity had become a greater factor, works of general history pay more attention to it.

Archeological material sometimes contributes to interpretation, as in some of the instances discussed above under Special Corroboration.

E. Derivation.

Toward the end of the past century many books were written to show that the distinctive ideas of Christianity were taken over from various heathen religions. Similar ideas are widely taught today. It is alleged that during the first century A.D. various mystery cults and pagan religions made their way from the east into many sections of the Roman empire, and that Christianity was merely the particular one of these movements that happened to win out.

Discussion of this idea of deriving Christianity from pagan sources involves evidence of various types. At this point we shall restrict ourselves to noting two ways in which archeological research affects the discussion.

The first of these relates to the Dead Sea Scrolls. Though greatly used as evidence for a claim of derivation of Christianity from Jewish sources (see discussion in VI.F. above), the Scrolls strike a blow against the claim of derivation from heathen sources. Many Christian ideas or terms that are said to be derived from heathen religions have been found in expressions in the Dead Sea Scrolls. This does not mean to say that these ideas were derived by