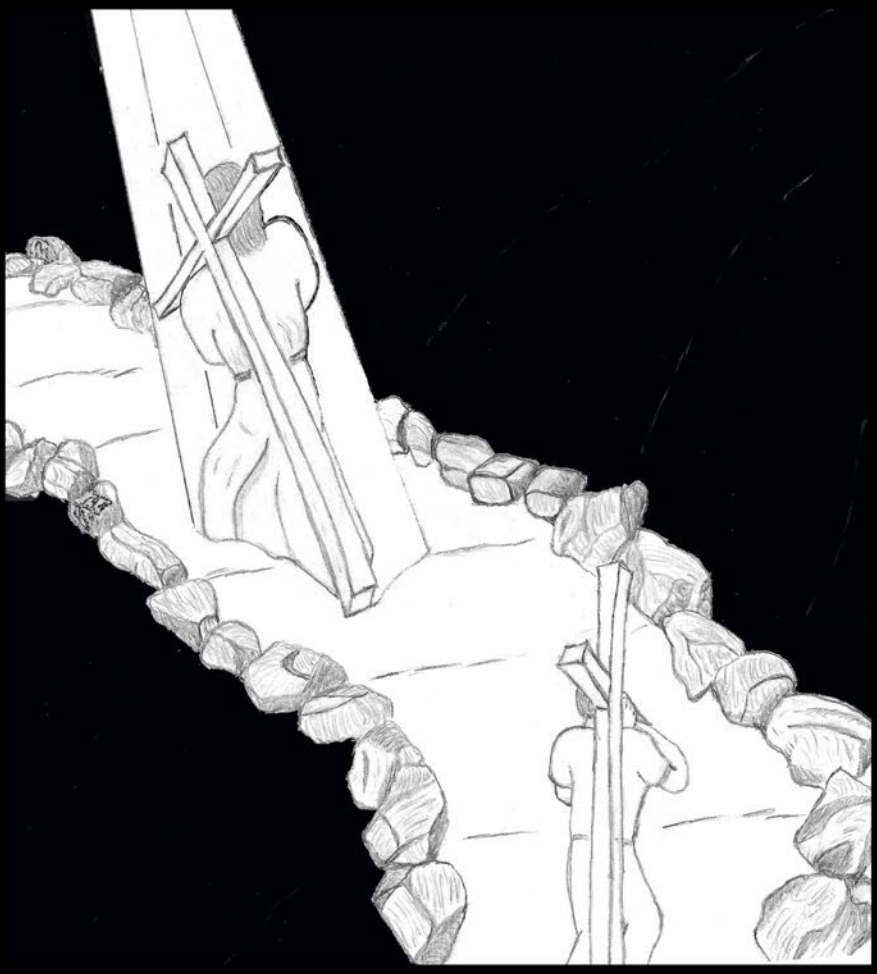
Unity and Obedient Discipleship in the Gospel of John

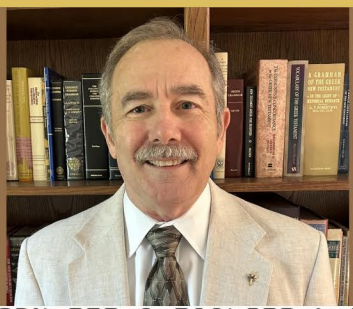
Second Edition



Dr. James B. Joseph
"Brother James"

Unity and Obedient Discipleship in the Gospel of John **is an exegetical companion to *The Ultimate Victory: Becoming a Follower of Jesus*, chapter 5 regarding God's desired close unity within His Eternal Family. It can also be read as a stand alone exegetical study of John 17:20-23. Keep in mind that it is easy to read into the Bible what is already part of a person's experiences and understanding of the world around them. But, in reality, in order to understand Scripture properly, one should first understand how a passage would have been understood by its original audiences and then considered regarding contemporary thought and application.**

I pray that many will read this book with its focus on John and in particular John 17:20-23 in order to understand more fully how John's "Good News" proclamation would have been initially understood in the first-century Mediterranean world, and thereby gain a clearer perspective on the heart of God's Gospel message. This should help many seek that which God desires for all of His obedient children: a vibrant life now as part of His eternal close-knit holy family and eternal perfection within His holy family in the New Heaven and New Earth. Prayerfully, after working through this biblical study, if you have not considered the historical-cultural and literary context along with the grammar of passages in the past, you will do so in the future as you continue to study and grow in God's Word.



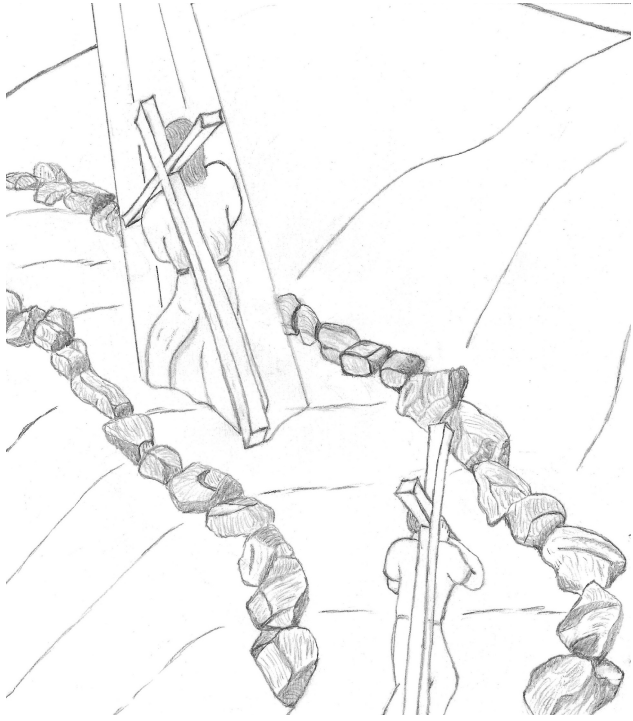
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Dr. Joseph, a retired pastor and seminary professor, has earned graduate degrees from Wake Forest University, Hood Theological Seminary, and Southeastern Baptist Theological Seminary. His earlier books *Victory in Jesus: Being a Child of God; Experiencing Jesus' Joy; Experiencing Jesus' Joy through Obedient Discipleship; No More Walls!;* and *The Ultimate Victory: Becoming a Follower of Jesus* were all written to help everyone know God and His desire for all to join His Holy family, which is the Crown Jewel of His Creation. This is accomplished by following Jesus right into the promised Land, the New Heaven and New Earth.

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IJSP

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“Your Word is a lamp to my feet,
indeed, a light to my pathway!”
Psalm 119:105

Through the guidance
of the Father
and help of the Holy Spirit,
let’s follow Jesus closely!

Foreword

Understanding John's Intended Meaning

Over time either gradually and/or during specific periods, God's overall purpose for this creation, creating an eternal close-knit holy Family, has been lost from view by most. When Constantine Scouteris, "The People of God-Its Unity and Its Glory," *The Greek Orthodox Theological Review* 30, no. 4 (Winter 1985): 401, considered Ignatius' letter to the Philadelphians around A.D. 107, he stated that a radical change had occurred after Christ's ascension for God's children: their focus had moved from a subject-object relationship to one of *participation* with God. God had made a way through Christ's atoning death for a closer relationship. When one looks at Origen's (A.D. 185–254) work titled *De Principiis*, one observes Origen teaching both a future perfection into a divine likeness and unity that Jesus had prayed for (3.6.1) and a present practical unity that expresses itself in Christ's followers being like minded in godly unity (1.6.2).

This book will help all Bible students understand more fully God's creative plan for an eternal close intimate loving righteous family. This holy family is the Crown Jewel of God's Creation.

This exegetical work was written as a companion to chapter 5 of *The Ultimate Victory: Becoming a Child of God* or as a stand alone study. It takes its readers through the historical-cultural context, literary context, and appropriate grammar of the Gospel of John to help modern readers understand more accurately how first-century Mediterraneans would have understood John's Gospel regarding the close eternal family unity that was being proclaimed as part of the Gospel message. In addition to helping its readers understand God's planned close-knit holy family more fully, it should help as a general exegetical guide for future Bible study.

Foreword (Cont.)

When one is reading, it is easy to read into the Bible what is already part of a person's knowledge and background, but proper reading of any part of the Bible requires a Bible student to understand first how a passage would have been understood by its original addressees and then ask God how it should be applied today.

It is my prayer that many will read this biblical study with its focus on John and in particular John 17:20-23, and thereby gain a clearer perspective on the heart of God's Gospel message, which will in-turn stimulate many to seek that which God desires for all of His obedient children, a vibrant life now as part of His eternal close-knit holy family and eternal perfection in the near future within His holy family within the renewed heavens and on the renewed earth. In addition, I pray that if you have not considered carefully the historical-cultural context, literary context, and the grammar of passages of Scripture in the past, you will do so in the future as you continue to grow in God's Word.

Ultimately, I pray that this book will stimulate many to seek more fully God's enlightenment and empowerment in order to realize more full His desired godly unity for His obedient children. Let's all work together more fully in the coming years helping many come to know God and His ways more fully, which will in-turn help them realize God's more abundant life.

In Jesus' Service, Brother James

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1: Historical-Cultural-Religious-Political Context

Unity can occur for a number of reasons through a variety of circumstances and be expressed in an assortment of ways. Jesus proclaimed that He gave all Believers His glory that they might be united in godly unity.[1] Over the years, there has been a considerable amount of discussion regarding whom the Fourth Gospel was originally addressing and what Jesus' "oneness meant." This book sheds light on the godly unity expressed in John 17 by closely interpreting John in light of first-century Mediterranean thought. Prayerfully, you will find this book both provocative and personally rewarding. Enjoy!

Implied Readers and Auditors

Wolfgang Iser[2] stated that the interpretation of any text is not solely dependent on that text but must consider the reader as well. Although Iser's discussion concentrates on fictional writing, one section discusses a concept that is also valid for sacred Christian writings, such as the Gospels. This section states that an author must understand that the interpretation of his text does not depend solely on what he writes (the text itself), but depends on both the text itself and the filtering process that he knows will be applied to that text by his intended addressees. Iser states that the form (the conception of ideas derived as one reads narrative) perceived by a reader arises from the meeting between the written text and the individual mind of the reader with its own particular history of experience, consciousness, and outlook. Even though

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[1] John 17:20-23.

[2] Wolfgang Iser, *The Implied Reader: Patterns of Communication in Prose Fiction From Bunyan to Beckett* (Baltimore & London: The John Hopkins University Press, 1983), 284.

Iser writes about the importance of the intended readers in understanding the true meaning of a text, his principals are equally valid for intended auditors. Because the intended addressees can not explicitly identified at this time, we will look at the text itself to identify the implied addressees, who are those individuals whom the text appears to be addressing through its language and style.

Establishing The Implied Addressees

To begin establishing the implied addressees of the Fourth Gospel, who were primarily auditors during this era, it will be helpful to look at the terms that the Fourth Evangelist picked to identify Jesus. In addition, it will be helpful to look at two literary sections of the Fourth Gospel: (1) the prologue; and (2) the farewell discourse and prayer.

The usage of apparently specialized terminology that is unique to the Fourth Gospel has resulted in much speculation on the identity of the intended addressees of the Fourth Gospel. Many twentieth-century Bible scholars propose Johannine communities ranging from those which are only slightly isolated to those which are totally isolated from their Judaeo-Christian brothers and the rest of the Mediterranean world.[3]

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[3] Three examples of diversity of opinion on the "Johannine Community": 1) Benjamin W. Bacon, *The Fourth Gospel in Research and Debate* (New Haven: Yale University Press: London: Oxford University Press, 1918), 439-71. Bacon attributes the Fourth Gospel to a group of Paul's disciples that are in reality giving us Paul's Gospel; 2) Oscar Cullmann, *The Johannine Circle* (Philadelphia, PA: Westminster Press, 1976), 53. Cullmann postulates that there was an isolated group of Jerusalem Hellenists, which was expelled from Jerusalem (Acts 8), and theorizes that Stephen was originally part of this group; and 3) Wayne A. Meeks, "The Man From Heaven in Johannine Sectarianism," in *The Interpretation of John* (Philadelphia: Fortress Press; London: SPCK, 1986), 163. Meeks states, "Faith in Jesus, in the Fourth Gospel, means a removal from 'the world,' because it means transfer to a community which has total and exclusive claims. The Fourth Gospel not only describes, in etiological [causative] fashion, the birth of that community; it also provides reinforcement of the community's isolation."

There does not have to be a specialized or isolated community of Believers behind the Fourth Gospel. What we decide about the intended addressees should come directly from the text of the Fourth Gospel. A starting point comes from the Gospel's own statement of evangelistic purpose (John 20:30-31),

> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτου: "Jesus did many other miraculous signs in the presence of His disciples which have not been written in this book. But these things have been written in order that you may believe that Jesus is the Christ (Messiah), the Son of God, and that believing you may have life in His name."[4]

Specific Terminology

Because the Fourth Gospel was one of the proclamations of good news of God's grace through Jesus Christ and was part of a known historical evangelistic movement that initially took place during the first few centuries of our era in the Mediterranean world and addressed all people, it would be appropriate initially to set all people of the first-century Mediterranean world as the implied readers and auditors of the Fourth Gospel. Then text of the Fourth Gospel can be evaluated to find evidence that might limit this initial implied addressee group.

To assist in the reconstruction of the implied addressees, it would be good to evaluate the terms or phrases that were used to portray (identify) Jesus Christ in all four Gospels. From this list, we have compiled a second list of terms and phrases that are

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[4] All Greek and Hebrew translations are the author's. See Bible primary sources in the bibliography at the back of the book.

unique to the Fourth Gospel:[5] (1) The Bread of Life; (2) The Door; (3) The Good Shepherd; (4) The Life; (5) The Light; (6) The Truth; (7) The Vine; (8) The Way; and (9) The Word.

The terms above, which are unique to the Fourth Gospel, can be considered to see whether or not they limit, in any way, the initial group of implied addressees, which consisted of all people of the first-century Mediterranean world.

The Good Shepherd, The Light, The Way, The Truth

Terms such as "The Good Shepherd," "The Light," "The Way," and "The Truth," considered within their contextual settings would have brought common images of leadership and enlightenment to most Mediterranean people.[6]

---

[5] See Appendix B for details of the search for and comparison of the general terms and phrases used by the authors of the four Gospels to portray the identity of Jesus Christ. The initial pass of terms and phrases derived from the 1947 RSV edition of the Bible shows all of the uses of the terms and phrases associated in the RSV translation with Jesus' identity. I edited out a lot of the information that was redundant or not closely related to evaluating the overall or special usage of the terms and phrases that used to portray Jesus' identity. Then I performed a final third pass which dealt with the specific terms that were unique to the Fourth Gospel. This search, which was contained to the four Gospels, was performed on the RSV 's set of terms and then performed on the matching Greek terms marked with an "*" on page one of Appendix B. The search was performed and checked on the following three Greek texts: 1. The Stephens 1550/Scrivener 1984 TR edition; 2. The 1991 Byzantine/Majority Textform edition; and 3. The Nestle 26/UBS 3rd edition.

[6] The first terms, "The Good Shepherd" and "The Light," were used by early Greek and Hebrew writers to represent leadership, Divine leadership, and enlightenment. One example of the use of the word shepherd to represent an authority figure over people comes from Homer's *Iliad* (2.243 & 254) where Thersites calls out against Agamemnon, the king, ποινένα λαῶν, "shepherd of the people/army." One Hebrew example can be found in Isaiah 44:28 where God is asking the people, "Who is like Him?" and He asks who but Himself has set

Cyrus (לְכוֹרֶשׁ) the Persian king to be His רֹעִי, "my shepherd (ruler)," over Israel.

Considering the term "The Light" and its connection with something Divine, life giving, two examples may be cited. Homer, *The Iliad* (18.61) & *The Odyssey* (4.1 540), uses a phrase "light of life (sun)" in this Greek clause, ζώειν καὶ ὁρᾶν φάος ἠελίοιο, Liddell and Scott, *A Greek-English Lexicon*, 769, translate ἠελίοιο as "life" instead of "sun" to describe life in this world- "to live and see the light of the sun." The Hebrew author of Isaiah (60:19-20), states, כִּי יְהוָה יִהְיֶה־לָּךְ לְאוֹר עוֹלָם, "because the Lord will be to you a light forever," shows that God, who is understood to be the creator of the sun and all of the universe, will eventually replace all sources of light. "Light" can also be used in the sense of revelation and salvation. Homer uses the term light to refer to salvation in the *Iliad* (17.615) καὶ τῷ μὲν φάος ἦλθεν, "and by means of light (deliverance) he came." It is also used in God's servant and redeemer figure in Isaiah 49:6, הָאָרֶץ׃ וְנָתַתִּיךָ לְאוֹר גּוֹיִם לִהְיוֹת יְשׁוּעָתִי עַד־קְצֵה, "and I will make you a light of nations to be my salvation unto the end of the earth." In an additional Jewish text from one group of Jews, maybe the Sadducees, we have some written evidence in the Damascus, which is sometimes known as the Zadokite, documents. This group did not use the term "Light" to indicate God or revelation. One of their phrases was בְּנֵי צֶדֶק, "the sons of Righteousness," *The Zadokite Documents* (Oxford: The Clarendon Press, 1958), 12-13, 121-22. There were many groups of Essenes, who held all things in common, and who had communities in many areas, according to Josephus [*Wars* 2.124]. From one of these groups [that is commonly considered another group of Essenes] come at least two Qumran scrolls, 1QS (*The Community Rule*) and 1QM (*The War Rule*), which use the phrase, כול בְּנֵי אורו, "all the sons of light," *The Dead Sea Scrolls*, (Sheffield, England: Sheffield Academic Press LTD., 1987), 62, 105; Edward Lohse, *Die Texte Aus Qumran: Hebraisch und Deutsch* (Munchen: Kosel-Verlag, 1964), 4. In Luke 2:30-32, Simeon, a prophet of God, proclaimed to the world through his prophecy that Jesus Christ was the salvation and light for the world who had been promised by God, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ, "a light for manifestation for nations and glory of your people, Israel." The Fourth Gospel uses (John 1:4, 7; 3:19; 8:12; 9:5; 11:9-10; & 12:35) the term φῶς, "light," to express God, enlightenment, and salvation. From the few examples given in the cited works from Homer, the Qumran community, and the New

The Door, The Life

The terms "the Door" and "the Life," do not seem to have been used in Jewish or non-Jewish contexts as terms of leadership or deity. When the auditors of either world heard these terms, they would have been able to understand their meaning from their literary context.

The Vine

The way in which the term "The Vine" was used was similar to its usage in Isaiah 5. This could place the implied auditors into a group of Christians who were expected to have a Judaic background. Note that this term, "The Vine," is used in only one analogy (John 15), and that the usage was to illustrate a strong identity of union for all of Jesus' disciples with Himself. As was the case for the terms discussed above, this term, even though related to Hebrew Scripture, would have been easily understood in its contextual setting by most first-century, Mediterranean people. The image of a branch of a vine needing nourishment from the main stem (trunk) of the vine to be healthy and thereby provide fruit should have been understandable even to people who lived in non-agricultural areas.

Testament, we can see that the term φῶς, "Light," would have been readily understandable in terms of a Deity, revelation, or/and a salvation figure by the people of the first-century Mediterranean world.

In considering the last two terms "The Truth" and the "The Way," even though I have not seen any evidence of these terms being used to identity a deity figure, both terms would have brought images of justice and good ethics to first-century Mediterraneans. For example, in *Hippolytus*, 1197 [ref. from Liddell and Scott, *Greek-English Lexicon,* 1199a], Euripides puts the two terms together to show the τῆς ἀληθείας ὁδός, "way of truth," which is something all good people want to seek.

The Logos

The last term to consider, "The Word," with its meaning equated to the Son of God, who became flesh, is unique in its usage. Prior to the first century of our era, this term does not appear to have been used to identify deity or leadership by any group except the Stoics, which would be known by many in the first century Mediterranean world.[7]

The Stoics, whose philosophy was well known during the first century, called god ὁ λόγος, "the Logos," "the Word." In their attempt to communicate their belief to a predominately polytheistic world, they allowed their god to be identified by many names that had already been established in the Mediterranean area, terms such as God, Intelligence, Fate, and Zeus.[8] This willingness to adapt to the common names of the Supreme Being, which had already been established, instead of sticking strictly to a term, ὁ λόγος (Reason or the Word), which described their concept of a single god, can be explained by considering two advantages that

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[7] Professor Marcus Hester told me personally that he had never encountered a case were Aristotle or Plato had used the term ὁ λόγος to represent a term of identity with a deity. Their more common meaning other than a message or thought would be to let the term "word" represent some type of logical sequence of meaning that was correct in nature (i.e. ὀρθὸς λόγος, "correct reasoning"). Professor Hester (Wake Forest University) specializes in Aristotelian works and has published work in that area. He also teaches in the area of Platonic works.

Liddell and Scott, *Greek-English Lexicon*, 1057-59. This lexicon does not show any headings/ usages of the term "logos" being used as an identity for deity until the first century of the common era under personified terms such as Wisdom and Word (sect. X).

[8] *The Hellenistic Philosophers,* vol. 1 of 2, ed. A.A.Long and D.N.Sedley (Cambridge, New York, Port Chester, Melbourne & Sydney: Cambridge University Press, 1987), 275 (vol. 1); 272 (vol. 2- ref. Diogenes Laertius 7.135-36).

this adaptation offered them as they addressed their Mediterranean world:

> 1. By mixing common terms for deity, they started on familiar territory, as allies, which provided a better chance to convert their witnesses than if they had strictly adhered to their own terminology;
> 2. By mixing common terms for deity, they increased their chances of not having the general population turn against them for introducing false gods. In general, the first-century Mediterraneans would have feared offending the gods whom they perceived as their benefactors in all aspects of their lives.

In the Fourth Gospel, ὁ λόγος (The Logos/the Word), is tied to the identity of the Son of God. Even though the term "Logos" is used only in the introduction of this Gospel, the Fourth Evangelist takes the term "the Logos" and uses it in such a way as to describe God's Son.[9]

During the same period of time, Philo had used the term, ὁ λόγος (Reason, the Word), to construct a mental bridge to help his readers understand Judaism.[10] He had used the term, ὁ λόγος, to help bridge two radically different religious worlds. Indeed, at times Philo appears to use the term in a Stoic sense to represent God,[11] and at other times, he uses the term in a purely Platonic or

---

[9] John 1:14 (N26), Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας, "And the Word became flesh and dwelt with us, and we beheld His glory, glory as of an only son from a father, full of grace and truth."

[10] *Philo,* Loeb Classical Library, trans F. H. Colson (New York: G.P. Putnam's Sons; London: William Heinemann LTD, 1929), IX. The introduction states that Philo is a rich Jew from Alexandria who probably lived from approximately 20 B.C. to some time after A.D. 40.

[11] When Philo uses the term, ὁ λόγος, to represent God as the Stoics did, he never implied that God permeated all matter. He, as the

Aristotelian sense to represent the ability to think, reason.[12] In the first ten sections of his introductory book, *The Creation*, Philo introduced God to his readers as the Master Mind of the Creation, the Divine Reason (τῷ θείῳ λόγῳ),[13] and stated that God had mentally pre-planned the upcoming creation as an architect might plan out a new city and then followed his plan and physically created the cosmos.[14]

Fourth Evangelist, used the Stoic sense of the term "the Logos" to assist his readers understand the nature of a single, creator God.

[12] Thomas H. Tobin, "The Prologue of John and Hellenistic Jewish Speculation," *Catholic Biblical Quarterly* 52 (1990): 252-69, evaluated some of the parallels in thought from Philo's work and the Fourth Gospel and came up with this conclusion; Philo's work was based on making Judaism appear respectable to the Greco-Roman world, therefore it interpreted Judaism through the Hellenistic mythological filter set. Tobin states, "For Philo the *logos* was the intermediate reality between God, who was essentially transcendent, and the universe. While Philo could use the Stoic concept of ὁ λόγος as the principle of rationality that pervades the universe (*Her.,* 188*; Fug.,* 110), his primarily use of the word fits into the pattern of the intermediate figures found in most Middle Platonic systems."

[13] *Philo,* Loeb Classical Library. vol. 1, trans F. H. Colson (New York: G.P. Putnam's Sons; London: William Heinemann LTD., 1929), 6-29, sections I-X. Note sections 1.5.5, pp. 16-17 & 1.10.1, pp. 26-27.

[14] *Philo,* vol. 1 (New York: G.P. Putnam's Sons; London: William Heinemann LTD, 1929), 6-29. See fn directly above. Philo used the term "Divine Logos" to represent a god who produced a mental blueprint for the creation that He worked from to create our physical world. In his book titled *Allegorical Interpretations*, Philo use the term "the Logos, God's Word," as a personified physician who could heal the soul with His revelation just as a doctor healed the sick (book 3, sect LXII (3.177)), but he also taught that Jacob looked beyond the Word to God, Himself, to be nourished spiritually, ὡραῖος οὗτος ὁ πρόπος· τροφέα τὸν θεόν, οὐχὶ λόγον, ἡγεῖται, τὸν δὲ ἄγγελον, ὅς ἐστι λόγος, ὥσπερ ἰατρὸν κακῶν, "In this timely manner, he (Jacob) believes that God is [the] sustainer (nourisher) not [His] Word (λόγον), but that His messenger, who is [the] Word (λόγος), is just as a physician (ἰατρὸν) to the sick."

Why did Philo use a Stoic term that was associated with their school of thought to represent the Creator God, to a polytheistic society? Philo could have used some other term, such as an older Greek term for the ultimate father god, "Heaven," who was with the mother god, "Earth," and had ultimate authority over everything as portrayed in *The Theogony* (453-506) by Hesiod.[15] Although Heaven and Earth were not anthropomorphic, all of the perceived deities which had been born under their supervision over time and were being worshiped in the Mediterranean world were anthropomorphic. It would have been detrimental to develop any type of mental bridge that would have been associated with the many gods that were anthropomorphic in nature and had very little in common with God in regard to a personal relationship. On the other hand, the Stoic philosophers had already established a concept of unity between Reason and all objects of Nature. This relationship was still available in the mental milieu of the first century and could be modified to serve as an acceptable mental bridge to help the Mediterraneans quickly understand the proclamation of the one true God, who was not pantheistic in nature, but was One in essence.

"The Logos" Used as a Mental Bridge

In the Fourth Gospel, we observe the use of the term, ὁ λόγος, "the Logos," in the introduction. It was used elsewhere within John's gospel presentation normally to represent God's overall message to His people. In the introduction, it conveyed such thinking but was also used as a mental bridge to help first-century polytheistic Mediterraneans consider one god versus many through the general cultural understanding of Stoicism. Most importantly, it helped move them immediately from polytheistic thinking to consider a single supreme being who was in and part of the created world. This would help them understand more readily a

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[15] *Hesiod: The Homeric Hymns and Homerica,* trans Hugh G. Evelyn-White (Cambridge MA: Harvard University Press; London: William Heinemann LTD., 1982), 112-17.

single God and His creative plan for a very close unity for as many as would join Him as expressed in John's gospel presentation and detailed in John 17:20-23.

With Christianity being that part of Judaism that followed God's New Covenant under the rule of the True Messiah, it is highly probable that the author of the Fourth Gospel chose to draw on a Stoic conception of indwelling, that existed in the mental milieu of the time, to help his addressees understand the concept of the Supreme Being, the Creator, actually dwelling in and with His created family. Although the Stoic concept of pantheism was not identical to the Christian message of the Spirit of Truth dwelling in and guiding all of Jesus' disciples, it had enough similarity to that message that it could be used to help his addressees understand the Spirit of Truth's ability to dwell in those who love and follow Jesus. This Stoic terminology provided first-century Mediterraneans a usable mental bridge to understand readily the truth of the Creator God. The recognized visibility of Stoicism and the Stoic term, "the Logos," and the universal terminology used throughout the Fourth Gospel directs us to continue to keep our implied addressee group large enough to include all individuals who lived in the first-century Mediterranean world, including those with a Jewish background.[16]

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[16] Editors A.A.Long and D.N.Sedley, *The Hellenistic Philosophers,* vol. 1 (Cambridge: New York: Port Chester: Melbourne: Sydney: Cambridge University Press, 1987), 1-2, discuss in their brief overview of Hellenistic Philosophy that by the year 272 B.C. ". . . Stoicism was already the dominant philosophy of the day. Thanks in part to the immense intellectual prestige that it had acquired, it was by now the source of much of the technical terminology and conceptual equipment with which doctrinal debates were being framed." There is a brief discussion that it was not until the end of the Hellenistic period which some have set at 31 B.C., that Aristotelianism started a revival. With our time of interest focusing on the first century C.E., it can easily be shown that Stoicism which started with an acknowledgment of Heraclitus' work in terms of thinking and technical terms around the turn of the sixth century B.C. (Frederick Copleston, *A History of Philosophy: Greece and Rome*, vol. 1 (London: Search Press, 1976), 38-46, 428-37) and was the dominant frame work of thinking through the end of the Hellenistic period, was still the dominant framework of philosophical thought for the Mediterranean world in the first century C.E.. As

Copleston discusses the later Stoics, he states, "In the early Roman Empire the chief characteristic of the Stoa is its insistence on the practical and moral principles of the School, which take on a religious coloring, being bound up with the doctrine of man's kinship with God and his duty of love towards his fellow-man. The noble morality of the Stoa is strikingly displayed in the teachings of the great Stoics of the period, Seneca, Epictetus, and the Emperor Marcus Aurelius."

Three important points can be stated at this time even before we, at a later time, evaluate some Stoic narrative: (1) A Stoic, Seneca was paid to tutor the young Roman Emperor Nero until Nero had him take his own life in A.D. 65 (With the ruling family having a Stoic tutoring the young Emperor, this shows the continued influence of Stoicism among the elite throughout the formative years of the Christian Church and its formation period for all of its canonical literature); (2) With the Roman Emperor Marcus Aurelius (ruled A.D. 161-80) being considered also as an outstanding Stoic Philosopher, this shows that even as late as A.D. 180 Stoicism was a philosophy that was strong enough to still influence at least some of the elite; and (3) two first-century (B.C.E.) Latin poets, Virgil and Marcus Manilius freely used a concept of "Nature," a Stoic term representing the Logos plus all matter, placing the laws and forces into being (this concept shows that Stoicism is in the mental milieu of the first-century Mediterranean world (B.C.E. & C.E.) for different groups of people). Below are a few lines from each:

> What step must one take next, when so much has been learnt? It is to mark well that tutelary deities appointed to the signs and the signs which Nature assigned to each god, when she gave to the great virtues the persons of the gods and under sacred names established various powers, in order that a living presence might lend majesty to abstract qualities. Pallas is protectress of the Ram, the Cytherean of the Bull, and Phoebus of the comely Twins; you, Mercury, rule the Crab and you, Jupiter, as well as the Mother of the gods, the Lion; . . . (Marcus Manilius, *Astronomica,* Loeb Classical Library, trans. G.P. Goold (Cambridge, Mass: Harvard University Press; London: William Heinemann, LTD., 1977), 116-17 (2.433ff)).

[Virgil describes what Romans receive from different lands and then] From the first, Nature laid these laws and eternal covenants on certain lands, even from the day when Deucalion threw stones into the empty world, whence sprang men, a stony race (Virgil, *Virgil,* Loeb Classical Library, 2 vols., trans H. Rushton Fairclough (Cambridge, Mass:

To summarize, John's use of the Stoic term, "the Logos," used within the start of his introduction of a single creator god would have helped many within the polytheistic population of the first-century Mediterranean world move quickly from polytheism to concentrating on a single creator god.

Therefore, this self-contained Gospel has an introduction that appears to have targeted the entire Mediterranean world, and a body that was Jewish in nature, yet easily understandable by the rest of the Mediterranean world implies that all of the first-century Mediterranean world had been targeted by it. C. H. Dodd offers a very astute observation:

> This Gospel [The Fourth] is in fact one of the most remarkable examples, in all the literature of the period, of the profound interpenetration of Greek and Semitic thought. Some critics, approaching it from the side of Judaism, have pronounced it the most Jewish of the Gospels, while others, approaching it from the other side, see in it a thoroughly Hellenistic book. Nowhere more evidently than here does early Christianity take its place as the natural leader in new ways of thought, uniting in itself the main tendencies of the time, yet exercising authority over them by virtue of the creative impulse proceeding from its Founder.[17]

We have come to realize that the text portrays an author who can articulate well the Judaeo-Christian faith to the general population of the first-century Hellenized Greco-Roman world.[18]

Harvard University Press; London: William Heinemann LTD, 1956), 84-85 (1.60ff).

[17] Charles H. Dodd, *The Authority of the Bible* (London: Nisbet & Co. Ltd., 2nd ed, 1948), 200-01.

[18] W. D. Davies, *Invitation to the New Testament* (Garden City, New York: Doubleday and Co., Inc., 1966), 396, stated this about the language and terminology of the Fourth Gospel, "The same images and metaphors which speak with power to Jews do so to Gentiles. . . . It is not only that the Gospel, despite its Semitic undertones, is written in Greek, but that its words and concepts are thoroughly at home in the

The First-Century Mediterranean World

One might be surprised to find out that there were few, if any, remote areas in the Mediterranean that were completely isolated from the progress of Greco-Roman influence.[19] In addition, the Jewish people were not strangers to the rest of the world, nor was the Mediterranean world unaware of the Diaspora Jews and their monotheistic religion. Over the centuries, the people of Judah had been forced out of their country on several occasions by expanding empires. They had established cultural centers all over the Mediterranean world from Alexandria to Rome.

Greco-Roman Influence

Even the relatively remote area where Jesus was raised and the Galilean area were he started His ministry was not totally isolated.[20] Take Sepphoris as an example to illustrate Greco-Roman influence in general, which was part of the area that Jesus ministered in. Richard Batey's article, "Sepphoris: An Urban

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cultural pagan circles of the Greco-Roman world."

[19] Even as early as 2nd century B.C., we see evidence for Hellenistic values among the Jews. We have Jason buying his way into the office of High Priest for Judah. After purchasing this office, the author of the book of 2 Maccabees (4:7-20) states that Jason, in Jerusalem: established a gymnasium (Greek usage of gymnasiums included nudity which would have been controversial in itself which stood alongside an unmoral Greek practice of *paedeia* (a practice of older men having sexual intercourse with young men who have not yet attained puberty); shifted his countrymen over to the Greek way of life (He set aside the existing royal concessions to the Jews, destroyed the lawful ways of living, and introduced new customs contrary to law); induced the young nobleman of their country to wear the Greek hat; corrupted the other priest in maintaining their regular duties of sacrifice; and even tried to use Temple funds to pay for sacrifices to Hercules at the quadrennial games being held in Tyre.

[20] Matt 4:12-22; Mark 1:14-28.

Portrait of Jesus" draws on his work from the archeological excavations at Sepphoris.[21] Batey points out the type of hustle and bustle that was going on just four miles from Jesus as He grew up at home in Nazareth. At the same time that Jesus may have been helping his father, Joseph, in their carpentry trade, Herod Antipas was following in the footsteps of his father, Herod the Great, by building up his new capitol city of Galilee, Sepphoris.[22] Batey discusses the colonnaded streets, the public bath, the 4,000-seat theater, archives, basilica, waterworks to furnish the city water, and other features:

> Continuing archaeological excavations here are yielding evidence of a sophisticated urban culture that places Jesus in a radically different environment, one that challenges traditional assumptions about his life and ministry. The popular picture of Jesus as a rustic growing up in the relative isolation of a small village of 400 people in the remote hills of Galilee must be integrated with the newly revealed setting of a burgeoning Greco-Roman metropolis [located 4 miles from His village] boasting upwards of 30,000 inhabitants- Jews, Arabs, Greeks, and Romans. Sepphoris- powerful, prosperous, peace loving- was linked with other Greco-Roman centers on the trade routes of the Greek-speaking East.[23]

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[21] Richard A. Batey, "Sepphoris: An Urban Portrait of Jesus," *Biblical Archaeology Review* 18, no. 3 (May-June 1992): 50-62, started working with James Strange on the Sepphoris project in 1980 under the University of South Florida's banner.

[22] One can get a feel for the building projects that Herod the Great was responsible for by looking at the index, under Herod, the son of Antipater, at the back of *The Works of Josephus* (Peabody, MA: Hendrickson Publishers, 1987), 911-12]. There are heading such as Antiq. 15.8.1-builds theaters and exhibits shows to the people; 15.8.5- builds a temple at Samaria, 15.9.3- builds a palace at Jerusalem; 15.9.4- builds a citadel six furlongs from Jerusalem; 15.9.6- builds Caesarea; et al..

[23] Batey, "Sepphoris," 52.

Not everyone agrees with Batey about the extent to which the Greco-Roman thought world had influenced Sepphoris by the first century of our era. The main point of difference with several scholars is not based on the Greco-Roman type structures that have been uncovered in Sepphoris and may have been built by Herod Antipas in the first half of the first-century of our era. Rather, it is based on who actually lived in Sepphoris during this period. Several scholars who have also been excavating at Sepphoris since 1983-1986, such as Eric M. Meyers, James F. Strange, and Stuart S. Miller, have expressed a belief that Sepphoris was primarily inhabited by Jews during the first-century. They are in agreement that it was not until the second century C.E. that non-Jews started to dwell in Sepphoris in any appreciable numbers.[24] This does not affect the fact that Greco-Roman thought had made inroads even in the Near East by the first century. In Sepphoris, by the first century, Greco-Roman thought had, at minimal, affected the style of some of the public buildings. Individuals who lived in Judah and the

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[24] Eric M. Meyers, "Roman Sepphoris in Light of New Archeological Evidence and Recent Research," in *The Galilee in Late Antiquity* (Cambridge: Harvard University Press, 1992), 321-38, states that Sepphoris, from the first century C.E. onwards, was inhabited by many well-to-do Jewish aristocrats with priestly backgrounds (p. 322). He goes on to state that Sepphoris contained a Torah-true population during the first century. His basic evidence for this conclusion was the large number of *miqva-ot* (ritual baths) found in houses and the cities strict practice of burying their dead outside the city precincts (p. 325). One more piece of evidence that indicates a predominate Jewish inhabitation is given by the coins that were minted in the city up to 117 C.E.. Up through the reign of Trajan (98-117 C.E.) many of the coins minted in Sepphoris bore symbols of laurel wreaths, palm trees, caduceus, and ears of grain which were Jewish in nature. The next set to come out during the reign of Antoninus Pius (138-61 C.E.) used pagan symbols.

Stuart S. Miller, "Sepphoris, the Well Remembered City," *Biblical Archaeologist* 55, no. 2 (June 1992): 74-83, makes a general statement that Sepphoris was a predominately Jewish city with as many inhabitants as 20,000 during the first century (time of Jesus, p. 75). He also makes a general statement that it was the early second century that witnessed an increase in Sepphoris' pagan population (p. 78).

surrounding areas were being exposed to Greco-Roman culture alongside their own Jewish roots.

Eric M. Meyers, in a recent work, has made a couple of statements that express his belief that the Judean area had been exposed to and to some degree affected by Hellenization:

> By the first century C.E., most Near Eastern cultures had been deeply affected by Hellenism. How Hellenism was incorporated into Semitic society, thus, is a far more complex process than most scholars would allow. Despite five centuries in which Greeks, Greek language and culture, artifacts and numerous architectural structures and decorative arts were adopted in the land of Israel, Semitic modes of intellectual reasoning were still dominant. The land of Israel had not lost its distinctive character in the first century; its peoples had not compromised its values and traditions. Rather, the inroads of Hellenism spawned, a sterner and stricter sort of attitude among segments of the Jewish population.[25]

We find that in this area, just as in many other areas of the Mediterranean world, people shared knowledge through the ongoing exchange of ideas because of common activities such as trading and aggression (wars). The predominant cultural influence for all people would have been Hellenism.

This term "Hellenism" should only imply that the Greek language and some of the Greek culture had been grafted into and had become part of the native cultures around the Mediterranean. By the first century of our era, we see the Roman Empire, which had absorbed a considerable amount of Greek culture, spreading a mixture of Greek and Roman thought throughout the Mediterranean World. This does not imply that the native cultures were destroyed or so changed that they no longer were distinguishable from the Greco-Roman culture that arose from Rome or the Greek culture that arose from Athens. In reality, our present day terms such as "Greco-Roman" and "Hellenization"

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[25] Eric M. Meyers, "The Challenge of Hellenism for Early Judaism and Christianity," *Biblical Archaeologist* 55, no. 2 (June 1992): 84, 86.

remind us of the availability of Greek and Roman thought that existed in the Mediterranean world's mental environment which gave most Mediterranean people the ability to understand and use the intellectual and cultural knowledge of their Greco-Roman world as they wished. The amount of change that occurred in each of the indigenous cultures due to Greco-Roman influence varied, but our assumption is that all areas were exposed to and in some way influenced by the Greco-Roman Thought-World.

The Family

When considering the first-century Mediterranean family, it is reasonable to make some generalizations. The family structure is important because the godly unity described in John 17 is based on a father-son relationship between the Father and each Believer. Later, we shall observe that Jesus is calling all of His followers to work together as a family in obedience to their heavenly Father and Himself as Their ambassadors. The father-son relationship that exists between the Father and Jesus is the paradigm relationship for all who love the Father and Jesus. This relationship is based on mutual love and the resulting obedience that a son shows his father.

Jesus' relationship with His Father is based on mutual love and His obedience to His Father. Therefore, we would like to know what the common ideal of first-century families might have been considered. Was it normal for family structures to follow a strict patriarchal household in which the father's love was of secondary importance to his authority over his wife and all of his children, including his married sons, or was it normal to consider the husband and wife maintaining some autonomy in which affection played an important part of family unity?

Peter Garnsey and Richard Saller in their work *The Roman Empire: Economy, Society and Culture* portray the first-century

Roman family as similar, in many ways, to its twentieth-century western counterpart.[26] In their conclusion, they wrote,

> The Roman family described in this chapter seems to fit the Mediterranean classification (later marriage for men than women and extended family households) in certain important respects, particularly the pattern of late male/early female marriage with the consequent age gap between husband and wife. But the Romans diverged from the Mediterranean type insofar as multiple family households were neither the norm nor common in practice.

The family offers the Roman historian a promising subject for an analysis of the complex relationship between the law and social behavior. On the one hand, the emperors and the jurists moved with the current of changing attitudes and practices in their legal innovations, though rather belatedly in cases like the recognition of the mother's legal relationship with her children and the limitation of the father's power of life and death. On the other hand, a fundamental conservatism in regard to basic legal principles led to a substantial disjunction between those principles and widespread mores. Insofar as the literary sources provide insights, the legal powers of the *paterfamilias*, oppressive as they were in theory, did not dominate the Roman family experience.[27]

Garnsey and Saller discuss how the marriage contracts had changed with time from the time of early Republic to the late Republic; the biggest point to be made was that by the time of the late Republic, the wife did not legally fall under her husband's authority. Garnsey and Saller state that the wife was a primary heir of her father and after his death she became an independent

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[26] Peter Garnsey & Richard Saller, *The Roman Empire: Economy, Society, and Culture* (Berkeley & Los Angeles, CA: University of California Press, 1987), 126-147, Chapter Seven, "Family and Household."

[27] Ibid., 147.

property owner.[28] Garnsey and Saller also bring to our attention emperor Claudius' (41-54 C.E.) total abolishment of the family guardianship by the eldest son after the father's death.[29] A marriage contract between Thaisarion and Chaeremon, dated 66 C.E., shows that either party can ask for an annulment of their marriage for any reason. If both parties are innocent of wrongdoing, then Thaisarion gets her full dowry back, including property that will go to her father if he is still alive or directly to her if he has died.[30]

Angus' *The Environment of Early Christianity* shows that even though we see problems with some first and second century Mediterranean parents aborting, selling, or just putting their infants out in the streets to die or be picked up by strangers, there are also a number of well known contemporary writers, e.g., Tacitus (historian and statesman), Epictetus (Stoic philosopher), Seneca (Stoic philosopher), Paulus (jurist), and Ovid (poet), who encouraged the parents to care for all of their children.[31] This has many similarities with twentieth-century Western civilization. The following letter confirms this practice of exposing unwanted children:

> Hilarion to his sister Alis very many greetings, likewise to my lady Berous and Apollonarion. Know that we are still in Alexandria. Do not be anxious; if they really go home, I will remain in Alexandria. I beg and entreat you, take care of the little one, and as soon as we receive our pay, I will send it up to you. If by chance you bear a child, ἐὰν μὲν ἄρσενον, ἄφες,

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[28] Ibid., 130.

[29] Ibid. Quoting Gaius *Inst.* 1.145, 171. Agnatic guardianship places the oldest son as the legal guardian of the family to include the wife upon the death of the father.

[30] *Select Papyri,* Loeb Classical Library, vol. 1. (New York: G.P. Putnam's Sons; London: William Heinemann LTD., 1932), 12-17, entry # 4.

[31] S. Angus, *The Environment of Early Christianity* (New York: Charles Scribner's Sons, 1940), 48-59.

> ἐὰν ᾖ θήλεα, ἔκβαλε, "if it is a male, allow it to exist, if it is a female, cast it out." You have said to Aphrodisias "Do not forget me." How can I forget you? I beg you then not to be anxious. The 29th year of Caesar [Augustus, who began reigning 31 B.C.], Pauni 23. (Addressed) Deliver to Alis from Hilarion.[32]

In consideration of affection, we have two speeches from the elite segment of society which were given approximately 150 years apart. The first one was preserved by Cassius Dio, an early third century historian, from a speech given by Julius Caesar to the Senate after the Senate had given him many honors for his victory over Scipio's forces in 46 B.C.E.. If Dio has accurately reported the facts, we have a case of Caesar telling the Senate that they can bring their problems to him just as their children could take their problems to them because fathers had forethought and concern for their children and the children did not fear anything unpleasant from them.[33] The second speech is the *Panegyricus* of Pliny the Younger, which was delivered when he assumed the office of consul for the third time and addressed both the Senate and Emperor Trajan in approximately 90 C.E.. As Pliny addresses the emperor, he states:

> Although your many outstanding merits surely called for you to assume some new title and honor, you refused the title of Father of your country, and it was only after a prolonged struggle between us and your modesty that in the end you were

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[32] *Select Papyri*, vol. 1, 294-95, entry #105 (dated 1 B.C.E.).

[33] Dio, *Roman History,* vol. 4, 242-43, 43.17.5c, ἵν' ὑμεῖς τε ὡς πρὸς πατέρα με προσφέρησθε, τὴν μὲν πρόνοιαν τήν τε κηδεμονίαν τήν παρ' ἐμοῦ καρπούμενοι, τῶν δὲ δυσχερεστέρων μηδέν φοβούμενοι, καὶ ἐγὼ ὡς παίδων ὑμῶν ἐπιμελῶμαι, "in order that you may bring yourselves before (to) me, a father. On the one hand, enjoying both the forethought and concern (solicitude) from me, and on the other hand never fearing the most difficult things, that I may take care [of you] as [you take care] of your children,"

> persuaded. Others accepted that title from the start along with that of Emperor and Caesar, on the first day of their principate, but you waved it away until even in your own grudging estimate of your services, you had to admit it was your due. Thus you alone have been Father of the country in fact before you were in name. In our hearts, in our minds we knew you as this; the title made no difference to the devotion of your people, except for our feeling of ingratitude if we addressed you only as Emperor and Caesar when we felt we had a Father in you. And now that you bear the name, how kind and considerate you show yourself, living with your subjects as a father with his children![34]

From both speeches we can see that two influential individuals, Julius Caesar and Pliny the Younger, considered good fathers to be kind and considerate toward their children.

Although the evidence presented above is by no means exhaustive, we observe that first-century Mediterranean families were not so different from twentieth-century western families in terms of: (1) freedom existing between spouses that does not legally place either one as sole ruler over their household; (2) freedom existing from lax social norms and laws that allows family members too much freedom to include killing their own unwanted children; and (3) concerned individuals, such as statesmen and philosophers, who either speak up against immoral acts between parents and their children or expressed ideals of family relationships that include fathers being kind and considerate toward their children. With this information, we can say that ideal family unity based on loving fathers and obedient children existed in the mental-milieu of the first-century Mediterranean world.

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[34] Pliny (the Younger), *Letters and Panegyricus,* Loeb Classical Library (Cambridge, MA: Harvard University Press; London: William Heinemann LTD., 1969), 368-69 (*Paneg*. 21.1-4).

Four Large-Scale Forms of Predominate Unity in the First-Century Mediterranean World

To enhance our understanding of godly unity as expressed in John 17, we will study John 17 in relationship to the mental milieu, the *Zeitgeist*, of the first-century Mediterranean world.[35] After evaluating the text of John 17, I will develop four distinct

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[35] In the context of people having a common bond through past or present experiences, Webster defines unity, "the fact or state of being united or combined into a whole or totality, as a group of related parts; freedom from diversity or variety; oneness of mind or feelings as among a number of persons; concord, harmony, or agreement [*The Living Webster Encyclopedic Dictionary of the English Language* (Chicago: The English Language Institute of America, Inc., 1973), 1082a]."

Liddell and Scott, *A Greek-English Lexicon*, 572c, show that the Greek term ἑνότης was used to mean unity as early as Aristoteles.

Bauer, *A Greek-English Lexicon of the New Testament,* 267b, shows a fairly consistent first and second century (C.E.) use of the term ἑνότης to mean unity. One of his sources is Paul's first-century letter to the Ephesians. Ephesians 4:3-5 gives us a good idea of the meaning of unity described by the Fourth Evangelist in John 17:20-23 as he uses the term εἷς ἕν (into one) to describe unity, ἑνότητα. Ephesians 4:3-6:

> σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· 4 ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· 5 εἷς κύριος, μία πίστις, ἓν βάπτισμα, 6 εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν, "trying in all earnest to keep the unity of the Spirit in the bond of the peace; 4 one Body and one Spirit, and even as you have been called in one hope of your calling; 5 one Lord, one Hope, one Baptism, 6 one God and Father of us all, He is with us, through out us, and in all of us."

This excerpt from Paul's letter gives us a good idea of the meaning of unity in conjunction with one Body and one Lord; this parallels the Fourth Evangelist's work in John 17. We will use a capitalized "Unity" to represent being part of one Christian group with oneness of mind expressed by the Fourth Evangelist and Paul.

models of unity for comparison with John 17 based on: (1) four prominent large-scale forms of unity which existed in the first-century Mediterranean world; and (2) our knowledge from the mental environment of the time.[36] These models will describe the relationships perceived by many who lived in the Greco-Roman world concerning: (1) the gods and the Roman pantheon; (2) the gods and Roman rule; (3) "the Logos" (ὁ λόγος, "the Word") and all material objects as portrayed by first-century Stoics; and (4) God and His faithful people as proclaimed by first-century Judeans.

These models of unity will be developed as background material to help us understand how first-century Mediterraneans might have received the message of the Fourth Gospel in respect to the commanded unity for all Believers.[37] This understanding will,

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[36] The main thrust of this work is to develop an understanding of a large-scale association of people, Jesus' obedient disciples. In the process of developing a corresponding model for this unity, which shall assist us in our understanding of this relationship, we will additionally develop our understanding of a small-scale (one-on-one) relationship, that is the foundation of the large-scale association. This one-on-one relationship exists between the Father and each of Jesus' disciples. Since the ultimate objective is to understand the large-scale association which exists between Jesus' obedient disciples, God, and each other, we will evaluate the four most prominent large-scale perceived associations which existed in the first-century Mediterranean world to see how they would have affected the way that first-century Mediterraneans would have understand the proclamation of the Fourth Gospel in respect to godly unity among Jesus' disciples.

[37] There is consensus among scholars that the first-century recipients of the Gospels, New Testament epistles, and most literature would normally have been auditors. There is still a questionable gray area as to whether this was because of general illiteracy among the masses or whether this was because of custom and the attitude of desiring to have someone's thought expressed orally even if it had been written down.

William V. Harris, *Ancient Literacy* (Cambridge, MA & London, England: Harvard University Press, 1989), 13, argues for one opinion that states that there was a vast diffusion of reading and writing ability in the Greek and Roman worlds, and that the preconditions and the positive causes of this development can be traced. But he states, "There was no mass literacy, and even the level which I have called

craftsman's literacy was achieved only in certain limited milieu." He goes on to state that classical world, even at its most advanced, lacked the characteristics which normally produce extensive literacy. His most obvious reason for mass illiteracy is that the people who controlled the majority of the resources had no motive [such as profit in an industrial or technological age] to setup educational systems to educate the masses. Earlier (p. 10), Harris had drawn on work developed by H.C. Youtie to show that the majority of the people in the south western corner of the Roman Empire (Egypt) were basically illiterate.

W.D. Davies "Reflections About The Use of the Old Testament in The New in its Historical Context," *The Jewish Quarterly Review* 74, no. 2 (October 1983): 105-10, argues for the opposite view. Davies states that in the Near East during the first century of our era writing was an essential accompaniment of life at almost all levels to an extent without parallel in living memory. Davies goes on to discuss how there seemed to be a older common Greco-Roman trend to think of writing as a necessary evil (necessary was debatable) that hindered individuals from using their memory and truly knowing various concepts, and writing definitely was no substitute for living dialogue between teacher and student.

Dio's account of what Nero would do when he was angry at his slaves and freedman would lead us to believe that the majority of them could read. Dio stated that when Nero got angry at them, he would not talk to them, but instead he wrote his commands to them on tablets (Dio *Roman History,* 62.14.3). One point to keep in mind about slaves, and especially slaves purchased by the elite, would be that many of these slaves came from the spoils of war and were educated individuals taken from their conquered lands.

When we look in the New Testament, we see examples of people reading aloud (Ethiopian eunuch- Acts 8:30), and the Jerusalem church sending out one of its major decrees to the church of Antioch in letter form accompanied by two of its own members to read aloud and explain the letter as needed (Acts 15:27).

The Gospels and most (if not all) of the other New Testament writings were written to be read to various groups of auditors. Blass and DeBrunner, *A Greek Grammar of The New Testament*, 172, ϕ 334, on the epistolary aorist, state that the general usage of the letter is written from the standpoint of an orally delivered message. The most dominant language of the first century Mediterranean world still appears to be Greek followed by Latin, which appeared to be making major strides in the west. It must be noted that a lot of the native languages of each respective smaller areas within the whole were still being used by the masses on an everyday basis even in the first century (Harris, pp. 175-232). After the destruction of Jerusalem by Vespasian (70 C.E.),

in turn, sharpen our own, twentieth-century perception, of godly unity as revealed in Jesus' discourse in John 17.

This is a preliminary study and not meant to be exhaustive in any one of the four areas discussed. Our objective is to understand these perceived, large-scale forms of unity well enough to help us sharpen our understanding of how the unity as expressed in John 17:20-23 would have been understood by its first century addressees. After studying the form of godly unity expressed in John 17 and partially developing a corresponding model, this work will be compared to the other first century unity models. Then, we will be able to establish with reasonable precision the meaning of the godly unity prayed for by Jesus and proclaimed by the Fourth Evangelist, John.

Concluding Thoughts

Through parts of the above work, it has been shown that the implied addressees of the Fourth Gospel probably include all first-century Mediterraneans. With this in mind, let's look at four prominent large-scale, first-century Mediterranean forms of unity to see how they might have affected a first-century Mediterranean person's understanding of the godly unity explicitly expressed in John 17.

Roman government, Greco-Roman polytheism, Stoic philosophy, and other forms of Greco-Roman influence were embedded everyday concepts within the mental-milieu of the time which provided most first-century Mediterraneans with a common pool of thought. It is also noted that in general first-century Mediterranean families were not so different from many of the families of our time. Ideal family relationships were grounded in families that had fathers who were kind and considerate, and children normally obeyed their fathers out of love, not fear.

Josephus went to Rome and learned the Greek tongue so that he could write the histories of the Jewish wars (*Apion,* 1.9). He then took the books to Vespasian and Titus for inspection. This shows that Greek was still a universal language around 70 C.E. even in Rome.

2: John 17:20-23

Preliminary Thoughts

In my reconstruction of a model of godly unity from the Fourth Gospel focusing on Jesus' prayer as recorded in John 17, be aware of the following:

1. Since there are no major textual difficulties in John 17, I will not "reinvent the wheel" by reestablishing the text. Rather, the Nestle 26th/ UBS 3rd edition Alexandrian-eclectic text will be our established text. However, important deviations from the Nestle 26th text will be duly noted and taken into consideration as shown within Appendix A;

2. Two primary factors will be considered in developing an accurate translation of the text: (1) the text itself; and (2) the way the text would have been received by the addressees of the first-century Mediterranean world. I have developed a group of readers and auditors from the text itself called the implied addressees as discussed in chapter one. Our implied auditor group consists of the majority of first-century Mediterraneans. With this in mind, our translation of the text and its study along with the next chapter's study of first-century Mediterranean unity will be based on the general first-century Mediterranean mental environment, the *Zeitgeist*, and not on some isolated areas unique to assumed Johannine communities.[38]

3. Godly unity as expressed in the Fourth Gospel focusing on John 17:20-23 will be based on the relationship between God and each of Jesus' obedient disciples. Because of

[38] For background information on date, authorship, purpose, place of writing, and sources behind the text, see Appendix C, "Background on the Fourth Gospel."

the detail given and completeness in which John portrays the Good News of God and His Creation, we can develop our understanding of godly unity as expressed in John 17:20-23 from information contained within the Fourth Gospel itself. Therefore, large amounts of other biblical literature have not been added to this conversation.

Genre of John 13-17:

Farewell Discourse and Prayer

In John 13-17, John gives us an account of Jesus' farewell discourse with His immediate disciples during His last supper with them prior to His atoning death. This discourse contained commandments and exhortations along with petitions to the Father for His disciples. We begin by looking at the general form that farewell discourses and prayers took in the Old Testament.[39]

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[39] Raymond E. Brown, *The Gospel According to John*, Anchor Bible, vol. 29A (New York; London; Toronto; Sydney; and Auckland: Doubleday, 1970), 598, discusses the fact that farewell speeches and prayers were not only part of the Old Testament, but stated that they had become very popular literary genres in the late biblical and the intertestamental periods. Brown states that Tobit's deathbed farewell to Tobias is recorded in Tob 14:3-11, and the whole of the *Testaments of the Twelve Patriarchs* (either a Jewish work with Christian interpolations or an early Christian work drawing n Jewish sources) is made up of the farewells of the twelve sons of Jacob to their children. He goes on to state that Enoch, Ezra, and Baruch were all supposed to have bid eloquent farewells to the people of Israel (En 91ff; II Esd 14:28-36; II Bar 77ff.). Jubilees supplies farewells for Noah (10), for Abraham (20-22), and for Rebecca and Isaac (35-37), while Josephus supplies one for Moses (*Antiquities* 4.8.45-47). Brown says there are some examples that are slightly different in the New Testament such as the speech of Paul to the elders of Ephesus (Acts 20:17-38), which he states is a type of farewell speech. He states that this genre is also attested in the epistolary literature: for instance, the Pastorals are a form of Pauline farewell (especially II Tim 3:1-4:8), and Peter is a form of Petrine farewell (even if pseudonymous).

Biblical Death Farewell

The practice of commandment, exhortation, and prayer for one's loved ones at the point of death is a well attested biblical genre. In it, the authority figure, who has been responsible for the lives of his loved ones, passes on his most valuable thoughts and concerns for those who will follow him. This last discourse with the people for whom he was responsible, followed by a prayer or blessing, normally includes confirmation of the next authority figure who will be responsible for the guidance and care of the family or nation. Biblical examples include Isaac's blessing of Jacob (Gen 27:2, 27-30); Israel's (Jacob's new name from God) commandments and blessings to his sons (who became known as the nation Israel) (Gen 48-49); Moses' exhortations (Deut 1-4,32), commandments (Deut 5-31), and prayer for the blessing of each of the tribes of Israel (Deut 33).

In the Fourth Gospel, we see Jesus engaging in the same type of farewell discourse. In His farewell discourse, Jesus gives His disciples one new commandment, "Love one another just as I have loved you [John 13:34; 15:12,17]." He also exhorts and encourages, "Let not your heart be troubled [14:1], . . . for the Father will give you another Comforter [14:16]." In addition, see John 14:6, 18, 20, 26-27.

There is, however, ***one major difference*** that we must note concerning this farewell discourse and prayer and those of the Hebrew Bible. In all of the Old Testament examples, the authority figure who is dying appoints a new leader to take his place. In our passage, however, Jesus did not appoint anyone to replace Him to guide His disciples; Jesus, the true Messiah (Christ), did not relinquish His authority. John shows that Jesus will become the risen Lord in just three days, and He will continue to lead His people through the Spirit of Truth.[40]

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[40] Consider John 14:18-27; 16:7, 13, 33; 17:26.

Brown, *The Gospel According to John,* vol 29A, 582, stated that the Fourth Gospels' discourse and prayer was not like other last testaments because it has been transformed in the light of the resurrection and through the coming Paraclete into a living discourse delivered, not by a dead man, but by the one who has life (Jn 6:57), to all readers of the Gospel.

John 17: Author's English Translation of Jesus' Prayer

. . . (1) Jesus said these things, and after raising His eyes to heaven, He said, "Father, the time has come; glorify your Son in order that your Son may glorify you, (2) as you gave to Him authority over all flesh in order that He may give eternal life to all whom you have given Him. (3) And this is eternal life, that they may know you, the only true God, and the one whom you sent, Jesus Christ. (4) I glorified you on the earth by completing the work that you have given me to do. 5) And now, glorify me, Father, with your glory which I always had with you before the world existed. (6) I manifested your name to the people whom you gave to me out of the world. They were yours, you gave them to me, and they have kept your word. (7) Now, they have come to know that all of the things, which you have given me, are from you. (8) Because I have given them the words which you gave to me, and they, themselves, received [the words], and they truly have come to know that I came from you, and they have come to believe that you sent me. (9) I am asking for them; I am not asking for the world, but for those whom you have given to me, because they are yours, (10) and all who belong to me belong to you, and all who belong to you belong to me, and I have become glorified

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Ernst Käsemann [*The Testament of Jesus* trans Gerhard Krodel (Philadelphia: Fortress Press, 1968) p 3] states that John 17 is a conclusion to the discourses (13-16) and a counterpart to the prologue. Käsemann, who is looking at the Fourth Gospel as a product of a Christian mystery [gnosticizing form of Christianity (p 70)] community (p 66), states that John 17 can not possible contain the words of the earthly Jesus (p 77). He wants to know if the Fourth Evangelist can defend John 17 as being the last testament of Jesus (p 77), which to me translates to mean, "is this the testament of the risen Lord Jesus Christ?" In the final analysis Käsemann, who is approaching this from a totally different perspective from Raymond Brown, is still left with a sense that the discourse and prayer of the Fourth Gospel is in light of the fact that Jesus Christ will be (has become) the risen Lord.

The verses and statements above all reflect the point that the farewell discourse and prayer are made in the full knowledge that Jesus has overcome the world and His resurrection is as good as done.

in them. (11) And I am no longer in the world, yet they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given to me, in order that they may be one just as we are. (12) When I was with them, I kept them in your name, and I guarded [them], and not one of them was destroyed, except the son of destruction, with the result that Scripture may be fulfilled. (13) And now, I am coming to you, and I am saying these things in the world in order that they may have my joy, which has been made complete, in them. (14) I have given them your word, and the world hates them, because they are not of the world just as I am not of the world. (15) I do not ask that you lift them out of the world, but that you keep them away from the evil one. (16) They are not of the world just as I am not of the world. (17) Sanctify them (make them holy) in the truth. Your word is truth. (18) As you sent me into the world, I also have sent them into the world. (19) And I am sanctifying myself (setting myself apart for the Cross) on their behalf, in order that they, themselves, also may be sanctified (made holy) in truth. (20) I do not ask only for these, but also for those who will believe in me through their word, (21) that all of them may be one, as you, Father, are in me, and I am in you, that they also may be in us, with the result that the world may believe that you sent me. (22) And I have given them the glory that you have given to me, that they may be one as we are one, (23) I in them and you in me, that they may be made complete (perfected) into one, with the result that the world may know that you sent me and that you have come to love them just as you love me. (24) Father, those whom you have given to me, I desire that where I am, they also may be with me, in order that they may see my glory, which you have given me, because you loved me, before the casting down of the foundation of the world. (25) Righteous Father, indeed the world has not come to know you, but I have known you, and these have come to know that you sent me, (26) and I made your name known to them, and I will continue to make it known, in order that the love with which you love me may be in them and that I may be in them."[41]

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[41] See Appendix A for Greek, and my translation of John 17 with footnotes discussing variants and grammatical points of interest.

John 17:1-19: Jesus' Petitions for Himself and His Disciples

Jesus starts His prayer with a petition concerning Himself. He asks the Father to glorify Him (17:1-2) as He goes to the Cross with the glory that He had before the foundation of the world (17:24b) in order that He, the Son, may glorify the Father (17:5), in order that the world may know the only true God. For it is only through knowing the Father and Jesus Christ whom the Father sent, that one receives salvation (17:2-3). This first petition for Himself is followed by His three petitions, on behalf of His disciples,[42] that the Father will:

1. Keep them in His Name (17:11a) in order that "they may be one as we are one" (17:11b, godly unity– Believers will be protected as part of the Father's family (His Name));
2. Keep them from the Evil One (17:15) because the World hates them because they are not of the World as Jesus is not of the World (17:14,16, protection– the Evil One would destroy the Father and His family if he could, but he can not);
3. Make them holy in His word which is truth (17:17) because Jesus has sent them into the World just as the Father had sent Him into the World (17:18, mission– Jesus gives them the Spirit of Truth in order that they may know the Father and His commandments).

Jesus' first petition for His disciples deals directly with their being part of the Father's family (Unity) and its resulting joy. The second and third petitions are contingent on the joy that His disciples possess through their association as family members with the Father, the Son, and each other.[43] Jesus has already experienced

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[42] When Jesus prays for His disciples, He is praying for individuals who believe that He is the Son of God and has been sent by God. John 17:8c, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας, "and they have come to believe that you sent me."

[43] Petition #1. Keep Believers in His Name (17:11a) in order that they may be one as we are one (17:11b);

this joy[44] through His unity with the Father which became a reality through His obedience to the Father in all matters.[45] His obedience to the Father has been demonstrated through His ministry to His disciples and to all people through His going to the Cross[46] for those who believe in Him.[47] By obeying Jesus, His disciples have the same relationship with the Father that Jesus has.[48] Their joy becomes reality through their obedience to Jesus Christ.

Those who love Jesus love each other and through their godly unity provide a visible witness to the world that God has sent His Son[49] into the world to be both the Leader of His children[50] and their sacrificial Lamb.[51] Their joy[52] will be manifested through their godly unity and will provide a witness to the world as Jesus'

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[44] John 17:13.

[45] John 14:31a.

[46] John 12:27; 14:31.

[47] John 3:16-18; 8:24-29.

[48] John 17:23, "I in them and you in me, that they may be made complete (perfected) into one, in order that the world may know that you sent me and that you love them just as you love me."

[49] John 13:34-35 (A new commandment if followed will help all identify Jesus' followers); John 17:21 [Jesus praying], "that all of them may be one, as you, Father, are in me, and I am in you, that they also may be in us, in order that the world may believe that you sent me."

[50] John 10:11 (Jesus is the good shepherd who lays down His life for His sheep).

[51] John 1:29, The next day he (John the Baptist) saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"

[52] John 16:19-22; John 17:13, "And now, I am coming to you, and I am saying these things in the world in order that they may have my joy, which has been made complete, in them."

disciples proclaim God's love for all mankind.[53] We find a paradigm statement of this love in John 3:16-17 [N26],[54]

> Οὕτω· γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ ἵνα σωθῇ ὁ κόσμος δἰ αὐτοῦ, "For in this way God loves the world, that He gave His only Son in order that everyone who is believing/trusting in Him may not perish but have eternal life. 17 For God did not send His Son into the world that He may judge the world, but in order that the world may be saved through Him."

In this paradigm statement that expresses God's love for all people, we note that eternal life is provided for all who believe/trust in Jesus. When we evaluate the Fourth Gospel in regard to those who believe, we find that Believers are those individuals who know Jesus' relationship with the Father and obey Him.[55]

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[53] John 17:19 [Jesus praying], "As you (the Father) sent me into the world, I also have sent them into the world."

[54] "N26" designates the Nestle-Aland 26th edition/UBS 3rd edition of the Alexandrian eclectic Greek text.

[55] In the Fourth Gospel, the author always uses the present tense participle πιστευόντων, "those who are believing/trusting" to refer to individuals who love and obey Jesus. John, the Baptist, states (John 3:36, N26),

> ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ αὐτον, "The one who is believing/trusting in the Son has eternal life, but the one who is not obeying the Son will not see [eternal] life, but the wrath (judgement) of God remains on him."

This verse clearly shows us that those who believe are also the same

An Initial Reading of the Text Regarding Unity

The text, which contains the key information from which we shall develop our model of godly unity as expressed in John 17, is John 17:20-23,

> I do not ask only for these, but also for those who are and will be believing/trusting in me through their word, 21 that all of them may be one, as you, Father, are in me, and I am in you, that they also may be in us, with the result that the world may believe that you sent me. 22 And I have given to them the glory that you have given to me, that they may be one as we are one, 23 I in them and you in me, that they may be made complete (perfected) into one, with the result that the world may know that you sent me and that you love them just as you love me.

Although the understanding of godly unity in John 17 primarily is derived from the text itself, the Fourth Evangelist has written a complete work (the Fourth Gospel) of which it is impossible to isolate one part. Therefore, we shall draw on other sections of the Fourth Gospel for clarity as we have need.

Consider the following preliminary thoughts about God's desired godly unity for Jesus' followers in the Gospel of John, which will be developed further in the remainder of this chapter:

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individuals who obey; this concept is consistently portrayed throughout the Fourth Gospel.

Πιστευόντων is a Greek term (present active participle) meaning "those who are believing and trusting." This term or an equivalent is strictly used in the Fourth Gospel to denote those who know and obey Jesus. Following is a list of verses checked in the Fourth Gospel which contained some form of the Greek root "to believe/trust": John 1:7, 12, 50; 3:12, 15, 16, 18, 36; 4:21, 42, 48; 5:24, 38, 44, 47; 6:29, 30, 35, 36, 40, 47, 64; 7:38, 39; 8:24, 45, 46; 9:35, 36, 38; 10:25, 26, 37, 38; 11:15, 25, 26, 40, 42, 48; 12:36, 39, 44, 46; 13:19; 14:1, 10, 11, 12, 29; 16:9, 30, 31; 17:20, 21; 19:35; 20:25, 29, 31.

1) Jesus Christ, the Son of God, is the one who is speaking; therefore, those who know, love, and obey the Father know, love, and obey His Son, Jesus;

2) Jesus gives His glory to all Believers, of all ages, that they may be complete and experience great joy;

3) The relationship that exists between the Father and each Believer is that of a loving Father and an obedient, only son;

4) The relationship that exists among Believers is that of brothers and friends.

Godly Unity Starts with Recognition and Obedience

Jesus Christ, the Son of God, is the one who is speaking; therefore, those who know, love, and obey the Father know, love, and obey His Son, Jesus.[56]

In His farewell discourse, Jesus stated that His disciples will obey Him if they love Him.[57] Jesus will give His life to remove other's sins because He loves the Father (and others) and therefore wants to please and obey Him.[58] Jesus tells His disciples that both the Father and He will be with those who show their love by obeying Them.[59] Jesus gives them one new commandment; they are to love one another as He loves them and will die for them. With obedience, the Father starts developing Jesus' followers into His image (nature).[60]

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[56] John 8:19b, 47; 10:27.

[57] John 14:21, 24.

[58] John 4:34; 8:28-29; 14:31; 15:10.

[59] John 14:23.

[60] John 13:34-35; 15:2, 12-17.

Godly Unity Brings Glory and Joy

Jesus gives His glory to all Believers,[61] of all ages,[62] that they might be complete and experience great joy.[63]

Jesus' first petition of the Father, for those whom the Father had given Him out of the world, was (17:11b),

> Holy Father, keep them in your name, which you have given to me, in order that they may be one just as we are.

Jesus states in addition to this petition that (17:22-23a),

> I have given to them the glory that you have given to me, that they may be one as we are one. I in them and you in me, that they may be made complete (perfected) into one,

Both verses 17:11b and 17:22-23a address the same point. Jesus' first petition (17:11b) is asking the Father to be the protector of His disciples by putting them under the umbrella of His Name. This petition, "keep them in your name," places all of His disciples into the Father's household, His intimate close loving righteous eternal family. To help His petition become reality, Jesus has given each of His obedient disciples something that belongs to Him, His glory. This glory that Jesus is sharing with His disciples is that glory that exists because of His relationship with the Father and His glorious nature. Jesus is the Son of the King.

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[61] John 14:21.

[62] John 17:20, "I do not ask only for these, but also for those who will believe and trust in me through their word,"

[63] John 17:13, "And now, I am coming to you, and I am saying these things in the world in order that they may have my joy, which has been made complete, in them."

Ernst Käsemann's *The Testament of Jesus* dedicates a chapter on the glory of Jesus,[64] but fails to establish the fact that the glory that Jesus gives to His disciples in John 17:22 is His glory which primarily exists because of His association with the Father including His corresponding holy nature; Jesus is the only Son of the Father and therefore possesses glory based on His relationship to the Creator of Universe. Käsemann concentrates on the power of Jesus (walking on water, raising the dead, and more: see p.9) which is associated with Jesus' glory, but Jesus' power is not the glory that He is sharing. Käsemann stated that Jesus would not have His true glory until He was raised from the dead and returned to the Father from His earthly mission (p 20). Regarding Jesus' glory that He is sharing with His disciples, there are two qualities that John visualized at the beginning of his Gospel presentation that help with godly unity: grace and truth.[65]

The full meaning of Jesus' shared glory will be missed if one thinks in terms of power. The clue, which is given in John 17, is that Jesus gives His glory to **all** Believers, of all ages, to help them be "one" (godly unity) with the Father, Himself, and each other. We can start eliminating such things as omnipotence, special gifts of healings, and signs by observing that the Fourth Evangelist did not place importance in expressing whether or not Jesus' disciples performed any miracles. Yet, the Fourth Gospel does state that Believers will be able to do the same and even greater works than those of Jesus' earthly ministry because He was going to the Father[66] and then would lead the Church through the Holy Spirit. Earlier, Jesus had defined His work as doing the work of the Father,[67] and the Father's work as bringing people to the place that

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[64] Ernst Käsemann, *The Testament of Jesus* (Philadelphia: Fortress Press, 1968), 4-26.

[65] John 1:14, "And the Word became flesh and dwelt with us, and we observed His glory, glory as of an only son from a father, full of grace and truth." See Appendix A for Greek text, translation, and notes.

[66] John 14:12.

[67] John 14:10.

they may believe in Him (evangelism).[68] We need to turn to the very foundation of Jesus' glory to find what Jesus has given to *all* Believers. When we realize that the seventeenth chapter of the Fourth Gospel is expressing Jesus' willingness to give up His exclusive right to be God's only son, then, we have discovered the very foundation of Jesus' glory which He shares with all Believers. He is sharing His only-son relationship with His Father, who is the Master Mind of the Creation, with all Believers, and this makes it possible that they may be united with them. There is a bonus from their godly unity; it will help the world know that Jesus was sent by the Father and that His Heavenly Father loves all who learn to trust and obey Him just as He loves Him (evangelism).[69]

Godly Unity Is Based on an Only-Son Relationship That Exists between God and Each Obedient Disciple

The relationship that exists between the Father and each Believer of Jesus is that of a loving Father and an obedient, only son.

To grasp fully this father-son relationship, we take special note of the fact that the relationship between the Father and the Son is between a father and his only son.[70] In Jesus' prayer, He says that

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[68] John 6:28-29.

[69] John 17:22-23, "And I have given to them the glory that you have given to me, that they may be one as we are one, (23) I in them and you in me, that they may be made complete (perfected) into one, with the result that the world may know that you sent me and that you have come to love them just as you love me."

[70] Μονογενοῦς is a masculine genitive singular form of μονογενής. The term is used by the author of John four times: 1:14,18; 3:16,18. We observe that the general construction of μονογενής is built on two roots μονος + γένος. Liddell and Scott give a general definition that means "one of a kin or one of a kind, i.e. "an only one, an only son." One common first-century usage of the term would have been understood to mean "one of a family such as an only son, or an

those who would love and obey Him would be loved just as the Father loves Him.[71] This brings great joy to all obedient disciples.[72] There is great joy and glory associated with being an obedient, only son of the Father. Jesus is the heir to all that the Father has,[73] and shares His inheritance with all of His obedient disciples, of all ages.[74] The only individuals who will have this type relationship with the Father are those who love and obey Jesus.[75]

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only daughter." I will translate it in this sense because I believe that the first-century world would have understood this term in that way which places the emphasis on μονος, "only." See:

Liddell and Scott *Greek-English Lexicon* revised by Jones and McKenzie (London, New York & Toronto; and many others: Oxford University Press, 1990), 1144, section a.

Walter Bauer *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* trans William F. Arndt & F. Wilbur Gingrich (Chicago & London: The University of Chicago Press, 1958; reprint, 1979), 527.

[71] John 17:13, "And now, I am coming to you, and I am saying these things in the world in order that they may have my joy, which has been made complete, in them."

John 17:23, "I in them and you in me, that they may be made complete (perfected) into one, in order that the world may know that you sent me and that you love them just as you love me."

[72] John 17:13, "And now, I am coming to you, and I am saying these things in the world in order that they may have my joy, which has been made complete, in them."

[73] John 16:15, "All that the Father has are mine; because of this I said that out of what is mine, He will take and declare to you."

[74] John 17:22, "And I have given to them the glory that you have given to me, that they may be one as we are one,"

[75] John 1:11-12, "He came into His own world, and His own people did not receive Him. 12 But as many who received Him (Jesus), He gave them the right to be sons of God; to those believing in His name." See Appendix A, Block Two for Greek, translation, and notes.

See John 14:15, 21-24; 15:10.

The Relationship between the Father and Each Son Is Realized through the Spirit of Truth

When Jesus asked the Father to give His disciples another Comforter (the Spirit of Truth) to help guide them,[76] He was making the father-only son relationship possible between the Father and each Believer. This relationship places each of God's sons on an equal footing with each other and Jesus in respect to the Father's love and their inheritance.

Where Jesus is, the Father is.[77] The godly unity between the Father and the Son is so close that if you know one of them, you have seen both.[78] Their relationship is based on that of a loving father and an only son who is obedient to his father to the point that He only says and does what His Father wishes.

Where Jesus' disciples are, Jesus and the Father are.[79] For all of His disciples, Jesus has introduced a third individual into the godly unity picture, the Spirit of Truth. If you have seen Jesus, you know the Father; if the Spirit of Truth lives in you, the Father and Jesus live in you.[80] The world will be able to continue to hear the Gospel from the Father and the Son through Jesus' disciples who are assisted by the Spirit of Truth who dwells in them.[81] The Father and the Son working together in godly unity have sent the Spirit of

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[76] John 17:17, "Sanctify them in truth. Your word is truth." Cf. John 14:16-17 .

[77] See John chapter 8. Jesus rebukes the Jewish leaders for not believing that the Father sent Him, even after the miracles that He has performed are not accepted for proof that the Father is witnessing on His behalf. Jesus let them know that after they lift up the Son of Man (crucify Him), they will realize that He was the Sent Son of God.

[78] John 14:7-11.

[79] John 14:23 et al.

[80] John 14:16-26.

[81] John 13:20.

Truth to comfort and guide all of Jesus' disciples, just as the Father sent the Spirit to be with Jesus during His earthly ministry.[82]

Jesus Is a Friend as Well as a Brother

> The relationship that exists among Believers is that of brothers and friends (See John 15:10-15).

Prior to this prayer, Jesus had commanded His disciples to love each other just as He loved them. Obeying Jesus' commandments, which includes loving each other, places His brothers and friends (Believers/ obedient disciples) in godly unity with the Father, Himself, and each other.[83]

When we evaluate John 17:20-23 for the heart of the picture of godly unity, we observe that Believers are to be made complete, into one (εἰς ἕν) by following the example of Jesus' oneness with the Father ἵνα πάντες ἕν ὦσιν, καθὼς σῦ, πὰτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, "in order that all people (Believers) may be one as you, Father, are in/with me and I in/with you, in order that they may be one in/with us [John 17:21a]." Believer's godly unity with God and each other depends on their obedience to God and His Son just as Jesus' unity with the Father is a result of His obedience to Him.[84]

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[82] John 1:32-34.

[83] In the Biblical concept of loving one another, love is based on a right relationship with the One Creator God. In Moses' farewell discourse to Israel, discussed above, Moses restated the foundational law which would allow all other laws to be carried out. God had personally written this law plus nine additional laws on two tablets of stone for Israel and the world, the restated law (Deut 10:12). Cf. John 14:31a and note that Jesus gives His followers one new commandment: (John 13:34), "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another," and told them that they will obey His commandments if they truly love Him (John 14:15, 21, 23).

[84] John 10:17; 14:31.

Looking Closely at the Meaning of "One"

John's usage of the Greek term, εἷς ἕν, "into one," represents a first-century concept of many individuals working together as one group.[85]

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[85] Walter Bauer *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 5th ed. Translated and adapted by William F. Arndt & F. Wilbur Gingrich from the fourth revised and augmented edition of Walter Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, 1958; reprint, 2d ed. rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker from Walter Bauer's fifth edition, 1958 (Chicago & London: The University of Chicago Press, 1979), 230–31. See εἷς μία ἕν, 1. Bauer discusses unity of the Church as he refers to several New Testament passages. In b1, there is a discussion on the whole being made up of the parts to form a unity.

George Henry Liddell and Robert Scott *A Greek-English Lexicon.* 1st ed. 1843. Reprint of 9th ed., 1940, rev. and augmented by Henry Stuart Jones and Roderick McKenzie (London, New York & Toronto; and many others: Oxford University Press, 1990), 492. See εἷς μία ἕν, 7. The authors show that philosophers as early as Heraclitus (6th-5th century BCE philosopher) used the term ἕν to imply a form of unity. The authors quote Heraclitus 10, ἐκ πάντων ἕν ἐξ ἑνὸς πάντα, "One out of many and many out of one."

Consider the use of this type unity throughout the Bible: In the Hebrew world of the Old Testament and in Jesus' day, *eḥad*, "one" could mean a single entity, or a group of two or more operating as a single entity. After God created Adam and Eve as male and female, we see Him saying that they will work together in a close godly unity that we call "marriage" expressed through the Hebrew language as *lebasar eḥad*, "as one flesh" (Gen 2:24). In both the Greek Septuagint and New Testament Greek (e.g. Matt 19:5), the Hebrew is translated as *sarka mian*, "one flesh." The Septuagint is a third-fourth century BCE translation of the Hebrew Bible into Greek.

God is stating that when a man and woman commit to each other in a godly union, they are committing to work together as a close godly team versus working together as two independent beings. They work together as "one flesh/one entity" with genuine concern and overall love for each other. At other times, God shows that when Israel was attacked by others, they came out as "one man" (*îsh eḥad*) to overcome adversity and wrong doing (Judges 20:1, 8, 11; 1 Sam 11:7).

Jesus prays (John 17:21; cf. 17:23),

> that all of them (those who are believing) ἓν ὦσιν "may be one," as you, Father, are in me, and I am in you, that they also may be in us, with the result that the world may believe that you sent me.

In the world of the Old Testament and in Jesus' day, the Hebrew word *eḥad*, "one," could mean a single entity, or a group of two or more people operating as a single entity. During the four hundred years leading up to Jesus' ministry and during the first century C.E., the Greek translation of the Hebrew word, *eḥad*, "one," within the Septuagint–when referring to godly unity among God's people within the Old Testament–was consistently translated into one of the Greek masculine, feminine, or neuter forms of "one" (*heis, mia, hen*) depending on which form was needed for proper grammar. Therefore, we can confidently say that the meaning of the Hebrew *eḥad*, "one," in the Old Testament and the various forms of *heis, mia, hen*, "one" used by writers within the New Testament all point to a close "oneness, unity" among individuals when used within the context of social relations.

We note that when God created Adam and then Eve, the Old Testament stated that they were created in Their image according to Their likeness (Our image and likeness), yet God was proclaimed to be "One" in Deuteronomy 6:4: "Hear O' Israel,

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This was translated in the Greek Septuagint as *anēr heis*, "one man." The men came out as a godly close-knit team working together to overcome their common enemies. The Septuagint shows that the Hebrew word *eḥad*, "one," was translated consistently using the various forms of the Greek word *heis, mia, hen*, "one."

As the Apostle John wrote to Gentiles in the common Greek of his day, it helps contemporary readers/hearers understand Jesus' prayer for godly unity among His followers. It should be noted that John used the same Greek wording of the Septuagint corresponding to the Hebrew idea of *eḥad*, "one/oneness." This helps everyone to understand that Jesus prayed for His followers to share in the same godly unity that He always had with His Heavenly Father and would again share with Him after His Father raised Him from dead (Acts 2:22–36).

YHWH is our God; YHWH is one (*eḥad*)." This proclaims the "oneness/close unity" of the Father, Son, and Holy Spirit. When this verse was translated into Greek in the Septuagint, the Hebrew *eḥad*, "one," was translated as the Greek *heis*, "one."

After God created Adam and Eve as male and female, we see Him saying in Gen 2:24 that they will work together in a close godly unity that we call "marriage" expressed through the Hebrew language as *lebasar eḥad*, "one flesh." The Hebrew *lebasar eḥad*, "one flesh," of Gen 2:24 is translated in the Greek Septuagint as *sarka mian*, "one flesh" just as it is written in New Testament Greek of Matt 19:5.[86]

We see from God's Word that when a man and woman commit to each other in godly unity (marriage), they are committing to work together as a close godly team versus agreeing to work together as two independent beings. They are agreeing to work together in a very close godly unity with genuine concern and overall love for each other.

As other scriptures are examined, we read in verses such as Judges 20:1, 8, 11, and 1 Sam 11:7 that when Israel was attacked by others, large numbers of men came out "as one man" (*keîsh eḥad*) to overcome adversity and wrongdoing. This was translated in the Greek Septuagint as *'ōs anēr heis*, "as one man." The men of Israel came out as a godly close-knit team working together to overcome their common enemies.[87]

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[86] Gen 2:24b (Hebrew): "and he shall cling (hold onto) to his wife and they shall become 'one' flesh" (close unity); Greek Septuagint: and the two shall become 'one' flesh (close unity); and Greek New Testament: Matt 19:5: "and the two shall become 'one' flesh" (close unity).

[87] Judges 20:11 (Hebrew language): "Every man of Israel gathered to the city uniting 'as one' man" (close unity); Greek Septuagint: "Every man of Israel gathered together into the city 'as one' man" (close unity). Cf. Judges 20:1, 8.

1 Sam 11:7 (Hebrew language): "And the dread/awe (BDB, 808) of YHWH fell upon the people and they came out 'as one man'" (close unity). Greek Septuagint: "as one man" (close unity).

Another example of "oneness, close unity" is shown in Genesis 34:16 when Jacob's sons deceptively told Shechem and his father Hamor that if they and their people would become like Israel and circumcise their males they would all become *eḥad 'am,* "one people" allowing them to intermarry. The Septuagint translates this part as *genos hen,* "one race" vs. "one people," but again showing that *eḥad*, "one," was used to show a desired close oneness (unity) and was translated accordingly into the Greek word *hen,* "one."

As the Apostle John wrote to Gentiles in the common Greek of his day, it is noted that John used the same Greek wording of the Septuagint corresponding to the Hebrew idea of *eḥad*, "one/oneness." This helps the addressees understand that Jesus prayer is requesting the same godly unity for His followers that He always had with His Heavenly Father and would again share with Him after His Father raised Him from dead.[88]

Early Church Understanding

How did the Early Church understand the idea of Emmanuel, "God with us," and the godly unity that God desires for His children? Satan has been at work from the beginning of the Creation to keep as many people as possible from drawing close to God. But, he works even harder against those who start paying attention to God's invitation to join His eternal close loving righteous family. In his studies, Constantine Scouteris discovered that the Early Church Fathers had a sound understanding of God's desired closeness through the apostles teachings on Christ.[89]

Regarding Jesus' prayer for godly unity among Believers, Scouteris stated that the New Testament presents Jesus' followers with the possibility of realizing that ***Christ's communion***

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[88] Acts 2:22-36.

[89] Constantine Scouteris, "The People of God-Its Unity and Its Glory: A Discussion of John 17:17-24 in the Light of Patristic Thought," *The Greek Orthodox Theological Review* 30, no. 4 (Winter 1985): 399-414.

(fellowship/unity) removes in the most radical way any worldly communion. Christ's communion is the creation of a new relationship, a relationship involving God and Jesus' disciples. He went on to say that John 17 has two major themes:

> (1) the godly unity desired by Jesus for His followers is not only for His immediate disciples but also for all future disciples who will learn to trust Jesus through apostolic teaching and proclamation; and
> (2) all disciples participate in Jesus' divine glory.

Scouteris wrote that these two points became a solid foundation for understanding God and His desired unity (pp. 401-01).

From Ignatius' letter to the Philadelphians written around A.D. 107, Scouteris concluded that a radical change had occurred for God's children after Jesus' ascension: their focus had moved from a subject-object relationship to one of ***participation*** with God (p. 403). God had made a way through Jesus' atoning death for a closer relationship. In Origen's (A.D. 185-254) work titled *De Principiis*, one sees Origen teaching both the future perfection into a divine likeness and unity that Jesus had prayed for (3.6.1) and a present practical unity that expresses itself in Jesus' followers being like-minded in godly unity (1.6.2).

In light of our early Greek Fathers, Scouteris sees God the Father as an accessible divine person who generates the Son and causes the Holy Spirit to go forth establishing a unique unity within the Father's kingdom. The Father has given of His divine essence to the Son and Holy Spirit, and in return they respond in freedom and love with absolute obedience to the Father's will.[90] He noted that the Early Church Fathers could now promote unity of God's people through the unifying force of Jesus Christ. In the person of Jesus, all divisions among God's children were abolished (p. 407).

Scouteris went on to discuss Gregory of Nyssa's (A.D. 330-95) teachings regarding the divided nature of each individual due to sin derived from self-centeredness. This divided nature due to sin deprived mankind of any possibility of living in godly

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[90] Scouteris, "The People of God," 405-406.

fellowship with God or others. But, Jesus' self-sacrifice has the potential of reestablishing God's original desired harmony bringing those who listen back into a perfect unity with Him and others (p. 411). By becoming a real man with a concrete human nature, Jesus, who was of the same nature as our Heavenly Father, took on the nature of humanity and transferred godly unity to the human level enabling the unity that Jesus prayed for all of His followers (p. 414).

Having studied the terminology of being "in (*en*) the Father" and being "in (*en*) Christ" from a first-century Mediterranean perspective, C. H. Dodd came to the conclusion that individuals living in the first century would have understood this type of wording to denote a unity that transcends human unity, a close godly unity.[91] He said that Jesus' prayer shows a completed picture of unity for the Father, Son, and the Son's followers with love being the key. ***It is love*** that leads Jesus' disciples to obey His commands just as He obeys His Heavenly Father's commands out of love for Him (p. 196). The idea of "God in us" represents the most intimate union conceivable between God and men (p. 197).

As John shared Jesus' prayer with others in the first century, they would have understand John to be saying that Jesus' death on a cross and the sharing of His glory would result in a godly unity for His followers that matched His unity with the Father. Through Jesus' prayer recorded in John 17, the first-century Mediterranean Believers would have had a clear understanding of how close they would be to God and one another at the end of the Creation in the New Heaven and on the New Earth. Through this same prayer, God's obedient children of all ages should also understand that they should experience some of this godly unity while living out their physical lives providing a great witness to those who are not listening to God helping them to know Him.

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[91] C. H. Dodd, *The Interpretation of the Fourth Gospel* (New York: Cambridge University Press, 1953, reprint 1958), 187-200; cf. John 14:20.

Jesus Is the Good Shepherd with One Flock

John uses the term of close unity in one additional place, letting everyone know that God had not forgotten the children of Israel scattered out into the diaspora (John 11:52). The trusting and obedient children of God's scattered children would also be brought εἰς ἓν, "into one," with the rest of God's obedient children.[92] Earlier, John had quoted Jesus in His role as the Good Shepherd who lays down His life for His sheep including those who were not of the present fold (Israel). Jesus states that there shall be only μία ποίμνη, εἷς ποιμήν, "one flock and one shepherd." Jesus is that Shepherd,

> John 10:14-16 (N26), Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά, ‹15› καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. ‹16› καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποίμνη, εἷς ποιμήν, "I am the good Shepherd, and I know my flock and my flock knows me, 15 just as the Father knows me and I know the Father, and I give[93] my life for the sake of

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[92] John 11:52 (N26), καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν, "and not only concerning the Jews (nation) alone, but also in order that the children of God who have been scattered may be gathered into one."

[93] Textual Variant: The editors of Nestle-Aland chose τίθημι, but I chose to follow the oldest uncorrected manuscripts available, P66; P45: and the uncorrected codex Sinaiticus. They use the verb δίδωμι. Yes, δίδωμι is the easiest reading, but τίθημι is not necessarily a more difficult reading. It seems to add theological flavor. By substituting τίθημι into the text, we might have a reference to John 3:14 (He

the sheep. 16 And I have other sheep, which are not out of this sheepfold– and I must lead them [too] and they (the flock) will hear my voice, and they will become[94] one flock, (with) one Shepherd."

In Addition to Sharing His Sonship, Jesus Shares Grace and Truth with All of His Disciples

Jesus has given His glory to those who believe to make possible their godly unity with God and each other.[95] This indicates that in addition to their family relationship with the Father and Jesus, His followers receive two attributes of His glory as described in John 1:14,

> And the Word became flesh and dwelt with us, and we observed His glory, glory as of an only son from a father, full of grace and truth.

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placed Himself up) or it may be simply stating, "I lay down my life." In either case, my preference is to go with the apparent older text, even if it may be the easier reading *(lectio facilior*).

[94] Textual variant: P66, an early third century, and the uncorrected codex Sinaiticus, a fourth century witness, testify to a third person, singular form, γενήσεται, a future deponent of γίνομαι, instead of a third person, plural form, γενήσονται. A witness of the same time period of P66, P45, uses the plural form. This could easily go either way. I believe that the last clause is referring back to all of Jesus' sheep (ὑπὲρ τῶν προβάτων) and that the original author might have used the third person singular form of γενήσομαι (which is correct grammatically) to call that to the attention of his readers and auditors, because he had just used the plural third person (ἀκούσουσιν) to refer to His other sheep that would also listen to His voice (καὶ ἄλλα πρόβατα ἔχω). Therefore, I have chosen the third person singular form of the verb versus the third person plural form, which the editors of Nestle-Aland chose.

[95] John 17:22, "I have given to them the glory that you have given to me, that they may be one as we are one."

These attributes of Jesus' glory, grace and truth, help His disciples maintain godly unity within the One Body of Believers.

One Attribute of Jesus' Glory That He Shares with His Disciples Is Truth

It is truth that allows Jesus' disciples to know God, and therefore to love and obey Him. Jesus is the revealing Truth (Word: Logos) of God. Jesus states, "I am the way, and the truth, and the life; no one comes before the Father, except through me [John 14:6; cf. 18:37]." Jesus' third and final petition to the Father in His farewell prayer was (John 17:17),

> Sanctify them in the truth. Your word is truth.

The Father was to send another Comforter to help them: (sanctify them in the truth), the Spirit of Truth.[96] Therefore, Truth is not merely an abstraction but a continuing presence available to all of Jesus' disciples through the indwelling of the Spirit of Truth.[97]

Jesus had told His disciples earlier in the farewell discourses that if they would continue in His word (obey Him), they would know the truth, and the truth would make them free.[98] Those who obey the Father's Son will know the truth[99] and

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[96] John 14:16-17; 15:26.

[97] John 7:39. The Spirit of Truth is only to be received by those who believe that Jesus is the Son of God and has been sent by God. In John 8:23-24, Jesus says that people will die in their sins unless they came to believe that He was the Sent Son from above.

[98] John 8:31b-32, Jesus told the Judeans who had believed in him, "If you continue in my word, truly you are my disciples, 32 and you shall know the truth, and the truth shall free you.'"

[99] John 17:7, "Now, they have come to know that all of the things, which you have given me, are from you."

John 17:17, "Sanctify them in the truth. Your word is truth."

therefore will know both the Father and the Son and have eternal life with Them.[100] Whatever the Father and Jesus say is true.

A Second Attribute of Jesus' Glory That He Shares with His Disciples Is Grace

The author of the Fourth Gospel uses the term χάρις (grace) four times.[101] Since the term was used only in the Prologue, we must consider the meaning of the term χάρις in respect to general first-century Mediterranean thought.

The author of the Fourth Gospel stated (John 1:14-17),

> ‹1:14› Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ‹1:15› Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω

John 17:19, "And I am sanctifying myself on their behalf, in order that they, themselves, also may be sanctified in truth."

[100] John 17:3, "And this is eternal life, that they may know you (Father), the only true God, and the one whom you sent, Jesus Christ."

Therefore one attribute of Jesus' glory, truth, brings His disciples to a realization of who God is, which, in turn, helps establish their relationship with Jesus Christ. When Jesus' disciples realize that the Father and the Son love them and that everything that they do for them is out of love for them, they have in essence learned to love and trust both the Father and the Son. This makes it easier to relinquish individual control and allows Jesus Christ to be Lord in their lives. The truth therefore will make it easier to obey their Lord's one new commandment that asks them to love each other just as Jesus has already loved them.

[101] This term is used only four times in John, all in the prologue; John 1:14, 16–17.

μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ‹1:16› ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ‹1:17› ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ‹1:18› θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

14 And the Word became flesh and dwelt with us, and we observed His glory, glory as of an only son from a father, full of grace and truth. 15 John testified concerning Him and cried out saying, "This One was Whom I said, 'the One coming after me has come ahead of me because He was before me.'" 16 For out of His perfection, we all received, indeed, grace upon grace. 17 For the law was given through Moses, grace and truth came into being through Jesus Christ.[102]

When the term χάρις was associated with gods or rulers in the first-century Mediterranean world, it would have normally referred to their gracious dispensations in terms of favors or tangible gifts.[103] One example which illustrates God's grace being given freely is shown by another first-century Christian writer, Paul, through his statement in Romans 3:23-24 [N26],

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· "Since all people have sinned and are fallen short of the glory of God they are

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[102] See Appendix A, block two, for Greek, translation, and notes.

[103] Bauer, *A Greek-English Lexicon of the New Testament,* 877-78. In respect to God and Jesus Christ, we observe through Bauer's *A Greek-English Lexicon* that the Father and the Son can be considered to manifest their grace by being a source of blessing, and their grace can be compared to a storehouse from which these deeds of goodness can be dispensed (sect 3b). These blessings or good deeds are given to those who have not earned them (sect 2).

Liddell and Scott, *Greek-English Lexicon,* 1978-79.

being freely justified by His grace through deliverance in (by) Christ Jesus."

God's grace originates from His love for all people.[104] Through the indwelling of the Spirit of Truth, Jesus has equipped His disciples to administer grace to all people; they proclaim the Gospel by their actions[105] and words which express God's goodwill toward all humanity.[106]

Summary Regarding Truth and Grace

By supplying Believers with His glory and two accompanying attributes, truth and grace, Jesus has supplied them with the tools, truth and grace, needed for godly unity and witness. For with truth, Jesus' disciples know, love, and obey God. With the grace of God, His disciples dispense God's blessings to all people of the world;[107] they proclaim the Gospel in their actions and words, being coworkers with God.

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[104] John 3:16-17 [N26], Οὕτω· γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ ἵνα σωθῇ ὁ κόσμος δι αὐτοῦ, "For in this way God so loves the world, that He gave His only Son in order that every one who is believing/trusting in Him may not perish, but may have eternal life. 17 For God did not send His Son into the world that He might judge the world, but in order that the world may be saved through Him."

[105] John 17:18; cf. 13:34-35.

[106] John 7:37-39; 17:18.

[107] John 17:22, "And I have given to them the glory that you have given me, that they may be one as we are one," See Appendix A, block one, for Greek, translation, and notes.

A Model of Godly Unity Developed through the Initial Reading of John

By example, Jesus' disciples have observed Jesus' obedience to His Father; Jesus' disciples correspondingly obey Jesus, the sent One from the Father.[108] Therefore, Jesus' disciples know that their obedience to Jesus out of a growing love for Him, their Lord, is the glue that holds them together in godly unity (εἰς ἕν). They know that they will be empowered, through Jesus, with the ability to love each other as brothers and friends and to work together in such a way that it will be obvious to the world that they are Jesus' disciples; they will make the effort to keep Jesus' one new commandment, "love each other just as I have loved you."[109]

In conclusion, there are three basic points of reality that emerge from examining Jesus' prayer regarding godly unity for all Believers, which is expressed clearly in John 17:20-23:

1. There is only one Shepherd, Jesus Christ. Jesus has authority over His flock which consists of all of His obedient disciples, the Believers;[110]
2. Because Jesus shares His glory with all of His disciples, the relationship that exists between the Father and each disciple is that of a loving father and an obedient, only son relationship;
3. Because Jesus shares His glory with all Believers, there is only one Flock which is made up of Jesus' brothers and friends.[111] Jesus has given His glory ἵνα ὦσιν τετελειωμένοι εἰς ἕν, "in order that they may be made complete (perfected) *into one*."

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[108] John 10:27; 12:26; 14:23; 15:10.

[109] John 13:34-35.

[110] In the section titled "Genre," we noted that during Jesus' farewell, commands, exhortations, and prayer for His disciples, He never appointed a leader to succeed Him.

[111] John 10:15-16.

Because of the Father's and Son's love for all people, and the resulting love and obedience of Believers, all of Jesus' followers have a close holy relationship with the Father, that is made possible through the indwelling of the Spirit of Truth, which finds expression in a loving father-obedient, only son relationship which has many only sons (brothers & sisters). Therefore, from the Christian relationship which exists among all Believers and God, as expressed in John 17, we can construct a model of godly unity that is based on a single group of caring righteous people who are close-knit family members and friends.

The godly unity of Believers, Jesus' true followers, is based on each individual's growing obedient relationship with the Father (loving father-obedient, only son) which is made possible through repentance and the sin purging and reconciling death of Jesus, the true Messiah, producing spiritual birth, which results in the permanent indwelling of the Spirit of Truth; all who follow Jesus Christ are placed into the single close-knit eternal holy (righteous) family of God made up of the Father, the Son Jesus, the Holy Spirit, and each other, who are all friends.

3: Four First-Century Mediterranean Models of Unity Expanded Historical-Cultural-Religious-Political Context

Background

By the middle of the first century BCE, the Roman Republic had established itself as the major force in the Mediterranean world. The empire had grown out of one city, Rome, taking the initiative to protect herself and to establish peace in a volatile area, the Mediterranean rim. Her growth stemming from protectionism rapidly was transformed into a process of acquiring wealth. By the end of Augustus' rule (14 CE), Rome had seized control of the entire Mediterranean rim.[112]

Rome's initial policy which had governed her growth had been simple: the city of Rome contained the citizens (Patricians and the Plebeians)[113] who held a voice in government (Consuls, Senate, Assembly, and Tribunes),[114] and the rest of her territory

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[112] *The Oxford History of the Classical World,* coeds. J. Boardman, J. Griffin, O. Murray (Oxford & New York: Oxford University Press, 1986), 536-37. See maps.

[113] Ibid., 394- 406.

[114] Ibid., 394-95, 406, 414. Polybius, a second century BCE Greek historian, gives a good overview of the different rights and responsibilities of the consuls, senators, tribunes, and the people in general (*Poly*. 6.12-15). Some of the main points were: (1) consuls were responsible for order; they had access to public funds and were equipped with their own army to do so; (2) the senators were responsible to judge criminal cases, maintain the laws, and be responsible for taking care of the roadways, sewers, water-works, etc.; (3) the people were in charge of final decisions to include conferring honor on those they wished, confirming the Senate on court cases which involved the death sentence, ratifying peace treaties, and more. The people had tribunes present at senatorial meetings who could halt any consul or Senate action for the sake of protecting the people.

was provinces or colonies that were under her authority and protection and whose residents were not citizens. It was not until the middle of the first century BCE that citizenship was opened up to the majority of the people on the peninsula of Italy.[115] By the beginning of the first century CE, a stable form of imperial rule had been established and more and more cities in the western part of the empire were granted a status that allowed their dwellers the right to Roman citizenship. This gave them voting rights and the ability to have representation in Roman government. The people of the eastern part of the empire did not fare so well;[116] most of the people in the eastern part of the empire were still not considered citizens by the close of the first century CE.[117] Therefore, as we study the existing large-scale relational forms of unity that existed during the first century CE in the Mediterranean world, we note a world held together mostly by military force. Great inequalities existed between citizens and non-citizens; non-citizens were additionally subdivided into two groups, the freemen and the slaves.

In many ways the first-century Mediterranean world was very similar to the twentieth-century Western civilization. We have

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[115] *The Cambridge Ancient History,* ed. S.A. Cook, F.E. Adcock, M.P. Charlesworth (New York: The Macmillan Co.; Cambridge, England: The University Press, 1934), 204.

[116] Ibid. "While maintaining the primacy of Italy he (Augustus) won the support of the Western provinces by conferring the franchise on many communities, whose citizens were soon to obtain posts in the Civil Service or even seats in the Senate. In the East the franchise was given less freely to cities, for Augustus had won his victory over Antony as the champion of the West and wished his empire to have a Latin character."

[117] Peter Garnsey and Richard Saller, *The Roman Empire: Economy, Society and Culture* (Berkeley & Los Angeles: University of California Press, 1987), 9. The authors state that Rome and Italy opened up very slowly to outsiders in allowing them to have representation in Rome (citizens had representation). Senatorial representation was only open to Latin-speaking western provinces until the late first century. The authors state that after this time period, some cities in Greece and Asia Minor were allowed representation.

proof through their documents, literature, and inscriptions that there were marriages,[118] divorces,[119] homosexuality,[120] abortions even to the point of killing babies,[121] taxes,[122] tithes,[123]

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[118] *Select Papyri*, Loeb Classical Library, vol. 1 of 2, trans. A.S. Hunt & C.C. Edgar (New York: G.P. Putnam's Sons; London: William Heinemann LTD, 1932), 4-17, entries 2-4, dated from 92 BCE to 66 CE. These contracts show us that either the husband or the wife could have their contract annulled if they wished. The contract does prohibit extra-marital sexual relations for both parties.

[119] Ibid., 22-27, entries 6-7. These two divorce contracts dated 13 BCE and 96 CE respectively, show that after a couple are divorced, both parties no longer have any legal rights over the other.

[120] Ibid., 4-9, entry 2, dated 92 BCE. Homosexuality abounded in the first-century Mediterranean world. To show how prevalent it was in the Mediterranean world, we see that in this particular marriage contract the man has to agree not to have sexual intercourse with boys as well as other women.

[121] Angus' work, *The Environment of Early Christianity* (New York: Charles Scribner's Sons, 1940), 48-59, shows that even though we see problems with some first and second century Mediterranean parents aborting, selling, or just putting their infants out in the streets to die or be picked up by strangers, their are also a number of well known contemporary writers (e.g., Tacitus, Epictetus, Seneca, Paulus, and Ovid) who are encouraging the parents to care for all of their children. In this respect it sounds exactly like the twentieth century.

Select Papyri, vol. 1, pp. 294-96, entry 105, offers us evidence of this practice in a letter dated 1 BCE from Hilarion to his wife Alis. Hilarion tells his wife that if she is bears a child, "if it is a male, leave it alone [do not cast him out], if it is a female, cast it out (ἐαν μὲν ἄρσενον [male] ἄφες, ἐαν δὲ θήλεα [female], ἔκβαλε)."

[122] *Select Papyri*, vol. 2, pp. 482-85, entry 380, dated 23-24 CE. This document is a tax receipt that shows an individual paying: (1) tariffs for transporting goods; (2) export taxes on goods leaving his area; (3) tax on his livestock (pigs); (4) business tax; and (5) poll tax, a tax on individuals 14 years or older.

[123] Ibid., 482-83, entry 379, dated 125 BCE. This document is a receipt for payment of temple tax. It appears that people who live in the god's, Souchus', territory pay a ten percent gain tithe to Souchus'

leases,[124] utility bills,[125] and people making bank deposits to pay government obligations.[126]

Model One: Perceived Unity Among the Gods

Background Information

In general, people depended on the different gods to help them take care of their cities, nation, and all of their everyday affairs.[127] People both worshiped the gods to show them their

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treasury.

[124] *Select Papyri*, vol. 1, entries 38-45, ranging in date from 73 BCE to 212 CE. This lease agreements show us that leasing property and personal and government land was practiced in our first-century Mediterranean world.

[125] *Select Papyri*, vol. 2, 536-41, entry 406, dated 113 CE. This audit of receipts and expenses for water consumed from the water supply for the city of Arsinoe, the chief town of the district of Fayum, Egypt. The charges appear to be at least partially based on the amount of consumption.

[126] Ibid., 420-501, entries 353, 371, 381, and 393, ranging in date from 63 BCE to 155 CE. These documents show that banks were used to transfer funds for cases involving individuals making deposits for money owed to the government and for cases where the government needed to pay funds out to individuals.

[127] André-Jean Festugière, *Personal Religion Among the Greeks* (Westport, CN: Greenwood Press, 1984), 1-10. Festugière discusses the worship of Greek gods ranging from their city gods to their personal gods. Some of the Greek city gods cited were: Athena at Athens; Demeter at Eleusis; Hera at Argos; Apollo at Cyrene; and Artemis at Ephesus. Festugière quotes Clearchus, in respect to household religion, from [Theophratus ap. Porphyr. *de Abst.* 2.16] to show a normal devotion to an Geek individual's household gods, "I fulfill all my religious duties to the letter. I sacrifice joyously at the established times, each month at the new moon, offering wreaths and adorning Hermes, Hecate, and other divine images which my ancestors bequeathed me, honoring them by an oblation of incense, barley, and little cakes."

appreciation and to look for favor from them hoping for their continuous help in maintaining their own personal lives and the life of the communities in which they lived.[128]

In Virgil's *Aeneid* (book 3, lines 1-18), he describes Aeneas' exile from Troy in terms of those who are traveling with him: my people; my son; my hearth gods; and the greater gods. In the same book, lines 205-9, Virgil gives identity to the origination of Aeneas' hearth gods by calling them "the Phrygian hearth gods" (in poetry, Troy was often equated with Phrygia).

[128] Occasionally, Roman era literature, documents, and letters show how people personally perceived the gods in respect to fear, compassion, mercy, and affection. The response may vary depending on circumstances, but general feelings of goodwill between the gods and humanity prevailed. Two examples are cited below which reveal opposing views. These examples are cited from *Select Papyri*, vols. 1 & 2.

1) An excerpt from an offer to Tiberius Claudius Justus by Pakebkis to purchase a priestly office, written 146 CE (entry #353). This offer shows a general mind set that the gods love people:

> To Tiberius Claudius Justus, administrator of the private account, from Pakebkis son of Marsisouchus, exempted priest of the famous temple of Soknebtunis also called Cronous and the most great associated gods, which is situated in the village of Tebtunis in the division of Polemon in the Arsinoite nome [district]. I wish to purchase the office of prophet in the aforesaid temple, which has been offered for sale for a long time, ... If therefore it seem good to you, my lord, you well ratify my appointment here in the city [Alexandria] upon these terms and write to the strategus of the nome about this matter, ἵνα καὶ αἱ ὀφίλ[ο]υσαι ἱερουργίαι τῶν σε φιλούντων θεῶν ἐπι-τελῶνται, "in order that the due services of the gods who love you may be performed/completed."

2) A letter from a son, Apollonius to his father, Ptolemaeus, written approximately 152 BCE (entry #100). This letter shows a son's contempt for the god that his father worships:

> Apollonius to Ptolemaeus his father greeting. I swear by Sarapis that if I had not a little compunction, you would never have seen my face again; for you utter nothing but lies and your gods likewise, for they have plunged us into a deep mire in which we

Evidence from literary sources, inscriptions, letters, and documents show us that the people of the first-century Mediterranean world sought favor from their gods by making offerings that directly appealed to their physical senses, to include offerings of incense such as frankincense[129] or burnt offerings of sacrificial animals.[130] In the social, political, and religious environment of the time, the people gave offerings to prove to the

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> may die, and when you have a vision that we are to be rescued, then we sink outright. Know that the runaway will try to prevent us remaining in the place; for because of us he has suffered a loss of 15 talents. The strategus is coming up to-morrow to the Serapeum and will spend two days in the Anubieum drinking. Never again can I hold up my head in Ticomia for shame that we have given ourselves away and been deluded, πλανόμενοι ὑπὸ τῶν θεῶν καὶ πιστεύοντες τὰ ἐνύπνια, "misled by the gods and trusting in dreams." Farewell. (Addressed) To Ptolemaeus greeting. (Added at the side) A reply to the soothsayers.

[129] Ovid discusses the fact that in the ancient days the gods of Rome were satisfied with sacrifices of Sabine herbs. Things changed after strangers from the Euphrates and India brought their frankincense and zedoary (*Fasti* 1.341-43). Now, Jove (Jupiter) likes sacrifices of cinnamon and frankincense (*Fasti* 3.727-23), and Ovid claims that many a punishment from Jupiter (lightning bolts hurled to the earth) has been averted by sacrificing frankincense to him (*Fasti* 5.298-301).

[130] Ovid [*Fasti* 4.628-76] describes an annual sacrifice prescribed by the gods Faunus and Sleep to King Numa. This sacrifice of pregnant cows and their calves is supposed to assure the Romans of a productive year in raising their livestock.

Livy [*Livy* 28.28.8-10] a late fist-century historian, gives an historical account of Publius Scipio completing a vow that he had made to Jupiter while fighting that year in Spain. He was sacrificing 100 oxen for Jupiter's help in making him victorious over his enemies in Spain (Carthiginians and their allies).

Select Papyri, vol. 2, 524-25, entry #403. This entry gives us a second century CE list of items to sacrifice to the most sacred Nile river. It includes one calf, two jars of sweet-smelling wine, sixteen wafers, sixteen garlands, sixteen pine-cones, sixteen cakes, sixteen palm-branches, sixteen reeds, oil, honey, milk, and every spice except frankincense.

gods that they cared enough as individuals or as a community to give their proper due or attention.[131] Their offerings might have been a percentage of their increase which was owed (temple tax or tithe),[132] the result of a vow to or a desire for a god or gods to perform some special considerations,[133] or made simply to entice the gods to come out of their more comfortable heavenly dwelling place and dwell for a while (or permanently) in their well-built houses (temples) on earth.[134]

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[131] Ovid, *Fasti,* trans. Henry T. Riley (New York & London: George Bell & Sons, 1892), 5.305-28. Ovid discusses the fact that the gods will punish those who do not sacrifice to them. They want mortals to pay regular attention to their altars and therefore make regular sacrifices.

[132] Tithes were collected in some areas for the gods that took care of their respective areas. In one example (125 BCE) from an Egyptian village, Tebtunis, the priest, Marres, collects sacred revenues due the god, Souchus. He collects tithes from all people who have houses and/or farm property in or around the city of Crocodilopolis, this property, to include the village of Tebtunis, is part of the god, Souchus', domain. In this receipt, Marres has collected and given a receipt for a tithe which was set at a ten percent rate (*Select Papyri*, vol. 2, 482-83, entry # 379).

[133] Livy, *Livy,* 28.28.8-10, gives an historical account of Publius Scipio completing a vow that he had made to Jupiter while fighting that year in Spain. He was sacrificing 100 oxen for Jupiter's help in making him victorious over his enemies in Spain (Carthiginians and their allies).

Livy, *Livy,* 29.10.6-7, states that when ambassadors from Rome had offered sacrifices to Pythian Apollo at Delphi, they received a prophecy that they would be more victorious in the future. The measure of their victories was indicated by the size of their offerings to the gods from their spoils of war.

[134] The concept of building temples/houses for the gods to dwell with the people was practiced by many to include the Jews who held Temple worship in Jerusalem. Barbara Watterson, *The Gods of Ancient Egypt* (New York & Bicester, England: Facts on File Publications, 1984), 25, discusses how the Egyptian thought of their gods in terms of family structures to include designing their temples in a basic architect that allowed for the gods to sleep and eat. Most area gods were thought of in terms of husband, wife, and child. Eric Horning, *Conceptions of God in*

With temple tithes/taxes and offerings of money and property, funds were available for the building and maintenance of temples and corresponding system of priestly services.[135] Not only did the temples provide an inducement for the gods to dwell with their people, but they additionally provided places of refuge and worship for the god's beneficiaries. When we evaluate what was asked from the gods in exchange for the people's faithfulness and offerings, we observe a generally utilitarian perspective.[136]

Ancient Egypt, trans. John Baines (Ithaca & New York: Cornell University Press, 1982), 229, states that the most important aim of the cult is to create a temple which is worthy of residence by the gods and to tend to the temple and image so closely that the gods will be happy to live among men.

[135] *Select Papyri*, vol. 2, 420-23, entry # 353, is an offer to purchase the priestly office of prophet (146 CE) and serve in this capacity in the temple of Soknebtunis, offers us some insight on salaries paid to some of the priests. In his offer, Pakebkis, son of Marsisouchus, already a priest in Soknebtunis' temple which is located in the village of Tebtunis, offers 2200 drachmae for ownership of the office to be used by himself and later to passed on to his heirs. He states that, as it is customary for those who hold the office of prophet, he will receive one-fifth of all revenues which come into the temple.

Another source listed in *Select Papyri*, 526-31, entry 404, gives us an account of one month's expenditures (215 CE) for a temple of Jupiter Capitolinus at Arsinoe. The list includes expenses such as cost for raising a statue, dues, taxes, providing crowns/wreaths for various statues, oil for lamps, transportation costs, labor fees to polish all the statues, porters to carry the statues in procession to greet the praefect, an orator to make a speech when the praefect arrived, repairing a wall, and salaries paid to a temple watchman, a keeper of the archives, a secretary, and pay clerk. Total expenditures for this temple for this month were 732 drachmae and 2 chalci.

[136] People wanted the gods to take care of them in respect to their health and material gain. Some of the sources in *Select Papyri,* vol. 1, illustrate this point:

1) Safety of oneself and ones loved ones; two second-century CE letters from soldiers (entries111, 112);

2) Healing of oneself and loved ones; a second-century letter stating that Taus was thankful that the gods kept her lord safe while he had been sick (entry115).

In a second source of ancient documents, *New Documents*

To establish the perceived importance of the many gods, let's look at an excerpt from a late fourth-century document. Even though this document was written three centuries after our time of study, its general content can be considered as a continuation of the spirit of the time of our study in respect to the perceived importance of the many gods It gives us a point of reference showing first-century thought which has continued for several generations. This document, which was quoted by H.D. Saffrey,[137] gives us an example of people's dependence on the many gods that Satan had helped establish as substitutes for the one true Creator and Sustainer of the Universe.[138] Saffrey brings out the point that at

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Illustrating Early Christianity, ed. G.H. Horsley (Australia: Macquarie University, 1981; reprint, 1984), 11-12, a late third century CE Latin source is quoted from Chul, an African providence. It is an inscription dedicated to Saturn and found in the god's sanctuary. Manius discharges his vow and dedicates a sacrifice to prove his faith and for the preservation of his health. He states that he discharges his vow with a willing spirit.

In a third source of ancient documents, *The Greek Anthology*, Loeb Classical Library, vol. 1, trans. W.R. Paton (New York: G.P. Putnam's Sons; London: William, 1920), there are several dedications to various gods for having helped specific individuals earn their living in his or her respective trades: (1) a fisherman dedicates his net to the Syrian goddess [Astarte](#25); (2) a writer, architect, or artist dedicates his writing implements to Hermes (#67); (3) a shepherd dedicates his shepherd's crook to Pan (#73); (4) a butcher dedicates his tools of the trade to Hephaestus (#101); (5) a carpenter dedicates his tools to Athene (#103); (5) a farmer dedicates his tools to Demeter (#104); and (6) a weaver dedicates her tools of her trade to Aesione (#247).

[137] H.D. Saffrey, "The Piety and Prayers of Ordinary Men and Women in Late Antiquity," in *Classical Mediterranean Spirituality,* World Spirituality: An Encyclopedic History of the Religious Quest, vol. 15 of 25, ed. A.H. Armstrong (New York: Crossroad, 1986), 195-213.

[138] Another situation which arose in the first century of our era will illuminate the general mind set of the first century world in respect to perceived interaction of the gods. Gerard Mussies, "Identification and Self-Identification of Gods in Classical and Hellenistic Times, in *Knowledge of God in the Graeco-Roman World,* Etudes Preliminaires Aux Religions Oreintales Dans L'Empire Romain Series, edited by R.

the time of the this request, emperor Theodosius I (378-95 CE)[139] had forbidden pagan worship, to include worshipping in country chapels. In response to the temples being destroyed, the farmers around Antioch (Syria) had Libanius, an orator from Antioch, write on their behalf to emperor Theodosius. Following is an excerpt from his petition to the emperor:

> They [the monks] are spreading out like torrents across the countryside; and in ruining the temples, they are also ruining the countryside itself at one and the same time. For to snatch from a region the temple which protects it is like tearing out its eye, killing it, annihilating it. The temples are the very life of the countryside; around them are built houses and villages, in their shadow a succession of generations have been born up until the present day. It is in those temples that farmers have placed their hopes for themselves and their wives and children, for their oxen and for the ground they have sown or planted. A country region whose temple has been destroyed in this manner is lost, because the despairing villagers no longer have the will to work. It would be pointless to exert themselves, they think,

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Van Den Broek, T. Baarda, and J. Mansfield (Leiden, New York, Kobenhavn, Koln: E.J. Brill, 1988), 1-18, discusses the different perceived characteristics of the gods as they interacted among the people undetected, some characteristics noted were: (1) the gods could change their appearance to resemble different people; (2) the gods had a special fragrance; (3) the gods normally were physically very large; (4) their eyes (bright or scary) and voices (thunder or musical) were distinct; and (5) they could perform miracles. To show the mind set of the people, Mussies quotes Acts 14:8-15 to show the response of the people of Lystra to Paul and Barnabus performing a miracle of healing on the crippled man. The people perceived them to be the gods Hermes and Zeus, respectively and wanted to sacrifice to them.

[139] *The Oxford History of the Classical World*, ed. J. Boardman, J. Griffin, & O. Murray (Oxford & New York: Oxford University Press, 1986), 860.

because they have been deprived of the gods who made their labors prosper (Libanius, *Pro templis*, 30.8).[140]

It would be helpful to evaluate the titles and functions of some of Rome's major gods in order to establish a general model of unity which can represent how the people perceived Satan's fabricated gods working together to control their destiny.

The Family Structure of the Gods

Over time, each of the Mediterranean areas, with the exception of Israel and maybe a few others, had developed their own family of gods, who resembled each other in a number of ways.[141] This should be expected in a world that had been deceived by Satan as it consistently traded and struggled for power with each other for the prior two millennia. Rome's family of gods and

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[140] H.D. Saffrey, "The Piety and Prayers of Ordinary Men and Women in Late Antiquity," in *Classical Mediterranean Spirituality,* World Spirituality: An Encyclopedic History of the Religious Quest, vol. 15 of 25, ed. A.H. Armstrong (New York: Crossroad, 1986), 200-02. Part of this address that was not quoted above brings out an interesting point; this governmental policy of emperor Theodosius against pagan worship is not being enforced in Egypt at the time of this petition. The orator, Libanius, states that those who suppress so many other sacrifices do not dare to suppress sacrifices in Egypt because of the loss of so great a crop output that the empire depends on. Libanius states if they stopped sacrificing in Egypt, everyone knows that the Nile will not overflow and irrigate the crops (part of Libanius, *Pro templis,* 30). This special policy of allowing Egypt to continue on its own course in respect to generally different religious policies elsewhere in the empire follows a long tradition of Rome's government delicately treating Egypt with a separate set of rules in respect to her own religious policies.

[141] Charlotte R. Long, *The Twelve Gods of Greece and Rome* (Leiden, New York, Kobenhaven, Kolen: E.J. Brill, 1987), 139-336. See Part Two: Long's discussion on similarities on twelve god pantheons among different Mediterranean areas gives one clue to the Mediterranean world's intercommunication over an extended period of time.

corresponding mythology closely paralleled Greece's acquired and developed mythology.[142]

There existed a type of mythological connection between Crete, Asia Minor, Greece and Rome as illustrated in Virgil's epic, the *Aeneid*.[143] This first-century (BCE) Latin epic helped first-century Romans develop pride in the society of which they were members. The *Aeneid* depicted Jupiter, the king and god of men, controlling the destiny of the world and setting up Rome to be the eventual leader of the Mediterranean world.[144] Virgil's epic built

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[142] Ibid., 236-37. Long discusses the Roman defeat to Hannibal by Lake Trasimene in 217 BCE. She stated that after the *decemviri* consulted the Sibylline books to determine how the wrath of the gods was to be appeased, the *decemviri* told the Senate that among other things they needed to hold a sacred banquet (*lectisternium*, in which couches were set up in public at the banquet for the gods) honoring the gods who protected their city which the Senate did. Long stated that the Roman Twelve (gods) were equivalent to the Greek Twelve in function (their primary function was to protect the people) and that official honor was given to the Roman Twelve in their Forum just as their Greek equivalents had been honored at Athens in their agora as early as the sixth century BCE.

[143] Virgil, *The Aeneid,* trans. Robert Fitzgerald (New York: Everyman's Library, 1992). Virgil was born at Andes, near Mantua on October 15, 70 BCE and died at Brindisi on return from a trip to Greece on September 21, 19 BCE (pp. xxiv-xxvii). This epic poem shows the movement of a people from Crete, to Troy, and finally to Italy. The epic included prophecy on the founding and rise of the Roman empire. Through this epic story, an individual can get a sense of the existing first century mythology of the Roman gods.

[144] Most first-century Mediterranean writers considered their world to be "the world."

In Virgil's epic of Rome, the *Aeneid*, the author establishes Rome's past through a story about Aeneas' (son of Troy's king Anchises [*Aeneid* 2.559-61]) seven- year adventurous journey with his band of Trojans who had escaped Troy's destruction and eventually, led by the gods, who were led by Jupiter (*Aeneid*, 10.1-7), arrived in Italy. Anchises, Aeneas' deceased father [a spirit; *Aeneid*, 6.931-33], gave Aeneas (*Aeneid*, 6.1014-86) prophecy concerning his future generations who would eventually found the city of Rome through Romulus. In this prophecy, Anchise spoke of how the Roman Empire would bring back

upon a theme of a temporary greatness for the Greeks, as expressed by Homer in his popular epics the *Iliad* and the *Odyssey*,[145] that eventually had been overcome by Rome assuming her predestined role as leader of all of the Mediterranean world. We can observe through Livy's historical account of the second Punic War (218-01 BCE)[146] that Rome's involvement in this war against the

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into existence the Golden Age under Caesar Augustus (*Aeneid*, 6.1058-86). Part of Virgil's work paralleled historical events that had taken place in the second Punic War. During this war, an oracle that had been placed in the Sibylline Books was found that stated that if ever a foreign foe should invade Italy, he could be driven out and defeated if the Great Mother goddess [Cybele], who had her original grove located on Mount Ida which was located on the island of Crete [the *Aeneid* 3.130-62 (Latin 99-120)], was brought from her current temple in Pessinus, located in Phrygia, to Rome. *Livy* 29.10-14; 36.36.3, and Ovid *Fasti* 4.178-348 [Footnotes #60 & 61 in the translation of Ovid's work *Fasti* [trans. Henry T. Riley (New York & London: George Bell & Sons, 1892)] use Livy as a source and show that the Phrygian king, Attalus, readily gave the Mother goddess to the Roman's representatives who had been sent to bring the goddess back to Rome. Polybius shows in his history [written in the second century BCE] that king Philip of Macedonia had become an ally of Hannibal during the second Punic War (*Poly*. 7.9) with the expectation of some day acquiring world domination (*Poly*. 5.101, 109). Riley, the translator of Livy, stated that Livy stated that king Philip of the Macedonians was a common enemy of both Rome and Phrygia.

Virgil also shows in this portion of the story that Rome's founders ancestors where not only inhabitants of Troy but, in addition, at an earlier time were inhabitants of Crete. A second point was that the Mother goddess originally lived on Mount Cebelus and had her grove on Mount Ida on the island of Crete.

[145] *The Oxford History of the Classical World,* 50-52, 60, 65, 69, 72-73, 832. The earliest possible date would have to be some time after the Trojan war. Modern scholars place the time of the Homeric writings in the middle of the 8th century BCE. The foundation of Homer's Greek epics lay in the popular oral tradition of Greece, which appears to be an amalgam of ideas that were shaped over a long period of time (1400-900 BCE).

[146] Punic is the Latin term for Phoenician; Carthage was a Phoenician colony.

Carthaginians set up the proper conditions for Rome officially to expand her state-recognized gods to include the Mother goddess, Cybele.[147] By adding Cybele to the official pantheon of the Roman gods, Rome's relationship with one of her eastern allies, Phrygia, was strengthened against general Hannibal of Carthage and king

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The Oxford History of the Classical World provides dates for the three Punic Wars: First War, 264-41 BCE (pp. 405, 846-47); Second War, 218-01 BCE (pp. 407-08, 849); and Third War, 149-46 BCE (pp. 449-46, 851).

[147] Titus Livius, *Livy,* Loeb Classical Library, trans. Frank Gardner Moore (Cambridge, MA: Harvard University Press; London: William Heinemann, 1919). The second Punic war had started to turn in favor of Rome after more than ten years of warfare between Carthage and Rome (*Livy,* 28.38.12). Publius Cornelius Scipio had just recently pushed all Carthaginians out of Spain (*Livy,* 28.38.9-11), was elected as consul along with Publius Licinius Crassus (205 BCE), and given the province of Sicily to administer (*Livy,* 28.38.12). During their consulships (one year terms), Rome had had frequent showers of stones (meteors?), and therefore the Senate had asked the *decemviri* to consult the Sibylline books to see what remedy was needed to appease the gods. In this search, the decemvirs came across an oracle that would help them win the war against Carthage. The Sibylline oracle stated that if Rome was ever invaded by foreign forces, the foreign forces could be defeated if the Romans would bring the Idaean Mother from Pessinus to Rome (*Livy*, 29.10.4-6) [See Moore's, the translator's, footnote #1; The Idaean Mother is another term used for Kybele (Cybele) the Phrygian Mother of the gods]. That same year, just before elections, Rome sent ambassadors to king Attalus of Phrygia asking him to allow them to bring Cybele to Rome. King Attalus allowed them to take the sacred stone, that represented Cybele, from Pessinus, which was located in Phrygia, to Rome (*Livy,* 29.11.5-8). Rome (Marcus Junius Brutus) dedicated a temple to her thirteen years after a contract had been approved by Rome with the censors Marcus Livius and Gaius Claudius in the consulship of Marcus Cornelius and Publius Sempronius (She had come to Rome under the consulship of Publius Cornelius Scipio who directly preceded Publius Sempronius' consulship of 204 BCE; *Livy,* 29.11.9-11; 36.36). Ovid [*Fasti*, 4.179-376], gives a poet's version of the details of the relocation of Cybele from Phrygia to Rome, and his account is entirely different from Livy's account.

Philip of Macedonia.[148] This was the last official Roman syncretistic religious movement in the history of the Roman Republic/Empire until the third century of our era.[149]

By the first-century of our era, even though many of the areas of the Mediterranean world had families of gods that were somewhat peculiar to their own areas, the Greco-Roman polytheistic thought world of the Roman rule had leveled many differences. Many of these areas worshiped the Greco-Roman gods alongside of or in lieu of their own native gods.[150]

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[148] In Ovid's *Fasti*, 4.262-77, Attalus, king of Phrygian, allows their goddess, Cybele, to go to Rome. Ovid quotes Attalus as saying, "Depart, thou will still be ours, Rome traces her ancestry to Phrygian forefathers."

Robert M. Grant, *Gods and the One God* (Philadelphia: The Westminster Press, 1986), 33, discusses the Roman acceptance of Cybele as a special type of syncretism which allowed a foreign god to come to Rome under the rule of the Republic, and a temple was dedicated to her in 191 BCE and restored by Augustus two centuries later (Augustus, *Monumentum Ancyranum,* 4.19). By this time in the life of the Republic, it was no longer a norm to allow foreign gods to be added into the Roman pantheon of gods.

[149] After the Republic was replaced by emperor rule, Peter Garnsey and Richard Saller, *The Roman Empire: Economy, Society, and Culture* (Berkeley & Los Angeles, Ca: University of California Press, 1987), 170, state that no additional god or goddess received state recognition as one of Rome's gods until Isis, who, --after a long battle between government and the public due to her public popularity; unofficially, there was always an ongoing religious syncretistic movement among the Mediterranean people-- received official state recognition during the rule of emperor Caracalla (212-17 CE).

[150] By the first century of our era, many of the people of the various regions of the Mediterranean had set up statues and temples dedicated to the same gods that the people of the city of Rome worshiped. Following are two examples:

1) A first-century (40-80 CE) marble cylinder (.44 m. H * .5 m. D) from the sanctuary of Attis in Ostia which is located to the south-west of Rome on the coast contains a relief of twelve of the Roman gods on it: (1) Hermes; (2) Vesta/Hestia; (3) Apollo; (4) Diana/ Artemis; (5) Minerva/ Athena; (6) Jupiter/ Zeus; (7) Juno/

Therefore, to establish some type of basic foundation for our model of unity as perceived of the gods, we will now examine some of the main gods in the Roman pantheon and establish a general model of unity that can provide us with a picture of the gods as they would have been perceived in the mental milieu of the first-century Mediterranean world. We will develop this model of unity among the gods as a general model representing the mental milieu of the time.[151]

Hera; (8) Ceres/ Demeter; (9) Neptune/ Poseidon; (10) Venus/ Aphrodite; (11) Mars/ Ares; and (12) Vulcan/ Hephaistos. See Long, *The Twelve Gods of Greece and Rome*, 28-29.

2) A first-century CE inscription written for a statue of Actian Apollo which was erected at Alexandria in commemoration of Augustus' (Octavian's) victory at the battle of Actium (off the northwest shores of Greece) against Antony. Augustus is proclaimed Egyptian's Zeus of Freedom (ἐλευθερίου Διός- Augustus has brought law and order to the Mediterranean world). With the Egyptians erecting a statue to the god Apollo and calling Augustus their god of freedom, Zeus, we can see that the Greco-Roman religious thought has been incorporated into Alexandria's religious makeup (*Greek Literary Papyri: Poetry*, vol. 1, trans. D.L. Page (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1942), 468-71, entry 113.

[151] To further show the interconnection among Mediterraneans from a much earlier period, some contemporary theorists are looking for early links between Greek mythology and Canaanite mythologies. For this work the one important concept to keep in mind is that the Mediterranean world was a closely knit society of different cultures that had been interacting around the Mediterranean rim and beyond for at least a couple millennia. Originally, each area may or may not have had its own gods, but, in general, they had the same forms of conceptualizations behind their pantheons. The names of their gods and the god's children had been normally based on heavenly bodies such as the sun, stars, and the moon. Between 200 BCE and 100 CE, Greek influence had brought their cultures closer together than any other known period.

Individuals such as William F. Albright, *Yahweh and the Gods of Canaan* (London: The Athlone Press, 1968), 96-100, who have researched back into the Bronze Age, discuss a period of interaction between the Mesopotamia area, Syria, and the Canaanite area during the third millennium BCE. Albright states that even during the early

With this background information in hand, we can lay a foundation that establishes how the gods were perceived to work together by first-century Mediterraneans in their everyday life.

Utilitarian Gods

It is proper to establish a concept of the different roles of the various gods by briefly examining a few of Rome's main

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Bronze II period (2900-2600 BCE) the civilization of Phoenicia, southern Syria, and Palestine was quite homogeneous. During the twenty-third to the twentieth centuries BCE, we can see a marked increase of activity between the Mesopotamia cultures, Syria, and Palestine. Albright states that during the Middle and late Bronze Age (1700-1200 BCE) there was a surprising uniform development of material civilization extending from Ugarit, on the Syrian coast opposite the northern tip of Cyprus, to southern Palestine, and from the sea to the desert. He states that this culture can be illustrated by artifacts of everyday use, such as pottery, tools, weapons, as well as by objects of art, plans of temples and other buildings, types of fortifications, etc. Ephraim Stern, "The Many Masters of Dor," *Biblical Archaeology Review* 19, no. 1 (January-February 1993): 22ff, builds a case from archeological evidence for the original Canaanite people (later to be called Phoenicians by the Greeks) of the second millennium BCE to have controlled the area from Ugarit in the north, through Palestine, down to the Egyptian border in the south. With this in mind, and remembering that the this same area is a well used land bridge between Asia and Egypt, we can see a culture operating around a part of the Mediterranean rim between two developing areas, Asia and Egypt, and is therefore highly exposed to both worlds.

Jack Finegan, *Myth & Mystery* (Grand Rapids, MI: Baker Book House, 1989), 129, mentions the Armana Letters [Some are recorded in *Ancient Near Eastern Texts: Relating to the Old Testament,* ed. James B. Pritchard (Princeton, N J: Princeton University Press, 1969), 483-490]], which were found at Tell el-Amarna in 1887, in respect to approximately 377 cuneiform documents written in Akkadian (the main language of international communication during the period around 1400 BCE) which showed correspondence between Babylonian, Hittite, Mitannian, Syria, Phoenician, Palestinian, and Egyptian rulers.

In another case, Pritchard, *Ancient Near Eastern Texts,* 249, discusses how a 15th century BCE stela found at Beisan in Palestine shows an Egyptian architect (Amen-em-Opet) and his son worshipping an Asian god. This shows interaction between Egypt and Asia fairly early and helps everyone understand the closeness of the Mediterranean people.

gods[152] as depicted by Virgil in his work, the *Aeneid*, and by Ovid in his work, the *Fasti*.[153] This examination of titles and duties is not meant to express a hard-and-fast division of labor for all circumstances, but it shows that this type of division is part of the mental milieu of the first-century Mediterranean world. The perception of the various duties of the gods ranged with time and place. Occasionally Virgil's and Ovid's work will be supplemented with older literary work to show either continuity, or, at other times, differences in perception. The mental milieu of first-century Mediterranean world would have included the general conception that each area's gods were in some way related to each other

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[152] Long, *The Twelve Gods of Greece and Rome*, 140-41, gives a table showing the best known Roman and corresponding Greek gods that belonged to a known group of Twelve called the Olympians or *Di Consentes*. The group is as follows with the Roman god listed first matched to his/her Greek counterpart: (1) Jupiter/Zeus; (2) Juno/Hera; (3) Neptune/Poseidon; (4) Minerva/Athena; (5) Mars/Ares; (6) Venus/Aphrodite; (7) Apollo/Apollo; (8) Diana/Artemis; (9) Vulcan/Hephaistos; (10) Vesta/Hestia; (11) Mercury/Hermes; and (12) Ceres/Demeter. This order of listing follows Livy's listing of the gods being honored at a Roman banquet, which honored their main Twelve (gods) as specified in the Sibylline books to appease them during the second Punic war. This banquet was the result of a search made at the Senate's request by the *decemviri* to find out what would appease the gods after the Romans were defeated near Lake Trasimene by Carthaginian general, Hannibal, in 217 BCE (pp. 235-38).

Long gives additional evidence that concurs with Livy's list of the Twelve (gods) who were honored at the banquet mentioned above. She states that an early second century writer, Ennius, lists the same twelve gods, and was quoted by both Apuleius and Martianus Capella when they called these gods the Twelve Gods. In addition, Capella calls them the mighty associates of Jupiter Tonans like the Etruscan Twelve (p. 235). Keep in mind that Long's research shows that the members of the Twelve (gods) changes with time and place. This reminds us that religious understanding was constantly changing in the ancient Mediterranean world.

[153] The *Aeneid* is a late first-century BCE Roman literary work, and the *Fasti* is an early first-century CE Roman literary work. Ovidius Naso is a younger contemporary of Virgil. Ovidius was born on March 20th, 43 BCE and died in the year 17 CE [Ovid, *Fasti,* VII-VIII. Both Ovid and Virgil were education in the same city, Rome and were only 27 years apart in age. Virgil was born 70 BCE and died 19 BCE [Virgil, *The Aeneid*, xxiv-vi).

(family) and normally included a father figure as the ultimate authority.

Following is a partial reconstruction of Rome's main gods which should help everyone visualize their perceived unity and some of their perceived duties: (1) Jupiter (Gk: Zeus), father of the gods and king of men, was the main protector of Rome;[154] (2) Juno (Gk: Hera), sister and wife of Jupiter, was the queen of the gods;[155] (3) Mars (Gk: Ares), the son Juno, was the god of war, who presided over arms and was the father of Rome;[156] (4) Minerva (Gk: Athena), daughter of Jupiter, was the goddess of war and wisdom. Her jurisdiction included the arts, trades, and those

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[154] Virgil, *Aeneid*, 10.1-7. Jupiter had been perceived to be the father of the gods and the king of men as far back as the time of Homer (*Iliad*, Loeb Classical Library (New York: G.P. Putman's Sons; London: William Heinemann LTD, 1929), book 16, 458). In this section Zeus, son of Kronos, is described as πατὴρ ἀνδρῶν τε θεῶν, "father of man and gods." This concept of "father of gods and man" is matched in Hesiod's *Theogony*, line 457, θεῶν πατέρ ἠδὲ κὰ ἀνδρῶν. Homer's and Hesiod's works are both considered to be accomplished prior to 800 BCE, with Homer's work being the older. Eight hundred years later, Virgil gives us the continuation of the story of the Trojans and how the gods, with Jupiter still at their head, has preordained Rome to be great. In some ways the basic conceptions in the mythology of Homer's period of time have not changed that much in the eight hundred year span of time.

Ovid, *Fasti,* 3.329-38, depicts King Numa addressing Jupiter as both "King and Father of the gods on high."

[155] See Virgil, *Aeneid,* 10.850-1 & Ovid, *Fasti,* 6.1-70. This concept of Hera's (Juno's) identity goes back to Homer, *Iliad*, Loeb Classical Library (New York: G.P. Putman's Sons; London: William Heinemann LTD, 1929), 430-34 (book 16).

[156] Ovid, *Fasti,* 5.195-258), depicts the goddess Flora helping Juno conceive so that she could bear a son Mars. Juno conceived Mars without her husband, Jupiter, because, as mythology tells it, Jupiter had previously bore a daughter, Minerva, without Juno's participation. Juno is referred to as the daughter of Saturn. Ovid gives a general description of Mars and his relationship with Rome under the calendar scheduling for March which, he says, is named after Mars (2.1-98 [1, 82-90]).

individuals who practiced them;[157] (5) Vesta (Gk: Hestia), sister of Jupiter and Juno, was the goddess of the hearth (hearth= heart of the house).[158]

Polytheism: the Model of Unity among the Many Gods as Perceived by First-Century Mediterraneans

From this picture, we see a general religious outlook that is predominately utilitarian in nature. This type of religious mindset was based primarily on self interest, even if it included community-oriented thinking. Most of the various peoples of the Mediterranean perceived some type of family hierarchy for the gods, that was based on a heavenly family who held councils[159] to discuss the course of history (fate) for mankind as it watched and guided the destiny of the cosmos.[160] This form of unity for the gods was councillor in nature, in which the gods were all related (family). They had one main decision-maker who made all final decisions after issues had been discussed. That final decision-maker for the Roman family of gods was Jupiter, the father of the gods and the king of men. The gods could ask for specific courses of action, but they needed to receive the final approval for their

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[157] Ibid., 3.810-52; 5.230-35. A general note that might be of assistance is that the translator, Riley, noted (2.81) that Pallas was the name to denote Minerva (the goddess of war and fine arts) by the Athenians (or "Cecropides"; and most people since Homer).

[158] Ibid., 6.266-318; also see book 3, p. 87. footnote #9.

[159] Virgil's *Aeneid,* book 10, opens with a council being called between Jupiter and his family of gods.

A first century Stoic philosopher, Lucius Annaeus Seneca, discusses, as a present first-century concern, Jupiter plus the twelve gods who are members of his ruling council in one of his works titled *Natural Questions,* 2.43-46.

[160] Ibid., 6.331-1218. Virgil takes the reader through one aspect of the total cosmos, the underworld. The first-century mythological world had its underworld, world, and heaven as part of the total picture.

plans from Jupiter, the Almighty Father,[161] the Chief Power of the world. His sisters, brothers, wife, and children were constantly helping or hindering mortals to bring about the final decrees ordained by Jupiter.[162] From this Roman view of the gods and their control of man's destiny, we can construct a model of unity based on family councils with a father figure as the ultimate authority. The gods had been personified and given human qualities. As we noted above in our general background section of the gods, the people perceived the gods to be personally involved in their lives.[163]

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[161] The father figure is portrayed in the *Aeneid*, 10.1-164.

[162] Virgil, *The Aeneid*, 10.1-120, gives a picture of Jupiter being the supreme being.

[163] Ibid., 10.604-79. Virgil discusses how Jupiter's wife and sister, Juno, gets permission to extend Turnus' life even though he is predestined to die at the hands of Aeneas. The account then shows Juno's active involvement in getting Turnus into a ship and sending him away from a battle so that he will not be killed at that time.

Livy, *Livy*, 28.28.8-10, gives an historical account of Publius Scipio completing a vow that he had made to Jupiter while fighting that year in Spain. He was sacrificing 100 oxen for Jupiter's help in making him victorious over his enemies in Spain (Carthiginians and their allies).

Livy, *Livy,* 29.10.6-7, states that when ambassadors from Rome had offered sacrifices to Pythian Apollo at Delphi, they received a prophecy that they would be more victorious in the future. The measurement of their victories was indicated to the gods by the gifts that they had given to the gods out of their spoils of war.

Polybius, *Polybius*, 5.10.6-8, a second century BCE Greek historian discusses a point of etiquette for the winning general of a battle. He states in respect to Alexander' policy,

> Though so indignant with the Thebans that he sold the inhabitants into slavery and razed the city to the ground, yet he was so far from neglecting the reverence due to the gods when he captured the city, that he took the most anxious care that not even any unintentional offence would be committed against the temples and holy places in general. Even when he crossed to Asia to chastise the Persians for the outrages they had perpetrated against the Greeks, he strove to exact the punishment from men that their deeds deserved, but

Therefore, a general first-century Mediterranean view of the gods and their interaction among each other as they controlled man's destiny was based on a form of unity that existed through a family of gods who held councils with their father (Jupiter for Rome) who was the ultimate authority.

> refrained from injuring anything consecrated to the gods, although it was in this respect that the Persians had offended most while in Greece (5.10.6-8).

Later, Polybius makes a statement that makes one question his own personal belief in gods or any god for that matter. Polybius may think that it is not a wise policy to alienate yourself from people by going against their gods in any way. A second point made by Polybius is that for the sake of control of the masses, the idea of gods being involved and the thoughts of hades were good control propaganda. Polybius definitely feels that Rome's general belief in the many gods has helped them stay virtuous. He states,

> My own opinion at least is that they (the Roman State) have adopted this course for the sake of the common people. It is a course which perhaps would not have been necessary had it been possible to form a state composed of wise men, but as every multitude is fickle, full of lawless desires, unreasoned passion, and violent anger, the multitude must be held in by invisible terrors and suchlike pageantry. For this reason I think, not that the ancients acted rashly and at haphazard in introducing among the people notions concerning the gods (περὶ θεῶν ἐυνοίας) and beliefs in the terrors of hell [hades] (τὰς ὑπερ τῶν ἐν ᾅδου διαλήψεις), but that the moderns are most rash and foolish in banishing such beliefs. The consequence is that among the Greeks, apart from other things, members of the government, if they are entrusted with no more than a talent, though they have ten copyists and as many seals and twice as many witnesses, cannot keep their faith; whereas among the Romans those who as magistrates and legates are dealing with large sums of money maintain correct conduct just because they have pledged their oath. Whereas elsewhere it is a rare thing to find a man who keeps his hands of public money, and whose record is clean in this respect, among the Romans one rarely comes across a man who has been detected in such conduct (6.56.9-15).

Model Two: Politics

As we broaden our view to include the practical way in which the government interacted with the gods (politics) in the first-century Mediterranean world, literature, letters, documents, and inscriptions of the time show that the many gods played an important role in the political activities of Roman national life.[164]

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[164] In Polybius' world history (*Polybius*, 7.9), Polybius quotes a treaty that was made between general Hannibal of Carthage with all of the other Carthaginian representatives and Xenophanes the Athenian, the envoy of King Philip of Macedonia, who represented Greece. One interesting point of the treaty is that both parties acknowledge that this treaty is agreed upon in the presence of all pertinent gods. This implies that the gods who know the treaty will punish those who violate its terms.

> In the presence of Zeus, Hera, and Apollo: in the presence of the Genius of Carthage, of Heracles, and Iolaus: in the presence of Ares, Triton, and Poseidon: in the presence of that gods who battle for us and of the Sun, Moon, and Earth: in the presence of all the gods who possess Carthage: in the presence of all the gods who possess Macedonia and the rest of Greece: in the presence of all the gods of the army who preside over this oath. Thus saith Hannibal the general, and all the Carthaginian senators with him, and all Carthaginians serving with him, that as seemest good to you and to us, so should we bind ourselves by oath to be even friends, kinsmen, and brothers, on these conditions (*Poly*. 7.9.2-4) . . . ."

A second example is contained in a will written 157 CE in which the testator, Acusilaus, is among other things freeing four slaves, Ammonius, Apollonous, Apollonous' daughter, Diogenis, and another slave also called Diogenius. Acusilaus states that he is making this will either under observation of or in oath by Zeus, Earth, and Sun (ὑπὸ Δία Γῆν Ἥλιον). In either case, the gods are this man's witness to his will whether it be simply their presence that he is noting or it is a pledge before the gods (vow; *Select Papyri*, vol. 1, pp. 244-49).

Background Information

For the Roman Republic and later for the Roman Empire, the concepts of religion and politics were never really separate. Earlier, we discussed Virgil's epic, the *Aeneid*, which had been written about Rome's growth to supreme power in the Mediterranean world. This literary work clearly manifests an active role for the gods through human figures of myth.

Knowing the importance of popular support from Roman citizens, Octavian, who was later honored with the name Augustus, brought new life to the traditional cult of the gods of their country's forefathers through his active, governmental leadership. From his own account which recounted his activities of leadership, Augustus states that he built several new temples, including one to his deified father, Julius, and repaired eighty-two within the city of Rome.[165]

Immediately after Julius Caesar's assassination, we note that one of Caesar's associates, Antony, gave a speech over Caesar's body at the Forum and spoke of Caesar as a god.[166] At the

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[165] Augustus, *Velleius Paterculus and Res Gestae Divi Augusti*, Loeb Classical Library (London: William Heinemann & New York: G.P. Putnam's Sons, 1924), 4.20. In *Res Gestae*, Augustus lists the temples that he has built to include the temple of the deified Julius (at the eastern end of the forum, on the site where Caesar's body was burned; it was dedicated August 18, 29 BCE; 4.19 to include footnote "c"). He goes on to state that he has rebuilt all temples that needed repair which amounted to 82 temples of the gods within the city.

[166] After Caesar's assassination in 44 BCE, Mark Antony (as depicted by the historian, Dio, *Roman History,* trans. Earnest Cary (New York: G.P. Putnam's Sons; London: William Heinemann, 1916), 44.35-49, who was one of Caesar's associates, delivered an eulogy to the public which brought a public outcry against the assassins and showed the support that Caesar had developed among the general public. An excerpt from Antony's speech (44.48-9),

> For these and for all his (Caesar) other acts of legislation and reconstruction, great in themselves, but likely to be deemed small in comparison with those others which I need not recount in detail,

beginning of his speech, Antony had linked Caesar's heritage back to Aeneas and Aeneas' mythological mother, the goddess Venus.[167]

> you (the public) loved him as a father and cherished him as a benefactor, you exalted him with such honors as you bestowed on no one else and desired him to be continual head of the city and of the whole domain. You did not quarrel at all about titles, but applied them all to him, feeling that they were inadequate to his merits, and desiring that whatever each of them, in the light of customary usage, lacked of being a complete expression of honor and authority might be supplied by what the rest contributed. Therefore, for the gods he was appointed high priest, for us consul, for the soldiers imperator, for the enemy dictator. But why do I enumerate these details, when in one phrase you called him father of his country- not to mention the rest of his titles? Yet this father, this high priest, this inviolable being, this hero and **god**, is dead, alas dead, ...

Within the same year of Julius Caesar's assassination, the people of Rome observed a star repeatedly appearing in the north toward evening and took it as proof that Caesar had become one of the gods (*Dio*, 45.7.1-2),

> When, however, a certain star during all those days appeared in the north toward evening, which some called a comet, claiming that it foretold the usual occurrences, while the majority, instead of believing this, ascribed it to Caesar, interpreting it to mean that he had become immortal and had been received into the number of the stars, Octavius then took courage and set up in the temple of Venus a bronze statue of him with a star above his head. And when this act also was allowed, no one trying to prevent it through fear of the populace, then at last some of the other decrees already passed in honor of Caesar were put into effect.

[167] Dio, *Roman History,* 44.37. Antony is quoted as saying,

> Still, I am praising Caesar now, not so much because his recent lineage is through many noble men, his ancient origin from kings and gods, but because, in the first place, he is a kinsman of our whole city, for those who founded his line also founded our city, and secondly, because he not only confirmed the renown of his forefathers who were believed to have attained divinity through their virtue, but actually enhanced it; so that if anyone was inclined formerly to argue that Aeneas could never have been born of Venus, let him now believe it. For, although in times past some

Starting with Octavian, emperors could be considered future patron gods by claiming into Caesar' lineage because his lineage had already been established as stemming from Aeneas.[168] This helped strengthen Octavian's and future emperor's control over the people; now, not only were the emperors the god's direct representatives, they were directly linked, hereditarily, to the family of gods. This improved the emperor's popular support during their lifetime and assured them honor after death.[169] During

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> unworthy sons have been imputed to the gods, yet no one could deem this man unworthy to have had gods for his ancestors.

[168] Lily R. Taylor, *The Divinity of the Roman Emperor,* American Philological Association, no. 1 (1931; reprint, Philadelphia: Porcupine Press, 1975), 155, states that Octavian had not encouraged people at Rome to worship him. She stated that he had brought his deified father, Julius Caesar, into prominence. Octavian depended on the legal will that Caesar had made out leaving his heritage to Octavian (the future Augustus), and Octavian depended on Caesar to be his patron god who would bring him his victories.

Augustus, *Velleius Paterculus and Res Gestae Divi Augusti,* 4.19-21, recounts not only building a temple for his deified father, Julius, but he recounts consecrating offerings to him (along with other gods) from the spoils of war. It was a normal practice at that time for a leader to make vows before a battle and promise the gods a certain portion of their spoils of war if the gods would help them become victorious.

[169] Josephus, *Antiquities,* 20.8.1; Claudius is referred to as Caesar; (*Antiqiuties,* 20.8.4); (*Tacitus,* 15.32) Nero is called Caesar; Josephus (*Life,* 75) Emperor Titus (79-81 CE) was titled Titus Caesar by Josephus showing general link of emperor to Caesar to deification upon death.

Greek Historical Documents: The Roman Principate: 27 B.C.-285 A.D., ed Naphtali Lewis (Toronto, Canada: A.M. Hakkert LTD, 1974), 84-85 [This information came from E.M. Smallwood's *Documents Illustrating the Principates of Gaius, Claudius, and Nero* (Cambridge, 1967), 135]. In this inscription of dedication to Tiberius Claudius Caesar Germanicus (emperor Claudius 41-54 CE) by Eratophanes, son of Chareinos, Eratophanes uses this inscription to glorify himself. In the process, he states that he is the priest for the deified Augustus and Zeus and garland bearer for the city of Kys in Caria. In this capacity, he has offered sacrifices to the gods and deified emperors on behalf of the continuation and health of the Julio-Claudian house for all eternity.

Rome's transition from a Republic to an Empire, Augustus revived and revised the political-religious structure. Augustus' policies helped to stabilize Roman, and brought about a renewed national, religious pride to all of the Roman people.[170]

After Lepidus' death in 12 BCE, Augustus followed the footsteps of his father, Julius Caesar, and accepted the office of *pontifex maximus* (High Priest for life). This placed Augustus at the head of the religious portion of the government in addition to already being the most prominent leader of the civil portion of the government. As emperor, Augustus was the head of the empire and had considerable influence over its actions. As *pontifex maximus*,

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[170] Throughout his leadership, Octavian (Augustus) redefined the rights of the people, Senate, and the consuls. His work was looked to as a reference for years to come.

In respect to religion, the Romans had not added any new gods to their pantheon since their forefathers had asked permission of King Attalus to have the goddess, Cybele, come to help protect Rome in 204 BCE against Hannibal's invasion. Dio narrates Maecenas' speech (29 BCE) which advised Augustus (Octavian) on the form of government that he should implement just prior to his accepting the title of imperator (in the sense of supreme commander/emperor). Dio states that Augustus accepted this advice. An excerpt of the speech is shown below, which shows the importance of renewed national worship in its role of keeping national unity intact,

> Therefore, if you desire to become in very truly immortal, act as I advise; and, furthermore, do you not only yourself worship the Divine Power every where and in every way in accordance with the traditions of our fathers, but compel all others to honor it. Those who attempt to distort our religion with strange rites you should abhor and punish, not merely for the sake of the gods (since if a man despises these he will not pay honor to nay other being), but because such men, by bringing in new divinities in place of the old, persuade many to adopt foreign practices, from which spring up conspiracies, factions, and cabals [conspiratorial groups], which are far from profitable to a monarchy (Dio, *Roman History,* 6.52.36).

Ten years later (19 BCE), Virgil's *Aenead* (6.1058-86) depicted Caesar (Augustus) as being predestined by the gods to usher in the Golden Age. Seven years later (12 BCE), Augustus received the office of High Priest for life upon the death of Lepidus.

Augustus was the head of the college of *pontifices* who interpreted and gave decrees concerning the laws of the gods (pontifical law).[171]

Early Empire

Neither Augustus (43 BCE-14 CE) nor Tiberius (14-37 CE)

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[171] *The Encyclopedia of Religion,* vol. 11, ed. Mircea Eliade (New York: Macmillan Publishing Co.; London: Collier Macmillan Publishers, 1987), 439-40. Robert Schilling states,

> On the theological level the high priests provided decisions and responses (*decreta* and *responsa*), which came to constitute the *ius ponticium,* "pontifical law." The authority acquired by the *pontifex maximus* explains why, following the example of Julius Caesar, Augustus chose to add this dignity to his set of titles in 12 BCE. Thereafter it remained attached to the imperial function.

G.J. Szemler, *The Priests of the Roman Republic: A Study of The Interactions Between Priesthoods and Magistracies*, Collection Latomus, vol. 127 (Brussels, 1972), 22-23. Szemler states that the priestly college of *pontifices* was the most important of the religious colleges. They were responsible for: (1) Advising the Senate concerning the gods; (2) the supervision of ceremonies according to prescribed rituals; and (3) the appeasement of the gods when prophetic signs appeared. Szemler also states that the *pontifex maximus* was the spokesman for the college of *pontifices* who made decisions on additions or deletions for the official calendar. The *pontifices* determined through this calendar when meetings could be held, sacrifices offered, votes cast, and even when valid decisions of the Senate could be publicized.

In addition to being appointed *pontifex maximus* in 12 BCE, Augustus had been or still was a member of the augurs (those who interpreted the omens of the gods), *quindecimvir* (fifteen commissioners who performed sacred rites, *septemvir* (seven commissioners who performed sacred feasts), arval brothers, *sodalis titius*, and fetial priests (*Res Gestae* 1.7). These activities show Augustus' active involvement in the religious life of his time.

saw themselves as gods,[172] but they both had sought and accepted the office of High Priest. After Augustus, the office of High Priest became officially part of the office of emperor.[173] The form of unity that this type of religious state must have brought to mind was one that consisted of the following elements: (1) the gods are the final authority, with Jupiter being the ultimate head of Rome; (2) the emperor is the direct ruler of the people appointed by the gods;[174]

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[172] Dio, *Roman History,* book 52. In Maecenas' advice to Augustus, which Dio states that he followed, Maecenas tells Augustus that one's glory does not come from temples or from popular vote by only by virtue. He parallels Antony's eulogy speech which stated that proof of Julius Caesars' deity lie in his virtue that was spontaneous and enduring. Maecenas says, "If you are upright as a man and honorable as a ruler, the whole earth will be your hallowed precinct, all cities your temples, and all men your statues, since within their thoughts you will ever be enshrined and glorified."

Philo, *Embassy,* 154, states, "That he (Augustus) was never elated or puffed up by the vast honors given him is clearly shown by the fact that he never wished anyone to address him as a god, but was annoyed if anyone used the word, and also by his approval of the Jews, who he knew full well regarded all such things with horror."

Tacitus, *Annals,* 2.87, states that Tiberius hatted flattery and rejected two titles, "Father of his country" and "Sovereign Lord."

[173] Peter Garnsey & Richard Saller, *The Roman Empire: Economy, Society, and Culture* (Berkeley & Los Angeles, CA: University of California Press, 1987), 163, present a discussion stating that Caesar used heavy bribery to attain the office of High Priest for life. They also state that after Augustus, emperors received the roles as High Priest with their office.

[174] Dio, *Roman History*, Loeb Classical Library, vol. 4 of 9 (New York: G.P. Putnam's Sons; London: William Heinemann, 1916), 438-39, shows through his early third century historical account of the omens and then a sure sign from the gods that Caesar (Octavian) was appointed (predestined) by the gods to rule the people. This recount also shows that the gods have decided that the republic form of government will be changed. This is one of many examples which shows the first-century Mediterranean world looking for omens/ signs to see what the gods were going to do in their control of man's destiny. Here the gods have told them that Octavian will lead the people (45.17.4-5),

and (3) the consuls, Senate, and other government officials worked under the emperor to maintain the enforcement of laws and everyday administration of the empire.

First-Century Roman rule can be thought of in terms of a three-tier form of unity: (1) the gods were in command, at the first level, with Jupiter being the supreme authority; (2) the Emperor/High Priest was the second in command, being appointed as the general overseer by the gods; and (3) the consuls, Senate, magistrates, generals, and many more took care of the day-to-day operations of the empire.

Hero Worship

By mid-first century, Roman rule was changing shape toward a structure called "emperor worship" by some. For the time period starting with the rule of Gaius (Caligula; 37-41 CE) and extending into the second century, a more appropriate title instead of "emperor worship" might be "hero worship."[175] During that time

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> In addition to these omens, clear as they were, a flash darted across the east to the west and a new star was seen for several days. Then the light of the sun seemed to be diminished and even extinguished, and at times to appear in three circles, one of which was surmounted by a fiery crown of sheaves. This came true for them as clearly as ever any prophecy did. For the three men were in power, Caesar, Lepidus, and Antony, and of these Caesar subsequently secured the victory. At the same time that these things occurred all sorts of oracles foreshadowing the downfall of the republic were recited.

[175] This process was a continuation of the Greek hero worship that had been instituted earlier with the people calling on the spirits of some of their heros like the Spartan general Lysander in the late fifth century BCE followed by Alexander the Great and some additional Hellenistic kings (*The Oxford History of the Classical World*, 273). It would normally include a cult alongside that of the gods, to entice a hero's spirit to help watch over a city, region, or nation (David Stockton, "The Founding of the Empire" & Robert Parker, "Greek Religion" in *The Oxford History of the Classical World* (Oxford & New York: Oxford University Press, 1986), 265-73, 543-5). This cult practice continued

from the mid first century (common era) into the second century of the Roman emperor rule. This type of encouraged the average individual to honor the emperors, while alive, because of their hereditary link with the divine powers who were predestinating them to act as heros when alive and eventually join the gods after death. This concept progressed to the point that some emperors wanted to be treated as if they were gods while they lived.

It is not the scope of this work to develop the concept of hero worship beyond this point, but I believe that there is sufficient evidence to show that Alexander the Great was not worshiped as deity while he was alive, and that it would be more common in the ancient Mediterranean world to worship dead heros in order to entice their spirits to help guard the people from dangers. Egypt was the main exception to the rule, with her Emperor Worship which we will discuss a little later. Some feel that there might have been deity worship brought into Syria by the Seleucus as they tried to copy the success of the Ptolemies in Egypt. It must be remembered that Egypt had developed a form of ruler worship long before the Ptolemies came to rule. Egyptians considered their rulers to be the manifested son of their sun god, Re.

Someone might question an early, live-deity concept in Demetrius' experience in Athens when he liberated the city from Cassander at the Athenian's request (approx. 304 BCE) (Plutarch, *Plutarch's Lives,* Loeb Classical Library. (New York: G.P. Putnam's; London: William Heinemann, 1920), book 23). The Athenians honored Demetrius, after he freed them from Cassander, and gave him a place to stay in the back of Athena's temple, the Parthenon. Demetrius abused his welcome to include calling himself Athena's brother (making himself deity), trying to force a boy, Democles, into a homosexual act that caused the boy to commit suicide, and by bringing prostitutes into his chambers in the Parthenon (23-24). In Plutarch's narrative, he does not give any evidence of anyone giving Demetrius any title other than king. Later after his father Antigonus was killed in a battle with the Seleucus, Demetrius turned back and went to Athens for assistance, but because of his prior actions in their city, the people of the city did not come to his aid (30-31).

The concept of Roman rulers becoming gods who could protect the Roman Empire can be seen in mental milieu of the times at the close of the first century BCE in Virgil's poem *Georgics* (*Virgil,* Loeb Classical Library, (Cambrigde, MA: Harvard University Press; London: William Heinemann LTD, 1956), 80-237). In lines 24-34, Virgil poses a question along the line of, What will Caesar (Augustus) chose to do when he dies and becomes a god? Will he chose to watch over cities and care for the Roman lands, to watch over the boundless

we will find three emperors who went beyond the norm and wanted to be called gods while they lived. They were able to require cult observances in some of the providences: (1) Giaus (Caligula; 37-41 CE); (2) Nero (54-68 CE); and (3) Domitian (81-96 CE).[176]

The emperors started developing their power by associating themselves closely with the gods. One way of getting continuous public recognition was instituted by Nero. He starting a trend, which Vespasian continued, of printing coins with his image incorporating a crown designed to match the crown normally worn

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sea and have sailors, alone, worship him, or to become a new star in heaven?

[176] One of Philo's accounts exemplifies what I consider to be a mental imbalance of Caligula. (*Philo: The Embassy To Gaius: De Legatione* Loeb Classical Library, (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1935), 61-67 (18-20)). The basic cause for this attack on the Jews in Alexandria stemmed from their refusal to place statues of Gaius in their synagogues and in the Temple in Jerusalem. Gaius was one of the few first century emperors that was imbalanced enough to think that he was God, and therefore he wanted people to worship him. Philo talks about Gaius dressing up as various gods at different times (11-15), first like some of the demigods, Dionysus, Heracles, and Dioscuri (11, 78), and later like some of the major gods such as Hermes, Apollo, and Ares (13.93-94). Philo states that Gaius considered the Jewish people his worst enemy because they would not worship him (34. 256). Gaius repented of his order and did not have the Syrian king install his statue in the Temple in Jerusalem, but did not rescind his orders for any other areas where people may want to place his statue in Jewish synagogues (42.333-35). Philo states that the Jews sacrificed on Gaius' behalf, but that was not exactly what Gaius wanted. Philo quotes Gaius, "All right," he replied, "that is true, you have sacrificed, but to another, even if it was for me: what good is it then? For you have not sacrificed to me (45, 357)."

In his *Roman History*, Dio quotes Tiridates, royalty of Armenia, in his address to Nero, "Master, I am the descendent of Arsaces, brother of the kings Vologaesus and Pacorus, and thy slave. And I have come to thee, my god, to worship thee as I do Mithras."

Dio, *Roman History,* 67.4.7, 13.4, states twice, in his sixty-seventh book, that emperor Domitian (81-96 CE) liked people to call him "master" and "god."

by the sun god, Apollo.[177] Dio states that the people detested Nero,[178] yet because of the power of his position, they were afraid not to give him the public honor that he was seeking, honor as a god. On one occasion, a crowd was calling him, Victor, Augustus, our Hercules, and our Apollo.[179] On another occasion a consul designate, Anicius Cerialis, made a motion to the Senate to build a temple to Nero-the-Divine as soon as possible out of public funds. This motion was denied on the grounds that it might turn out to be a bad omen that would sentence Nero to death; men did not worship the emperor until he had passed from the living to become a god.[180] Even though this worship did not reach full-blown deity worship while the emperors were alive, it did show a general process by which Roman people started believing that their emperors would become gods and continue to look out for them.

During Trajan's rule (98-117 CE), we have a strong case of "hero worship" in one of the northern Asia-Minor provinces, Bithynia. In one of Pliny the Younger's letters, who had held a Roman consulship three times, and now was the governor of the providence of Bithynia for the Emperor Trajan, Pliny discusses how he has forced residents, who have been accused of being Christians, to worship the gods and offer adoration to emperor Trajan's image. If they would not do this they were killed for their disrespect and resistance to his authority. In one of his letters to Emperor Trajan, Pliny stated:

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[177] W. Kohlhammer, *The Imperial Cult Under The Flavians* (Berlin: Stuggart, 1936; reprint, New York: Arno Press, 1975), 32-33. Kohlhammer stated that Vespasian honored Apollo-Sol, the sun god, in 75 CE with a colossal statue on the Via Sacra in Rome as the protector of the city. He goes on to state that his predecessor, Emperor Nero, had created a precedent by appearing on coins wearing the *corona radiata*, a radiating crown worn only by deity (normally Apollo the sun god) up to Nero's time. Following Nero's guide, Vespasian allowed the Senate to issue coins with his image wearing the radian crown.

[178] Dio, *Roman History,* 62.23.5.

[179] Ibid., 62.20.5.

[180] Tacitus, *Tacitus: The Annals*, 15.74.

> I interrogated them whether they were Christians; if they confessed it I repeated the question twice again, adding the threat of capitol punishment; if they still persevered, I ordered them executed. For whatever the nature of their creed might be, I could at least feel no doubt that contumacy and inflexible obstinacy deserved chastisement. There were others also possessed with the same infatuation, but being citizens of Rome, I directed them to be carried thither. These accusations spread (as is usually the case) from mere facts of the matter being investigated and several forms of the mischief came to light. A placard was put up, without any signature, accusing a large number of persons by name. Those who denied they were, or had ever been, Christians, who repeated after me an invocation to gods, and offered adoration, with wine and frankincense, to your image, which I ordered to be brought for that purpose, together with those of the gods, and who finally cursed Christ- none of which acts, it is said, those who are really Christians can be forced into performing- these I thought it proper to discharge.[181]

This letter from Pliny to Emperor Trajan could be construed to imply that Pliny was forcing those accused of worshiping Christ to worship Trajan as a god just as he was forcing them to worship some of Rome's approved gods. I do not believe that to be the case, instead I believe that this letter supports a form of hero worship. Consider the following:

> 1. Pliny's statement, "Those who denied they were, or had ever been, Christians, who repeated after me an invocation to gods, and offered adoration, with wine and frankincense, to your image, which I ordered to be brought for that purpose, together with those of the gods," is not conclusive evidence

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[181] Pliny the Younger, *Letters and Panegyricus,* Loeb Classical Library, vol. 2 of 2, trans. William Melmoth (Cambridge, MA: Harvard University Press; London: William Heinemann LTD, 1958), 400-03, 10.96.

that Pliny wanted the Christians to do anything more than to pay special honor to the emperor; this could easily fit the hero worship concept;

2. Pliny, in a formal thank you address to Trajan and the Senate, for his appointment (along with Cornutus Tertullus) to a third consulship (100 CE),[182] had specifically stated how glad he was that Rome now had an emperor, who had recently accepted his third consulship,[183] and who, in addition, placed himself as an equal with other men; Trajan did not express a desire to be treated as a god while alive as some prior emperors, such as Domitian.

Pliny states:

> The sufferings of the past are over: let us then have done with the words which belong to them. An open tribute to our Emperor demands a new form, now that the wording of our private talk has changed. Times are different, and our speeches must show this; from the very nature of our thanks both the recipient and the occasion must be made clear to all. Nowhere should we flatter him as a divinity and a god; we are talking of a fellow-citizen, not a tyrant, one who is our father not our over-lord. He is one of us- and his special virtue lies in his thinking so, as also in his never forgetting that he is a man himself while a ruler of men.[184]

There were some areas in the eastern part of the Empire that may have had some form of ruler worship long before the first

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[182] Ibid., 60.4-61.1. Pliny's consulship acceptance speech is given for his third consulship, which Pliny states is the highest honor given in his day (100 CE; in addition see footnote #1, p. 462).

[183] Ibid., 60.

[184] Ibid., 2.2-4.

century CE.[185] Egypt had practiced ruler worship for many centuries prior to Roman rule, and continued to do so as a Roman province.[186]

As the Roman empire entered the second century CE, the model of unity that could be projected from the mental milieu of the time would be that of a emperor-controlled empire in which her people actively recognized their emperor as a future patron deity (hero worship). The emperor still maintained exclusive control of the military,[187] was responsible for maintaining peace throughout

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[185] *The Oxford History of the Classical World*, 850. Table showing that the Seleucid rule of Syria has just been taken over by Antiochus IV Epiphanes (175 BCE). Antiochus' title epiphanes is a Greek term that shows a manifestation of something to the people and is normally translated as "God manifest." The title suggests that the Seleucids may be borrowing the Egyptian idea that their ruler was the sun god Re manifested in his son, the current ruler. The Ptolemy's had already taken advantage of the Egyptian myth for many years.

[186] *Select Papyri,* vol. 2, 78-89, entry 212. This entry is a copy of an address given by Emperor Claudius to the Egyptian people at Alexandria. It illustrates Rome's careful handling of their Egyptian providence in respect to ruler worship. The Egyptians had petitioned him to allow them to honor him in certain ways. He allowed them to honor his birthday, build two golden statues of him (one is to erected at Rome), establish a civic body in his name in Alexandria, establish groves as was their custom, and erect four-horse chariots in his honor. Emperor Claudius had to draw the line somewhere, and, even in Egypt's case, he refused to allow them to establish a high priest and set up temples to worship him.

[187] Pliny, *Letters,* 10.100-101. Two of Pliny's letters, one from Pliny to Trajan, and the other a return letter from Trajan to Pliny, give us an inside view of the loyalty that the army showed their commander in chief, Emperor Trajan. See two letters below:

Letter 100: To Emperor Trajan

We have paid, Sir, with great joy and alacrity (eagerness), the vows which we offered up for you the last year; and have again publicly renewed them, the army and provincials vying with each other in demonstrations of loyalty. We implored the gods to preserve you

the empire,[188] and appointed Rome's consuls.[189] The Senate was

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> and the commonwealth in safety and prosperity, with that peculiar favor, which not only your other many and great virtues, but particularly your distinguished piety and reverence of them, deserve.
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> Letter 101: Reply to Pliny
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> It was very agreeable to me, my dear Pliny, to learn by your letter, that the army and the provincials seconded you with great joy and unanimity in those vows which you paid and renewed to the immortal gods for my welfare.

[188] Dio, *Roman History,* 8.68. In reading Dio's account of Trajan, it is seen that Trajan spent a fair amount of his time in bringing order to the Roman empire. Prior to being named emperor by Nerva, Trajan had been bringing order to the province of Spain, and at the end of his life, Emperor Trajan had been bringing Roman rule and order to the eastern part of the empire, Syria and the Mesopotamia area to the Persian Gulf (*Dio,* 68.17-33). Dio stated that Trajan liked war, "Even if he (Trajan) did delight in war, nevertheless he was satisfied when success had been achieved, a most better foe overthrown and his countrymen exalted (*Dio,* 68.7.5)." This may or not be true, but contemporaries like Pliny and later historians like Dio noted Trajan's humility and honor; Dio states, "Trajan was most conspicuous for his justice, for his bravery, and for the simplicity of his habits (*Dio*, 68.6.2); For by nature he was not at all inclined to duplicity or guile or harshness, but he loved, greeted and honored the good, and the others he ignored (*Dio*, 68.15.3)."

Pliny on accepting his third consulship addresses the Senate and emperor Trajan and declares (*Letters and Panegyricus,* 21),

> Thus you alone have been Father of the country in fact before you were in name. In our hearts, in our minds we knew you as this; the title made no difference to the devotion of the people, except for our feeling of ingratitude if we addressed you only as Emperor and Caesar when we felt we had a Father in you. And now that you bear the name, how kind and considerate you show yourself, living with your subjects as a father with his children! You left us an ordinary citizen, you returned as emperor, knowing your subjects as you are known to them; in your thoughts we have not changed, nor in ours have you; you are one among us all, the greatest of us simply because you are the best.

still responsible for judicial action,[190] and consuls could still preside over the Senate when available.[191]

Although there was one empire, everything was not as homogeneous as the emperor and a few of the aristocracy (oligarchy) desired.[192]

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[189] Pliny gives us plenty of evidence that the emperor was still responsible for appointing the consuls and that the Senate would confirm his appointments *(Letters and Panegyricus*, 60.6; 61.4,6; 63.3; 77.7-8; 91.1). Some consuls still held their office for a period of one year around 100 CE [Pliny is speaking about Trajan's second consulship under Nerva], "Let us see whether that second consulship of yours has not really made you give yourself airs! A year's interval can make a big difference in a man's character, and even more in a prince's (*Letters and Panegyricus*, 59.4)."

[190] Pliny the Younger, *Letters and Panegyricus,* vol. 1, book 2, letters 11 & 12. This letter from Pliny to a retired friend, Maturus Arrianus, describes a court case concerning bribery taken to kill innocent people by Marius Priscus, an ex-governor of Africa (*Pliny,* 2.11.2). Emperor Trajan, also being consul that year, presided over the trial which was being held by the Senate (*Pliny,* 2.11.10ff). After all arguments had been heard by all pertinent parties, the two consul elects, Cornutus Terullus and Acutius Nerva, proposed two different sentences, Acutius Nerva's being the more lenient, for the Senate to vote on. The majority of the Senators voted to follow Nerva's proposal which then became the Senate's verdict (*Pliny,* 2.12).

[191] Pliny, *Letters and Panegyricus*, 60.

[192] We have been stressing how many of the economic forces around the Mediterranean Sea had produced a somewhat homogenous cultural environment by the first-century of our era than had ever been experience in the Mediterranean area previously. This probably brought more peace in general than had been experience up to this time. At this point, I wish to remind all of us that the first-century Roman rule was anything but totally liked or followed by all of its provinces. We know from Christian and Jewish sources that Judea was never totally content with Roman rule. In a lot of areas, peace was maintained purely by force, the provinces were not part of the Roman empire by chose. Dio, *Roman History,* 62.1-12; 63.22.1, discusses Britain's revolt from Roman rule in 61 CE (over finances and usary) and later Britain and Judah's revolt in 68 CE.

Politics:
The Unity Between the Gods, the Emperor, and the People

We see from the brief survey given above a political-religious structure that has gone through a slight change from the beginning of the first century to its end:

1. The first period, which was active at the turn of the first century of our era, produced three levels of authority. The gods (Jupiter at the head) were at the top maintaining the destiny of the cosmos. The emperor held second position as both ruler and High Priest with deification after death. The third level, consisting of the consuls, Senate, and other officials, took care of the day-to-day operation of the empire. The model of unity derived from the perceptions of the people would be one people (the empire) who were loyal and obedient to the gods and their appointed emperor, the father of their country. This period can be used for our immediate background to the next period, the time which covered the earliest Christian movement;
2. The second period, which was active from approximately the middle of the first century and extended into the second century, produces a model of unity that was somewhat similar to the first model. We will adjust our model to reflect how the Roman people prematurely started to honor the emperor as their hero and savior before his deification after death. During this period, the emperors' apparent future deification was kept in open view and required special honor

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In his *Roman History,* book 68, Dio gives an account of Trajan's rule from 98 to 117 CE which mostly concentrated on strengthening Roman rule. It seems that many areas had mutinied against the Roman empire. Therefore, according to Dio's historical account, Trajan spent a lot of time subduing areas in Syria and Mesopotamia. In 117 CE when Trajan was heading home to Rome due to his illness which turned out to be fatal, Dio reports that most of Mesopotamia and the Parthians went back to their old way of rule as soon as Trajan was out the way (Dio, *Roman History*, 68.33.1-2).

while he was alive. Therefore, the first political model of unity would be altered slightly to become a model representing one people (the empire) who were loyal and obedient to the gods and their appointed emperor who was their ruler, savior, father, and future member of the family of gods.

Model Three: Philosophy/ Stoicism

Background Information

In the Mediterranean world, Hellenistic philosophy, like much of the ancient Greek culture, had remained highly visible in the mental-environment of the time well into the second and third century of our era. Even the general scholarly writing of the first century remained Greek for the most part. Josephus, a Jew raised in Judaea,[193] decided, in the second half of his life, to learn Greek so that he could write Jewish history and apologies from a Jewish perspective in a language that would be widely accepted by the people of the first-century Mediterranean world (*Apion* 1.9). As Hellenistic philosophy is considered, it is important to remember, as Josephus pointed out (*Apion* 1.3-8), that man's knowledge is always built on the preceding foundation that others had laid. The Greeks were no different and had derived their philosophical foundation from earlier civilized areas of the Mediterranean world.

The Dominant First-Century Philosophy was Stoicism

In Acts 17:16-21, there is a narrative about Paul waiting in Athens for Silas and Timothy. Luke states that Paul's spirit was provoked because of the ongoing idol worship, and therefore, debated with those in the synagogues and market places to include debating in the market place with individuals from the

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[193] Josephus, *The Works of Josephus*, trans. William Whiston (1987; reprint, Peabody MA: Hendrickson Press, 1988), ix, 1-17. Josephus lived from 37-100 CE.

philosophical schools of the Epicureans and Stoics. It was pointed out in the introduction that two of the earlier schools of thought, the Platonic and Aristotelian schools, were not prominent at this time. Indirectly, Josephus supports this concept. When he wrote his general apology of the Jewish faith to the Roman world, he made two statements:

> 1. Apion, a first-century Greek grammarian and writer,[194] claims that the Jews do not have any good thinkers, eminent in wisdom, such as Socrates, Zeno, Cleanthes, and some of the same sort.[195] This statement, which was made around 100 CE, shows Apion naming Socrates, who was recognized as the father of Greek philosophy, and then the founder of the Stoic school, Zeno, and his successor, Cleanthes. Then, Apion recognizes additional philosophers from the same school of thought. This shows us that a first-century Grecian placed high value on Stoic thought.
>
> 2. Josephus, a first-century Jewish priest, ex-ambassador/legate to lower Galilee, and writer,[196] in his comparison of Greek philosophy and Judaism, tells his readers that the wisest men of the Greeks had discovered the attributes of the Creator God but had been afraid to tell many because popular opinion would have been against them. The basic indirect point of this statement is that Josephus' list includes three of the wisest philosophers of all time (Pythagoras, Anaxagoras, and Plato); then his list is followed by a statement that the Stoic philosophers have succeeded them. This shows, from a Jewish perspective, that the Stoics have a good and active reputation at least through the first century of our era.[197]

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[194] Ibid., 773; see footnote marked "*" and general information 793ff.

[195] Josephus, *Apion,* 2.13.

[196] Josephus, *The Works of Josephus*, Introduction of *Life*, 1-17.

[197] Josephus, *Apion*, 2.17.

This information, along with information showing that some of the emperors, such as Nero, had Stoic tutors[198] and advisors in the first century and that some first-century (BCE) Latin poets felt free to use a Stoic term, "Nature," to describe the major Force controlling the cosmos shows a high visibility for Stoic thought in the mental milieu of the first-century Mediterranean world.

The last point to consider is that when the Fourth Gospel is evaluated for terms that are unique to it in respect to terms used in the Synoptic Gospels to portray Jesus' identity, it is discovered that a commonly used Stoic term, ὁ λόγος, "the Logos, the Word" had been used in the introduction. This term, ὁ λόγος, would not normally have been used in Judaic writings intended for a primarily Jewish audience to portray God. With "the Word," being used in the introduction to represent the son of God, first-century Mediterraneans would have initially associated Jesus with the Supreme Being, Reason, who was perceived to be behind all activity in the universe.

Stoicism

Two points of importance: (1) Stoicism was a highly visible philosophy in the first-century Mediterranean world; and (2) Stoicism had the unique position of being the only school of thought that applied the term ὁ λόγος to their immortal

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[198] Suetonius, *The Lives of the Twelve Caesars,* trans. Joseph Gavorse (New York: Modern Library, 1931), 264-66, a first-second century biographer, writes of Nero's constant wickedness in all manner of living. After ordering his mother's death, Nero drives his tutor, Seneca (a Stoic philosopher) to suicide.

Tacitus, *Tacitus: The Annals,* 15.48-64, gives a similar account, and shows that Nero suspected that Seneca was part of a conspiracy to kill him and therefore ordered Seneca to take his life under the supervision of his soldiers, which Seneca did.

intelligent, non-anthropomorphic deity.[199] Because of Fourth Evangelist's use of a distinctive Stoic term and because of its dominant position among the philosophies of the first-century Mediterranean world, a philosophical model of unity will only be developed that is associated with first-century Stoicism.

Epicureanism, which was mentioned by Paul in Luke's account in Acts 17:18, did not use the term "the Logos" to identity deity. In addition, Epicureanism would not have had any points of common with Christianity; it did not allow for a Supreme Being to be involved in any of the actions of humanity. Epicureans had taught that the gods, which they had acknowledged, were not active in any way in this world and, therefore, it was solely up to man to set his world in order.

Paul stated in Romans (1:18-23) that people were able to understand God's nature and laws through observance of His creation and its life (nature). This part of Paul's message should not have been new to the Romans because part of the Stoic's basic teachings depended on knowledge derived from observing Nature. Stoics had been proclaiming virtue, which they taught could be

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[199] Frederick Copleston, *A History of Philosophy: Greece and Rome,* vol. 1 (London: Search Press, 1976), 43, states that Heraclitus, born around 500 BCE, is the first known philosopher to identify God as the Universal Reason, ὁ λόγος, Copleston also states that Heraclitus stated (frag. 32) that God did mind being called Zeus or not being called Zeus. Whether this was a problem of preservation to protect oneself against the average person who would want you dead for angering the known gods of the day is unknown, but circumstances, such as Socrates death, would point in that direction. Seneca, in *Natural Questions* (2.45), states, "They (ancient sages) recognized the same Jupiter we do, the controller and guardian of the universe, the mind and spirit of the world, the lord and artificer of this creation. Any name for him is suitable. You wish to call him Fate? You will not be wrong. It is he on whom all things depend, the cause of causes. You wish to call him Providence? You will still be right. It is by his planning that provision is made for this universe so that it may proceed without stumbling and fulfil its appropriate functions. You wish to call him Nature? You will not be mistaken. It is he from whom all things are naturally born, and we have life from his breath. You wish to call him the Universe? You will not be wrong. He himself is all that you see, infused throughout all his parts, sustaining both himself and his own."

seen in Nature, for several centuries. They took seriously their job of helping others by spreading knowledge that had been gained by their observations of Nature (their philosophy). Seneca states,

> One person is facing death, another is vexed by poverty, while another is tormented by wealth-whether his own or someone else's; . . . This (philosophy) is not the place for fun- you are called in to help the unhappy. You are pledged to bring succor to the shipwrecked, to those in captivity, to the sick, the needy and men who are just placing their heads beneath the executioner's uplifted axe. Where are you off to? What are you about? The person you are engaging in word-play who is in fear, go to his aid. . . . All mankind are stretching out their hands to you on every side. . . . Tell them what Nature has made necessary and what she has made superfluous. Tell them how simple are the laws she has laid down, ...[200]

A First-Century Stoic and His Philosophy: Seneca

Within Seneca's writings, there is a sense of the practical Stoic philosophy of the first-century Mediterranean world. Lucius Annaeus Seneca was a well known Roman statesman and Stoic philosopher. Born around 4 BCE, his writings ranged in time from around 40 until Nero forced him to commit suicide in 65.[201]

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[200] Lucius Annaeus Seneca, *Seneca: Letters From a Stoic,* trans. Robin Campbell (Middlesex, England: Penguin Books, 1969), 98-99, book 48, went on to state that people feel that philosophy has promised them the way to the heavens. Seneca states, "Is this the way to the heavens? For that is what philosophy has promised me- that she will make me God's equal. That is the invitation and that is what I have come for; be as good as your word."

[201] Ibid., Introduction. Information is shown in Betty Radice's introductory remarks.

Seneca states that God is Reason, the mind of the universe.[202] He follows the general course of Stoic thought that God is Reason, and that Nature consists of God plus the material part of the created world that appears in its present form or that later will become pure fire in a conflagration. Seneca places the union of Reason with the material part (elements) of the cosmos, Nature, at a higher level than Reason itself. This shows up in his general statements which show Nature, total God, to set the appointed times for all creation events such as the great deluges (great floods) and conflagrations (cyclical endings of the universe when all material elements go back into their primary state of fire).[203] Seneca specifically sees God as an inseparable part of the cosmos. At one place he discussed how the waves of the oceans

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[202] Lucius Annaeus Seneca, *Seneca, Naturales Quaestiones,* Loeb Classical Library, vol. 1 of 10, trans. Thomas H. Corcoran (Cambridge, MA: Harvard University Press; London: William Heinemann LTD., 1971), 10-13 (1.13-4). Question, "What is God?"; Seneca's response, "The mind of the universe." Question, "What is God?"; Seneca, "All that you can see, all that you do not see. In short, only if he alone is all things, if he maintains his own work both from within and from without, is he given due credit for his magnitude." Question, "What is the difference in the nature of man and the nature of God?"; Seneca, "In ourselves, the better part is the mind, in God, there is no part other than the mind. He is entirely reason." This concept is not exactly clear, because Seneca will place Nature over Reason in his addressing the total universe and let Nature make the decisions of the deluge, and end times. According to Seneca, Nature is Reason plus its union with the elements of the cosmos which, during the conflagration period, will take on form as fire and during our normal cycle take on the form of the elements which we normally see and call nature.

[203] Ibid., vol. 1, 292-93 (3.30.1). Seneca, in respect to the deluge, states, "From the first day of the universe, when out of shapeless unity it separated into the appearance it now has, Nature at that time decreed when earthly things would be submerged." Seneca presents God as pure reason, and at the same time says that Reason is subordinate to Nature which is composed of Reason plus the elements.

Lucius Annaeus Seneca, *Seneca: Moral Essays,* Loeb Classical Library, trans. John W. Basore (New York: G.P. Putman's Sons; London: William Heinemann LTD, 1932), *On the Happy Life,* 7.8.1-2, "We must use Nature as our guide; she it is that Reason heeds, it is her that it takes counsel."

practice for the coming deluge by racing in to the shore. They are practicing just as the tides practice bringing the water further in at certain times. His discussion shows that Nature is alive because Reason is an inseparable part of everything.[204]

Even though Stoics, in their observation of Nature, did not have the revealed Law or Word from God, they could observe and recognize the downward spiral of mankind's moral behavior over time. The Stoics claimed that humanity would start anew with a pure heart each time a new cycle occurred, but then moral corruption would cyclically increase over time. This moved man further and further from listening to (obeying) the Logos of the cosmos. There do not appear to be any general teachings by early Stoics to explain man's immoral behavior which always becomes worse over time, but Seneca states that vices can be learned even without a teacher but that virtue is difficult to find and needs a teacher.

Because of this general human characteristic, Seneca and other Stoics theorize that God must periodically purge the world of its immorality at times of great corruption to allow mankind to start anew. He states that after the deluge destroys all mankind and living animals,

> Every living creature will be created anew and the earth will be given men ignorant of sin, and born under better auspices. But their innocence, too, will not last, except as long as they are new. Vice quickly creeps in. Virtue is difficult to find; it needs a director and guide. Vices can be learned even without a teacher.[205]

Seneca's first-century Stoic observation of man's moral corruption increasing over time does not match older Stoic thought.

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[204] Ibid., 3.30.1-3.

[205] Ibid., 3.30.7-8. For additional information, see *Seneca: Moral Essays* 7.1.2-3. Seneca states, " . . . But on this one all the best beaten and the most frequented paths are the most deceptive. Nothing, therefore, needs to be more emphasized than the warning that we should not, like sheep, follow the lead of the throng in front of us, traveling, thus, the way that all go and not the way that we ought to go."

For a Stoic, it is normal to feel that the sum of all events is good because Reason has control of everything. Seneca follows this more traditional view in one of his moral essays, *On the Happy Life*, "Whatever befalls me will turn to good, but I prefer that what befalls me should be the more pleasant and agreeable things and those that will be less troublesome to manage."[206]

A second point concerns free-will of man.[207] From Seneca's statement it would seem that man had something within him that leans toward total moral corruption, and therefore the Logos (Reason) had to exert effort to slow down man's unstoppable moral fall. This could be in agreement with the Stoic's overall view, but how did Reason guide humanity? Seneca has stated that a happy life is one that is in harmony with Nature.[208] In a letter to a friend, Lucilius, Seneca states,

> God is near you, is with you, is inside you. Yes, Lucilius, there resides within us a divine spirit, which guards us and watches us in the evil and the good we do. As we treat him, so will he treat us. No man, indeed, is good without God; is anyone capable of rising above fortune unless he has help from God? He it is that prompts us to noble and exalted endeavors. In each

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[206] Ibid., 7.25.5, vol. 2, 168-69.

[207] Ibid., 7.20.5. In Seneca's apology for the way he lives (he is a fairly wealthy individual), he makes a statement showing how much freedom he believes God gives an individual. It is more than Christians would accept, primarily because life is sacred until God calls it in. Seneca states, "And whenever Nature demands back my breath, or my reason release it, I shall depart, bearing witness that I have loved a good conscience and all good endeavor, ..."

[208] Ibid., 7.3.3-4. Seneca also states, "I follow the guidance of Nature- a doctrine upon which all Stoics are agreed. Not to stray from Nature, and to mold ourselves according to her law and pattern- this is true wisdom."

> and every good man a god (what god we are uncertain) dwells.[209]

Communication with God

We see a first century Stoic that has stated that man is somehow naturally bent (does not need a teacher) on doing immoral actions and at the same time he has a god dwelling in him, pushing and tugging him to do the moral actions that were intended for him to do.[210] This implies that Reason, who is doing the directing, must be a moral god. Does this perceived god of the Stoics ever listen to man? Seneca discusses the mind of god (Reason) and explains why Nature (Seneca substitutes the name Jupiter for Nature here)[211] gives people signs such as lightning, birds, reading of entrails, and dreams.[212] Nature is warning men of

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[209] Seneca, *Letters From a Stoic,* 86, Letter 41. This quote allows us to see a concept of "individualism" that is not part of traditional Stoicism. Seneca stated in his last sentence that god dwells in every ***good*** man. Stoic doctrine (prior to the first century) would have stated that Reason is an inseparable part of everything.

[210] Ibid., 140-44, Letter 83. In this letter Seneca discusses a Stoic concept of man being asleep or awake spiritually. Those who are asleep can not be told secrets, which means in practical terms that God who dwells in them can not be directing them along the true path of Nature. His sleep syllogism parallels Zeno's drunkenness syllogism. It is possible that they both have the same spiritual meaning.

[211] Later in *Natural Questions* (2.43-44), Seneca shows that Jupiter (a possible substitute for Nature; 2.45) consults the other gods when he is going to harm others (2.43). Manilius, a contemporary Latin poet of Virgil, gives us some insight into a first-century concept that the gods are agents of or manifestations of the forces of Nature (*Manilius,* 2.433ff.).

[212] A.A.Long and D.N.Sedley, eds., *The Hellenistic Philosophers*, vol. 1 of 2 (Cambridge, New York, Port Chester, Melbourne & Sydney: Cambridge University Press, 1987), 261, quote M. (Marcus) Tullius Cicero, a Roman orator, statesman, and philosopher (106-43 BCE) in defense of the Stoic theory of divination (*On Divination* 1.117-18 (SVF 2.1210)):

what is to come so that people may correct their actions. Man's actions may have been against Nature, which includes being against mankind in general, or Nature may be giving men the opportunity to petition Her if they want change. Seneca states in respect to the sign of "lightning,"

> The study of lightning is divided into these three areas: how we investigate it, how we interpret it, how we charm it away. The first area pertains to classification, the second to divination, the third to propitiating the gods; it is fitting to ask when lightning is good; to pray against it when it is bad; to ask that gods fulfil their promises, to pray that they set aside their threats.[213]

Stoicism: The Model of Unity That Illustrates the Perceived Unity Between the Logos and the Cosmos

We observed that a first century Stoic, Seneca, perceived, as earlier Stoics, that Reason was in each and every individual. We also observe in his work that the Stoics perceived that Reason is in and controlling everything (pantheism) to include the waters,

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> If we accept this [divine providence]- and I for one do not see how it can be confuted- it must indeed be the case that the gods give men signs of future events. But clearly we must specify how. For it is not a Stoic doctrine that the gods concern themselves with individual cracks in the liver or individual bird-songs. That is unbecoming, unworthy of the gods, and quite impossible.

> Their view is that the world was from its beginning set up in such a way that certain things would be preceded by certain signs, some in entrails, other in birds, other in lightning, others in portents, other in stars, others in dream impressions, others in frenzied utterances. Those who properly perceive these are rarely deceived. The falsehood of bad conjectures and bad interpretations is due, not to any fault in the world, but to the scientific ignorance of the interpreters.

[213] Seneca, *Seneca: Naturales Quaestiones*, 2.33.

lightning, etc.[214] But man is different, he has a natural tendency to follow immoral ways (ways opposite Reason's ways). Some how Reason has offered man a greater freedom than the rest of the individual parts of the universe. In the rest of the universe Reason either completely (inanimate objects) or very closely controls the objects such as the animals of the world. This freedom that man has plus his natural tendency to be immoral eventually leads to the destruction or recycling of the material system so that man can, with Reason being an inseparable part of him, start anew with a fresh slate, pure.[215] The model of unity that we can derive from this

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[214] *The Hellenistic Philosophers,* vol. 1, 323. The editors quote Cicero, *On the Nature of the Gods*, 1.39 (SVF 2.1077):

> For he [Chrysippus, 3rd leader of Stoic philosophical school (232-206 BCE)] says that divine power resides in reason and in the mind and intellect of universal nature. He says that god is the world itself, and the universal pervasiveness of its mind; also that he is the world's own commanding-faculty, since he is located in intellect and reason; that he is the common nature of things, universal and all-embracing; also the force of fate and the necessity of future events. In addition he is fire; and the ether of which I spoke earlier; also things in a natural state of flux and mobility, like water, earth, air, sun, moon, and stars; and the all embracing whole; and even those men who attained immortality.

The same editors quote Diogenes Laertius (7.132), a third century CE compiler of lives and doctrines of Greek philosophers, "Zeno (334-262 BCE) says that the whole world and heaven are the substance of god, and likewise Chrysippus (280-206 BCE) in *On Gods* book 1 and Posidonius (135-50 BCE) in *On Gods* book 1 . . . ."

[215] The concept of man and his increasingly immoral behavior over time in each cosmic cycle seems to be more of a first-century Stoic thought than original Stoic teaching. Chrysippus, one of the best known early Stoic teachers, teaches that Reason uses up (transforms) the material things of the universe and then reform and recycle the process again. Following is Plutarch's quote of Chrysippus [*On Stoic Self-Contradictions*, 1052-d (SVF 2.604). This was quoted from *The Hellenistic Philosophers,* 275:

> In *On Providence* book 1 he [Chrysippus] says that Zeus continues to grow until he has used up everything on himself: "For since

Stoic perspective of man in his world would have to be a model based on the indwelling guidance of Reason (which man could obey or disobey);[216] the Logos (Reason) was guiding man to dwell

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> death is the separation of soul from the body, and the soul of the world is not separated but grows continuously until it has completely used up its matter on itself, the world must not be said to die." . . . In the same book he has written clearly: "the world alone is said to be self-sufficient because it alone has within itself everything it needs, and it gets its nourishment and growth from itself since its different parts change into one another."

[216] *The Hellenistic Philosophers*, vol. 1, 413-14. The editors quote Galen, *On Hippocrates' and Plato's Doctrines*, 4.2.10-18 (SVF 3.462), who is quoting Chrysippus, *On Passions,* book 1:

> 1 First of all we should bear in mind that a rational animal follows reason [Reason] naturally, and acts in accordance with reason as if that were its guide. 2 Often, however, it moves towards and away from certain things in a different way, pushed to excess in disobedience to reason. 3 Both definitions [i.e. the definitions of passions both as "irrational" and as "excessive impulses," cf. A 1] refer to this movement: the movement contrary to nature which occurs irrationally in this way, and the excess in impulses. 4 For this irrationality must be taken to mean "disobedient to reason" and "reason turned aside"; with reference to this movement we even speak in ordinary language of people "being pushed" and "moved irrationally, without reason and judgement." What we mean by these expressions is not as though a person moves in error and overlooking something that accords with reason, but we refer chiefly to the movement of which the expressions provide an outline account, since it is not a rational animal's nature to move in his soul in *this* way, but in accordance with reason . . . 5 This also explains the expression "the excess of impulse," since people overstep the proper and natural proportion of their impulses. 6 My meaning can be made more intelligible in this way. When someone walks in accordance with his impulse, the movement of his legs is not excessive but commensurate with the impulse, so that he can stop or change whenever he wants to. 7 But when people run in accordance with their impulse, this sort of thing no longer happens. The movement of their legs exceeds their impulse, so that they are carried away and unable to change obediently, as soon as they have started to do so. 8 Something similar, I think, takes place with impulses, owing to their going beyond the rational proportion. The result is that when someone has the impulse he is not obedient to

with and treat his fellow man as an equal whether he was his slave or his lord.[217] The best thing that man could do for himself would be to look out for his fellow man, for that is the common law that Reason has placed in man. Seneca discusses the desired harmony of mankind in his essay "On the Happy Life":

> Nature bids me do good to all mankind-whether slaves or freemen, freeborn or freed-men, whether the laws gave them freedom or a grant in the presence of friends-what difference does it make? Wherever there is a human being there is the opportunity for a kindness.[218]

> reason. 9 The excess in running is called "contrary to the impulse," but the excess in the impulse is called "contrary to the reason." for the proportion of a natural impulse is what accords with reason and goes only so far as reason itself thinks right.

[217] *The Hellenistic Philosophers,* vol. 1, 429. The editors quote Plutarch, *On the Fortune of Alexander*, 329A-B (SVF 1.262),

> The much admired *Republic* of Zeno... is aimed at this one main point, that our household arrangements should not be based on cities or parishes, each one marked out by its own legal system, but we should regard all men as our fellow-citizens and local residents, and there should be one way of life and order, like of a herd grazing together and nurtured by a common law. (2) Zeno wrote this, picturing as it were a dream or image of a philosopher's well-regulated society.

[218] Lucius Annaeus Seneca, *Seneca: Moral Essays,* 7.24.3; *Seneca: Letters From a Stoic*, Letter 48. Seneca states,

> No one can lead a happy life if he thinks only of himself and turns everything to his own purposes. You should live for the other person if you wish to live for yourself. The assiduous (constant) and scrupulous cultivation of this bond, which leads to our associating with our fellow-men and believes in the existence of a common law for all mankind, contributes more than anything else to the maintenance of that more intimate bond I was mentioning, friendship. A person who shares much with a fellow human being will share everything with a friend.

Therefore, our model of unity representing first-century Stoicism, would be a model based on people recognizing their association with each other as being part of Nature who should listen to Reason who resided in them and was inseparable from them and who was guiding them to live virtuously as one people who were part of the whole, Nature (Reason combined with all Matter equals Nature which is God).[219]

Model Four: Judaism

Background Information

Since Alexander the Great sought to dominate the Mediterranean world in the fourth century BCE, Hellenization had taken hold everywhere. Even the center of Judaism, Jerusalem had lost control of its office of High Priest in 175 BCE when Jason

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[219] *The Hellenistic Philosophers,* vol. 1, 395. We get a mixture of Stoicism up to the third century of our era from Diogenes Laertius [7.87-89; an early 3rd century writer] in his quote,

> 1 Therefore Zeno in his book *On the Nature of Man* was the first to say that living in agreement with nature is the end, which is living in accordance with virtue. For nature leads us towards virtue. So too Cleanthes in his book *On Pleasure*, and Posidonius and Hecato in their books *On Ends*. 2 Further, living in accordance with virtue is equivalent to living in accordance with the experience of what happens by nature, as Chrysippus says in *On Ends* book 1: for our own natures are parts of the nature of the whole. 3 Therefore, living in agreement with nature comes to be the end, which is in accordance with nature of oneself and that of the whole, engaging in no activity wont to be forbidden by the universal law, which is the right reason pervading everything and identical to Zeus, who is this director of the administration of existing things. 4 And the virtue of the happy man and his good flow of life are just this: always doing everything on the basis of the concordance of each man's guardian spirit with the will of the administrator of the whole . . . 5 The natural consequential upon which one ought to live is taken by Chrysippus to be both the common and, particularly, the human. But Cleanthes admits only the common nature, as that which one ought to follow, and no longer also the particular.

purchased the office of High Priest from the Syrian ruler Antiochus Epiphanes. The author of 2 Maccabees states that after Jason bought his office, he introduced new customs contrary to the Law (Torah). Jason also placed a Greek-style gymnasium under the city's citadel.[220] The Maccabees defeated the Seleucids in 165 BCE to regain control of Jerusalem for the Jews, but a substantial amount of the Judaic culture had been damaged. From that period on, there was constant fighting in and around Jerusalem up to the destruction of Jerusalem and her Temple in 70 CE. Later, the rebuilding of Jerusalem came about under Roman direction in 130 CE. She was renamed Aelia Capitolina and had a temple to Jupiter constructed on the site of the ruined Temple.[221]

If the area around Jerusalem had its troubles in keeping its Judaic traditions intact, the areas outside of Judaea, including Galilee, had even more trouble. By the first century of our era, many areas of the Galilee were settled by non-Jewish people. We can see this development starting as early as the second century BCE. We have accounts in 1 Maccabees (5:14-15) showing Jews being harassed in Galilee by such Gentiles as the people of Tyre, Sidon, Ptolemais' men, and the non-Jews of Galilee itself. In the first century CE, we have Josephus, who had been appointed as a legate to the lower Galilee by the Jerusalem Sanhedrin before its destruction in 70 CE, discussing his leadership role in trying to

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[220] 2 Maccabees, 4:7-20, 5:11-2, 6:1-6 ; George F. Moore, *Judaism in The First Centuries of the Christian Era*, vol. 1 (Cambridge: Harvard University Press, 1932), 49-50.

[221] *Dio,* 69.11-12; Moore, *Judaism,* vol. 1, 89-91. Moore makes a comment in this section stating that it is during this time that Christians were finally forced by their Judaean brothers to separate themselves. The Judaeans started this revolt in 132 CE after they learned in 130 that the Roman emperor Hadrian had given orders to rebuild Jerusalem with a temple to Jupiter over the Temple site. After Hadrian left Syria, a self-proclaimed messiah, Bar Cocheba led a revolt. The Nazarenes (Christians) would not follow Judah's current messiah and therefore became the enemy of the Jewish people. Moore stated that Bar Cocheba took vengeance against any Christian who would not deny their Messiah and follow him. When the war was over, the Christians like the rest of the Jews could not enter Aelia, former Jerusalem.

establish peace among the Galileans.[222] One of his problem was to protect the Galileans from robbers and the people of Jerusalem. Josephus states that the Galileans "cast abundance of reproaches upon the people of Jerusalem, that [because] they would not let their country enjoy peace."[223]

Palestinian Judaism According to Josephus

From Josephus' account of the three main religious groups of the Jews, the Pharisees, Sadducees, and Essenes, we have one reference for at least three of the main religious groups that existed in the total Judaic religious system of the first-century CE.[224]

Pharisees

Josephus states that the Pharisees had the popular support of the people.[225] Josephus portrays the Pharisees controlling Jerusalem in the first-century, but scholars such as E.P. Sanders would totally disagree with such a broad statement.[226] The

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[222] Josephus, *The Works of Josephus.* In his account of his life, *Life*, Josephus tells his readers that he was sent out from Jerusalem with two other priestly legates to bring peace to the lower Galilee (28, 62, 65, 77). He had an army (81-82) and the power to appoint overseers for several of the cities such as Tiberius (89).

[223] Josephus, *Life*, 41-42.

[224] Josephus, *Antiquities*, 18:11; *War of the Jews,* 8:117-166.

[225] Josephus, *Antiquities*, 18:17.

[226] E. P. Sanders, *Judaism: Practice and Belief 63 BCE-66 CE* (Philadelphia: Trinity Press International; London: SCM Press, 1992), 490. Sanders states, "One-line slogans- the Pharisees were the new ruling class are, by definition, wrong. This particular one turns out to be wrong in virtually all the cases that we can study. Pharisees are notably absent from the case studies, being either unmentioned or tangential.

Pharisees had been more heavily influenced by logical reasoning acquired by some Jews who had lived in Babylon, which encouraged them to look for ways to circumvent the laws which appeared obsolete. The Sadducees tried to literally follow what was written in the Law as closely as possible.[227]

Sadducees

Josephus states that the Sadducees, who were of the high-priestly line of Levites, were few in number.[228] There is not concrete evidence, but it appears that the Sadducees were the direct descendants from the family line of Zadok. George F. Moore builds a case for the Sadducees coming from the line of Levites based on Ezekiel 44.[229] Ezekiel (44:10-6) states that because of the faithfulness of Zadok and his family they will be the High Priests of God in His final kingdom. We see Solomon replacing Abiathar, descendent of Eli of Shiloh, with Zadok.[230] For the present we shall

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Nor can it be said that they *secretly* controlled all affairs and rites, as I demonstrated above."

It is important to note that at age 16, Josephus started investigating three Judaic sects of his day, the Pharisees, Sadducees, and Essenes (*Life* 10). At 19, Josephus decided to conduct himself as a Pharisee, whose doctrine, he stated, was related to the Greek Stoic doctrine. Josephus' affiliation with the Pharisees makes his work suspect in respect to the importance of the Pharisaic movement during the first century.

[227] Moore, *Judaism,* vol. 1, 72-82, discusses two Jewish rabbis: Shammai, who was a native of Judaea, and his disciples who were trying to follow the traditions of their Jewish forefathers (Sadducees); and Hillel, who came from Babylonia, and his disciples who were trying to use man's logic on the laws of God to figure out ways to circumvent laws considered obsolete for their modern day (Pharisees).

[228] Josephus, *Antiquities*, 18:17. Acts 5:17.

[229] Moore, *Judaism*, vol. 1, 68-70.

[230] 1 Kings 2:27, 35.

assume that the Zadokites were able to carry out their High Priestly duties, to include resuming their duties when the Babylonian captives[231] came back under Cyrus permission and rebuilt the Temple[232] up until the time that Onias purchased the office of High Priest from Antiochus, the Syrian king in 172 BCE.[233] If the Zadokites were still maintaining the office of the High Priest up to this time, one could speculate that some may have moved to Damascus after this incident.[234]

Essenes

Josephus talks about the Essenes and their doctrine and states that they basically were self-sufficient. He states that they had been excluded from the common court of the Temple because they refused to let the Temple priests sacrifice for them; they made their own sacrifices.[235]

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[231] 2 Kings 24:13-25:11. The text states that Nebuchadnezzar fought against Jerusalem twice. In both cases a lot of the wealth and skilled people of Jerusalem were taken captive and taken to Babylon. After the second battle, the Temple and Palace in Jerusalem, along with any other buildings of value, were burned down and destroyed.

[232] 2 Ezra 1:1-4; 6:13-18.

[233] 2 Maccebees 4:7-26. Antiochus IV, called Epiphanes, became king of Syria (Seleucid Empire) in 175 BCE (*The Oxford History of the Classical World*, 850). Jason purchased the office of High Priest from Antiochus thereby unlawfully taking the office of High Priest from his brother Onias. Three years later, Menelaus, who was not a brother of Onias, outbid Jason for the office of High Priest.

[234] *The Zadokite Documents*, trans. Chaim Rabin (Oxford: The Clarendon Press, 1958), 14, 22. The Zadokite documents are derived from a community that call themselves the sons of Zadok (IV, p. 14) and that has left the sins of Judah to dwell in Damascus (VI, p. 22).

We still have New Testament accounts that show that there were some Sadducees left in Palestine.

[235] Josephus, *Antiquities*, 18:19.

Judaism Represents One People

Even though most of the Israelites had been dispersed among the peoples of the land around the Mediterranean and in the Mesopotamia area, and although this was a period that was dominated by Hellenistic thought, these historical events did not mean that the faithful Jews had lost their national identity. In the first-century of our era, many Jews still exhibited a way of life that showed their belief of being a part of a Holy Nation, a nation of priests who had their roots in the same family; their common forefathers were Abraham, Isaac, and Jacob. They showed through their way of life that they believed that God had given them the Law through Moses. Their ancestors, the Israelites, had made a covenant with God to follow his precepts wherever they went. When this covenant was agreed upon by the Israelites at Mount Sinai, God told them that they had become a nation of priests, a Holy Nation, a light to the Gentiles.[236] Those who were faithful to God taught God's precepts. Philo states that through Abraham's seed a whole nation, which is dearest of all to God, has received the gift of "priesthood and prophecy" on behalf of all mankind.[237] Josephus states that the Jewish race has become teachers of other men, in the greatest number of things and those of the most excellent nature only; for he asks, "what is more excellent than inviolable piety?"[238]

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[236] Exodus 19:5-6; Isaiah 49:6.

[237] *On Abraham*, 19.98. Philo, *Philo,* Loeb Classical Library, vol. 1 of 10. trans. F.H. Colson (Cambridge, MA: Harvard University Press; London: William Heinemann LTD., 1935), ix-x. Philo of Alexandria came from a rich and influential Jewish family; he lived from approximately 20 BCE to 50 CE.

[238] Josephus, *Apion*, 2:293.

Synagogues/Houses of Prayer

The Diaspora Jews were the main representatives for the Judean faith to the Mediterranean world. By the first-century, many of the Diaspora Jews studied the Scriptures and prayed together in the synagogues which were also called houses of prayer and had been constructed all over the Mediterranean world.[239] Moore points out that the Jews had the revealed Law of God through Moses, and over a period of time, had developed the synagogue worship

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[239] Sanders, *Judaism,*198-99, states that despite the uncertainty about the history of the synagogue, there is no doubt that the synagogues were important in Jewish life and worship in the first century. He discusses the fact that they are written about in the New Testament and that they are taken for granted by such first-century Jewish writers as Josephus and Philo. Sanders discusses some of the places mentioned: Jesus teaching in a synagogue in Capernaum (Mark 1:21); Paul teaching in a synagogue at Antioch of Pisidia (Acts 13:14-15); Josephus' discussion on "the house of prayer" in Tiberias (*Life,* 277, 280, 290-303); Philo's discussion about how the Jews normally spend the Sabbath studying their philosophy (*Creation,* 128; *Hypothetica,* 7.12f; *Sec. Laws,* 2.62f; to include the Essenes *Every Goodman is Free*, 81); Philo discusses many houses of prayer located in Alexandria *Embassy,* 132, 134, 152, 155f, and in Rome *Embassy*, 155-56; and three pre-70 CE synagogues that have been discovered; one at Gamla in the Golen Heights; a second at Matsada, and a third at Herodium (the last two were in Herod's fortress/palace complex).

G.H. Horsley, "Ptolemaic Synagogues Again," in *New Documents Illustrating Early Christianity,* vol. 4 (Australia: Macquarie University, 1987), 201-02, presents 3 more Egyptian inscriptions to make a total of 9 (by 1987) that give evidence of Jewish synagogues in Egypt, prior to the first century of our era, being called προσευχή instead of the later term συναγωγή. For our purposes just noting nine Egyptian synagogue inscriptions prior to the first-century helps us to confirm first-century synagogues in areas that the New Testament is silent about. This article could be compared with *New Doc*, 1978, article 94, pp. 121-22.

Liddell and Scott, *A Greek-English Lexicon,* 1511d, give a discussion on the Greek term προσευχή showing that it is a shortened form from οἶκος προσευχῆς, "house of prayer."

(weekly Sabbath meetings) to a point that it furnished a consistent education of God's Law through prayer, Scripture readings, and study.[240]

The biggest contributing factor in maintaining a world-wide family (congregation) of God was the constant awareness of community oneness (part of the family of Abraham) that was written into the Law. The weekly meetings in synagogues with their study of Scripture on the Sabbath reinforced the Law which commanded all of Israel to love God, each other, and strangers.[241] The Law had taught them that God would keep His covenant and show compassion towards those who loved and obeyed Him.[242]

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[240] Moore, *Judaism,* vol. 1, 281-5; Alan F. Segal, *Rebecca's Children: Judaism and Christianity in the Roman World* (Cambridge, MA & London: Harvard University Press, 1986), 43, states that evidence on Synagogue worship has come down from ancient writings and archaeological remains showing: (1) that initially there was no special rabbinical office; (2) the president of the synagogue was called the *archisynagogos*; (3) the synagogue leaders were called *archontes*; and (4) a prominent congregant might be called mother (mater) or father (pater). Segal states that the earlier, up to 2nd or 3rd century CE, Sabbatical meetings held in the synagogues were not normally led by a rabbi; lay people led the prayers and read from the Torah (the Law).

[241] Following are two Hebrew Scriptural passages which the faithful Diaspora Jews would have been familiar with and applied to their lives:

Deuteronomy 6:5 (Biblia Hebraica),

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

"And you shall love Yahweh (the LORD) your God with all your heart, soul, and might."

Leviticus 19:18 (Biblia Hebraica),

לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה׃

Do not take vengence against and to not remain angry at the sons of your people, and you shall love your neighbor as yourself-I am YHWH.

[242] Deuteronomy 7:9 (Biblia Hebraica),

וְיָדַעְתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית

One first-century Jewish writer, Philo, stated that the Sabbath was given for man to have leisure, not to be occupied by laughter at sports events, dances, and theaters, but to be used to pursue wisdom.[243] He describes how even up to the present, Jews were using the Sabbath to study the philosophy of their fathers and in so doing, they are in essence studying and learning the truths of nature.[244] He states, "For what are our places of prayer throughout the cities but schools of prudence and courage and temperance and justice and also of piety, holiness and every virtue by which duties to God and men are discerned and rightly performed."[245]

A second first-century Jewish writer, Josephus, stated in his apologetic writing, *Apion*, that the Law that had been given to them promoted, "the advancement of piety, for mutual communion with one another, for general love of mankind, as also for justice, and for sustaining labors of fortitude, and for contempt of death."[246] Furthermore he states,

> . . . for what is more advantageous than mutual love and concord? and this so far that we are to be neither divided by calamities, nor to become injurious and seditious in prosperity; but to condemn death when we are in war, and in peace to

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וְחַסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתוֹ לְאֶלֶף דּוֹר׃

> "And you know that Yahweh, your God is the God who is faithful keeping the covenant and remaining compassionate (loving kindness) towards those who love Him and keep His commandments for a thousand generations."

[243] Philo, *Moses,* 2.211-12.

[244] The Jews would never have considered the revealed Law of God as a form of philosophy. Philo chose to use philosophy as a substitute term for the "Law and the Prophets" to interest his first-century non-Jewish audience in the laws of God.

[245] Philo, *Philo*, Loeb Classical Library, vol. 6 of 10, trans. F.H. Colson (Cambridge, MA: Harvard University Press; London: William Heinemann LTD, 1935), 556-57 (*Moses II,* 39).

[246] Josephus, *The Works of Josephus,* 802 (*Apion,* 2:146-47).

> apply ourselves to our mechanical occupations, or to our tillage of the ground; while we in all things and all ways are satisfied that God is the inspector and governor of our actions.[247]

Temple Worship Up to 70 CE

Out of their love for God, the faithful Judeans (Jews) were committed to participate in the Temple worship in Jerusalem. The Law commanded them to take part, as a single-whole congregation, in three feasts per year.[248] The Law did not allow for any exceptions. We know that this would no longer have been possible for all Jews in the first-century, but many Jews, who could not physically go to Jerusalem, sent their required tithes and offerings in the form of money to the priests who were maintaining the Temple worship for all of Israel. We have many New Testament accounts of individuals who were able to go to Jerusalem to celebrate one of the three required feasts, such as: Joseph and Mary going to Jerusalem every year for the Passover (Luke 2:41-43); People from all nations of the world were in Jerusalem to celebrate Pentecost (Acts 2:1-12); Paul wanted to be in Jerusalem for Pentecost (Acts 20:16); and Jesus and his disciples wanted to be in Jerusalem for the Passover feasts.

E.P. Sanders noted that many Diaspora Jews were included in a common Judaism. He stated that they were loyal to both the Law and the Temple worship.[249] When faithful Jews could not physically go to Jerusalem to worship together at the feasts they

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[247] Ibid., 812. (*Apion,* 2:294).

[248] This had been given to them through Moses farewell discourse in Deuteronomy to all Israel. Moses, representing God, commanded them to meet together as one congregation where ever the Tabernacle (House) of the LORD was. The three feast in which all Israel was to participate were: 1. the Passover-unleaven bread; 2. the First Fruits; and 3. the Feast of Booths. By the time of the first-century of our era, there were still some who, even though they could not attend, would at least send what was required for tithes and offerings.

[249] Sanders, *Judaism,* 48.

still could send their tithes and offerings. Sanders stated that it was easy to prove that there was a world-wide feeling of solidarity among the Jews through their payments of Temple tax, pilgrimages to Jerusalem, world-wide alarm at the threat of Gaius to have his statue erected in the Temple, the ways that the rest of the Mediterranean people singled out Jews as different, the benefits that Diaspora Jews reaped when Julius Caesar was grateful to Palestinian Jews for support, and many other points.[250] The first-century Mediterranean world would have seen a unified nationalism in the actions of many of the Diaspora Jews who recognized their brotherhood as part of the family of Abraham, Isaac, and Jacob.

Jews Were Not Always Welcome among First-Century Mediterraneans

The Jews who had been faithful to God were known for being industrious people who did not try to live beyond a reasonable life style.[251] Because of their commitment to God and His Law, anti-Semitism appeared from time to time. Two of the main reasons for anti-Semitism in the first century Mediterranean world were: (1) alienation and fear of the Jews because they did not worship and support the gods that they thought were protecting their very way of life;[252] (2) envy over the wealth of average Jews

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[250] Ibid., 47.

[251] Josephus, *The Works of Josephus,* 812 (*Apion* 291). Josephus states, "They (the Jews) do not make men hate one another, but encourage people to communicate what they have to one another freely; they are enemies of injustice, they take care of righteousness, they banish idleness and expensive living, and instruct men to be content with what they have and to be laborious in their callings;"

[252] See the section titled "Background Information" under the main heading "Model Three: Philosophy/Stoicism" of this chapter.

who were normally industrious.[253]

Philo's request for help from emperor Gaius (Caligula; 38 CE) against the non-Jews of Alexandria gives us an extreme example of anti-Semitism. In Alexandria, the Jews were being persecuted because of their way of life and wealth;[254] this type of

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[253] S. Angus, *The Environment of Early Christianity* (New York: Charles Scribner's Sons, 1940), 35-36. Angus discusses how both the Romans and the Greeks have a distaste for labor and prefer leisure which left a hole in the middle class. [This allowed the Jewish population to fill some of the vacancies in the middle class and upper class.] In addition Angus states that the Jews alone gave toil an honorable place in the Greco-Roman world. Angus goes on to develop an argument (pp. 145-49) showing that even though anti-Semitism had become part of a way of life for a lot of Greco-Romans because of the affluence of the Diaspora Jews, the government had laws in effect most of the time to protect the Jewish people because of their important middle class role in the empire. Angus states that the outbursts of anti-Semitism in Greek and Roman writers are an index to the power, success, and wealth of the Jews.

In respect to anti-Semitism, one case in which the government offers protection to individuals who wish to live in the Jewish fashion can be seen in Dio's *Roman History* (68.1.2) in which Dio states that after Nerva became emperor (96 CE), he did not let individuals accuse anybody of adopting the Jewish mode of life. This type of statement showed both the existence of anti-Semitism and that something was being done to reduce some of it during Nerva's reign.

In respect to Jews being industrious, Ovid, a first-century non-Jewish writer, brings out a point in his work *The Art of Love* that confirms the Jewish entrenchment into the middle class business world even in Rome during the first-century. As Ovid discusses the problem of dating young girls and their general desire to receive gifts. He wishes to teach men how to minimize their risk in being coaxed into buying gifts for their dates. Therefore, he advises men to date on the Sabbath because many shops will be closed (*Ovid: The Erotic Poems* (New York: Penguin, 1982), 178-79 (1.403-29). That type of statement shows that the Jews had fairly heavily established themselves in the business community of Rome by the first-century of our era.

[254] *Greek Historical Documents: The Roman Principate: 27 B.C.-285 A.D.*, ed Naphtali Lewis (Toronto, Canada: A.M. Hakkert LTD, 1974), 110-12. This source is Philo's response *Against Flaccus,* 55-77. Following is part of a letter sent on behalf of the Jews in Alexandria to emperor Gaius (Caligula; 37-41 CE) to protest the terrible treatment that

the Jews of Alexandria were receiving at the hands of the rest of the citizens:

> There are five quarters in the city, designated by the first letters of the alphabet. Two of them are called Jewish because mostly Jews had settled there, but quite a few lived here and there also in the other quarters. Well then, what did they do? They disposed the Jews from four letters and herded them into a small part of one. Because of their large numbers the Jews spread out over beaches, garbage dumps and tombs, bereft of all their belongings. The others [i.e. the Alexandrians] overran the empty houses and turned to looting and distributing the contents like spoils of war, and as no one stopped them they also broke open the business establishments of the Jews, which were crammed with goods ... carried out everything they found and transported it through the middle of the market place, treating other's property as their own. ... Thus poverty resulted from two causes: from the looting, by which in a single day they had become penniless and robbed of their belongings, and from their inability to provide for themselves through their customary pursuits. ... After the looting and evictions and their violent expulsion from most parts of the city the Jews, like beleaguered men surrounded by besieging enemies, were pressed by want and dire lack of necessities and saw their women and infant children perishing before their eyes ... went forth into the market place for no other purpose than to buy sustenance for their families and themselves. These unfortunates were at once seized by the flaunters of mob rule, treacherously slain, dragged and trampled on through the whole city and completely torn to pieces, so that no part of them was left which could receive the common right to burial. Others by the tens of thousands were also handled with manifold forms of maltreatment suited to harsh cruelty, and destroyed by men transformed by savagery into the nature of wild beasts: . . . Indeed whole families, husbands with their wives, infant children with their parents, were burned to death in the heart of the city by these most ruthless of all men, who showed no pity, not for old age, not for young manhood, not for the innocent years of childhood. . . . And when they ran out of wood they would collect brush and dispatch them by smoke rather than fire, thus contriving a more pitiable and lingering death for the poor wretches, whose half-burnt bodies would lie there jumbled together, a harsh sight. . . . Many also while still alive they would drag by one of the feet tied at the ankle, would trample on them and pound them to pieces, thus devising a most cruel death; . . . Friends and kinsmen of the sufferers, simply because they grieved over the misfortunes of their

persecution showed up at different times around the Mediterranean rim from Alexandria to Rome.[255]

Excursus: The Judaic View of God, the Father, and the Indwelling of the Spirit of God

God, the Father

As far back as some of the Psalms (first millennia BCE), Israelites had started to write about God as their heavenly Father.[256] Then, we observe in First Isaiah (chapt 1-39: eighth-sixth century BCE)[257] a father is to rule Israel on David's throne during

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relatives, were arrested, scourged and tortured, and after all the abuses their bodies could absorb there lurked the final punishment of crucifixion.

Philo has written a second parallel account of the action leading up to this destruction and of the destruction itself in his work *The Embassy To Gaius: De Legatione,* Loeb Classical Library, vol. 10 of 10. trans. F.H. Colson (Cambridge, MA: Harvard University Press; London: William Heinemann LTD, 1935), 60-67 (10.18-20).

[255] Acts 18:1-2.

[256] Psalm 103:13, Biblia Hebraica [See Psalm 68:6, 27 for additional Father figures in Psalms],

כְּרַחֵם אָב עַל־בָּנִים רִחַם יְהוָה עַל־יְרֵאָיו׃

"Just as the compassion of a father for [his] sons, Yahweh has compassion on those who fear (obey) Him."

[257] Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 318-34. Childs points out that there is still open debate over the division of two or three sections of Isaiah (chapters 1-39; 39-66 or 39-55 and 56-66). The majority appear to place the total work in two sections First Isaiah (chapters 1-39) and Second Isaiah (chapters 40-66). It is assumed that First Isaiah has been edited to mesh with second Isaiah [making the final work probably a sixth century work]. It is not in the scope of this

the second and final time of the world (Isaiah 9:6). Depending on the time of writing of a portion of what some call Second or Third Isaiah (chapt 56-66: seventh or sixth century BCE), we have another example of God being expressed as a father (Isaiah 63:16).[258] In Jeremiah 31:9 we see God saying that He is a father to Israel. A fourth or fifth century BCE Judaic prophet wrote (Malachi 2:10), "Is there not one Father to all of us? Did not one God create us? Why did man deal treacherously with his brother to defile the convenant of our fathers?"[259] And we have a second century BCE wisdom writing, Sirach, that states that if you are a father to the orphans, you will be a son to the Most High (4:10). Later, the author, Jesus the son of Sirach, petitions God, the Lord, Father, and Ruler, of his

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work to try to pin down the date of the final text of Isaiah, it is sufficient to say that the work was completed prior to the fourth century showing that some Jewish prophets (writers) considered God as a Father figure for the nation of Israel.

[258] Isaiah 63:16 (Biblia Hebraica),

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ
אַתָּה יְהוָה אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

"Because you are our Father, because Abraham does not know us and Israel does not recognize us, you, LORD, are our Father, redeeming us forever is your name."

[259] Malachi 2:10 (Biblia Hebraica),

הֲלוֹא אָב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ
מַדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ׃

There is a textual Variant for the Hebrew word נִבְגַּד. The Septuagint uses the Greek word ἐγκατελίπετε which is a second aorist, 2 per, plural form, "You (all) left behind." The Hebrew verb "to deal treacherously" is shown above as a Niphal construction which is not shown as a contested form in BDB, 321b. The editors suggest an active future pointing which would be translated as "We are dealing treacherously, a man with his brother." The context of the Scripture all around this verse is in a perfect (completed state), therefore, I suggest the more difficult rendering as pointed by the Masorites and treat the Niphal as a deponent verb.

life not to abandon him, which shows that he believes that God is also his heavenly Father. We have a record from a first-century CE Jewish writer, Philo, who calls God the Parent of All, the Father (Moses 2.209-10).[260]

Another first-century writer, the Fourth Evangelist, shows through his dialogue between Jesus and the non-believing Jews that the Jews consider God to be their father (John 8:41b, N26),

> ἔπαν [οὖν] αυτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν θεὸν, "Therefore, they said, 'We have not been born out of fornication; we have one father, God.'"

The Indwelling of the Spirit of God

Prior to the first century of our era, did God's people consider that He could dwell in any of His people? Considering Christian unity, Jesus has told all who love and obey Him that He and the Father will be with them through the indwelling of the Spirit of Truth.[261] The Old Testament had revealed that the Spirit of God would be with those who would obey Him and would dwell in a special way in some of God's leaders. This was expressed with the Hebrew word מָלֵא which meant that they "were filled" with God's spirit.[262]

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[260] Philo also uses the phrase "The Father of the World" (*Moses,* 2:238) and "the Father" (*Moses,* 2:288) as expressions for God.

[261] John 14:15-20, 23.

[262] Two examples are given below that illustrate the Old Testament usage of the concept of God's spirit being in His leaders. The Jews would have been familiar with the concept that God could dwell in and empower a human.

Genesis 41:38-39 (Biblia Hebraica),

> 38 וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ׃

The Old Testament showed that the amount of filling of a individual was proportionate to his responsibility that God had given him. One case showing this concept was the incident when Moses shared some of the influence of the Spirit of God with the seventy judges whom he chose to help him judge Israel. This case is an example of how God had given Moses the empowering necessary to do the job, but since he wished to have helpers, God took some of the Spirit whom He had given Moses and divided the Spirit among those who were to help judge.[263] Philo is familiar

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39 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ
אֶת־כָּל־זֹאת אֵין־נָבוֹן וְחָכָם כָּמוֹךָ׃

"And the Pharaoh said to his servants, 'Who is filled as this man who the Spirit of God is in?' 39 And the Pharaoh said to Joseph, 'After God has been teaching you all of this, there is not one informed and wise as you.'"

Deuteronomy 34:9 (Biblia Hebraica),

וִיהוֹשֻׁעַ בִּן־נוּן מָלֵא רוּחַ חָכְמָה כִּי־סָמַךְ מֹשֶׁה אֶת־יָדָיו עָלָיו
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

"And Joshua, son of Nun, was filled [with] the spirit of Wisdom because Moses had laid his hand upon him and the sons of Israel listened to him and they did as Yahweh (the LORD) commanded Moses."

A second Hebrew term used to show God's abiding Spirit being in one of his servants would be קֶרֶב, "inside/in the middle or midst." This Hebrew term (word) was used: by Isaiah to describe God putting His Holy Spirit in Moses (Isaiah 63:11); by Ezekiel in describing God putting a new spirit in Israel when He gathers Her from all the nations (Ezekiel 36:27); and again in Ezekiel when God says He will put His Spirit in His people when He brings them back into their own land (Ezekiel 37:14).

[263] Look at the account of the division of God's spirit that had been on Moses as some of the Spirit of God was divided among the seventy new judges of Israel that he had chosen (Numbers 11:1-30).

with this older Judaic concept.[264] Through Philo's usage of terminology which portrays the Spirit of God dwelling in some of God's leaders, we see that this concept was still understood and believed by at least some of the Diaspora Jews in the first century.

Therefore, the Jews themselves would have been used to the idea of God being like a father to them and being with them, and sometimes in some of them. It is hard to state how much of the Jewish faith was known by the average Mediterranean in the first century of our era, but because of the length of time prior to the first century that Jews considered God their father and wrote about his indwelling capabilities, it is fair to consider that most first-century Mediterraneans would have known about these Judaic beliefs.

Judaism: The Model of Unity That Illustrates the Perceived Unity between God and His Children

From the perspective of what was in the mental milieu of the first-century Mediterranean world in respect to God and His chosen people, the faithful Jews, we can develop a model of unity to portray the following:

1. The Jews had one Leader, the compassionate Creator God, a father figure who was the final authority in all matters. Faithful Jews loved and obeyed God because of His faithful and compassionate providing and caring for them;

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[264] One example from Philo's work would be his description of how the people turned from God when Moses went up on the mountain to talk to God, and how Moses being θεοφορηθείς "possessed/filled of God (see Liddell and Scott, 792b)," led the Levities in killing many of the unfaithful (Philo, *Moses,* 2.273). A second example would be in Philo's use of Greek terms to give a description of Moses' last discussion with his people καταπνευσθεὶς καὶ ἐπιθειάσας, "after having been breathed on/filled with the Spirit (see Liddell and Scott, 906c) and given/placed on/divinely inspired (see Liddell and Scott, 633d)" (Philo, *Moses,* 2.291).

2. The Jews were one people, one family originating from Abraham and Sarah,[265] who had been commanded to come together at least three times a year to celebrate God's ordained feasts. Even though they had been dispersed around the Mediterranean and into other areas of the world they considered themselves to be part of one congregation (one people). This national unity was maintained through their weekly prayer and Scripture study, which took place on the Sabbath in the synagogues.

Therefore, our derived model of unity representing the visible Diaspora Jews to first-century Mediterraneans is that of a single family structure who loved (their loyalty was derived from love) their God and Father, each other, and their neighbors. Out of their love for God, they obeyed His Law.

[265] John 8:37-39.

4: Comparing the Text of John 17 to Four First-Century Mediterranean Models of Unity

Overview with General Considerations

In this chapter, the major points of unity from polytheism, Roman rule, Stoicism, and Judaism and their corresponding derived, first-century Mediterranean models of unity will be compared to the Christian model of godly unity which was constructed from John 17. In chapter two we constructed a model of godly unity originating from John 17:20-23 that expresses an ongoing relationship that exists among all of Jesus' obedient disciples between themselves and God. In chapter three we constructed four large-scale models of unity from literary, historical, and epigraphical evidence, to include personal and government documents, which gave us enough evidence to determine what was in the mental milieu of the first-century Mediterranean world regarding these forms of unity. As always, the social, political, and religious environment (culture) influences the way that communication is understood. For most, it was this shared environment that gave context to the Mediterranean people as they heard the Fourth Gospel proclaimed.

In general, first-century Mediterraneans had an anthropomorphic mindset that had been established through years of development and experiences in polytheism and Roman rule. This anthropomorphic mindset would not have helped first-century Mediterraneans understand how the Spirit of Truth could reside in all of Jesus' obedient disciples in such a way that the Father and the Son were abiding with them. Neither polytheism nor Roman rule would have been able to help them understand how the Father could have a sincere father-only son relationship with many, many obedient disciples (followers) of Jesus.

Therefore, through our comparisons in this chapter, it will be noted that only two of the large-scale relationships studied in chapter three had a helpful influence on those hearing the message

of the Fourth Gospel in respect to Christian unity: (1) Judaism because it contained the foundation from which Jesus taught of God's love and grace offered to the world; and (2) Stoicism because it provided a starting point for those who did not know Judaism providing a mental bridge to cross over quickly from their anthropomorphic, polytheistic world mindset to understand the Creator God's world and how through subjecting oneself to a loving God, one would have a godly unity with God and all of Jesus' disciples through the indwelling of the Spirit of Truth.

Obedience was never a real issue in the first-century Mediterranean world. In the four large-scale relationships evaluated, to include first-century Stoicism, the level of unity depended on the level of people's obedience to their leaders. The reason for obedience would become a key component for Christian unity: love of God because of His ongoing sustaining and saving work vs. obligation and/or fear.

At the beginning of each comparison in this chapter, the conclusions to the four first-century models of unity will be given to establish more firmly the foundational thoughts for each.

Polytheism Versus Christianity

Polytheism

From the first-century Mediterranean world-view of the gods and their perceived interaction among one another as they controlled man's destiny, we constructed a model of unity that was based on a family of gods who held councils concerning the destiny of the cosmos and had a father (Jupiter for Rome) who was their ultimate authority.

John 17

From the Christian relationship which exists between all Believers (Jesus' obedient disciples), God, and each other, as expressed in John 17, we constructed a model of godly unity. The

unity of Believers, Jesus' true followers, is based on each individual's growing obedient relationship with the Father (loving father-obedient, only son) which is made possible through repentance and the sin purging and reconciling death of Jesus, the true Messiah, producing spiritual birth, which results in the permanent indwelling of the Spirit of Truth. All who follow Jesus Christ are placed into the single close-knit eternal holy (righteous) family of God made up of the Father, the Son Jesus, the Holy Spirit, and each other, who are all friends.

Main Points of Commonality

The first point of commonality is that the many gods were related to each other; normally, they were part of a large family structure. The second point of commonality is that many of the gods obeyed a father figure as their final authority. Even though there was some free-will exhibited by each individual god, the final destiny of the gods and humans rested with the authority of the father.

Main Points of Difference

The first main difference that becomes apparent in studying first-century polytheism in regard to unity, is that the gods, in general (there will be exceptions to the rule) did not treat mortals as part of their family. The first-century Mediterraneans did not normally consider the gods in a relational way as caring parents or siblings.[266]

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[266] They looked at the gods as more distant, more indifferent, than as beings who would be personally involved as a parent.

The exceptions to the rule would be individuals such as Julius Caesar whom many of the average Roman citizens considered to be the son of the goddess Venus, and they wanted an altar dedicated by the state of Rome for him (See one of many: Lily Ross Taylor, *The Divinity of the Roman Emperor* (Middletown, CN: American Philological

The second major point of difference is that the people did not normally expect the gods to dwell in them. The gods were normally considered to be separate immortal anthropomorphic beings who were much stronger and wiser than mere mortals.[267]

Association, 1931; reprint, Philadelphia: Porcupine Press, 1975), 86-88, 90-93).

Antony's eulogy was discussed; he addressed to the masses stating that Caesar was a descendent of an earthly line that started with Aeneas being born of the goddess Venus (See Antony's eulogy: chapter two, footnote #56). Taylor, *The Divinity of the Roman Emperor,* 107, shows that Antony tried to publicly establish a relationship between himself and Hercules and another god, Dionysus. This propaganda allowed him to compete for the position of sole leader of Rome against Octavian who was already considered part of the Julius Caesar's family as great-nephew and adopted son of Julius Caesar.

For most of the Mediterraneans of the first-century of our era, the gods were more of a distant patron. Although there is proof for people feeling affectionate toward the perceived gods, the most significant part of a relationship between the general Roman population and their gods was based on what the gods could do for the people.

[267] The conception of indwelling would have been more of a philosophical concept such as the Stoic concept of pantheism than any type of polytheistic conception. If we think of the utilitarian aspects of the gods which we discussed in chapter two, we see the individual gods doing everything from protecting the empire (Jupiter, the father of the gods and the king of men) to taking care of the home (Vesta, the goddess of the hearth and home). Virgil's *Aeneid* gives us a good idea of how the gods and goddesses intervened and yet were not considered to be indwelling in mortals. In book 10, lines 604-965, Juno steps in to save Turnus from immediate death at the hands of Aeneas. She becomes a ghost that looks like Aeneas and lures Turnus onto a ship which is immediately set out to sea. In the last scene of the book, book 12, lines 772-952, we see Jupiter demanding that his wife and sister, Juno, and Turnus' sister Juturna remove themselves from the battle field and let Aeneas defeat Turnus. The scene shows that when the goddesses were interfering in man's world, it was either in an anthropomorphic shape, or in the case of Dirae, in the shape of a bird.

Roman Rule Versus Christianity

Roman Rule

The first-century Mediterranean world's political-religious structure went through a two-fold change:

1. The first period, which covered the turn of the first century of our era, produced three levels of authority. The gods (Jupiter at the head) were at the top maintaining the destiny of the cosmos. The emperor held second position as both ruler and High Priest with deification after death. The third level, consisting of the consuls, Senate, and other officials, who took care of the day-to-day operation of the empire. The model of unity derived from the perceptions of the people would be one people (the empire) who were loyal and obedient to the emperor and father of their country. This period can be used for our immediate background to the next period, the period which covered the earliest Christian movement;
2. The second period, which covered approximately the middle of the first century and extended into the second century, produces a model of unity that was somewhat similar to the first model. We adjusted our model to reflect how the Roman people prematurely started to honor the emperor as their hero and savior before his perceived deification after death. During this period, the emperors perceived future deification was kept in open view and required special honor while he was alive. Therefore, the first political model of unity was altered slightly to become a model representing one people (the empire) who were loyal and obedient to the gods and to their appointed emperor who was their ruler, savior, father, and future member of the family of gods.

John 17

From the Christian relationship which exists between all Believers (Jesus' obedient disciples), God, and each other, as expressed in John 17, we constructed a model of godly unity. The unity of Believers, Jesus' true followers, is based on each individual's growing obedient relationship with the Father (loving father-obedient, only son) which is made possible through repentance and the sin purging and reconciling death of Jesus, the true Messiah, producing spiritual birth, which results in the permanent indwelling of the Spirit of Truth. All who follow Jesus Christ are placed into the single close-knit eternal holy (righteous) family of God made up of the Father, the Son Jesus, the Holy Spirit, and each other, who are all friends.

Main Points of Commonality

It was common to consider a ruler as a father, especially if he was well liked. In Dio's historical account of Antony's eulogy to the Roman citizens for Julius Caesar, he states that Antony called Caesar a father, a high priest, an inviolable being, a hero, a god. A father to his country was at the top of the list.[268] When Dio was writing about other less popular emperors, such as Nero, he listed some of the acclamations of the people to him, such as, "Olympian Victor." "Pythian Victor," "Augustus," "our Hercules," etc. There was no mention of an acclamation of father.[269] At the

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[268] *Dio*, 44.48-49.

[269] *Dio*, 63.20.5. Dio does not mention in his *Roman History* that Nero was ever called father. In another place (61.20.5), Dio reports acclamations to Nero as, "Caesar," "Apollo," and "Augustus." When we examine the next three successive emperors, Galba, Otho, and Vitellius who all reigned less than a year, we see through Dio's account that only one was called father, Otho. He was not called father by the general populace who were not fond of him, but by his soldiers (63.14.1-3). The Senators were commonly addressed as fathers [e.g. Julius Caesar's address to the Senate (*Dio,* 63.15.2, 63.17.4); emperor

close of the first century (approx. 90 CE), Pliny the Younger gave an acceptance speech (*Panegyricus*) in response to his third appointment to the office of consul. We discussed a section of his speech in the first chapter of this work showing emperor Trajan finally accepting the title of "Father of His Country."[270]

Main Points of Difference

There is nothing in the Christian model of godly unity that would allow the person at the highest authority level in government or religion to take over the authority of God the Father or His Son, Jesus. The godly unity expressed in John 17 is conditional and is established through love and obedience to Jesus Christ, the Son of God. This relationship with Jesus Christ puts that person in a right relationship with the Father. The concept of Jesus being the *only* Son of God is a unique concept for the entire first-century Mediterranean world.

The Only Son of God

Documents shows us that Egyptian people considered each of their leaders to be a manifested son of their great sun god, Re. Therefore, for Egyptians, there were many sons of god who were manifested at different times in history.[271]

Vitellius' address to the Senators (*Dio,* 64.7.2).

[270] Emperor Trajan's acceptance of the title "Father of His Country" was discussed in the Introduction under the heading "Overview: The First-Century Mediterranean World" and the subheading "The Family." This part of Pliny's speech to the Senate and emperor was given in *Letters and Panegyricus*, 21.1-4.

[271] The Egyptian government was different from most of the Mediterranean world. It was polytheistic in nature like the rest of the Mediterranean world (excluding the Judaic people), but it treated its rulers as the actual image of their greatest god, Re. The Ptolemies had

Mainstream Palestinian Judaism never saw their kings as manifested sons of God. Their canonical work, 1 Samuel, shows the Judaic nation's transition from the concept of the human judges who represented God and interpreted His laws to the appointment of the first two kings of Israel, Saul and David. The importance of the account can be summarized by two points:

1. God never relinquished total control over His people to their kings. They wished to have kings similar to the other lands that had kings to lead them against warring powers. God said that they were forsaking Him,[272] but if they obeyed and served Him by listening to His voice and obeying His

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taken advantage of that situation for the last three centuries until Cleopatra VII was defeated along with Mark Antony in 31 BCE, by Octavian in the battle of Actium and then Octavain came to Egypt for the final victory in 30 BCE and Antony took his life with Cleopatra by utilizing a poison snake bite in preference to being humiliated in Rome (*The Oxford History of the Classical World,* ed. J. Boardman, J. Griffin, and O. Murray (Oxford & New York: Oxford University Press, 1986), 533-34, 855). This officially ended Egypt's independence and the Ptolemy rule, but it did not seem to change the way that the Egyptian people thought of their ruler. In *Ancient Near Eastern Texts: Relating to the Old Testament*, ed. James B. Pritchard (Princeton, N J: Princeton University Press, 1969), 375-76), there is a translation of the Cairo stela #34025 which shows the reciprocal relation between Pharaoh Amen-hotep III (approx. 1413-1377 BCE) and the main god of Egypt. Part of it is quoted here, ". . . Amen-hotep III. He made, as his monument for his father Amon, Lord of the Thrones of the Two Lands, the erecting for him of an august temple on the west side of Thebes, an everlasting fortress, a possessor of eternity, of fine sandstone, worked in gold throughout. Its pavement was washed with silver, all its doorways with fine gold. It was made very wide and great, embellished forever, made festive with this very great monument, and abounding in status of the lord; consider also a Amon-Re King of the Gods narrative: "My son, of my body, my beloved, Neb-maat-Re, My living image, whom my body created, Whom Mut, Mistress of Ishru in Thebes, the Lady of Nine Bows, bore to me, and (she) nursed thee as the Sole Lord of the people . . . ." It goes on to state that the god Amon-Re will make the different lands become servants to his son Neb-maat-Re, Pharaoh of Egypt.

[272] 1 Samuel 8:7.

commandments everything would be well with them;[273]

2. God gave the kings some of His Spirit as long as they would obey Him, therefore we have a case of God continuing to guide His appointed leaders through His Spirit. In the last chapter, we discussed the division of Moses responsibility as a judge for God resulted in the appointed helping judges receiving a portion of God's Spirit to help them judge (Numbers 11:1-30). The mainstream Palestinian-Judaic concept of God's rule had always taken a form that shows that God is personally active in the rule of His people.[274]

The early Roman Empire did not deify their emperors until after they died. Initially, in the Roman Empire, the important concept used to help the people unify was to establish (or reestablish) a strong state religion based on the gods of their forefathers. The Egyptian (and maybe some additional eastern provinces) concept of a manifested son/god of their main god ruling the land was never accepted by the Roman people or the general governing bodies such as the Senate.[275]

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[273] Samuel reminded the people of Israel how good God has been to them. At the end of his speech, which finishes with some of the last judges that have been appointed by God to help Israel (1 Samuel 12:11-14), Samuel stated that even with an appointed King (Saul), the people were to reverence YHWH serving him and listening to His voice. The people and the king were warned against rebelling against their God and told if they reverenced and obey Him all would go well.

[274] After Saul had been anointed by Samuel as God's choice for the Israelites, the Spirit of God came upon him (1 Samuel 11:6). When Saul stopped listening to the voice of God (Samuel the prophet in this case), God removed His Spirit from Saul (1 Samuel 16:14.). After David was appointed king, God's Spirit came mightily upon him (1 Samuel 16:13).

[275] In chapter two of this work, there is a three stage breakdown given for the early emperors of the Roman Empire (first-century of our era): 1. Early Empire; 2. Hero Worship; and 3. Emperor Worship. It does not appear that there was ever a time in the first century of our era that the majority of the people or government officials of the Roman government ever looked at even their most zealous leaders (some such

Not One Body

The empire was not one homogeneous body. The first-century Roman rule was definitely not liked by many people from various provinces. We know from Christian and Jewish sources that Judea was never totally content with Roman rule. In many areas, peace was maintained purely by force; many people were not part of the Roman empire by choice.[276] First-century Roman people

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as Gaius Caligula claimed to be a god) as living gods or manifested sons of god. Lily Ross Taylor has done a fairly extensive work, *The Divinity of the Roman Emperor*, on the concept of divinity among the early Roman rulers of the Empire. She discusses the known "manifested son of god" practice of Egypt and discusses the concept of both Octavian and Antony developing their own links to some of the Roman gods which gave them additional popular support (chapter 5, pp. 100-41, specifically pp. 106-07).

Taylor discusses the fact that Octavian (Augustus) eventually drops his title of *triumvir* which associates him with his role of being one of three co-consuls and takes up a new title *Imperator Caesar divi filius* (p. 131) which portrays him as the great victor of the people and links him to Caesar as being a son of the divine (deified) Caesar (Caesar was officially deified by the State in 42 BCE, p. 130). Taylor states in her work that Octavian was considered by the general population to be a man who was going to become a god after death (p. 162), "The idea that Augustus was a man on earth, destined after his death, like his father, to become a god, took firm hold on popular fancy." Taylor states (p. 229) that one month after Augustus' death in August of 14 CE, a Roman senator declared under oath that he had seen Augustus ascending to heaven thereby giving proof of his divinity. On the 17th of September, the Senate formally enrolled Divus Augustus in state cult with the divinity that some poets had long been promising him (p. 230).

[276] Roman rule and economic forces around the Mediterranean Sea had produced a more homogenous cultural environment by the first-century CE than had ever been experience in the Mediterranean area previously. Although there was some economic stability due to Roman rule, it was not liked nor followed well by all of its provinces. We know from Christian and Jewish sources that Judea was never content with Roman rule. In a lot of areas, peace was maintained purely by force;

were definitely not one big happy family held together by love.

Stoicism versus Christianity

Stoicism

We observed that a first century Stoic, Seneca, perceived, as earlier Stoics, that the Logos (Reason) was in each and every individual. We also observe in his work that the Stoic's thought that Reason is in and controlling everything (pantheism) to include the waters, lightning, etc. But man is different from the rest of the creation in that he has a natural tendency to follow immoral ways (ways opposite Reason's ways). Somehow Reason has offered man a greater freedom than the rest of the individual parts of the universe. In the rest of the universe Reason either completely (inanimate objects) or very closely controls the objects such as the animals of the world. This freedom that man has plus his natural tendency to be immoral eventually leads to the destruction or recycling of the material system so that
man can, with Reason being an inseparable part of him, start anew with a fresh slate, pure.

The model of unity that we can construct from this Stoic perspective of man in his world would have to be a model based on the indwelling guidance of Reason, who man could obey or disobey-free will; the *Logos* (Reason) was guiding man to dwell with and treat his fellow man as an equal whether he was his slave

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there were many provinces that were not part of the Roman empire by chose.

In Dio's *Roman History* (book 68), Dio gives an account of Trajan's rule from 98 to 117 CE which mostly concentrated on strengthening Roman rule. It seems that many areas had mutinied against the Roman empire. Therefore, according to Dio, Trajan spent a lot of time subduing areas in Syria and Mesopotamia. In 117 CE when Trajan was heading home to Rome due to his illness which turned out to be fatal, Dio reports that most of Mesopotamia and the Parthians went back to their old way of rule as soon as Trajan was out the way (*Dio*, 68.33.1-2).

or his lord. The best thing that man could do for himself would be to look out for his fellow man, for that is the common law that Reason has placed in man.

Therefore, we constructed a model of unity representing first-century Stoicism, that was based on people who recognized their association with each other as being part of Nature who should listen to Reason, who resided in them and was inseparable from them, who was guiding them to live virtuously as one people who were part of the whole, Nature (Reason combined with all Matter equals Nature which is God).

John 17

From the Christian relationship which exists between all Believers (Jesus' obedient disciples), God, and each other, as expressed in John 17, we constructed a model of godly unity. The unity of Believers, Jesus' true followers, is based on each individual's growing obedient relationship with the Father (loving father-obedient, only son) which is made possible through repentance and the sin purging and reconciling death of Jesus, the true Messiah, producing spiritual birth, which results in the permanent indwelling of the Spirit of Truth; all who follow Jesus Christ are placed into the single close-knit eternal holy (righteous) family of God made up of the Father, the Son Jesus, the Holy Spirit, and each other, who are all friends.

Main Point of Commonality

The greatest point of commonality between Stoicism and the unity expressed in John 17 is the concept that God has the ability to dwell in an individual. As the author of the Fourth Gospel proclaimed Jesus' message that God dwelled in all of Jesus' obedient disciples, he used the Stoic term, the Logos/Reason, in the Prologue to provide a mental bridge which allowed the average first-century Mediterranean to understand rapidly that God was

dwelling in all of Jesus' disciples who loved and obeyed Him.[277] The Fourth Evangelist, through his message, showed that the Son of God (the Logos) and the Father accomplished their spiritual indwelling through the Spirit of Truth only with those who loved and obeyed them. Therefore the Christian message neither showed God dwelling in everything nor did it proclaim that the Spirit of Truth would dwell in all people; just as in Stoicism, freedom of choice was proclaimed. Jesus' teaching in John, which were rooted in the teachings of the Old Testament, would have some similarities regarding living caring righteous lives. In his letter to the Romans, Paul's opening has some similar teaching regarding morality and the importance of listening to God.[278] The Fourth Evangelist's message did not state, as the Stoic message did, that the Logos was inseparable from all people and all things.[279]

Main Point of Difference

The major point of difference, which is a great one, is that the very foundation of Stoicism is built on the premise that everything is truly part of one entity, Nature in which Reason is in (pantheism) and controls everything. This foundational premise of Stoicism does not allow for individualism (a person being a separate entity from the whole of Nature) and the corresponding ability of that individual to have a personal relationship with the Creator God.

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[277] We will examined a couple of examples from Judaism in the next section that will show God's spirit partially dwelling in (that is He would partially fill them with His spirit) some of his leaders.

[278] John 1:11-12, "He came into His own world, and His own people did not receive Him. 12 But as many who received Him, He gave them the right to be sons of God; to those believing in His name,"; regarding Paul's opening in Romans, see Rom 1:18-32 and 2:11-16.

[279] The first-century CE Stoic, Seneca, had placed obedience into the formula of following Reason. Seneca put it in terms of being asleep or awake. Those who were awake would obey the voice of Reason who resided in them (Seneca, *Letters from a Stoic*, 142, Letter 83).

We see from Seneca's first-century writings that he sees the deluges and conflagrations as a form of Nature purifying herself from man's corruption. Man appears to be the main problem as he pulls away from Nature's good, moral ways. Therefore in Seneca's writing, even though man can be immoral, Stoicism always maintains that man is an inseparable part of Nature and his unity with Nature exists through the fact that Reason (the Logos) is an inseparable part of him[280] just as Reason is an inseparable part of all material things of the universe. Somehow man has the ability to fail to listen to Reason, but that does not change the fact that Reason is always a part of him and will control the final outcome for all.[281]

Therefore, for a Stoic, unity is based purely on Reason (the *Logos*) being an inseparable part of and guiding each part of the whole to perform its function for the whole, Nature. The Stoics would not have thought in terms of a father-son relationship because individualism and the corresponding personal relationship with God, was not considered a true property of the single harmonious entity, Nature.

Judaism Versus Christianity

Judaism: The Diaspora Jews

From the actions and beliefs of the Diaspora Jews and how their actions and beliefs might have been perceived by the first-century Mediterranean world in regard to God and His chosen people, the faithful Jews, we can develop a model of unity to portray the following:

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[280] For the Stoics, Reason (the *Logos*) did not dwell in anyone but instead was an inseparable part of that person, just as that person was an inseparable part of the whole, Nature. The whole moved in total harmony under the guidance of Reason.

[281] Seneca states (*On the Happy Life,* 7.25.5), "Whatever befalls me will turn into good, but I prefer that what befalls me should be the more pleasant and agreeable things and those that will be less troublesome to manage."

1. The Jews had one Leader, the compassionate Creator God, a father figure who was the final authority in all matters. Faithful Jews loved and obeyed God because of His faithful and compassionate providing and caring for them;

2. The Jews were one people, one family originating from Abraham and Sarah, who had been commanded to come together at least three times a year to celebrate God's ordained feasts. Even though they had been dispersed around the Mediterranean and into other areas of the world they considered themselves to be part of one congregation (one people). This national unity was maintained through their weekly prayer and Scripture study which took place on the Sabbath in the synagogues.

Therefore, our derived model of unity representing the visible Diaspora Jews to first-century Mediterraneans is that of a single family structure who loved (their loyalty was derived from love) their God and Father, each other, and their neighbors. Out of their love for God, they obeyed His Law.

John 17

From the Christian relationship which exists between all Believers, Jesus' obedient disciples, God, and each other, as expressed in John 17, we constructed a model of unity. The godly unity of Believers is based on each individual's growing obedient relationship with the Father (loving father-obedient, only son) which is made possible through repentance and the sin purging and reconciling death of Jesus, the true Messiah, producing spiritual birth, which results in the permanent indwelling of the Spirit of Truth; all who follow Jesus Christ are placed into the single close-knit eternal holy (righteous) family of God made up of the Father, the Son Jesus, the Holy Spirit, and each other, who are all friends.

Main Points of Commonality with Summation

The first point of commonality is that both models show that there is one God. The Christian model of unity shows God to be a father who loves and cares for all of Jesus' obedient disciples just as He loves and cares for Jesus. The Judaic model of unity shows God to be a father who has compassion for all those who love and obey Him.

The second point of commonality is that both models show God to be good to those who love and obey Him. The Christian unity described in John 17 shows that godly unity is based on a father-son relationship. The Father's love becomes reality for anyone who is obedient to Him and His Son, Jesus Christ. An individual's obedience to the Father and Jesus places that individual into God's immediate close loving family. The Jewish people stated in their writings that אֱלֹהִים, "God," would be able to show חֶסֶד,[282] "grace, goodness, loving kindness," for those who would love Him and obey Him.[283] This concept of God expressing goodness or love[284] for those who would love and obey Him was open to all of the world, not just to Israel. Josephus states that

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[282] Brown-Driver-Briggs (p 338b-39a) shows that normal translation of חֶסֶד would be "goodness or loving kindness." The Revised Standard Version translates the Hebrew word חֶסֶד into steadfast love which is a Christian, not Jewish, rendering of the Hebrew term.

[283] In Moses farewell discourse and prayer we see God's promise of steadfast goodness to all who will love Him and obey Him (Deuteronomy 5:10, 7:9, and 10:14-15).

[284] Deuteronomy 10:15 Biblia Hebraica is more explicit about God loving His chosen people,

15 רַק בַּאֲבֹתֶיךָ חָשַׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזַרְעָם
אַחֲרֵיהֶם בָּכֶם מִכָּל־הָעַמִּים כַּיּוֹם הַזֶּה׃

"Surely Yahwey (the LORD) was attached to your fathers and He loved them (infinitive used to stand in for a result clause), and He chose their children after them, you (all), from all of the people of this day (present era)."

Jewish legislation (the Law) discusses true union for God's people, and this union exists for all people who will live after the same manner that the Jews live (if they will follow the Law; Apion 2:209).[285]

The third point of commonality exists in the nature of God dwelling with His people. In the Christian model of unity, Jesus has told all who love and obey Him that He and the Father will be with them through the indwelling of the Spirit of Truth.[286] The Old Testament had revealed that God's spirit had been with many of His leaders. This had been expressed using a Hebrew word מָלֵא, which meant that they "were filled" with God's spirit.[287]

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[285] When the Jews taught God's precepts to the world, they did not try to intentionally convert all people to Judaism, a nation of priests. Jews wanted people to know about God and to live the moral life that God had commanded of all humanity, but they considered themselves, alone, to be the chosen people of God, the nation of priests who were appointed by God to bring light (minister) to the world.

[286] John 14:15-20, 23.

[287] Following are two examples that illustrate the Old Testament usage of the concept of God's spirit being in His leaders. The Jews would have been familiar with the concept that God could dwell in and empower a human.

Genesis 41:38-39 (Biblia Hebraica),

38 וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ׃
39 וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת אֵין־נָבוֹן וְחָכָם כָּמוֹךָ׃

"And the Pharaoh said to his servants, 'Who is filled as this man who the spirit of God is in?' 39 And the Pharaoh said to Joseph, "Since God has taught you all of this, there is not one informed and wise as you.'"

Deuteronomy 34:9 (See Next Page)

Therefore, the Jews themselves would have been used to the idea of God being with them, and sometimes in some of them. Even though first-century Mediterraneans might not have known about God's ability to dwell in His chosen people, they perceived Judeans (Jews) as one people (family of Abraham) who were led by God through His Law.

In summation, it is seen from the above points of commonality that the first-century Mediterraneans would have recognized the faithful Diaspora Jew's (one people) love for and obedience to one God. The general population may or may not have been familiar with the Judaic concepts of God being their Father and of the Spirit of God being with his people and sometimes in his people. Philo had written to the literate world using terminology which would express God as a Father figure, and showed God's spirit helping His leaders, but this, by itself, does not guarantee that many first-century Mediterraneans read or understood his or similar works.

Deuteronomy 34:9 (Biblia Hebraica),

9 וִיהוֹשֻׁעַ בִּן־נוּן מָלֵא רוּחַ חָכְמָה כִּי־סָמַךְ מֹשֶׁה אֶת־יָדָיו עָלָיו
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

> "And Joshua, son of Nun, was filled [with] the spirit of Wisdom because Moses had laid his hand upon him and the sons of Israel listened to him and they did as the LORD commanded Moses."

A second Hebrew term used to show God's abiding Spirit being in one of his servants would be קֶרֶב, "inside, in the middle or midst." This Hebrew term (word) was used: by Isaiah to describe God putting His Holy Spirit in Moses (Isaiah 63:11); by Ezekiel in describing God putting a new spirit in Israel when He gathers Her from all the nations (Ezekiel 36:27); and again in Ezekiel when God says He will put His Spirit in His people when He brings them back into their own land (Ezekiel 37:14).

Main Points of Difference

There is one major difference about the godly unity expressed in John 17 which adds significance to the Christian father-son relationship: godly unity for all Believers is based on father-*only* son relationships. This relationship between the Father and each Believer is made possible through the unity of the Father and Jesus as they send the Spirit of Truth to dwell within each of Jesus' obedient disciples. There is nothing in Judaism that shows godly unity between God and His children to be founded through a close holy father-only son relationship which would be enabled by the indwelling of the Spirit of Truth. This concept was new for the first-century faithful Jews as well as the rest of the first-century Mediterranean world.

5: The Crown Jewel of the Creation
The Eternal Intimate Holy Family of God

We have observed from the text of John 17:20-23 that God is calling His obedient children, all Believers, to work together as eternal close-knit holy family members, who are brothers and friends working together under the lordship of Jesus Christ. When we evaluated the text of John 17:20-23, we uncovered four basic facts: (1) God, the Father, has given Believers only one main leader, Jesus Christ; (2) Jesus shares His position as only-son of God with all who love and obey Him along with two important attributes: truth and grace. This places all of Jesus' obedient disciples, male and female, into one family as close spiritual brothers, who make up the eternal holy family of God; (3) the Father and Son are in close unity with each family member through the indwelling of the Spirit of Truth; and (4) Jesus has commanded His disciples to love each other as siblings and friends just as He loves all of His obedient followers as His brothers and friends.

All individuals, male and female, who love and obey Jesus are His brothers and are part of God's eternal holy family having a personal relationship with God, the Father, as a father and only son. To make godly unity possible among all of God's children, the Father, Son, and Holy Spirit are working together. The Son, who physically put the universe together, became human and walked among His brothers and sisters teaching truth and providing salvation through His own atoning death for all who learn to love and obey Them. As individuals learn to love God and His holy way of life, they must turn from their self-centeredness and submit to God and His ways, which is biblically called repentance, if they desire to be part of His eternal holy family. Jesus' followers are learning to trust God in all aspects of their lives, and therefore, they are called "Believers/Trusters." They are molded and shaped by the

Father to be like Jesus through the indwelling of the Spirit of Truth, who is most often called the Holy Spirit.[288]

Through evaluation of those terms which are unique to the Fourth Gospel including its proclamation that Jesus was the "*Logos*" is a witness that its implied addressees included the whole first-century Mediterranean world. The Fourth Gospel was the most universally oriented Gospel of all four canonical Gospels. John used familiar language for first-century Mediterraneans that readily allowed those individuals who had not been educated in Judaism to understand its Christ-centered message. As the four dominate large-scale, first-century Mediterranean relationships were evaluated in comparison to the godly unity expressed in John 17, it can be seen that first-century Mediterranean people:

> (1) were used to thinking in terms of father-authority-figures who were kind and considerate toward their children;
>
> (2) understood that obedience to those in authority was necessary for unity;
>
> (3) could transition fairly quickly through John's initial use of a common Stoic term ὁ λόγος, "the *Logos*/the Word," within the introduction of his Good News message, from their many gods to the Tri-unity of Creator (the Father, Son, and Holy Spirit). The Creator provided eternal perfection through Jesus' atoning death. This unfamiliar Good News proclaimed that through the Creator's love, atoning death, and ongoing work, anyone who would learn to love, trust, and obey Them would have a *personal eternal relationship* with Them;

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[288] For example, during one early moment of the Church, Peter and the other Apostles had to stand trial before the Jerusalem Sanhedrin council because they refused to stop preaching the Gospel. Peter told the council members that they must obey God and not man, and therefore, they must continue to preach the Gospel. They stated that they were not the only ones witnessing, but in addition to them, God was witnessing through the Holy Spirit who dwelt in those who obeyed Him (Acts 5:29-32). This account of Peter's proclamation to the world that the Holy Spirit dwelt with those people who obeyed God is a direct conformation of what the Fourth Evangelist has repeatedly told those who wished to be part of the family of God.

(4) had not previously thought in terms of any of the many gods having the ability to dwell in all of them through one spirit such as the Holy Spirit, the Spirit of Truth.

Through John's Gospel with a focus on John 17:20-23, it has been established that first-century Mediterraneans would have understood John's Good News message and considered becoming part of the eternal close-knit holy family of God breaking down all religious, socio-economic, and political barriers to become part of God's single eternal close-knit holy family in which Jesus and all Believers are family members and friends. All Believers have a loving father-obedient, only son relationship, with the Father that is made possible through spiritual rebirth resulting in the permanent indwelling of the Spirit of Truth, the Holy Spirit.

God's Plan and Requirements

Wanting To Do God's Will Is Key

In order to be born again, born spiritually, and become part of God's eternal holy family, a person must come to the point of wanting to do the Father's will. Jesus said that He was sustained in life by doing the will of His Father and accomplishing His work (John 4:34). In addition, He said that if anyone really wanted to understand God's Word, they must have a desire to do His Father's will (John 7:17).

One day when Jesus was teaching about the Kingdom of God, someone came to Him and told Him that His mother and brothers were outside and wanted to speak to Him. This became an opportune time to teach those around Him about the closeness of God's eternal holy family. Jesus asked the one who had made the request on behalf of His biological family who His mother and brothers were and then proceeded to answer His own question by stretching out His hand toward His disciples and saying, "Behold, my mother and my brothers! For whoever will do the will of my Father in Heaven, he is my brother and sister and mother [Matt 12:49b-50; cf. Luke 8:19-21]."

With this teaching, Jesus wanted those who were present and all future disciples to reconsider the idea of family. Although our biological families are normally closer than any other earthly relationships, Jesus' followers are in reality closer to God and one another than any earthly biological family relationship. Yes, we all have a God-given responsibility to take care of our immediate family members, but Jesus is teaching all who listen that His Heavenly Father is the head of all and that His followers comprise a very close-knit loving righteous (holy) family that is closer than relatives within one's direct blood line. ***Jesus is so close to each of His followers that whenever someone does something good or bad toward any of them, they are also doing it directly for or against Him.***[289]

God's Creation and Spiritual Awakening

God created everyone with free will requiring each person to make decisions that have eternal consequences and does not force Himself or His way of life on anyone. It is clear from Scripture that God would like everyone to learn to trust Him and choose to live with Him for eternity based on a developing love, but He knows that many will want to live life their own way and reject His leadership. He consistently encourages everyone to look beyond themselves and choose a life of unbiased love, peace, and joy with Him and others who want the same thing. At the end of the Creation, God will place those who will not receive Him and His leadership into their own isolated place commonly called Hell, and they will not be able to lower the quality of life for those who have chosen to listen to Him and become part of His eternal family (Rev 20:11-15).

With abundant free will being a critical element of God's Creation, it is also clear from Scripture that God gives everyone multiples opportunities (spiritual awakenings) to learn to trust and obey Him. When the Creation is finalized, our Heavenly Father, Jesus, and the Holy Spirit want the members of Their close loving

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[289] Matt 25:31-46.

righteous family to interact maturely and freely under the overall leadership of the Father.

With such a high level of freedom even on Earth, our Heavenly Father personally participates in guiding all who listen through a maturing process that eventually removes all sin from those who learn to return His love (2 Cor 5:21; 1 Peter 2:24). God's Creation is phenomenally good and will come to completion with an eternal close-knit ***sinless*** family that will live together in mutual love, peace, and great joy in a spiritual-physical state that matches Jesus' resurrected state (Phil 3:20-21; Rev 21:1-4).

God created everyone with the freedom to make important choices, which comes with great personal responsibility. It is important to remember that in order to become a mature loving-kind righteous sinless child of God, we must play by His rules following His righteous ways. There are many today who reject the parts of His life instructions (commandments) that they do not like. This hurts everyone! Keep in mind that all of God's ways are based on His eternal nature and are for everyone's good. All people should continuously thank God for His patience with all as He works with those who will listen giving them the best possible life ***now and forever.***

As people mature, ***God gives everyone moments of spiritual awakening with its corresponding lucidity*** asking each person to decide whether he or she will start obeying His Word and His personal leading, which leads to a better life now and forever. During those lucid moments, everyone has to go through an inner struggle deciding whether or not they are willing to give up some of their temporary worldly pleasures. It is during these lucid moments that individuals realize that God has a better life for them, if they are willing to become part of His holy family instead of insisting on having things their own way.

Those who start listening to God out of a growing love for Him and one another become members of God's family, followers of Jesus, and new creations. They start on journey with God that includes being transformed more and more into His image (Rom 8:28-30). When they die physically, ***they do not need a pass into Heaven*** from anyone, because they are God's holy children. The

New Heaven and Earth belongs to God, His holy children, and all of the loyal angels and other heavenly beings.

The Completed Family of God

This close loving righteous family unity is far superior to even the best family unity on earth due to our present less than perfect nature that struggles to live in righteousness. Ultimately, God's eternal holy family members will love one another with perfect unbiased love loving God and one another as God loves us.[290] Keep in mind that on earth, there are millions of small family units. This is not so in the New Heaven. The small family units will be gone, and there will be one God and Father of all and only one holy Family of God.[291] Jesus said that in Heaven there would be no marriages, but instead, the Father's children would be like the angels in this regard.[292] When the Creation is complete, there is no longer a need to reproduce. God's eternal holy family will be complete (Matt 13:47-50). The present function of creating additional children for God's eternal sinless family through small family units will cease.

Our Legal Status as Sons of God

> He came unto His own, and His own did not receive Him. ***But, as many as did receive Him, He gave to them authority to be children of God***, to those who were believing/trusting in His name. John 1:11-12

The first point made in this passage from John's Gospel presentation is that the majority of God's Creation–including

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[290] John 17:23; 1 Cor 13:9-12.

[291] Eph 4:6; cf. 2:19-22.

[292] Matt 22:30; Luke 20:35-36.

Israel–rejected Jesus' presence in their lives as both lord and savior. The second point is that ***Jesus officially declared that those who actually receive Him are the legal children of God***.

Paul, a skilled lawyer of God's laws (life instructions), lived in a world of Hebrew, Greek, and Roman culture and thought, used similar Greek terminology stating that Jesus' followers have the same legal rights as Jesus Himself. This is an important concept. In the first century Greco-Roman world, if you had legal status as a son even through adoption, you had all the legal rights of a biological son.

In his letter to the Romans, Paul stated that Jesus' followers were children of God and ***fellow heirs with Christ***, who eventually would be glorified with Him. They were eagerly waiting for the realization of their *huiothesia*, "adoption as a son," and the redemption of their bodies, which is purification from sin.[293] In his letter to the Galatians, Paul stated that those who are chosen by God are received into His eternal holy family through *huiothesia*, "adoption as a son [Gal 4:4-6]." In Ephesians, Paul stated that prior to the physical implementation of the Creation according to God's loving-kindness, He predestined each of those whom He called to *huiothesia*, "adoption as a son," through Jesus Christ.[294] We also learn from Paul that those who are called by God are those who learn to return His love.[295]

Although Paul used adoption language in many of his letters when discussing Jesus' relationship with His followers, in a key passage regarding the sanctification, justification, and glorification of Christ's followers,[296] he used a common Greek term of his day, *adelphois*, to express the idea that Jesus' followers were His "brothers." During Jesus' ascension from Hades (His resurrection), He told Mary Magdalene to go to His "brothers" and tell them that He was ascending to His father, who was also their

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[293] Rom 8:15-17, 23.

[294] Eph 1:3-6; 2:4-7.

[295] Rom 8:28; cf. James 2:5.

[296] Rom 8:28-30.

father, and His god (lord and sustainer), who was also their god (lord and sustainer).[297] In Heaven, God's children, both male and female, are equal beings having assigned responsibilities and authority dependent on earthly faithfulness to God; they are all sons.[298]

By Sharing His Glory, Jesus Made Godly Unity Possible

Paul told the Romans that if anyone would learn to love God back, they would be conformed into the image of Jesus (His glorious nature), which was part of their spiritual birth into God's eternal close-knit holy family resulting in full justification and glorification (Rom 8:28-29). In order to make this godly relationship possible within God's eternal close-knit holy family, we note that Jesus shares His glory with His brothers and sisters. In John 17, Jesus asked that His disciples be protected under His Father's name thereby showing that His followers were *an intimate part of God's eternal holy family*. By making this request, Jesus declared a powerful truth, which encourages all who were trusting God. From multiple places within Scripture, we know that Jesus has provided a way for His faithful brothers and sisters on earth to be fully reconciled into His eternal holy family without sin.

Jesus' glory is similar to His Father's glory as described in Exodus 33:18-19 and 34:6, which is full of grace and truth.[299] It is Jesus' sonship ***and*** loving righteous character that accentuate His glory and attracts individuals to Him much more than His intellect

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[297] John 20:17.

[298] Matt 5:9; Luke 20:34-36; Rom 8:14, 19; Gal 3:26. In Galatians 3:28, looking at the Greek wording *arsen kai thēlu*, "male and female" compared to this same wording in the Greek Septuagint (Gen 1:27; cf. 2:2:24) and Greek New Testament (Matt 19:4-5) as referring to "husband and wife" within a marriage, one notes within the context of the passage and the Bible as a whole that this wording is referring to marriages and the husband's headship over his wife, which no longer exists in heaven-all are equal.

[299] John 17:5; John 14:9; Heb 1:3.

and/or power. God's children will also have a godly character similar to Jesus' nature.[300]

God did not create anyone or anything *for* His glory. God's glory is based on His eternal glorious nature and *is demonstrated* through His Creation.[301] His total character, which includes His attributes of strength, justice, and love, contributes primarily to His glory. Because of His nature, God is glorious! In Isaiah 43:7, the prophet Isaiah said that the way that God works with those who are called by His name and whom He has continually worked with, manifests His glory. Isaiah went on to say that those who are called by His name are His witnesses to the whole world telling others about YHWH's faithfulness, which contributes to His glory (Isa 43:10).

The glory that Jesus is sharing with *all* of His student followers (disciples) *will enable* them in the future to live in perfect loving righteous (holy) unity with God and one another just as Jesus already lives in perfect unity with His Heavenly Father. Imagine how that would have sounded to the people of the first century as they considered how much more important it would be to be the only son of the Most High God in comparison even to being the only son of their greatest earthly leader, the Roman Emperor, which would be extremely important.

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[300] Rom 8:29; cf. Phil 3:20-21.

[301] The Creation glorifies God (1 Chronicles 16:23, 31–31) and is filled with knowledge of God's glory (Habakkuk 2:14). God's glory can be seen through His Creation (Psalm 19:1, 29; 96:11–13; 97:6; Isaiah 6:3) especially through those who are called by His name whom He has created, shaped, and worked with. In the Greek Septuagint, God's Word says that "in my glory" I have prepared, molded, and worked with him, the one who is called for my purposes. In Romans 11:36, God speaks through Paul saying "all things have come forth from Him and exist through Him and (therefore) belong to Him. Paul goes on to say, "to Him is the glory into the ages (for ever)," meaning that God's glory can be seen in everything that exists. We have a song that teaches this doctrine titled "To God Be the Glory." It starts with this thought, "To God be the glory—great things He has done! So loved He the world that He gave us His son." God's people are to declare His glory: 1 Chronicles 16:7–36; Psalm 96:3–10; 105:1–15 ascribing to Him the glory that is due Him: Psalm 29:1–2; 96:7–10.

All Are Equal: The Father Has No Favorites

> There is neither Jew nor Greek;
> there is neither slave nor freeman;
> and there is not male *and* female;
> because ***all of you are one*** (*heis*)
> through Christ Jesus. Gal 3:28

The relationship that exists between the Father and every true follower of Jesus is that of a loving Father and an obedient, *only* son. Normally, an only son in good standing receives a fair amount of favorable attention and full inheritance from his father. Regarding being loved as a child, our heavenly Father treats all of His *obedient* children ***equally*** as if each one were His only son loving each as He loves Jesus. Jesus prayed that ***the children of God's eternal family would all be united in close godly unity***: they would be "one" (John 17:20-23 [*hen*, "one"]. Paul uses the same Greek root in Gal 3:28 [*heis,* "one"; close godly unity]). ***God does not have favorites*** (cf. James 2:1-5). God has created each individual uniquely different emotionally and physically including such attributes as eye, hair, and skin color. ***Although He has created everyone different, He wants all to work together in close godly unity*** (1 Cor 12). God's unbiased love encourages Jesus' followers to love all people equally.[302]

The Relevance of the Godly Unity Proclaimed in John 17

What relevance did the godly unity expressed in John 17 have for the first-century Mediterranean people and others in other parts of the world, as they heard about this possible relationship between God and Jesus' disciples? It is shown through Acts and other first century documents that many joined the holy family of God and started experiencing great joy and inner peace.

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[302] John 3:16; 2 Peter 3:9; 1 Tim 2:4; cf. 1 Cor 13.

As the Christian message of salvation through Jesus Christ was proclaimed, many responded by loving and obeying Jesus and turned from self-centered lives. Through the guidance and empowerment of the Holy Spirit, many started caring about each other as Jesus had commanded them. The New Testament and other sources report how Believers made a visible impact on the first-century Mediterranean world by following Jesus' one new commandment to love each other as He loved them as they worked together as the Family of God becoming part of the Universal Church. Jesus had told His disciples that He gives His glory to all who love and obey Him ἵνα ὦσιν τετλεωμένοι εἰς ἕν, "in order that they shall be made complete into one (close-knit godly unity)." This completeness brought them great joy.[303]

Acts gives us a paradigm statement showing the godly unity of Believers in the first-century Mediterranean world,

> And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness. 32 Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. 33 And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostle's feet: and distribution was made to each as any had need.[304]

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[303] John 17:13, "And now, I am coming to you, and I am saying these things in the world in order they may have my joy, which has been made complete, in them."

[304] Acts 4:31-34.

Reflection on the Future

Is this same relationship between God and Believers of the first-century Mediterranean world still available to modern Believers? Yes, the Fourth Evangelist's message is for all ages. Why do we, who live in the twenty-first century, know so many non-Christians and professing Christians alike who are confused about who belongs to what? Why are there so many non-Christians and professing Christians who do not know the difference between following Jesus and belonging to other religions?

It is because a large number of people who profess to be Christians have forgotten or never learned that Jesus wants His disciples, members of God's eternal close-knit holy family, to be complete and have great joy. Therefore, He has commanded all of His obedient followers of all ages to love one another as He loves them. This love must be expressed in tangible ways such as working together in such a way that the world will have a better chance of knowing that God sent His only Son, Jesus Christ, to save and guide all.[305]

The message proclaimed in the Fourth Gospel is loud and clear in Jesus' discourse and final prayer. Jesus says that if you love Him, you will obey Him.[306] For those who love and obey Him, there will only be one Lord and one Body, the Family of God. Yes, the glory given to all of Jesus' obedient disciples will allow each of them to have a personal relationship with the Father just as Jesus has. This does not mean that each obedient Believer will go off on his own mission to the sound of his own drum; on the contrary, obedient Believers will work together knowing that they are part of God's family.

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[305] John 17:23, "I in them and you in me, that they may be made complete (perfected) into one, in order that the world may know that you sent me and that you have come to love them just as you have come to love me."

[306] John 14:15. Jesus told His disciples that if they loved Him, they would keep His commandments. Cf. John 14:21-23; 15:10.

Can the contemporary Church, which consists of all obedient disciples of Jesus Christ, grow in its spiritual resolve to put aside the mask of independence that has risen within most denominations, which in turn sets up walls everywhere resulting in many divisions within the Body. The Church has become increasingly hid behind a mask of independence through an assortment of teachings and traditions within each of the various denominations that has grown substantially in number over the last five hundred years. This causes confusion to many who do not understand God's desire for a single eternal close-knit holy family. With such a lack of humility, this exaggerated state of independence among so many professing Christians takes away from many obtaining a proper place within God's family and becoming more effective witnesses to the world.

It is possible to reverse this ongoing trend toward total independence, if Believers will again become obedient to their Lord, Jesus Christ. If Christians will again learn to work together as commanded,[307] the world will no longer consider Christianity as just another religion. The Church will again become visible to the world by the good work that its members will do for all as they learn to rejoice in what God does among them as they learn to work together more fully under Jesus' lordship.[308]

If more professing Christians do not become obedient disciples of Jesus, and the Church does not acquire a sufficient

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[307] The Church was very visible in the first and second century of our era.

[308] Good fruit normally refers to effective witnessing which in turns helps non-Believers to recognize God's love and in turn will encourage some of them to become obedient-Believers. The process of witnessing is done through both the actions of the visible Church and through individual witnessing by each of its members. The Fourth Gospel shows through the farewell discourse and prayer that Jesus is concerned with the witness that the total Church presents to the world; it is the most important witness of a healthy Church.

John 17:23, "I in them and you in me, that they may be made complete (perfected) into one, in order that the world may know that you sent me and that you have come to love them just as you have come to love me."

number of obedient disciples from converts from around the world, the Church will remain hidden (masked) behind a destructive form of Christianity created by too much independence and not enough faith in God's plan of salvation that consists of only one Holy Family, one Church. If the present trend toward independence continues among many of our local churches, it will be increasingly more and more difficult for those who are not part of God's kingdom to see the true Church and thereby want to be part of God's eternal close-knit holy family.

The greatest challenge for all will be to decide if he/she will obey Jesus and become part of God's eternal close-knit family, which is the true Church. Through the leading of the Holy Spirit, some will learn to place their past presuppositions and pre-understanding under the lordship of Christ asking for a new life through Jesus that follows God's Word, the Bible. Although our various denominations contain memories of each group's spiritual battles and as such are good and bring bonding within some of the local churches, they must never override God's leadership and family.

I pray that this work will help many see beyond Satan's many deceptions and more clearly understand the message proclaimed in John 17 and elsewhere in the New Testament regarding one and only eternal holy Family of God, the Church. The potential great godly unity provided through Jesus' atoning death is realized through a personal commitment of each person to obey God's sent One, His Son, Jesus, the Christ. Let us all become more obedient to God's Word and Christ's active leadership knowing that God will bless us as we join Him in His mission to help as many as will listen join His eternal close-knit holy Family. Through obedience to Christ, let us respond by demonstrating God's loving nature clearly to all through our actions as well as our words.

The Outcome of God's Creation Is Unbelievably Good

The Gospel/Good News is a message that brings *such good news* that many are afraid that it cannot possibly be true. But, it is true, and it is ***never too late*** to receive Jesus Christ as one's personal savior and lord. When one makes a conscious heart-felt acknowledgment of repentance of his or her sins and receives Jesus Christ into his or her heart as lord as well as savior, it is known by the Father, who ***immediately reconciles*** that person to Himself as one of His sons or daughters with the same inheritance as Jesus, the Christ (Messiah). Eventually, when all sin is removed, the children of God will experience a close godly unity that initially was only experienced by the Father, Son, and Holy Spirit.[309] Keep in mind that Jesus not only calls His followers "brothers" but also His "friends."[310] Being loved as a family member (*agapaō*) and as a friend (*phileō*) produces the highest level of godly love and unity possible.[311]

Are you getting a little nervous because God is calling as many as will receive Him on His terms into His close intimate holy family? Being part of God's intimate eternal loving righteous family places one into a mutually close relationship with the Father. It sounded like heresy to Israel's religious leaders in the first-century when Jesus told them that He was God's son, because by proclaiming to be His Heavenly Father's son, He was proclaiming to be a member of God's immediate family. He had made Himself equal in family membership to the Father.[312]

Does it look like the deeper we dig, the more we have taken away from God's glory by our up-and-coming mature holy relationship with Him? The answer is an emphatic "no." In reality, the deeper we look, the more we realize that God gave everyone

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[309] (a) John 17:20-23; (b) Gal 4:7; (e)

[310] John 15:12-15.

[311] Look at John 21:15-17 and others in the Greek.

[312] John 5:18.

abundant free-will wanting everyone to decide on whether they would receive Him as the head of the household or not. He loves everyone dearly and wants to interact for eternity with His mature loving family, which the Father, Son, and Holy Spirit are in the process of creating.

Knowing that we are far from perfect makes it difficult to accept that God's Creation is headed toward a pure sinless love-relationship with Him. But, this is where God's Creation is heading for all who learn to love Him back and submit to His leadership.[313] In the future when all sin is removed, God's planned perfect mutually-interactive relationship within His eternal holy family leaves *nothing to separate us from Him*. All of the walls/barriers that sin produces will have been torn down allowing for perfect harmony among all the members of God's eternal holy family.

Let's follow Jesus faithfully knowing that God will finish His fantastically good Creation keeping our eyes on Jesus, who is our great eldest brother, savior, lord, and friend. With the Father's help and looking to Jesus for leadership, Jesus' followers can have great confidence that in the not-to-distant future, they too will have a very close godly unity with God and one another.

[313] Rom 5:1-5; 1 John 2:28.

APPENDIX A

A Translation of The Greek Text of John 1:1-18 and John 17

Appendix A consists of two blocks of Greek, the Prologue and chapter 17 respectively of the Fourth Gospel with their translations into English for use in this work. Each block of Greek will show the original Greek broken down into sections and as compiled and edited in *The Greek New Testament*, ed. Aland, Black, Martini, Metzger, and Wikgren, 3rd ed. (Stuttgart, Germany: United Bible Society, 1988). As the Greek is translated, notes will be given on pertinent textual variants and grammatical considerations including some that arise from differences of interpretation between Classical and New Testament grammar. The majority of the grammatical notes will be confined to John 17, due to the fact that this section contains the primary text for this work of John 17:20-23. The final English translation of John 17 is shown in its entirety without the Greek or translation notes on pages 7-8 under the title "John 17: English Translation of Jesus' Prayer."

English Translation of John 1:1-18 with Notes

John 1:1-5

‹1:1› Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ‹1:2› οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ‹1:3› πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. ὃ γέγονεν ‹1:4› ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· ‹1:5› καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

1 The Word was in the beginning, and the Word was with God, and the Word was God. 2 This One was with God in the beginning. 3 All things were made through Him, and apart from Him, nothing was made, that was made.[314] 4 Life was in Him,[315] and the life was the light of men. 5 And the Light shines in the darkness, and the darkness did not and does not comprehend it.

John 1:6-13

‹1:6› Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· ‹1:7› οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι᾽ αὐτοῦ. ‹1:8› οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ‹1:9› Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ‹1:10› ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ‹1:11› εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ‹1:12› ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

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[314] Textual Variant: This variant was given a "C" rating. I am changing the UBS (3rd ed)'s punctuation on the following grounds: 1) there was no original punctuation in the Greek writing of the first century, and punctuation did not become prevalent in Greek writings until the sixth and seventh century (Bruce Metzger, *The Text of The New Testament* (Oxford & New York: Oxford University Press, 1968), 26-27); 2) it would be hard to prove that the original fifth century codex Ephraemi (which represents UBS' punctuation) is in fact older than the corrected codex Sinaiticus that I wish to follow; and 3) when all things are equally not provable, go with the punctuation that helps the total context of the part that you are translating.

[315] Textual Variant: The imperfect of εἰμί (verb, to be) is given an "A" rating by the editors due to the fact that there is two early third century witnesses, P66 and P75. The alternative, the present tense of εἰμί, does not have any witnesses until the fourth century.

APPENDIX A
A Translation of The Greek Text
of John 1:1-18 and John 17

‹1:13› οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

6 There was a man, who was sent from God, whose name was John. 7 This man came to witness in order that he might witness concerning the Light, in order that all men may believe through Him. 8 That man was not the Light, but [he came] in order that he may witness concerning the Light. 9 The true Light, that lights every person, was coming into the world. 10 He was in the world, and the world came to be formed through Him, and the world did not know Him. 11 He came into His own world, and His own people did not receive Him. 12 But as many who received[316] Him, He gave[317] them the right to be sons of God; to those believing in His name, 13 who[318] were not begotten out of blood, nor out of the will of flesh, nor out of the will of man, but out of God.

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[316] An aorist used in an ingressive (inceptive) sense. A.T. Robertson, *A Greek Grammar of The New Testament: In Light of Historical Research* (New York: Hodder & Stoughton, 3rd ed, 1919), 834, uses this verse and verb as one of his examples to illustrate ingressive aspect of this aorist verb. The present tense of πιστεύω (to believe- located at the end of the sentence) gives us a major clue to look for present context in the entire sentence and area.

[317] Ἔδωκεν used in the ingressive sense. See Robertson, footnote #8 & 23.

[318] Textual Variant: The older texts, P66, Sinaiticus, Vaticanus (3) [shows signs of 3rd corrector], Ephraemi, Claromonontanus, and more show a plural group "who," while some of the later texts show a singular. The plural rendering has been given an "A" rating by the editors. Either plural or singular text will not change the meaning of this verse in its proper context.

John 1:14-18

‹1:14› Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ‹1:15› Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ‹1:16› ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ‹1:17› ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ‹1:18› θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

14 And the Word became flesh and dwelt with us, and we observed His glory, glory as of an only son from a Father,[319] full of

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[319] Μονογενοῦς is a masculine or feminine genitive singular form of μονογενής. The term was used by the author of John four times: 1:14,18; 3:16,18. In light of our knowledge of the universality of the Fourth Gospel, I feel that we should be looking at a meaning for this term that would have been universally accepted in the first-century Mediterranean world. We can observe that the general construction of μονογενής is built on the basis of two roots μονος + γενος. In examining Bauer's (& Liddell and Scott's) lexicon, we have a general definition that means one of a kind, an only one, a single one. It, normally, could have meant one of a family such as an only son, or a only daughter. I will translate it in this sense because I feel that the first-century world would have understood it in those terms. See Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* (Chicago & London: The University of Chicago Press, 1958; reprint, 1979), 527 & Liddell and Scott, *Greek-English Lexicon* (London, New York & Toronto; and many others: Oxford University Press, 1990), 1144.

grace and truth. 15 John testified[320] concerning Him and cried out[321] saying, "This One was Whom I said,[322] 'the One coming after me has come ahead of me because He was before me.'" 16 For out of His fullness (fullness), we all received, indeed, grace upon grace. 17 For the law was given through Moses; grace and truth came to be through Jesus Christ. 18 No one, at any time, has seen[323] God. [The] only-son God,[324] Who is in the bosom of the

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[320] We have an example of what F. Blass and A. DeBrunner, *A Greek Grammar of The New Testament and Other Early Christian Literature* (Chicago: London: University of Chicago Press; Cambridge University Press, 1961), 167, section 321, call "the historical present," a case of a present verb, μαρτυρέω (to testify), being used to replace the aorist indicative in a vivid narrative in which the narrator imagines himself to be present.

[321] A perfect form of the verb κράζω is used here with a present participle (λέγων), therefore a literal translation, such as "having cried out, he was saying" might be a little awkward- hence "cried out saying."

[322] Textual Variant: The question becomes whether the text reads Οὗτος ἦν ὅν εἶπον, "This One was Whom I said," or Οὗτος ἦν ὅν εἶπον ὑμῖν, "This One was Whom I said to you (all)." The first reading received an "A" rating. It had the older manuscripts for its witness to include P66*, P66c, P75, and codex Sinaiticus corrected by the second known corrector "b."

[323] Perfect form of ὁράω.

[324] Textual variant: This variant arose out of difficulty in translation, not out of what the older manuscripts contained. Most of the older texts either have μονογενὴς θεός (only-son God) or ὁ μονογενὴς θεός (the only-son God). This appears to have been a normal first-century expression that started to sound strange after a couple of centuries. Therefore, we see Irenaeus and Origen writing μονογενὴς υἱὸς θεός which has an easier rendering of "an only son (of) God."

Father, He revealed[325] [Him].

English Translation of John 17 with Notes

John 17:1-5

‹17:1› Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, ‹17:2› καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. ‹17:3› αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ‹17:4› ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· ‹17:5› καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

(1) Jesus said these things, and after raising his eyes to heaven, He said, "Father, the time has come- glorify your Son in order that your[326] Son may glorify you, (2) as you gave to Him

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[325] An ingressive deponent aorist of ἐξηγέομαι. See Robertson, footnote #8.

[326] Textual variant: σου is missing from the older Greek manuscripts such as ℵ (codex Sinaiticus, 4th cent., Alexandrian text (Bruce Metzger, *The Text of The New Testament*, 46, 215-16), B (codex Vaticanus, 4th cent, Alexandrian text), C* (original of codex Ephraemi, 5th century, Alexandrian text). Apparently it was added to some of the later Greek manuscripts such as A (Byzantine witness, 5th century), C(3) (originally an Alexandrian text, this later version was the result of the third editor who was a Byzantine editor of the 9th century (Metzger, 49), and D(gr) (codex Bezae, regarded as one of the best of the earliest Greek witnesses of the Western church tradition, 5th century). Therefore, due to age of manuscripts and due to preference for the

authority over all flesh in order that He may give eternal life to all whom you have given Him.[327] (3) And this is eternal life, that[328] they may know you, the only true God, and the one whom you sent, Jesus Christ. (4) I glorified you on the earth by completing the work that you have given me to do.[329] (5) And now, glorify me,

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shorter text when everything else seems to be in order, the shorter text without σου was chosen. I place the possessive pronoun back into the translation because in either case the Greek meaning would have us render the possessive pronoun in English.

[327] J.H. Bernard, *The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to St. John*, vol. 2 (New York: Charles Scribner's Sons, 1929), 561. Bernard discusses the author's use of the term πᾶν ὅ δέδωκας αὐτῷ as a term describing the universal Church. The neuter singular can be used to represent the collective whole of the Church (i.e. John 6:37,39; 1 John 5:4). In agreement with Bernard are Blass and DeBrunner, *A Greek Grammar of The New Testament*, 76-77, sect 3. The authors of the grammar state, "The neuter is sometimes used with reference to persons if it is not the individual's but a general quality that is to be emphasized."

[328] H.E. Dana and Julius R. Mantey, *A Manual Grammar of The Greek New Testament* (Toronto: The Macmillan Company, 1957), 248, state in reference to ἵνα πάντε ἕν ὦσιν (that all may be one), ". . . ἵνα is also used frequently in a non-final sense in object-clauses in the New Testament. It is simply the equivalent of ὅτι scores of times. At such times the translation *that* suggests its force." A second witness, J. W. Wenham, *The Elements of New Testament Greek* (Cambridge: New York: Sydney: Cambridge University Press, 1988), 162, states, "A noun clause introduced by ἵνα may be: a) the subject of a verb; . . . b) the object of a verb; and . . . c) in apposition to a noun or pronoun: ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, "In this is my Father glorified, that you bear much fruit [(John 15:8]."

[329] Blass and DeBrunner, *A Greek Grammar,* 196, state that the concept of ἵνα plus the subjunctive to replace the standard Attic Greek form of the infinitive is widely used by the New Testament author of *The Gospel According to John*. They go on to state, "Nevertheless, the

Father, with your glory which I always had with you before the world existed.

John 17:6-10

‹17:6› Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. ‹17:7› νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· ‹17:8› ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ‹17:9› ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν, ‹17:10› καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

(6) I manifested your name to the people whom you gave to me out of the world. They were yours, you gave them to me, and

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infinitive is still used abundantly by all authors (New Testament) and the choice between the infinitive and ἵνα appears to be a matter of preference in each case. John exhibits a marked preference for ἵνα instead of the infinitive, and Matthew and Mark use the former very prolifically, Luke much less so, especially in Acts which exhibits very little of an nonclassical use of ἵνα."

they have kept[330] your word. (7) Now, they have come to know[331] that all of the things, which you have given me, are from you. (8) Because I have given them the words which you gave to me, and they, themselves, received [the words], and they truly have come to know[332] that I came from you, and they have come to believe[333] that

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[330] Blass and DeBrunner, *A Greek Grammar,* 43, sect 80. Blass and Debrunner give a brief discussion on some of the leveling of verb endings that has occurred in the Greek language from the classical period up to the present day. One point brought out was the leveling of the 3p. pl. ending of the classical perfect indicative suffix, ασι, which leveled out to match the 3p. pl. form of the aorist indicative, αν. This leveling from Classical Greek to New Testament Greek shows up, for example, in this verse's use of the perfect indicative form of τετήρηκαν instead of the classical form τετηρήκασι.

[331] Ἔγωκαν, a perfect form of the verb γινώσκω with strong present application. The regular meaning of the past tense of γινώσκω could be stated as "I learned," "I recognized," or "I know." Metzger, *A Textual Commentary on the Greek New Testament*, 249, discusses a textual variant for this verb found in some texts, such as Sinaiticus. They had expressed the verb ἔγνωκαν in the first person, ἔγνων. The Committee regarded this as either an accidental error in transcription (loss of horizontal line over α, representing final ν, or as a mistaken correction of a copyist influenced by the first person in verse 6.

[332] Ἔγνωσαν, an ingressive aorist, one of three types of action that can be expressed by the aorist indicative, which is used with past punctiliar action that continues through the present into the future. Dana and Mantey, *A Manual Grammar of The Greek New Testament*, 195-99, discuss some of the regular and special uses of the aorist tense regarding aspect to include the constative (action that takes place around a point), ingressive (action that starts at a point and continues on indefinitely), and culminative/effective (action that ends a certain point in time) aorists. A second witness who is more thorough in his discussion on the uses of the aorist indicative is A.T. Robertson, *A Greek Grammar of The New Testament in Light of Historical Research* (New York: Hodder & Stoughton, 3rd ed, 1919), 821-48. The first point that Robertson reminds us about is that tense, in its most basic consideration, represents a certain kind of action, and that secondarily it

you sent me. (9) I am asking for them; I am not asking for the world, but for those whom you have given to me, because they are yours, (10) and all who belong to me belong to you, and all who belong to you belong to me, and I have become glorified in them.

John 17:11-15

‹17:11› καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. ‹17:12› ὅτε ἤμην μετ᾽ αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. ‹17:13› νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. ‹17:14›

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has picked up aspects of past, present, and future time. He states, "Even in the indicative the time element is subordinate to the kind of action expressed." Robertson goes on to discuss the punctiliar action of an aorist indicative in terms of two additional distinctions in respect to basic punctiliar action (which can range in duration of time), the ingressive and the effective actions. The distinction between an ingressive aorist (one which starts with punctiliar action and continues on indefinitely in time) and the purely punctiliar aorist (constative) is based on the type of usage that the verb itself depicts. Robertson states that this ingressive aorist action is common with verbs which express state of being or condition of being. An ingressive aorist emphasizes the beginning of an action (punctiliar in this respect) that goes on indefinitely from this point in time. Two examples given were: Luke 19:41: ἔκλαυσεν, "burst into tears"; and Matt 22:7: ὠργίσθη, "became angry" (p. 834); Robertson states, "The aorist in Greek is so rich in meaning that the English labors and groans to express it. As a matter of fact the Greek aorist is translated into almost every English tense except the imperfect, but that fact indicates no confusion in Greek." Metzger, *A Textual Commentary*, 249, states that some textual witnesses lacked the words καὶ ἔγνωσαν.

[333] Ἐπίστευσαν (ingressive aorist); see Robertson, footnote #7.

A Translation of The Greek Text
of John 1:1-18 and John 17

ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ‹17:15› οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ᾽ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

(11) And I am no longer in the world, yet they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given[334] to me, in order that they may be one just as we are. (12) When I was with them, I kept them in your name,[335] and I

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[334] Textual Variant: Some of the older manuscripts such as: P66(vid) [videtor "as it seems," "apparently,"] third century copy with some doubt; codex Sinaiticus, fourth century; L; and W contain the aorist form ἔδωκας instead of the perfect form which was used by the oldest manuscript cited, P66*, and one that parallels codex Sinaiticus in time, the Vaticanus. The second point to consider is the use of the relative pronoun ᾧ by all of the older manuscripts cited, where the relative pronoun in the dative case has been attracted into the case of its antecedent, ὀνόματι. This is an accepted practice for Greek grammar both in Attic and New Testament work. Therefore on the two points discussed: 1. maintain the perfect form, δέδωκας, found in the oldest cited text, knowing that it could have been easy for a later scribe to accidently drop the first δ when copying; 2. allow ᾧ to remain as decided by this group of editors probably based on the oldest manuscripts, it may have given some a harder job in translation, but it can be translated with contextual logic.

[335] Textual Variant: The only change that might be really feasible from the evidence which was given would be to consider dropping the phrase ᾧ δέδωκας μοι which does not appear in the original text of P66 and codex Sinaiticus, which could have been added at a later date by the Church fathers to the original documents for emphasis by repetition of the same phrase given in verse 11 or it could have been added by a scribal error repeating what was in the previous verse. I suggest dropping the phrase out of this verse, if one wishes to go back as close as possible to the original text. The committee did not follow this path, but they also did not give themselves a high rating on their own decision to retain the phrase.

guarded [them], and not one of them was destroyed, except the son of destruction, in order that Scripture may be fulfilled. (13) And now, I am coming to you, and I am saying these things in the world in order that they may have my joy, which has been made complete, in them. (14) I have given them your word, and the world hates them, because they are not of the world just as I am not of the world. (15) I do not ask that you lift them out of the world, but that you keep them away from the evil one.

John 17:16-19

‹17:16› ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ‹17:17› ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. ‹17:18› καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ‹17:19› καὶ ὑπὲρ αὐτῶν [ἐγὼ] ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

(16) They are not of the world just as I am not of the world. (17) Sanctify them (make them holy) in the truth. Your word is truth. (18) As you sent me into the world, I also have sent[336] them into the world. (19) And I am sanctifying (dedicating)[337] myself on

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[336] Ἀπέστειλα is an aorist of the future contract verb ἀποστέλλω with future implication. Even though this verb, "to send," at first glance would not appear to fit one of Robertson's two general categories for an ingressive aorist (verb showing state or condition), in the context of the sentence it does fit a state of action- they have been sent. What seems appropriate here is Robertson's remark (p. 848), "The aorist in Greek is so rich in meaning that the English labors and groans to express it. As a matter of fact the Greek aorist is translated into almost every English tense except the imperfect, but that fact indicates no confusion in Greek."

[337] Bauer, *A Greek-English Lexicon,* 8-9. Under ἁγιάζω section 2, note Bauer's discussion on John 17:19a in which he cites ἁγιάζω as being used in conjunction with dedicating an offering in Exodus 13:2 and Deuteronomy 15:19.

their behalf, in order that they, themselves, also may be sanctified[338] (made holy) in truth.

John 17:20-23

‹17:20› Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ‹17:21› ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. ‹17:22› κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν· ‹17:23› ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

(20) I do not ask only for these, but also for those who will believe[339] in me through their word, (21) that[340] all of them may be

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[338] Blass and DeBrunner, *A Greek Grammar of The New Testament,* 179, sect 352. ἡγιασμένοι is a perfect participle following a subjunctive form of the verb εἰμί in a ἵνα clause, with the result that in this case we have a periphrastic usage of the perfect and present subjunctive form of εἰμι used to represent a ***future perfect*** concept. There was classical usage of the perfect participle with εἰμι to represent perfect, pluperfect, and future perfect active and passive actions. The New Testament did include this use of periphrasis to stand in for the future perfect.

[339] Πιστευόντων is a present participle of πιστεύω. Blass and DeBrunner, *A Greek Grammar,* 168, sect 323, state, "In confident assertions regarding the future, a vivid, realistic present may be used for the future (in the vernacular; a counterpart to the historical present sect 321)." In respect to John 17:20, J.H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, The International

one, as you, Father, are in me, and I am in you, that they also may be[341] in us, with the result[342] that the world may believe that you sent me. (22) And I have given to them the glory that you have given to me, that they may be one as we are one, (23) I in them and you in me, that they may be made complete (perfected) into one, with the result that the world may know that you sent me and that you have come to love them just as you love[343] me.

Critical Commentary, vol. 2 (New York: Charles Scribner's Sons, 1929), 576, states, "Πιστευόντων is a proleptic or anticipatory present participle, with the force of a future, *qui crediturі sunt* (Vulg.). Some minuscules, which the rec. text follows, through misunderstanding, have adopted πιστευσόντων."

[340] Dana and Mantey, *A Manual Grammar of The Greek New Testament*, 248, state in reference to ἵνα πάντες ἕν ὦσιν, "that all may be one," " . . . ἵνα is also used frequently in a non-final sense in object-clauses in the New Testament. It is simply the equivalent of ὅτι scores of times. See footnote #274 for additional information.

[341] Textual Variant: The later addition of the Greek word ἕν preceding the verb ὦσιν as Metzger states, does not make things clearer, therefore I will prefer to go with the older text of manuscripts such as P66 which dates around 200 CE.

[342] In the Koina Greek of the New Testament, ἵνα, which normally indicates a purpose or relative pronoun clause, can also represent a result or weakened result clause (a wish or desire). See Robertson, pp. 991-92, 1382 (review of Moffatt's work in *The Expositor*, Dec 1914, p. 537). Within this context, the ἵνα clause most likely represents a desired result/outcome.

[343] Ἠγάπησας can be considered as a gnomic (timeless) or ingressive aorist of ἀγαπάω with an eternal sense. God always has and always will love His Sent Son, Jesus, and will always love His created children who voluntarily and obediently join His eternal holy family out of a growing trust based on mutual love. Regarding gnomic aorists, see Robertson, pp. 836-37, and others.

APPENDIX A
A Translation of The Greek Text of John 1:1-18 and John 17

John 17:24-26

‹17:24› Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ᾽ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. ‹17:25› πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· ‹17:26› καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.

(24) Father, those whom[344] you have given to me, I desire that where I am, they also may be with me, in order that they may see my glory, which you have given to me, because you loved me, before the casting down of the foundation of the world. (25) Righteous Father, indeed the world has not come to know you, but I have come to know you, and these have come to know[345] that you sent me, (26) and I made your name known to them, and I will (continue to) make it known, in order that the love with which you love[346] me may be in them and that I may be in them.

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[344] Textual Variant: The oldest reliable manuscripts use the Greek phrase ὅ δέδωκὰς μοι, which makes logical sense as stated. The use of a neuter singular or plural for the collective representation of a specific group of individuals was discussed above briefly in footnote #273. Some of the later manuscripts have changed ὅ from the phrase ὅ δέδωκὰς μοι to οὓς in order to clarify the meaning "those individuals whom you have given to me."

[345] All three aorists (ingressive aorists) of γινώσκω are used in this verse in the sense that something either happened or did not happen with the lasting result for the present and future.

[346] An ingressive aorist of ἀγαπάω. The Father always has and always will love Jesus.

Appendix B

Terms and Phrases Used to Portray Jesus in the Gospels

A Summary of the Terms and Phrases used to Portray Jesus Christ in all Four Gospels. Terms or phrases marked with an "*" are unique to the Fourth Gospel.

English:	Greek:	Hebrew:
*The Bread of Life	ὁ ἄρτος τῆς ζωῆς	לֶחֶם־הַחַיִּים
The Christ	ὁ Χριστό	הַמָּשִׁיחַ
*The Door	ἡ θύρα	הַדֶּלֶת
A Friend	φίλος	רֵעַ
*The Good Shepherd	ὁ ποιμήν ὁ καλός	הָרֹעֶה הַטּוֹב
I Am	ὁ ἐγὼ εἰμί	אֶהְיֶה אֲשֶׁר אֶהְיֶה
*The Life	ἡ ζωή	הַחַיִּים
*The Light	τὸ φῶς	הָאוֹר
The Lord	ὁ κύριος	הָאָדוֹן
A Prophet	προφήτης	נָבִיא
*The Resurrection	ἡ ἀνάστασις	No OT Word
The Son	ὁ υἱός	הַבֵּן
The Son of God	ὁ υἱὸς τοῦ θεοῦ	הַבֵּן־אֱלֹהִים

The Son of Man	ὁ υἱὸς τοῦ ἀνθρώπου	הַבֶּן־אָדָם; כְּבַר־אֱנָשׁ
The Teacher	ὁ δικάσκαλος	מֵבִין; מוֹרֶה
*The Truth	ἡ ἀλήθεια	הָאֱמֶת
*The Vine	ἡ ἄμπελος	הַגֶּפֶן
*The Way	ὁ ὁδός	הַדֶּרֶךְ
*The Word	ὁ λόγος	הָאֹמֶר; הַדָּבָר

Terms & Phrases Unique to the Fourth Gospel

The Bread of Life

John 6:35: εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε, "Jesus said to them, '**I am the bread of life**; he who comes to me shall not hunger, and he who believes in me shall never thirst.'"

John 6:48: εἰμι ὁ ἄρτος τῆς ζωῆς, "**I am the bread of life**."

The Door

John 10:7: Εἶπεν οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων, "Therefore, Jesus again said to them, 'Truly, truly, I say to you, **I am the door** of the sheep.'"

John 10:9: ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει, "**I am the door**; if any one enters by me, he will be saved, and will go in and out and find pasture."

The Good Shepherd

John 10:11: Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων, "**I am the good shepherd**. The good shepherd lays down his life for the sheep."

John 10:14: Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά, "**I am the good shepherd**; I know my own and my own know me,"

John 10:16: καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So **there shall be** one flock, **one shepherd**."

The Life

John 11:25: εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, "Jesus said to her, '**I am** the resurrection and **the life**; he who believes in me, though he die, yet shall he live,'"

John 14:6: λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ, "Jesus said to him, '**I am** the way, and the truth, and **the life**; no one comes to the Father, but by me.'"

Supplementary thought for *"The Life"*; see John 1:4; 6:51.

The Light

John 8:12: Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς, "Again Jesus spoke to them, saying, '**I am the light** of the world; he who follows me will not walk in darkness, but will have **the light of life**."

John 9:5: ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου, "As long as I am in the world, **I am the light of the world**."

Supplementary thought for *"The Light"*: John 1:7-8; 3:19-21; 12:35-36a.

The Resurrection

John 11:24-25: λέγει αὐτῷ ἡ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, "Martha said to him, 'I know that he will rise again in the resurrection at the last day.' 25 Jesus said to her, "**I am the resurrection** and the life; he who believes in me, though he die, yet shall he live,"

The Truth

John 14:6: λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ, "Jesus said to him, 'I am the way, and **the truth**, and the life; no one comes to the Father, but by me.'"

Supplementary thought for *"The Truth"*: John 1:17; 5:33; 8:40, 44-46; 16:13; 17:17; 18:37.

Appendix B
Terms Used to Portray Jesus in the Gospels

The Vine

John 15:1: Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν, "**I am the true vine**, and my Father is the vinedresser."

John 15:5: ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν, "**I am the vine**, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

The Way

John 14:6: λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ, "Jesus said to him, "**I am the way**, and the truth, and the life; no one comes to the Father, but by me.'"

The Word

John 1:1: Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος, "In the beginning was **the Word**, and **the Word** was with God, and **the Word** was God."

John 1:14: Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας, "And **the Word** became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of an only son (Son) from a father (Father)."

Additional Terms & Phrases

This is a partial list of additional terms and phrases (no more than three per Gospel) that contain terms which were used to portray Jesus' identity and some of His attributes in John and at least one of the other three Gospels. These terms combined with the terms of Part One, which are unique to John, make up the master list shown on the first page of this appendix.

The Christ, The Messiah

Matthew 1:1, 16; Mark 1:1; 8:29; Luke 2:11; 4:41; John 1:17; 11:27.

The Lord

Matthew 3:3; 21:3; Mark 1:3; 5:19; Luke 2:11; 3:4; John 1:23; 6:23.

A Prophet

Matthew 13:57; 21:11; Mark 6:4; Luke 4:24; 24:19; John 4:19; 6:14.

The Son of God

Matthew 14:33; 27:43; Mark 1:1; 3:11; Luke 1:35; 3:38; John 1:34; 1:49.

The Son of Man

Matthew 8:20; 9:6; Mark 2:10; 8:31; Luke 5:24; 6:5; John 1:51; 3:13-14.

Appendix B
Terms Used to Portray Jesus in the Gospels

The Teacher

Matthew 8:19; 9:11; Mark 4:38; 9:17; Luke 3:12; 6:40; John 1:38; 3:2.

Appendix C

Background Information on the Fourth Gospel

Date

Scholarly views of the date of the Fourth Gospel have undergone significant changes over the course of our century. At the turn of this century, scholars such as Benjamin Bacon[347] dated the final form of the text of the Fourth Gospel to approximately 170 CE, and placed its origin to the area in or around Rome. In contrast, mid-twentieth scholars such as Raymond Brown contended, primarily on the basis of the Egyptian papyri (the oldest being P#52)[348] and early usage in orthodox Christian circles in Egypt, Rome, Syria, and Asia Minor, that the oldest plausible dating would have to be no later than early second century around 100-110 CE.[349] Further, because of widespread early usage, and because of variations that show up between some of the early documents such as Codex Sinaiticus and Codex

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[347] Benjamin W. Bacon, *The Fourth Gospel in Research and Debate* (New Haven: Yale University Press: London: Oxford University Press, 1918), 528.

[348] Bruce Metzger, *The Text of The New Testament* (Oxford & New York: Oxford University Press, 1968), 38-39, discusses the discovery of the importance of P52 which was uncovered by C.H. Roberts in 1934 while sorting through some unpublished papyri which belonged to the John Rylands Library at Manchester. On the basis of the style of script, Roberts dated the fragment to the first half of the second century. This places this fragment as the oldest copy of any portion of the New Testament known to be in existence today.

[349] Raymond E. Brown, *The Gospel According to John,* The Anchor Bible Series, vol. 29 (New York; London; Toronto; Sydney; Auckland: Doubleday, 1966), LXXXI, states that K. Aland has assigned a date of early second century to the Egyptian papyrus #52 [NTS 9-1962-63].

Vaticanus, Brown is suggesting an even earlier realistic dating of around 90-100 CE.[350] This view is still held by many scholars.

Authorship

The traditional view is that the Apostle John wrote the Fourth Gospel and the internal evidence supports this conclusion when looking at content and literary style, which contains strong traces of the Hebrew literary style within the Greek text: John 21:20, 24 (N26),[351]

> Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδιδούς σε; . . . 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν, "After turning around,[352] Peter saw the disciple whom Jesus loved[353] following, who also reclined, at the supper, on His breast and asked, 'Lord, who is the one who is handing you over?'[354] . . . This one is the disciple who is witnessing concerning these things and has written these things, and we know that his witness is true."

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[350] Ibid., LXXXI-XV

[351] "N26" refers to the Nestle 26/UBS 3rd edition Alexandrian text.

[352] The circumstantial participle ἐπιστραφεὶς is a second aorist passive participle (masc., nominative, singular) that is derived from a non-deponent stem, ἐπιστρέφω. This aorist passive participle can be translated in an intransitive active sense, "having turned around." See: Liddell and Scott, *Greek-English Lexicon*, 661c; Bauer, *A Greek-English Lexicon of the New Testamentk,* 301, ∮ 2.

[353] This is an imperfect verb [alpha contraction].

[354] The verb, παραδιδούς, is a nom. sg. pres. act. participle of παραδίδωμι.

Appendix C
Background Information on the Fourth Gospel

Brown[355] argues that the Apostle John is the most likely candidate. He builds his argument on the premise that the Gospels and the book of Acts[356] show that Peter, John, and James were close disciples of Jesus, and that later Peter and John were ongoing companions in ministry. So, based on John's relationship within this circle, and the evidence in John 21:20, 24, the author was likely the Apostle John. This conclusion matches the earliest external evidence. Eusebius (writing around 325 CE)[357] stated that the Apostle John wrote the Fourth Gospel and that this Gospel was well known in the churches throughout the world (*Ecclesiastical History,* 3.24).[358]

In his review of possible authors for the Fourth Gospel, Wilbert F. Howard gives a concise discussion of the matter, in Appendix A of his book, *The Fourth Gospel in Recent Criticism and Interpretation*[359] in which he discusses Eusebius' claim that the Apostle John was the author of the Fourth Gospel. Howard addresses one of the most difficult issues in the debate, whether James and John, the sons of Zebedee, were killed by the Jews, or whether James was martyred by Herod Agrippa the First and John lived his older years in Ephesus.[360] Howard's

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[355] Brown, *The Gospel According to John*, LXXXVIII-XCVIII.

[356] Acts 3:1; 4:13; 8:14; etc.

[357] Eusebius Pamphilus, *The Ecclesiastical History* (Grand Rapids, Michigan: Baker Book House, 1991; reprint, 1850?), XIX. The introduction was written by Christian Frederick Cruse.

[358] Ibid., 107.

[359] Wilbert F. Howard, *The Fourth Gospel in Recent Criticism and Interpretation,* 3rd ed. (London: The Epworth Press, 1945), 247-51, Appendix A.

[360] Ibid., 250-51. Howard states that Papias' alleged statement in the De Boor fragment states, "John the theologian and James his brother were killed by Jews." Howard goes on to state that if this statement is true, we have two interesting points:

conclusion is that for the present, Eusebius can not be disproved.

Neither through internal nor external evidence can one find overwhelming proof of authorship, but at the present, the Apostle John is still the most probable selection for the authorship of the Fourth Gospel.

Purpose

The goal of the Fourth Gospel is stated in John 20:30-31 (N26),

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ

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1 that John is called "the Theologian" must be an anachronism of some later time or that it supports John as being a writer of the Fourth Gospel at some very early time; and 2 that it contradicts Luke's account in Acts 12:1-2, which states that James, the brother or John, was killed by King Herod.

The last observation shows us that James was killed by Herod [Acts 12:1-2], not the Jews, and it shows us that James was the only one killed. Do you think that Luke, who is considered a good first-century historian, would have left out such an important point that John had also been killed if he bothered to tell us about James? Howard ends with the thought that it is easy to speculate about the full impact of Mark 10:35-40, "And James and John, the sons of Zebedee, came forward to him, and said to him, 'Teacher, we want you to do for us whatever we ask of you.' 36 And he said to them, 'What do you want me to do for you?' 37 And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' 38 But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?' 39 And they said to him, 'We are able.' And Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.'" Therefore Howard concludes, "It is more likely that Mark 10:35 gave rise to the idea that the two brothers must have suffered martyrdom than that not a trace of such an event should have survived in early Christian literature, if the story were based on fact."

> Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ],[361] ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε[362] ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ, "Therefore on the one hand, Jesus did many other miraculous signs in the presence of His disciples which have not been written in this book. But these things have been written in order that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."

My first assertion is that the primary function of all four Gospels is to present the Gospel of Salvation through Jesus Christ.[363] All four Gospels will take their readers through a journey that will give them an opportunity to accept or reject God's plan of redemption through Jesus Christ. Yet there is enough difference in their styles of witness to allow some to misunderstand the primary purpose of all four Gospels. Some, for instance, state that the Synoptic Gospels and John

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[361] Textual Variant: The oldest manuscript cited was P66 and then Sinaiticus; both have αὐτοῦ included in their text compared to another old text, Vaticanus, which excludes the possessive pronoun. They are all from the Alexandrian family with P66 being the proto-Alexandrian text. This caused me to side with the editors and retain αὐτοῦ in the text.

[362] Textual Variant: accept the oldest apparent sources P66(vid) [early 3rd cent, proto-Alexandrian], codex Sinaiticus [4th cent, Alexandrian], codex Vaticanus [4th cent, Alexandrian] along with codex Tiflis [θ], a primary 9th century Caesarean source (Metzger, 172), which used the present subjunctive πιστεύητε. This call could go either way, because there are several families (later in date) represented in the usage of the aorist subjunctive versus the present subjunctive as discussed above.

[363] John 20:30-1; cf. Luke 1:3-4; 3:16-17; Mark 1:1, 7-8; Matt 3:11-2.

perform a common type function, they each were written to help their respective communities grow in their adverse environments and yet maintain their identity and knowledge of the teachings of their Teacher.[364] The Gospel according to John states that its primary function is to bring individuals to the point of belief that Jesus Christ is the Messiah (the sent one), which in turn brings salvation to the individual,

> John 20:31 N26, ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ, "But these things have been written in order that you may believe that

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[364] Brown, *The Gospel According to John,* LXXVII-III, builds a case for the universality of the Fourth Gospel, it serves both Hebrew and Gentile. He then goes on to state that much of the Gospel is addressed to the Christian Believer, "This is a Gospel designed to root the Believer deeper in his faith. The stated purpose of the Gospel in 20:31 is probably not primarily missionary, and a good case can be made for understanding this verse in the sense of the reader's *continuing* to have faith that Jesus is the Messiah, the Son of God. The Gospel wants to make this faith something alive, and thus in Jesus' name to bring life to the reader." He then goes on to state that he will discuss the decisive theological emphasis in the Fourth Gospel and show that they were directed to crisis within the believing Church rather than to the conversion of non-Believers.

Charles H. Talbert, *Reading John* (New York: Crossroad, 1992), 61-65, states that the Gospel of John probably is an ancient biography written by a community that was formed by an unknown eyewitness, and that moved several times in its developmental stages. Talbert states, "This ancient biography, moreover, is the foundation document of a community, incorporating the community's tradition from a long and complex history." Talbert stated that the function of this Gospel is widely regarded as that of confirming Christians in their faith. Some still think that the need for such confirmation arose out of the exclusion of Johannine Christians from the synagogue, however now some think that there is no one thing that at any one time precipitated the Johannine Christians' exclusion (from the synagogues). Talbert goes on to state that the best way to interpret any of the Gospels would be to interpret the theological arguments in light of the current problems that the Christians were facing, and to take into consideration real past or potential problems as well.

Jesus is the Christ, the Son of God, and that believing you may have life in His name."

The author of Mark starts his Gospel (Mark 1:1), Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ, "The beginning of the proclamation of well being (the Gospel) of Jesus Christ, Son of God." Paul uses the same term, εὐαγγελίος, which shows its direct relationship to the Christian message of salvation,

2 Thess. 2:13-14, Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἵλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, "And we are obligated to be thankful to God at all times concerning you, brothers, who have been loved by the Lord, because God chose you (all), firstfruits, to salvation in sanctification of spirit and in belief of truth. 14 Into that (salvation), He called you through our Gospel (εὐαγγελίου: proclamation of well being) into obtaining the glory of our Lord, Jesus Christ."

As Paul speaks at a different time, he expresses his most important message (Gospel Message) to the Corinthians,

1 Corinthians 15:1-5, Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, ‹2› δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. ‹3› παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς ‹4› καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς ‹5› καὶ ὅτι ὤφθη Κηφᾷ εἶτα τοῖς δώδεκα, "And I declare to you, brothers, the Gospel (message of well being) that I have proclaimed to you,

> and that you have received, and in which you have been established (anchored), 2 and through which you are saved, by means of this message that I have proclaimed to you, if you hold fast, unless you believe without proper consideration 3 For I have delivered to you for most important even what I received, that Christ died for our sins according to the Scriptures, that He was buried, that He became alive three days later according to the Scriptures, and that He was seen by Peter then by twelve others."

1 Corinthians 15:3-5 is a good example of the heart of the Gospel message, the Passion Account, for the Church with all additional narrative used to bring readers into a better understanding of the Passion Account. When we look at the written space given to the Passion Account in Mark we see that Mark clearly starts building the details of the Passion Account in Mark 8:29-31, which is approximately half way through the entire Gospel. The author of John starts immediately with a hint of the Passion to come (John 1:11), εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον, "He came into His own (creation), and His own people did not receive Him."

The author of John will again reveal something to his readers about the Passion Account through Jesus' proclamation to the Jews in John 2:19-22,

> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. ‹2:20› εἶπαν οὖν οἱ Ἰουδαῖοι, Τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ‹2:21› ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ‹2:22› ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς, "Jesus answered and said to them, 'Destroy this temple and in three days I will raise it up.' 20 Therefore, the Judaeans were saying, 'Forty six years! [It took for] this temple to be built; and you, in three days, will raise it up?' 21 But He spoke concerning the temple of his body. 22 Therefore, because he was raised out from the dead, His disciples were reminded that he said this, and they

believed in the writing [Scripture or something Jesus had written for them] and in the word which Jesus spoke."

The author of John for the third time will reveal something to his readers about the Passion Account through Jesus' proclamation to Nicodemus (John 3:14-15),

καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ‹3:15› ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον, "And as Moses lifted up the serpent in the desert, in this way it is necessary that the Son of Man be lifted up, in order that all those who believe (and continue to believe) in Him[365] may have eternal life."

Then in John 6:51, the Evangelist of John gives the major thesis of the Passion Account,

ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, "I am the Bread of Life Who has descended out of heaven. If anyone eats (once and for all time; aorist) of this bread, he will live into eternity, and even the bread that I will give, my flesh, is for the life of the world."

From that point on, John develops the theology of Jesus' identity, what significance the Passion has for all humanity, and the fact that each reader must make a decision just as the different people described in the Gospel had to make a decision.

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[365] Textual variant: The reading "in Him" is accurate. Metzger's research in *The Greek New Testament*, shows that all of the older manuscripts show this reading or something that means the same thing. Some of the older manuscripts cited are: P66; P75; ℵ; and B.

The evangelists of the Gospels used the traditions which they had personally experienced or had received from eye witnesses to Jesus earthly ministry. If we take the foundation of each Gospel to be an individual extended Passion Account, we can then evaluate all of the Gospels by examining their individual approaches to applying the teachings of Jesus. Jesus' teachings were being used by Church teachers and evangelists to witness to non-Believers and to instruct the members of all the individual local churches. Thinking in terms of developing written Passion Accounts that used the earlier main Accounts, what would have been most important? The Fourth Gospel was developed fairly rapidly and was being used by parts of the Church in Egypt as early as the first half of the second century.[366]

Hypothetical question: if your were going to write an expanded Gospel, a well intended proclamation, about your risen Lord Jesus Christ that would define the importance of Jesus' teachings to the world and proclaim the most important event in the history of the world, the Passion Account, would you consider using the sayings, signs, and teaching traditions which were being spread by Jesus' disciples? This pool of information was already being shared by individual churches everywhere to witness to non-Believers, teach new converts, and strengthen Believers. The information that was available through eye witness of Jesus' earthly ministry had already started taking shape into written segments which were ideal for proclaiming the Gospel and teaching

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[366] Metzger, *The Text of The New Testament,* 38-39, states, "this scrap (P52) preserves several sentences from John's Gospel. . . . Although the extent of the verses preserved is so slight, in one respect this tiny scrap of papyrus possess quite as much evidential value as would the complete codex. Just as Robinson Crusoe, seeing but a single footprint in the sand, concluded that another human being, with two feet, was present on the island with him, so P52 proves the existence and use of the Fourth Gospel during the first half of the second century in a provincial town along the Nile, far removed from its traditional place of composition (Ephesus in Asia Minor)."

Believers in their regular gatherings of their own individual churches.[367] Paul states,

> 2 Thess. 2:15, ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν, "Consequently therefore, brothers, stand firm, and hold fast onto the tradition (teachings being handed down) which you have been taught either through our speech or through our writing."

We can say that the Fourth Gospel is similar in nature to the Synoptic Gospels, yet it used additional technical terms which allowed a greater witnessing base, and it was written in such a self-contained manner as it focused on the significance of the Passion Story of Jesus Christ that it became the most universal Passion Account that the Church possessed to proclaim the Gospel to the first-century Mediterranean world. Raymond E. Brown states that even though John may have written a Gospel which was different in its style of presentation compared

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[367] It would seem logical that it could be a good start to build onto the foundation of the Gospel the traditions handed down from Jesus by His Apostles, which are available and primarily in a basic form that allows them to be used by the individual churches to teach their members the sayings, signs, and teachings of Jesus Christ. It would also seem logical at a later date, that if one lay aside the total scope of any of the Gospels and looked intently at only the individual parts of that Gospel, that individual would see the various sayings, signs, and teachings of Jesus (which had been used and arranged by the Evangelists in their Gospel presentation) which had been packaged, at some earlier time, in small segment lengths to meet the needs of the individual churches in teaching Christian principles to their members in their regular assemblies. This might draw an individual into arriving at a false conclusion. That individual might think that the primary purpose of the Gospels was to supply the Church with tradition to be used to teach its members instead of coming to the point of realization that some of the Church's traditions, which had been packaged for individual church assemblies, had also been incorporated and arranged by the Evangelists into their existing places in the Gospels to evangelize the world.

to the Synoptic Gospels, the Fourth Gospel has much in common with other New Testament works to include the Synoptics. He states, "Thus, while the Fourth Evangelist may be 'the Theologian,' he was neither as solitary nor out-of-step as many would have us believe."[368]

Place of Writing

At present, we still do not have information that gives us a specific location for the origination of the Fourth Gospel. Raymond Brown gives a few possible locations: Alexandria, Antioch, and Ephesus.[369] He proposed that Ephesus was the place of origination, based on the following: (1) almost unanimous voice of the ancient witnesses; (2) parallels between the Fourth Gospel and Revelation (Revelation's origination is linked to Ephesus); (3) The anti-synagogue motif in the Gospel makes sense in the Ephesian area, not Syria; and (4) there are several other parallels between the Fourth Gospel and other New Testament work that points to similar interests in Ephesus.

Charles H. Talbert states that it is possible that the Fourth Gospel developed in several areas over time (development moved with the movement of a Johannine community).[370] It could have originated in Palestine, been developed further in Syria (Antioch), and completed in Asia (Ephesus).

From neither internal nor external evidence, can one find overwhelming proof of location of origination, therefore the location of origination will have to remain unsolved.

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[368] Brown, *The Gospel According to John,* CXXVII; for additional information see pp. XLI-LI, CVI-CXXVI.

[369] Ibid., CIII-IV.

[370] Talbert, *Reading John*, 62.

Appendix C
Background Information on the Fourth Gospel

Sources Behind the Text

Some scholars have questioned translating any text of the Fourth Gospel without first doing some type of form critical and redaction critical analysis to reconstruct the text behind the text. Some biblical scholars, such as Robert Kysar, dug behind the text looking for the original sources. They discovered that the Fourth Gospel was woven so well together that they could not agree on the locations of the seems, that would have existed from pasting together discrete texts to form the final text. Therefore, Kysar, wanted scholar to try to come to some type of consensus which defined the forms of the original texts so that scholars could specify the forms[371] such as teachings, poetry, and songs; this would allow scholars to analyze the text through such techniques as redaction-critical analyses to produce the texts behind the text.

Other scholars, such as Charles H. Talbert, consider the Fourth Gospel as a work written to confirm a community of Believers as they face real present problems, and as they look into future potential problems. In light of this, Talbert states that the only valid interpretation must come directly from the final form of the text, itself.[372] He states that a prerequisite to understanding the text is to understand the first-century Mediterranean world.

Although I am not convinced that the author of the Fourth Gospel belonged to any special community, I agree with scholars such as Talber that the best way to achieve a full understanding of the Fourth Gospel is to interpret it from its final form, and at the same time take into consideration the mental milieu of the first-century world. The most accurate interpretation of any of the New Testament texts will be achieve by translating the final form, the text itself, through the focusing process of

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[371] Robert Kysar, *The Fourth Evangelist and His Gospel: An Examination of Contemporary Scholarship* (Minneapolis: Augsburg Publishing House, 1975), 277.

[372] Talbert, *Reading John*, 62-65.

applying the thought world of its original readers/ auditors. If it is impossible to prove who the actual readers were, we must then do the second best thing; we must be ready to interpret the text by applying knowledge from the mental milieu of the implied readers/ auditors, which we discussed in the introduction. For the Fourth Gospel, we established the implied readers/ auditors by examining the text looking specifically for terminology, literary, and grammatical clues that would tell us who would be capable of understanding the text, and then we were able to limit the number of auditors by one clue in particular which was found within the text and discussed in the conclusion of the work.

Final Thought Regarding Basic Historical Context

For the purpose of this work, we shall consider the Fourth Gospel as an evangelistic document that was written before the close of the first century of our era likely to have been composed in either Antioch or Ephesus most likely by the Apostle John.

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