Unity and Obedient Discipleship in John 17

By

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I am most grateful to God for making it possible for me to do my graduate work at Wake Forest University. Second, I would like to thank my wife, Alma, for sacrificing many hours that we could have spent together to allow me the time necessary to complete this degree and to put this paper together. Third, I would like to thank all of the Wake Forest faculty that I have had the privilege of working with; they have been an invaluable part of my learning experience. Fourth, I would like to give special thanks to Professor Fred Horton, who, throughout my stay at Wake Forest, has been a good friend and advisor to me. His friendly and sincere Christian attitude has stimulated my education and work in Church Unity. Praise be to God for His goodness toward all!
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Abstract

Unity is Based on Obedience

This paper addresses the issue of Christian Unity as expressed in John 17. It shows, through evaluation of the text itself that: (1) Unity is based on love for and obedience to Jesus Christ; (2) the Father and the Son, together, send the Spirit of Truth to dwell in all believers; (3) all believers are loved by the Father just as He loves Jesus. A proper relationship with the Father and Jesus places all believers in Unity with each other as one family of God which is comprised of many brothers who are also friends.

Unity is Visible

For those who love and obey Jesus and therefore belong to the same family, their Unity is manifested through their love toward each other. Jesus commands His disciples who are both brothers and friends to love each other just as He loves them. This love for each other unites them and provides a visible witness to the world. Jesus states that this Unity shows the world that the Father sent Him to proclaim grace and truth.

Procedure

The general path followed to show the Unity expressed in John 17:20-23: (1) establishes the importance of and the identity of the implied auditors of the Fourth Gospel; (2) defines Christian Unity from the initial reading of the text of John 17; (3) establishes some ideas of Unity that existed in the mental milieu of the time for the implied auditors of the Fourth Gospel; (4) compares those ideas to the Unity expressed in the Fourth Gospel; and (5) sharpens the original conception of Christian Unity as expressed in John 17.
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Preface

Vision

I have enjoyed putting this work together because of its potential impact on the Body of Christ, the Church.

Through many years of contact with church leaders from different denominations, I have learned two fundamental truths: (1) most church leaders profess a love for God and their congregation that I feel is genuine; (2) many church leaders lack a single Church vision.

Lost Completeness and Joy

I have come to realize that many church leaders have lost much of their potential completeness and joy discussed by Jesus in John 13-17 because they do not think and act in terms of One Body. For many leaders, the concept of One Body seems alien, even to the point that they do not realize that they can ask other local churches for help; they have forgotten that they are all part of the same family.

The Greatest Witness is Unity

Many of the individual churches have several ongoing personal evangelistic ministries to include such activities as child care, radio ministry, and personal evangelism. All of these activities are good, but there is a greater witness which our Lord Jesus has called us to; it is Unity. Jesus has told all believers of all ages that the world will know that the Father sent Him by the way that the Church expresses itself as
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One Body. I personally do not believe that the individual churches are working together closely enough to be in compliance with Jesus' one new commandment; all believers are to love each other just as He loves us. Because of this failure to follow Jesus' one new commandment, many non-Christians, who of course are looking at Christian activity from the outside, see the Church as anything but a loving, caring Body who is working together under the Lordship of Jesus Christ.

Is Every Believer Doing His or Her Best?

Therefore, let us all pause for one moment and ask ourselves this question, Am I doing everything that is in my own power and sphere of influence to further the Unity of all believers, those who love and obey Jesus Christ? This paper has been written to stimulate all believers that they might reevaluate the present condition of Unity among themselves and then ask what they personally can do to promote Unity in the Body of Christ. Let us all allow the Father and the Son to guide our lives through the Spirit of Truth that we may be made complete and have great joy. 

1 John 12:1-32
2 John 13:13
Introduction

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, One. Throughout the twentieth century, there has been much debate in regard to whom the Fourth Gospel was originally addressing, and to what this Oneness meant. This thesis sheds new light on Unity expressed in John 17 by interpreting the text, as closely as possible, in light of first-century Mediterranean thought. I believe that you will find this paper both provocative and personally rewarding. Enjoy.

The Importance of the Implied Readers/Auditors

Wolfgang Iser has given us an important concept concerning the interpretation of written material; he stated that the interpretation of any text is not solely dependent on that text but must consider the reader as well.

Though 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 auditors. 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 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 auditors can not be identified at this time, we will look at

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1 John 17:20-22.

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the text itself to identify the implied auditors, those individuals whom the text appears to be addressing through its language and style.

Establishing The Implied Readers/ Auditors

To begin our establishment of the implied auditors of the Fourth Gospel, let us look at the terms that the Fourth Evangelist picked to identify Jesus. In addition, we will 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 auditors 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 Judaic-Christian brothers and the rest of the Mediterranean world.

I shall maintain a position that there does not have to be a specialized or isolated community of believers behind the Fourth Gospel. The little that we can say about the intended auditors comes from the text of the Fourth Gospel. Our starting point comes from the gospel's own statement of evangelistic purpose (Jn 20:30-1),

Πολλὲς μὲν οὖν καὶ ἄλλα σημαία ἔχονσιν ὁ Ἰησοῦς ἑνόπιον τῶν μαθητῶν αὐτοῦ, 4 ὃ εἶναι ἐπιστομικὰ ἐν τῇ βιβλίῳ

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3 Three examples of diversity of opinion on the “Johannine Community”

4 Textual Variant: The oldest manuscript cited P56 (early 3rd century, proto-Alexandrian) and then Sinaiticus, a 4th century, Alexandrian text, have ἐπιστομικά included in their text compared to the oldest variant, the Vaticanus text (4th century, Alexandrian), which excludes the possessive pronoun. We note that the earliest documents are all from the Alexandrian family with P56 being the proto-Alexandrian text. Later documents from the
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Notas 31 ταῦτα ἐκ γέγραπτων ἔνα πεπεφυγέν τῷ Θεῷ τὸ πάντα τῷ Θεῷ, καὶ ἔνα προσώπους \[δυντίν\] ἐν τῇ δύναμιν αὐτοῦ. 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.

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 movement that initially took place during the first few centuries of our era in the Mediterranean world and addressed all people, Christian evangelism and conversion, we will initially set all people of the first-century Mediterranean world as the implied auditors of the Fourth Gospel. Then we will look within the text of the Fourth Gospel to find evidence that might allow us to limit our initial implied auditor group.

To assist our reconstruction of the implied auditors, we shall 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 unique to the Fourth Gospel:" (1) The Bread of Life; (2) The Door; (3) The Good Shepherd; (4) The Life; (5) The Light; (6)
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The Truth; (7) The Vine; (8) The Way; and (9) The Word.

We shall now examine the terms above which are unique to the Fourth Gospel to see whether they would limit, in any way, our initial group of implied auditors who consisted of all people of the first-century Mediterranean world.


7 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 term shepherd to represent an authority figure over people comes from Homer's Iliad (2.263 & 254) where the Iliad calls out against Agamemnon, the king, "shepherd of the army (people): [κυράς χειριστής τῶν ουκετῶν]. " One Hebrew example can be found in Isaiah 44:28 where God is asking the people, "Whom is like unto thee?" and Isaiah 9:6 who himself has set Cyrus (מושל פקר) the Persian king to be his shepherd (ruler) "my shepherd: [מֹשֶל]" over Israel.

Considering the term "The Light" and its connection with something divine, life giving, two examples may be cited. Homer, in The Iliad (18.141) & The Odyssey (Homer: The Odyssey, tr. L. T. Murray (Cambridge, Mass. Harvard University Press, London: William Heinemann LTD, 1950) b 4, 1.540), uses a phrase "light of life (αἰωνίον)" in this Greek clause, ὁ δ' ἐκ τοῦ λαμπαδίου ἱώσας, in which the editors, Liddell and Scott of a Greek-English lexicon, προσερήτησαν the term αἰώνιον as the place instead of the city which is the usual meaning of light (to live and see the light of the sun). The Hebrew author of Isaiah 9:1-3:9, who states, יִלְּבָּשׁוּ בְּלֵבַת הַיָּלְדֵי יִשְׂרָאֵל יִבְשָׁמֵל, יִבְשָׂמֵל: "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) εὐφράτευτα σιντρεῖσων ήταν προστάσεως φως καὶ ἑκατοντάδες ὀκτώ. The passage states: "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 "the sons of Righteousness: נָגִיא שַׁמִּית לְכֶם: " [The Zadokite Documents ed & tr. Chana Roeb (Oxford: The Clarendon Press, 1950) pp 13-3, 14-2]. There were many groups of Essenes, who held all things in common, and who had communities in many areas, according to Josephus (see 2.128). From one of these groups (that is commonly considered another group of Essenes) comes at least two Quarto records, 1Qp (The Community Rule) and 1QH (The War Rule), which use the phrase, יִבְשָׂמֵל לְכֶם: all the sons of light (in Greek 1Qp 5.54-55, 9.20): the sons or light (in Greek 1QH 1.15): all the sons of light (in Greek 1QH 1.15: the light of salvation) (in QH 1.15-16). The term "he will make you light of nations and glory of your people, Israel": The Fourth Gospel uses 1QH 1.15, 7: 249; 8.12: 255; 11.19-20; 12.33: the term "light" to express, God, enlightenment, and salvation. From the few examples given in the cited works from Homer, the Quarto community, and the New Testament, we can see that the term "light" would have been readily understandable in terms of a daily figure, both terms would have brought images of justice and good actions to first-century Mediterranean. For example, in Ephesians..."
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The Door, The Life I can not find instances where "The Door" and "The Life," 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 contextual setting.

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, I believe that this term, even though related to Hebrew Scripture, would have been easily understood in its contextual setting by most first-century, Mediterranean people. The concept 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.

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.

The Stoics, whose philosophy was well known during the first century, called god "the Logos," ὁ λόγος, "the Word." In

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1. Liddell and Scott Greek-English Lexicon revised by Jones and McKenzie (London, New York & Toronto: and many others: Oxford University Press, 1930) p. 115a. Birgander puts the two terms together to show the "way of truth: τής ἀλήθειας, διὸ ἐν ταύτῃ ἐστὶν ἡ ἀλήθεια," which is something all good people want to seek.

2. Professor Marcus Foster recently told me that he had never encountered a case were Aristotle or Plato had used the term 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 (e.g., ὁφθαλμοι λόγος; κακοὶ λόγοι). Professor Marcus Foster, professor of philosophy at Wake Forest University, Winston-Salem, NC, specializes in Aristotelian works and has published work in that area. He also teaches in Platonic work.

Liddell and Scott Greek-English Lexicon revised by Jones and McKenzie (London, New York & Toronto: and many others: Oxford University Press, 1930) pp. 1057-9. 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. 1).
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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. 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 God, can be explained by considering two advantages that this liberalism 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.

During the same time, Philo had used the term, ὁ λόγος (Reason, the Word), to construct a mental bridge to help his readers understand Judaism. 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

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10 John 1:14 (ESV), “καὶ ὁ λόγος σάρξ ἐγένετο καὶ ἐδείχθην ἐν ἐμῖν, καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενὸς παρὰ καταρχῆς, κλήρους γάρ καὶ ἀληθεῖας. 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.”

represent God, and at other times, he uses the term in a purely Platonic or Aristotelian sense to represent the ability to think, reason. In his introductory work, *The Creation*, Philo uses the term, ὁ λόγος, to introduce God to his readers as the Master Mind, the Divine Reason: ἐν ἐστὶν θεὶς λόγῳ. God preconceives the future creation as an architect might plan out a city, and then He puts together His creation, the cosmos.

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 *Theogony* (453-508) by Hesiod. Even though, Heaven and Earth were not anthropomorphic, all of the perceived deities which had been born under their supervision over time and were being worshipped 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

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12 When Philo uses the term, ὁ λόγος, to represent God as the Stoics did, he never implied that God pervaded all matter. He, as the Fourth Evangelist, used the Stoic sense of the term "the Logos" to assist his readers understand the nature of a single, creator God.


14 Ibid. (Philo 1.16-18)

15 Ibid. (Philo 1.16-18)

16 Philo trans. F. E. Colson (New York: G.P. Putnam's Sons; London: William Heinemann LTD, 1929) "On Account of the World's Creation Given by Moses," vol 1, pp 26-7. After this bridge had been built, Philo used the term "Logos" to represent God's "thoughts" (demon God reveals to us) in an a way that was different from the Stoic concept of God being pure reason; the Logos, God's Word, was personified as a physician who could heal the soul with His revelation just as a doctor healed the sick (1, 3, etc LXX (3.177)). Philo states that Jacob looked beyond the Word in God, Himself, to be nourished spiritually, ἀπὸ δρόμου κτῆσις ὁ ἱερός τῶν Θεῶν, οὐδῆς λόγων, ἡγεῖται, τῶν δὲ φυλακῶν, δὲ ἐν ἕστη λόγως, ἀπὸ δρόμου ἀκούεις: In this timely manner, he (Jacob) believes that God is (the sustainer) nourisher) not (the Word, but that the messenger who in the Word in just as a doctor of the sick.

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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 by the Fourth Evangelist

In the Fourth Gospel, we observe an isolated use of the term, ὁ λόγος: the Logos, in the introduction. It was used as a mental bridge to help first-century Mediterraneans understand Christian Unity expressed in John 17. Christianity has its foundational truths anchored in Judaism; both recognize the Creator God, Yahweh. I believe 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 assist his auditors to understand the possibility of a Supreme Being being able to dwell in them. Even though this 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 build a mental bridge to help his auditors understand the Spirit of Truth's ability to dwell in those who love Jesus. This Stoic concept provided first-century Mediterraneans a usable mental bridge to access the truth of 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 auditor group large enough to include all individuals who lived in the Mediterranean area in the first century of our era, including those with a Jewish background.11 In addition, we can

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11 The Hellenistic Philosophy (Cambridge New York: Port Chester: Melbourne: Sydney: Cambridge University Press, 1987) vol 1, pp 1-2, editors A. I. Long and J. M. Cook. The editors discuss in their brief overview of Hellenistic Philosophy how by the year 223 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 was late as 31 B.C., that Aristotelicism started a revival. With our time of interest focusing on the first century B.C., it can easily be shown that Stoicism which started with an acknowledgement of Heraklitus' work in terms of thinking and technical terms around the turn of the sixth century B.C. (Iospato, Frederick, A History of Philosophy: Greece and Rome (London: Search Press, 1970) vol 1, pp 38-46, pp 49-57) and was the dominant frame of thinking throughout the end of the Hellenistic period, was still the dominant framework of philosophical
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say that the Fourth Evangelist's use of the Stoic term, "the Logos," which was used in the introduction, and the distinctive, yet easily understood terminology used in the body of the Fourth Gospel allowed this Gospel to be readily grasped by the people of the Mediterranean world.

Therefore, the fact that this self-contained gospel has an introduction aimed at all of the Mediterranean world, and a body that was Jewish in nature, yet easily understandable to the Mediterranean world, implies that all of the first-century Mediterranean world had been targeted by it. We shall conclude this introductory discussion on the Fourth Gospel's unique terminology by quoting a very astute observation made by C. H. Dodd.

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...
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Gospels, while others, approaching it from the other side, see in it a thoroughly Hellenistic book. Neander 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.19

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.20 What was the first-century Mediterranean world like?

Overview: 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.21 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.

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20 V.L. Davies Invitation to the New Testament (Garden City, New York: Doubleday and Co., Inc., 1985) p 296. Davies 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 cultural pagan circles of the Greco-Roman world."

21 Even as early as 3rd century B.C., we see evidence for Hellenistic values among the Jews. We have Jesus 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 Jesus, in Jerusalem, established a gymnasion (Greek usage of gymnasiwn included nudity which would have been controversial in itself which stood alongside an unusual Greek practice of pedalai (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 (Greeks aside the existing royal concessions to the Jews, destroyed the harmful ways of living, and introduced new customs contrary to law); induced the young noblemen 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 Hermes at the quadrangular frames being held in Tyre.
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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. I have picked a city that is still being excavated in the Near East, Sepphoris, to illustrate Greco-Roman influence in general and in the area of Jesus' ministry. Richard Batey's article, "Sepphoris-- An Urban Portrait of Jesus" draws on his work from the archeological excavations at Sepphoris. 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. 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.

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


24 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: Antiquities and Chronicles (Peabody, Mass: Hendrickson Publishers, 1989, 2nd printing) pp 511-21. You will see headings like: Antipatris 15.8.1 builds theaters and exhibits shows to the people; 15.8.3-- builds a temple at Samaria; 15.8.4-- builds a palace at Jerusalem; 15.8.4-- builds a cistern six furlongs from Jerusalem; 15.8.6-- builds Caesarea; etc.

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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 CE that non-Jews started to dwell in Sepphoris in any appreciable numbers. 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 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 CE, most Near Eastern cultures had been deeply affected by Hellenism. How Hellenism was incorporated into Semitic society, then, 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

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26 Eric M. Meyers "Roman Sepphoris in Light of New Archaeological Evidence and Recent Research." The Galilee in Late Antiquity. Edited by Lee I. Levine. New York and Jerusalem: The Jewish Theological Seminary of America (Distributed by the Harvard University Press, Mass. & London), 1992. pp. 321-36. Meyers states that Sepphoris, from the first century CE 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-truth population during the first century. The basic evidence for this conclusion was the large number of anyavr (ritual bath) found in houses and the cities strict practice of burying their dead outside the city precincts (p. 335). One more piece of evidence that indicates a predominant Jewish inhabitant is given by the coins that were minted in the city up to 117 CE. By through the reign of Trajan (98-117 CE) many of the coins minted in Sepphoris bore symbols of beard wreaths, palm trees, onyxes, and ears of grain which were Jewish in nature. The next set to come out during the reign of Antonious Pius (138-161 CE) used pagan symbols.

Stuart S. Miller "Sepphoris, the Well-Restored City." Biblical Archaeology 53, no. 3 (June): 34-43.
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" 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

At this point I would like to direct our attention to the first-century Mediterranean family insofar as it is reasonable to make generalizations about it. The family structure is important to us because the Unity described in John 17, for those who love Jesus as we shall see later, is based on a father-son relationship between the Father and each believer. Later, we shall observe that Jesus is calling all believers to work together as a family in obedience to their heavenly Father and Himself, the Father’s ambassador. 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

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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 independence from each other and 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. In their conclusion, they write,

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 did move 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 views. 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.

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


29 Ibid. p 147.
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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 property owner. Garnsey and Saller also bring to our attention emperor Claudius’ (41-54 CE) total abolishment of agnatic guardianship. A marriage contract between Thaisarion and Chaeremon, dated 68 CE, 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.

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 are encouraging the parents to care for all of their children. This has many similarities with twentieth-century Western civilization. The following letter confirms this practice of exposing unwanted children:

Bilian to his sister Alix very many greetings, likewise to my lady Herous and Apollonarian. 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, if it is a boy, let it be, if it is a girl, cast it out (ἔαν ἡ[ω] ἀποκεῖται, εὔκολον ἐκθέτειν). You have said to Aphrodias: ‘Do not forget me.’ How can I forget you? I beg you then not to be anxious. The 28th year of Caesar, Fauni 22. (Addressed) Deliver to Alix from Hilarion.

30 Ibid. p 130.
31 Ibid. p 130. Quoting Cicero 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.


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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 BCE. 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. 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 CE. 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 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 know 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. 

From both speeches we can see that two influential individuals, Julius Caesar and Pliny the Younger, held an ideal of good fathers who were kind and considerate toward their children.

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35 Dio, <i>Ancient History</i> (Loeb Classical Library), 9 vols. trans. B. Chair (Cambridge, MA: Harvard University Press, London: William Heinemann, 1915), 1:117, pp. 325-31. "Γνώσεις τα άριστα πατέρα με προσφέροντες, την μεν πρόνοιαν την τε καταμένον την παρ' ἐμοῦ καρδιάς, καὶ δὲ διακριτικὸν μηδὲν φοβοῖμενοι, καὶ γέρα εἰς αὐτῶν τιμῶν διαμελεῖμεν: in order that you may bring yourselves before (to) me, a father. On the one hand, enjoying both the forethought and concern (unspecified) 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."

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Even though 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.

Understanding Four Large-Scale Forms of Unity That Were Predominant in the First-Century Mediterranean World

To enhance our understanding of Unity as expressed in John 17, this thesis will study John 17 in relationship to the mental milieu, the Zeitgeist, of the first-century Mediterranean world in regard to Unity. After evaluating the

37 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., 1971) p 1062a.)

Liddell and Scott (Liddell, Henry George and Scott, Robert. A Greek-English Lexicon. Int. ed. 1843. Reprint of 9th ed., 1940. Revised and augmented by Henry Stuart Jones and Roderick McKenzie. London, New York & Toronto; and many others Oxford University Press, 1991. p 570a) show that the Greek term ἑνώτης was used to mean unity as early as Aristotle.

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text of John 17, we shall develop four distinct 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. These models will describe the relationships perceived by many who lived in the Greco-Roman world concerning (1) the gods, the Roman pantheon; (2) the gods and humanity, the Roman rule; (3) "the Logos" (βαλός: the Word) and all material objects, Stoicism; and (4) God and His faithful people, Judaism.

We shall develop these models of Unity 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. This understanding

...at all earnest to keep the unity of the Spirit in the bond of the peace: 4 one Body and one Spirit, and even as ye have been called in one hope of your calling; 5 one Lord, one Faith, one Baptism, 6 one God and Father of us all, be in one will, through one, and in all of us.

This excerpt from Paul's letter gives us a good idea of the meaning of unity in combination with one Body and one Lord. This parallels the Fourth Evangelist's work in John 17. We will use a capitalization "Unity" to represent being part of one group with common of mind expressed by the Fourth Evangelist, Paul, and other ancient writers as we talk about Unity in the twentieth century.

39 The main thrust of this paper is to develop our understanding a large-scale association of people, Jesus' obedient disciples. In the process of developing a corresponding model for the 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 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 understood the proclamation of the Fourth Gospel in respect to Unity among Jesus' disciples.

39 There is consensus among scholars that the first-century recipients of the Gospels, New Testament equities, and most literate 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 (Literacy in the Roman World, Cambridge, Mass. & London, England: Harvard University Press, 1983) 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 craftman's literacy was achieved only in certain limited circles." 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 L.C. Toole to show that the majority of the people in the south western corner of the Roman Empire (Egypt) were basically illiterate.

W.D. Davies in his article "Reflections About the Use of the Old Testament in the New in Its Historical Context" (The Jewish Quarterly Review (Oct. 1985), Vol 76, No 3, pp 155-161) 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 paralleled in living memory. Davies goes on to discuss how there seemed to be a clear common Greco-Roman trend to think of writing as a necessary evil (necessary was debatable) that hindered individuals from using their memory and truly learning various concepts, and writing definitely was no substitute for living dialogues between teacher and student.
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will, in turn, sharpen our own, twentieth-century perception, of Unity as revealed in Jesus' discourse in John 17.

This is a preliminary study and is not meant to be an exhaustive study in any one of the four areas discussed. Our objective with this study is to discern these perceived, large-scale forms of Unity well enough to help us sharpen our understanding of Unity as expressed in John 17. After studying the form of Unity expressed in John 17 and partially developing a corresponding model of Unity, and then developing four large-scale models of Unity from their corresponding forms of Unity which existed in the mental environment of the time, and comparing the developed models, we shall be able to establish with greater precision than heretofore the meaning of the terminology used by the Fourth Evangelist to express the Unity that believers have with God and each other.

Summary

In this chapter we have seen through a discussion on the universal nature of the Fourth Gospel's terminology and prologue that the implied auditors of the Fourth Gospel potentially include all first-century Mediterraneans; the implied auditors are not limited to some form of isolated Johannine community. With this in mind and keeping sight of our intent, we shall look at four prominent large-scale, first-century Mediterranean forms of Unity to see how they might have

 Dio's account of what Nero would do when he was angry at his slaves and freedmen 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 (Divus Neronis, 53.14.2). 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 out loud (Ethiopian eunuch—Acts 8:30), and the Jerusalem church sending out one of its major leaders to the church of Lycaonia in letter form accompanied by two of its own members to read out loud and explain the letter as needed (Acts 15:23).

The Gospels and most (if not all) of the other New Testament writings were written to be read to various groups of auditors. In F. Haase and A. Bohrenbergs' work A Greek Grammar of The New Testament and Other Early Christian Literature (Chicago: London: Univ of Chicago Press; Cambridge Univ Press, 1961) ed & trns Robert W. Peth, p 172, sect 324) on the spoudikean format, they 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 would appear 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 (Barr, pp 179–132). After the destruction of Jerusalem by Vespasian (70 CE), Josephus went to Rome and learned the Greek tongue so that he could write the histories of the Jewish wars (Jewish Ant. 1:9). He then took the books to Vespasian and Titus for inspection. This shows that Greek was still a universal language around 70 CE even in Rome.
affected a first-century Mediterranean person’s conception of the Unity expressed in John 17.

Roman government, Greco-Roman polytheism, Stoic philosophy, and other forms of Greco-Roman influence provided information to the mental-milieu of the time which provided most first-century Mediterraneans with a common pool of information from which they could access and use at will.

The first-century Mediterranean family was not so different from twentieth-century western families. Ideal family relationships were grounded in families that had fathers who were kind and considerate, and children who obeyed their fathers out of love, not fear.
Chapter 1  John 17:20-23
Within the Context of the Fourth Gospel

Preliminary Remarks

In following our argument that constructs the Christian model of Unity from the prescribed Unity expressed in John 17, the reader should be aware of the following:

1. Since there are no major textual difficulties in John 17, we will not “reinvent the wheel” by reestablishing the text. Rather, we will accept the Nestle 26th/UBS 3rd edition Alexandrian-eclectic text as our established text. Important deviations from the Nestle 26th text will, however, be duly noted. All major variants are noted and discussed during the translation located in Appendix A;

2. We stated in our introduction that we shall consider only two factors in developing an accurate translation of the text: (1) the text itself; and (2) the way the text was received by its readers/auditors. Because we do not know who the actual auditors were, we have developed a group of auditors from the text itself called the implied auditors in the Introduction. 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 chapters study of first-century Mediterranean Unity will be based on the general first-century Mediterranean mental-environment, the Zeitgeist, not some isolated areas unique usage of terminology or phraseology. Taking this into consideration, I have not developed any complete arguments concerning the date, authorship, place of composition, purpose, and sources behind the text for the body of this work.

3. We will develop our understanding of Unity based on the relationship between each of Jesus' obedient disciples, God, and each other as expressed in the text of John 17:20-23. Because of the detail given and completeness in which this Gospel portrays the Passion Story, we can develop our understanding of Unity expressed in John 17 from information contained within the Fourth Gospel itself. Therefore, we shall not attempt to evaluate other canonical or non-canonical

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1 For background information on date, authorship, purpose, place of writing, and sources behind the text, see Appendix C, "Background on the Fourth Gospel."
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John 17:20-23

literary sources for comparison purposes looking for parallel developments that show similar concepts of brotherhood during the same era.

Genre of John 13-17: Farewell Discourse and Prayer

In John 13-17, Jesus is speaking to His disciples during His last supper with them. The Fourth Evangelist gives us an account of Jesus' commandments and exhortations to His disciples, and His 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.²

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).

²Raymond E. Brown, *(The Gospel According to John: New York; London; Toronto; Sydney; and Auckland: The Anchor Bible Dossier*, 1970) vol 2nd, 568 discusses the fact that farewell speeches and prayers were not only part of the Old Testament, but states that they had become very popular literary genre in the late biblical and the intertestamental periods. Brown states that Tobit's: well-known farewell to Tobit is recorded in Tob 14:2-11, and the whole of the* Pastoral* are Twelve Patriarchs (either a Jewish work with Christian interpolation or an early Christian work drawing on Jewish sources) is made up of the farewells of the twelve sons of Jacob to their children. He goes on to state that Ezekiel, Ezra, and Nehemiah were all supposed to have bid eloquent farewells to the people of Israel (*En 91*; *Ez 14:28-30; Neh 9-15*). Josephus supplies farewells for Noah (109), for Abraham (13-22), and for Rebecca and Isaac (105-111), while Josephus states that for Moses (Deut 31:4-18). 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 epistolarly literature; for instance, the Pastorals are a form of Pauline farewell (especially II Tim 3:1-6), and Peter is a form of Petrine farewell (even if pseudo-petrine).
Unity and Obedient Discipleship in John 17

John 17:20-23

In the Fourth Gospel, we see Jesus engaging in the same type of farewell discourse as in 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 Christ did not relinquish His authority. The Fourth Evangelist shows that Jesus Christ will become the risen Lord in just three days, and He will continue to lead His people through the Spirit of Truth.

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 Christ did not relinquish His authority. The Fourth Evangelist shows that Jesus Christ will become the risen Lord in just three days, and He will continue to lead His people through the Spirit of Truth.

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2 John 14 (RSV), "18 I will not leave you desolate; I will come to you. 19 Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. 20 In that day you will know that I am in my Father, and you in me, and I in you. ... 26 But the Counselor, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I have said to you. 27 Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

John 16 (RSV), "I Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send Him to you. ... 12 When the Spirit of truth comes, He will guide you into all the truth; for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come. ... 33 I have said these things to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.""

John 17:26 "I made your name (Righteous Father) known to them (Those whom the Father gave to Jesus), 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."

Raymond E. Brown (The Gospel According to John (New York: London; Toronto; Sydney; and Auckland: The Anchor Bible Dictionary, 1970) vol 23A, p 592) stated that the Fourth Gospel's discourse and prayer was not like other lasttestaments 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 (Jo 6:57), to all readers of the Gospel.

Ernst Käsemann (The Testaments of Jesus trans Gerhard Krodel (Philadelphia: Fortress Press, 1980) p 31 states that John 17 is a conclusion to the discourses (13-19) and a counterpart to the prologue. Käsemann, who is looking at the Fourth Gospel as a product of a Christian mystery (ignorizing form of Christianity (p 70) community (p 65), states that John 17 can not possibly 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 discourses 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.
Unity and Obedient Discipleship in John 17
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John 17: The 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 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, 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. (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 (dedicating) myself 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, in order 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, in order 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 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 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.

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, 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, 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

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4 The key text for this work has been placed in italics.

5 See Appendix A for Greek, and a translation of John 17 with footnotes that discuss variants and grammatical points of interest.

6 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 17:26, "καὶ ἐκ τούτων ὑμῶν ὑμεῖς με ἀκούσατε, καὶ ἐκ τούτων ὑμεῖς καὶ ἐκ τούτων ὑμεῖς ἐκ τούτων ὑμεῖς ἴστατε με ἀκούσατε," and they have come to believe that you sent me."
Unity and Obedient Discipleship in John 17
John 17:20-23

had sent Jesus 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. Jesus has already experienced this joy through His Unity with the Father which became a reality through His obedience to the Father in all matters. His obedience to the Father has been demonstrated through His ministry to His disciples and all people through His going to the Cross for those who believe in Him. By obeying Jesus, His disciples have the same relationship with the Father that Jesus has. Their joy becomes reality through their obedience to Jesus Christ.

Those who love Jesus love each other and through their Unity provide a visible witness to the world that God has sent

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7 Petition #1. Keep Believers in His Name (17:11a) in order that they may be one as we are one (17:11b);
8 John 17:13 (RSV), “But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves;”
9 John 14:14 (RSV), “but I do as the Father has commanded me, so that the world may know that I love the Father;”
10 John 12:27 (RSV), (Jesus speaking) “Now is my soul troubled, and what shall I say? ‘Father, save me from this hour? No, for this purpose I have come to this hour’;”
11 John 16:21 (RSV), (Jesus speaking) “but I do as the Father has commanded me, so that the world may know that I love the Father. Here, let us go hence (to the cross).”
12 John 21:17-19 (RSV), “He who believes in the Son has eternal life. I tell you the truth, whoever hears my word and believes in him who sent me has eternal life and will not be condemned; he will go to eternal life with me, and I will come to him.”
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His Son into the world to be both the Leader of His children and their sacrificial Lamb. Their joy will be manifested through their Unity and will provide a witness to the world as Jesus’ disciples proclaim God’s love for all mankind. We find a paradigm statement of this love in John 3:16-17 [N26].

In this paradigm statement that expresses God’s love for all people, we note that eternal life is provided for all who believe 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

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13 John 1:29-35 (RSV) [Jesus speaking], “A new commandment I give to you, that you love one another: even as I have loved you, that you also love one another. 35 By this all will know that you are my disciples, if you have love for one another.”

14 John 10:11 (RSV) [Jesus speaking], “I am the good shepherd. The good shepherd lays down his life for the sheep.”

15 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!”

16 John 16:19-22 (RSV), “Jesus knew that they wanted to ask him; so he said to them, ‘Is this what you are seeking yourselves, what I meant by saying, ‘A little while, and you will not see me, and again a little while, and you will see me? 20 Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. 21 When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. 22 So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.”

17 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.”

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obey Him. 19

An Initial Reading of the Text in Regard to Unity

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

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, in order 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, in order that the world may know that you sent me and that you love them just as you love me.

Although we will develop our understanding of Unity in John 17 primarily 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...

In the Fourth Gospel, the author always uses the term believers, πιστεύοντες, to refer to individuals who love and obey Jesus.

This verse clearly shows us that those who believe are also the same individuals who obey; this concept is consistently portrayed throughout the Fourth Gospel.

Πιστεύοντες is a Greek term (present active participle) meaning "those who are believing." 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":

other sections of the Fourth Gospel for clarity as we have need.

I offer for the reader the following preliminary hypotheses about Unity in the Fourth Gospel which I shall support in the remainder of this chapter:

I. 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;

II. Jesus gives His glory to all believers, of all ages, that they may be complete and experience great joy;

III. The relationship that exists between the Father and each believer is that of a loving Father and an obedient, only son;

IV. The relationship that exists among believers is that of brothers and friends.

Unity Starts with Recognition and Obedience

I. 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.  

In His farewell discourse, Jesus stated that His disciples will obey Him if they love Him. Jesus will give His life for other's sins because He loves the Father and therefore obeys

20 John 8:19 (RSV) (Jesus speaking), "You (non-believing Pharisees) know neither me nor my Father; if you knew me, you would know my Father also."

John 8:47 (RSV) (Jesus speaking), "He who is of God hears the words of God; the reason why you (non-believing Jews) do not hear them is that you are not of God."

John 10:27 (RSV) (Jesus speaking), "My sheep (God's children) hear my voice, and I know them, and they follow me;"

21 John 14:21 (RSV), "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him."

John 14:26 (RSV), "He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me."
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His Father.22 Jesus tells His disciples that both the Father and He will be with those who obey and thereby show their love for Him.23 Jesus gives them one new commandment; they are to love one another as He has loved them.24

Unity Brings Glory and Joy

II. Jesus gives His glory to all believers,25 of all ages,26 that they might be complete and experience great joy.27

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.

22 John 8:28-29 (RSV), "So Jesus said, "When you have lifted up the Son of man, then you will know that I am He, and that I do nothing on my own authority but speak thus as the Father taught me. 29 And He who sent me is with me; He has not left me alone, for I always do what is pleasing to Him."

John 14:10 (RSV), "But I do as the Father has commanded me, so that the world may know that I love the Father. Else, let us go hence."

John 15:9 (RSV), "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love."

23 John 14:23 (RSV), "Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

24 John 13:34-35 (RSV), "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. 35 By this all men will know that you are my disciples, if you have love for one another."

25 John 14:21 (RSV), "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him."

26 John 7:38, "I do not speak only for these, but also for those who will believe in me through their word."

27 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."
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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 places all of His disciples into the Father's household, "keep them in your name." To help this petition to the Father 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; Jesus is the Son of the King. Let us develop this concept.

Ernst Käsemann's *The Testament of Jesus* dedicates a chapter on the glory of Jesus, but fails to establish the fact that the glory that Jesus gives to His disciples in John 17:22 is His glory which exists because of His association with the Father; 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 itself. 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). Käsemann is correct in associating power with Jesus' glory, but in reality, power is only one of several attributes of Jesus' glory, with two others being grace and truth.

The full meaning of Jesus' glory can be missed if one thinks only 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 (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.

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25 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.

26 John 14:12 (ESV), "'Truly, truly, I say to you, he who believes in me will also do the work that I do; and greater works than these will he do, because I go to the Father.'"
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Earlier, Jesus had defined His work as doing the work of the Father, and the Father's work as bringing people to the place that they may believe in Him (evangelism). 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. Jesus is sharing His only-son relationship with His Father who is the Creator of the Universe with all believers. He shares His glory with all believers that they may be One and through their Unity, believers continue to provide their greatest witness to the world (evangelism).

Unity is Based on an Only Son Relationship: The Relationship That Exists Between God and Each Obedient Disciple

III. 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. In

31 John 16:15 (RSV), "Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does His work."

32 John 6:29-30 (RSV), "Then they said unto Him, 'What must we do, to be doing the works of God?' 30 Jesus answered them, 'This is the work of God, that you believe in Him whom He sent.'"

33 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, (22) 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 love me."

34 ἑνὸς γενίτος ἱδρύματος is a masculine genitive singular form of μονογενής. The term is used by the author of John four times: 1:14, 16, 2:16, 18. We observe that the general construction of μονογενής is built on two roots μόνος + γένος. Liddell and Scott give a general definition that means "one of a kind or one of a kind, i.e. an only one, an only son." One can assume that the first-century usage of the term would have been understood to mean "one of a family such as an only son, or an 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 μόνος (only). See:

Liddell and Scott Greek-English Lexicon revised by Jones and McKenzie (London, New York & Toronto; and many others Oxford University Press, 1998) p 1144, section a.

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Jesus' prayer. He says that those who would love and obey Him would be loved just as the Father loves Him. This brings great joy to all obedient disciples. 
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, and shares His inheritance with all of His obedient disciples, of all ages. The only individuals who will have this type relationship with the Father are those who love and obey Jesus.

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, He was making the father-only son relationship possible between the Father and each believer. This relationship places each of


35 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 17:22, "I am 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."

36 John 17:18, "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."

37 John 18:15 (RSV), "If that the Father loves me, therefore I said that he will take what is mine and declare it to you."
38 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;"

39 John 1:1-12, "He came into his own world, and his own people did not receive him. Yet as many as received him, to them he gave the right to be sons of God; to those believing in his name." See Appendix A, Block Two for Greek, translation, and notes.
John 12:36 (RSV), "While you have the light, believe in the light, that you may become sons of light." When Jesus had said this, he departed and hid himself from them."
John 14:6 (RSV), "Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me."
John 14:21-26 (RSV), "He who loves me, keeps my commandments; and I will love him and manifest myself to him."
22 Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" 23 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 He who does not love me does not keep my words, and the word which you hear is not mine but the Father's who sent me."

40 John 17:17, "Sanctify them in truth. Your word is truth."
John 14:16-17 (RSV), "And I will pray the Father, and he will give you another Counselor, to be with you for ever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him, you know him, for he dwells with you, and will be in you."
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. The Unity between the Father and the Son is so close that if you know one of them, you have seen both. 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. For all of His disciples, Jesus has introduced a third individual into the 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. 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. The Father and the Son working together (in Unity) have sent the Spirit of Truth to comfort and guide all of Jesus' disciples, just as the Father sent the

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41 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 working on His behalf. Jesus then says to them (John 8:28-30, ESV), "When you have lifted up the Son of man, then you will know that I am He, and that I do nothing on my own authority but speak thus as the Father taught me. 29 And He who sent me is with me; He has not left me alone, for I always do what is pleasing to Him." 42 Jesus told Philip (14:7-11, ESV), "If you had known me, you would have known my Father also; henceforth you know him and have seen him." A Philip said to him, "Lord, show us the Father, and we shall be satisfied." 9 Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'?" 10 Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves." 43 John 14:23 (ESV), "Jesus answered him, 'If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.'" 44 John 16:14-26 (ESV), "'And I will pray the Father, and He will give you another Counselor, to be with you for ever; 17 even the Spirit of Truth, whom the world cannot receive, because it neither sees Him nor knows Him; you know Him, for He dwells with you, and will be in you. 18 I will not leave you desolate; I will come to you. 19 Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." 22 Jesus (not Ignatius) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" 23 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me. 25 These things I have spoken to you, while I am with you. 26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you." 45 John 13:20 (ESV), "Truly, truly, I say to you, he who receives anyone when I send him receives me; and he who receives me receives Him who sent me."
Unity and Obedient Discipleship in John 17
John 17:20-23

Spirit to be with Jesus during His earthly ministry.46

Unity is One Flock

IV. The relationship that exists among believers is that of brothers and friends.

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 Unity with the Father, Himself, and each other.44

When we evaluate John 17:20-23 for the heart of the picture of Unity, we observe that believers are to be made complete, into one (ἐν ὑμῖν) by following the example of Jesus’ oneness with the Father (ἐν πάντες ἐν ὑμῖν, καθὼς σὺ, μέτα, ἐν ὑμῖν καθὼς ἐν σοί, ἐν καὶ αὐτῷ ἐν ὑμῖν ὑμῖν: 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). Their 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.45

The Fourth Evangelist’s usage of the Greek term, ἐν ὑμῖν: “into one,” represents a first-century concept of many

44 John 1:32-34 (RSV), “And John bore witness, ‘I saw the Spirit descend as a dove from heaven, and it remained on him. 33 I myself did not know Him; but He who sent me to baptize with water said to me, “He on whom you see the Spirit descend and remain, this is He who baptizes with the Holy Spirit.”’ 34 And I have seen and have borne witness that this is the Son of God.”

45 In the Biblical concept of loving one another, love is based on a right relationship with the One Creator God. In Moses’ Israelite 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 10:13, RSV), “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul,...” Jesus states His love for the Father (John 14:31a, RSV), “but I do as the Father has commanded me, so that the world may know that I love the Father.” Jesus has given believers one new commandment (John 13:34), “I new commandment I give to you, that you love one another; even as I have loved you, that you also love one another,” and tells them that they will obey His commandments if they truly love Him (John 14:15, RSV), “If you love me, you will keep my commandments.”

46 John 14:17 (RSV), “For this reason the Father loves me, because I lay down my life, that I may take it again.”

John 14:21 (RSV), “but I do as the Father has commanded me, so that the world may know that I love the Father. Here, let us go hence.”
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individuals working together as one group. The author of the Fourth Gospel uses this term in one additional place, John 11:52. In John 11:52, the Fourth Evangelist expresses the idea of the children of God being gathered together into one group in one area.

Jesus prays (John 17:21),

that all of them (those who believe) 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.

Earlier (John 10:14-16), the Fourth Evangelist had quoted Jesus in His role as the Good Shepherd who lays down His life for His sheep. Jesus states that there shall be only one flock and one shepherd, and that He is that Shepherd,

John 10:14-16 (526), Ἄγα εἰμί ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἑμά καὶ γινώσκων με τὰ ἑμά, 15 καθὼς γινώσκει με τὸν καθὼς γινώσκων τὸν καθὼς, καὶ τὴν φυσή μου δέδομαι ἵνα τῶν προβατῶν, ἐκ τοῦ ἁμα καὶ εἰς θανάτον τὰς κατακόμβας δει με, ὅπως καὶ τῆς φυσῆς μου ἀφαίρομαι, καὶ γεννηται μία ποιμήν, εἰς ποιμήν. Ιησοῦς εἶναι ὁ καλός Σπουδαῖος καὶ πρόβατος, καὶ καθὼς, καὶ τῷ καθώς γινώσκει με τὸν καθὼς γινώσκων τὸν καθὼς,


George Henry Liljedal and Robert Scott, *A Greek-English Lexicon*, 1st ed. 1883. Reprint of 10th ed., 1890. Revised and augmented by Henry Stuart Jones and Roderick McKenzie. (London, New York & Toronto; and many others: Oxford University Press, 1950). Look under εἷς, μίας, δύο, section 1, p 429c. The authors state that philosophers as early as Heracleitus (600-530 century BCE philosopher) used the term ἐν to imply a form of unity. The authors quote Heracleitus 10, ἐὰν καὶ νόμος ἐν ἐν ἐνὸς ἀκαθαρσίας One out of many and many out of one.

50 John 11:52 (526), ἡμι ἀνθρώπου ἐν ἐν ἑαυτὸν ἐν ἑαυτῷ ἐν ὑμῖν καὶ τῇ ἡμέρᾳ τοῦ θεοῦ τῷ διεκκρεισμένῳ αὐτὸν ἐν τῷ διεκκρεισμένῳ οὐκ ἔχει ἐν μένῳ καὶ ἐν ἑαυτῷ ἐν τῷ διεκκρεισμένῳ, συνεγείρεται εἰς ἑαυτὸν, and not only concerning the Jew (nation) alone, but also in order that the children of God who have been scattered may be gathered into one.

51 Textual Variant: The editors of Nestle-Aland chose to place τῷ ἔργῳ instead of τῷ ἔργῳ, but I chose to follow the oldest uncorrected manuscripts available, 042, 044 and the uncorrected odes Sinaiticus. They use the very ἔργων instead of τῷ ἔργῳ. Yes, τῷ ἔργῳ is the easiest reading, but τῷ ἔργῳ is not necessarily a more difficult reading. It seems to add theological flavor. By substituting τῷ ἔργῳ into the text, we might...
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sake of the sheep. (6 And I have other sheep, which are not out of this
sheepfold--and I must lead them [tool and they (the flock) will hear my
voice, and they will become one flock, one shepherd.

Jesus has given His glory to those who believe to make
possible their Unity with God and each other. 55 I suggest that
this would mean that Jesus' followers would receive in addition
to their family relationship with the Father and Jesus, two
attributes of His glory as described in John 1:14,

And the Word became flesh and dwell with us, and we observed His glory,
glory as of an only son from a father, full of grace and truth. 56

These attributes of Jesus' glory, grace and truth, help His
disciples maintain Unity within the one body of believers.

One Attribute of Jesus' Glory 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 (14:6, RSV), "I am the way, and the truth, and the
life; no one comes to the Father, but by me." 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

have a reference to John 3:14 (He 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 (rectio lacterior).

53 Textual variant: P66, an early third century, and the uncorrected codex Sinaicus, a fourth century witness, testify to a third person,
singular form (γενέθηκα) of γενέσθηκα, a future dependent of γινώσκω, instead of a third person, plural form, γενέθηκαν. A
witness of the same time period of P66, P46, casts the plural form. This could clearly go either way. I believe that the best choice is referring back
to all of Jesus' sheep (κάθε τῶν οὐρανῶν) and that the original author might have used the third person singular form of γενέσθηκα
(which is correct grammatically) to call to the attention of his readers/auditors, because he had just used the plural third person
(δοκοῦσανεις) to refer to His other sheep that would also listen to His voice (καὶ δόκουσανεις οὐρανῶν Εγώ). Therefore, I will chose the
third person singular form of the verb versus the third person plural form of the verb (which the editors of Nestle-Aland chose).

54 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."

54 See Appendix A, block two, for Greek, translation, and notes.
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(sanctify them in the truth), the Spirit of Truth.** 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.***

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.** Those who obey the Father's Son will know the truth and therefore will know both the Father and the Son and have eternal life.*** Whatever the Father says is truth.

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** John 14:16-17 (RSV), "And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him: you know him, for he dwells with you, and will be in you."

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** John 15:26 (RSV), "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, He will bear witness to Me. ... (16:7) Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send Him to you."

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** John 13:20 (RSV), "Now that he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified."

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. For example, in John 8:29-34 (RSV) Jesus says, "He said to them, "You are from below, I am from above; you are of this world, I am not of this world. 31 I tell you that you would die in your sins, for you will die in your sins unless you believe that I am He.""

In the Fourth Gospel, those who believe that God sent Jesus, His only Son, also love and obey Jesus. John 14:21-23 (RSV), "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." 22 Jesus (not Incarnate) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" 23 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him, and make our home with him."

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** John 14:21-3 (RSV), "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." 22 Jesus (not Incarnate) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" 23 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

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** John 15:10 (RSV), "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love."

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** John 16:2, 1-2 (RSV), "Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, 23 and you will know the truth, and the truth will make you free."

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** 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."

John 17:18, "And I am sanctifying myself on their behalf, in order that they, themselves, also may be sanctified in truth."

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** 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
A Second Attribute of Jesus' Glory is Grace

The author of the Fourth Gospel uses the term χάρις (grace) four times. 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),

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 fullness, we all received, indeed, grace upon grace. (17 For the law was given through Moses, grace and truth came into being through Jesus Christ.

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. 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],

κάνεις γιὰ τὸ θεὸν καὶ ἀντερπόντια τῆς δόξης τοῦ θεοῦ 24 δικαιομένοι δορεάν τῇ αὐτῷ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ιησοῦ. Since all people have sinned and are fallen short of the glory of God 24 they are being freely justified by His grace through deliverance in (by) Christ Jesus.

61 This term is used only four times in John, all in the prologue, John 1:14,16,18, & 17.
62 See Appendix A, block two, for Greek, translation, and notes.

63 Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature 3rd ed. Reprint. 2nd ed. Revised and augmented by F. Wilbur Gingrich and Frederich W. Danker from Walter Bauer's fifth edition, 1953. (Chicago & London: The University of Chicago Press, 1979) Section 2, pp 877-8. 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 those deeds of goodness can be dispensed (sect 36). These blessings or good deeds are given to them who have not earned them (sect 2).


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God's grace originates from His love for all people. 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 and words which express God's goodwill toward all humanity.

Summary in Regard to 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 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; they proclaim the Gospel in their actions and words, being coworkers with God.

Conclusion: The Model of Unity Developed Through the Initial Reading of the Text

By example, Jesus' disciples have observed Jesus' obedience to His Father; Jesus' disciples correspondingly obey

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64 John 3:16-17 (KJV),

Οὕτως γὰρ ἐγὼ ἐγὼ ἔδωκαν οἱ θεοί τοῦ κόσμου, δώσαντες τῶν πιστῶν τῶν μονογενῶν δώκειν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολοῦται ἀλλ' ἐξερχόμεν αἰῶνιον. 17 οὐ γὰρ ἐπιστεύειν ὁ θεός τῶν πιστῶν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος ὑπ' αὐτοῦ. For God so loved the world, that He gave His only Son in order that every one who believes in Him may not perish, but may 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 might be saved through Him.

65 John 13:34-35 (RSV), "A new commandment I (Jesus) give to you, that you love one another; even as I have loved you, that you also love one another. 35 By this all men will know that you are my disciples, if you have love for one another."

John 17:18, "As you (Father) sent me into the world, I (Jesus) also have sent them (Jesus' disciples) into the world."

66 John 1:29-30 (RSV), "On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirst, let him come to me and drink. 30 He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' " 30 Now this he said about the Spirit, which those who believed in his were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified."

John 17:18, "As you (Father) have sent me into the world, I (Jesus) also have sent them into the world."

67 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, black one, for Greek, translation, and notes.
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Jesus, the sent One from the Father. Therefore, Jesus' disciples know that their obedience to Jesus, their Lord, is the glue that holds them together in Unity (συνυγενεσίαις). 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 the world will know 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." 68

In conclusion, I submit a basic outline of the Unity expressed in John 17:20-23 for all believers:

I. There is only one Shepherd, Jesus Christ. Jesus has authority over His flock which consists of all of His obedient disciples, the believers.

II. 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.

III. Because Jesus shares His glory with all believers, there is only one Flock which is made up of Jesus' brothers and friends. Jesus has given His glory in order that they may be made complete into one.

Because of the Father's and Son's love for all people, and the resulting love and obedience of believers, all believers have a relationship with the Father, that is made possible

68 John 10:27 (RSV), "My sheep hear my voice, and I know them, and they follow me;" John 15:26 (RSV), "If anyone serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."
John 14:23 (RSV), "Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him.""
John 15:10 (RSV), "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love."

69 John 13:34-35 (RSV), "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. 35 By this all men will know that you are my disciples, if you have love for one another."

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

71 John 10:15-16 (RSV), "as the Father knows me and I know the Father; and I lay down my life for the sheep. 16 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."
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). Therefore, from the Christian relationship which exists among all believers and God, as expressed in John 17, we can construct a model of Unity that is based on a single group of people which are brothers and friends. Jesus' brothers and friends (family) love and obey both the Father and Him.
Chapter 2  Four First-Century Mediterranean Models of Unity

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.¹

Rome's initial policy which had governed her growth had been simple: the city of Rome contained the citizens (Patricians and the Plebeians)² who held a voice in government (Consuls, Senate, Assembly, and Tribunes),³ and the rest of her territory 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.⁴ By the beginning of the first century (CE), a stable form of imperial rule had been established, 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

² Ibid. pp 394–406.
³ Ibid. pp 394–406, 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 (Polyb. 6.1-2-53). 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-supplies, 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.
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eastern part of the empire did not fare so well; most of the people in the eastern part of the empire were still not considered citizens by the close of the first century (CE). 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 proof through their documents, literature, and inscriptions that there were marriages, divorces, homosexuality, abortions even to the point of killing babies, taxes, tithes, leases, utility bills, and

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5 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.

6 Peter Garnsey & Richard Saller, The Roman Empire: Economy, Society and Culture (Berkeley & Los Angeles: University of California Press, 1987) p. 9. The authors state that Rome and Italy opened up very slowly to outsiders by 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.

7 Select Papyri (Loeb Classical Library. 2 vols. trans. J. S. Beare & C. C. Edgar New York: G.P. Putnam’s Sons London: William Heinemann LTD, 1932) vol. 1, entry number 2 through 4, pp. 4–17, dated from 52 BCE to 96 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.

8 Ibid. Entry numbers 6 and 7, pp. 22–27. 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.

9 Ibid. Entry 62, pp. 4–4, 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 men.

10 Luey’s work, The Environment of Early Christianity (New York: Charles Scribner’s Sons, 1946) pp. 42–50, 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, Plutarch, and Ovid) who are encouraging the parents to care for all of their children. In this respect it sounds exactly like the twenty-first century.

Select Papyri (Loeb Classical Library. 2 vols. trans. J. S. Beare & C. C. Edgar New York: G.P. Putnam’s Sons London: William Heinemann LTD, 1932) vol. 1, entry #105, pp. 324–351 offers as evidence of this practice a letter dated 1 BCE from Marius to his wife Alia. Marius tells his wife that if she is born a child, “if it is a male, leave him alone. Do not cast him out, if it is a female, cast her out. Τέκνων δὲ παρετέθη τίμησιν, αὸν τὸ γενέσθαι ἢ τὸ γένεσθαι, ἄντων τὸ γενέσθαι ἢ τὸ φωνεῖν.”
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people making bank deposits to pay government obligations. 15

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. People both worshipped the gods to show them their appreciation and to look for favor from them hoping for their continuous help in maintaining their own personal

11 Select Papyri. Loeb Classical Library. 2 vols. trans. L.S. Easton and C.C. Edgar (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1934) vol. 2, entry number 365, pp. 465-465, dated 23-25 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.

12 Ibid. Entry number 379, pp. 485-485, dated 125 BCE. This document is a receipt for payment of income tax. It appears that people who live in the god’s, Soudhan’s, territory pay a ten percent gain little to Soudhan’s treasury.

13 Select Papyri. Loeb Classical Library. 2 vols. trans. L.S. Easton and C.C. Edgar (New York: G.P. Putnam’s Sons; London: William Heinemann LTD, 1932) vol. 1, entry numbers 36-45, ranging in date from 73 BCE to 212 CE. These lease agreements show us that leasing property and personal and government land was practiced in our first-century Mediterranean world.

14 Select Papyri. Loeb Classical Library. 2 vols. trans. L.S. Easton and C.C. Edgar (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1934) vol. 2, entry number 405, pp. 53-54, dated 113 CE. This audit of receipts and expenses for water consumed from the water supply for the city of Arinna, the chief town of the district of Parne, Egypt. The charges appear to be at least partially based on the amount of consumption.

15 Ibid. Entry numbers 253, 371, 371, and 293, pp. 630-631, 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.

16 André-Jean Festugière. Personal Beliefs Among the Greeks (Westport, Conn: Greenwood Press, 1984) pp. 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; Dionysus at Eleusis; Hera at Argos; Apollo at Cyrene; and Artemis at Ephesus. Festugière notes Chaucer, in respect to household religion, from Theophrastus ap. Porphyry, de Abst. 2:16 to show a casual devotion to an Greek individual’s household gods, “I fulfill all my religious duties to the latter. I sacrifice gpodly and at the established times, each month at the new moon, offering wreaths and adorning heroes, Naxos, and other divine images which my ancestors bequeathed me, honoring them by an oblation of incense, barley, and little cakes.”

In Virgil’s Aeneid (Book 3, lines 1-10), he describes Aeneas’ exile from Troy in terms of those who are traveling with him: my people; my son; my heart’s gods, and the greater gods. In the same book, lines 265-269, Virgil gives identity to the origin of Aeneas’ heart’s gods by calling them “the Phrygian heart’s gods” (in poetry, Troy was often equated with Phrygia).
lives and the life of the communities in which they lived.17

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" or burnt
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offerings of sacrificial animals. In the mental environment of the times, the zeitgeist, the people gave offerings to prove to the gods that they cared enough as individuals or as a community to give their proper due or attention. Their offerings might have been a percentage of their increase which was owed (temple tax or tithe), the result of a vow to or a desire for a god or gods to perform some special considerations, 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.

With temple tithes/taxes and offerings of money, and property, funds were available for the building and maintenance

19 Ovid (Audi 4.628–9) describes an annual sacrifice prescribed by the gods Fauno and Sosp to King Num. This sacrifice of pregnant cows and their calves is supposed to assure the humans of the productive year in raising their livestock.

Livv (Livv 25.28.8–10) a late first-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 (Carthaginians and their allies).


20 Ovid Posti trans. Henry T. Riley (New York & London: GeorgeBell & Sons, 1883) (5.525–30). Ovid discusses the fact that the gods will punish those who do not sacrifice to them. They want worshipers to pay regular attention to their nature and therefore make regular sacrifices.

21 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, Harres, collects sacred revenue due the god, Sovietn. He collects tithes from all people who have houses and/or farm property in or around the city of Crocopolis, this property, to include the village of Tebtunis, is part of the god, Sovietn, domain. In this receipt, Harres has collected and given a receipt for a tithe which was set at a ten percent rate. (Selected Appian trans. L.S. Hunt & C.C. Diggar (Cambridge, Mass: Harvard University Press, London: William Heinemann LTD, 1924) vol 2, entry 574, pp 652–68).

22 Livv (Livv 23.10.6–7) 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 (Carthaginians and their allies).

Livv (Livv 23.10.6–7) 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.

23 The concept of building temple/houses for the gods to dwell with the people was practiced by many to include the Jews who held Temple worship in Jerusalem. Barbara Wace (The Gods of Ancient Egypt New York & Bostedt, England: Facts on File Publications, 1984) p 251 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. Host area gods were thought of in terms of husband, wife, and child. Eric Blot (Conceptions of God in Ancient Egypt trans John Barnes (Oxford & New York: Cornell University Press, 1985) p 221 states that the most important aim of the cult is to create a temple which is worthy of residence by the gods and to lead in the temple and image so closely that the gods will be happy to live among men.

Also, see Footnote #223.
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of temples and corresponding system of priestly services that required financing. 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.

To establish the perceived importance of the many gods, I have chosen to quote an excerpt from a late fourth-century document. Even though this document was written three centuries after our time of study, I contend that it is written 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

24 Select Papyri Loeb Classical Library. 2 vola. trans. A.S. Hunt & C.C. Edgar (Cambridge, Mass: Harvard University Press; London: William Heinemann Ltd, 1936) vol 2, entry # 353, pp 420-425. Entry # 353 is an offer to purchase the priestly office of a prophet (114 CE) and serve in this capacity in the temple of Solomon's temple, offering us some insight on salaries paid to some of the priests. In his offer, Nabubbi, son of Hiram, offers 1,200 drachmas for ownership of the office to be used by himself and later to pass on to his heirs. He states that, as it is customary for those who held the office of prophet, he will receive one-fifth of all revenues which come into the temple.

Another source listed in Select Papyri, entry # 404 (pp 520-53), gives us an account of one month's expenditures (215 CE) for a temple of Jupiter Capitolinus at Brindisi. The list includes expenses such as cost for maintaining statues, dues, taxes, providing crowns/redeems 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 priestess, an usher to make a speech when the priestess arrived, repairing a wall, and salaries paid to a temple scribe, a keeper of the archives, a secretary, and a subclerk. Total expenditures for this temple for this month were 721 drachmas and 2 chasia.

25 People wanted the gods to take care of them in respect to their health and material gain. Some of the sources in Select Papyri (Loeb Classical Library. 2 vola. trans. A.S. Hunt & C.C. Edgar (New York: G.P. Putnam’s Sons; London: William Heinemann Ltd, 1936) vol 1) illustrate this point:

1) Safety of oneself and ones loved ones; two second-century CE letters from soldiers (#111 & #121);
2) Healing of oneself and loved ones; a second-century letter stating that Tauc was thankful that the gods kept her lord safe while he had been sick (#115).

3) In a second source of ancient documents, New Documents Illustrating Early Christianity (edited by G.B. Harrison, Australia: Macquarie University, 1994) imprints 1994. vol. 1, pp 11-121, a late third-century CE Latin source is quoted from Chal, an Arab province. It is an inscription written to Saturn found in the god's sanctuary. Harma 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.

4) In a third source of ancient documents, The Greek Anthology (Loeb Classical Library, 1 vola. trans. W.B. Petrie (New York: G.P. Putnam’s Sons; London: William, 1923) vol. 1) we find several dedications to various gods for having helped specific individuals care their living in his or her respective trades: (1) a fisherman dedicates his net to the Syran goddess Hestia(125); (2) a writer, architect, or artist dedicates his writing implements to Hermes (207); (3) a shepherd dedicates his sheep's crook to Pan (173); (4) a butcher dedicates his tools of the trade to Hephaestus (141); (5) a carpenter dedicates his tools to Athena (116); (5) a farmer dedicates his tools to Demeter (109); and (6) a weaver dedicates her loom of her trade to Athena (694).
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quoted by H.D. Saffrey,26 gives us an example of people's
dependence on the many gods, and the perceived importance of
providing temples for the gods to dwell in and from which the
gods would administer their help to mortals.27 Saffrey brings
out the point that at the time of the this request, emperor
Theodosius I (378-95 CE)28 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
place their hopes for themselves and their wives and children, for
their own and for the ground they have sewn 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, because they have been
deprived of the gods who made their labors prosper (Libanius Pro Templis
30.8).29


27 Another situation which arose in the first century of our era will illuminate the general mindset of the first-century world in respect
to perceived interaction of the gods. Gerhard Heuss “Identification and Self-Identification of Gods in Classical and Hellenistic Times” Knowledge of God
in the Greco-Roman World edited by B. Van Den Bruck, T. Beaud, and J. Haunfield. Studies Preliminary for Religious Origins during the Early Roman
Period. (Louden, New York: Kohnenau, 1993) pp 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 (sharper or musical) were distinct;
(5) they could perform miracles. To show the mind set of the people, Heuss quotes Acts 16:8-15 to show the response of the people of Lystra to Paul
and Barnabas 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.

p 603.

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
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Let us evaluate the titles and functions of some of Rome's major gods to establish a general model of Unity which can represent how the people perceived the 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. This should be expected in a world that had been consistently trading and struggling for power with each other for the last two millennia. Rome's family of gods and corresponding mythology closely paralleled Greece's acquired and developed mythology. 30

There existed a type of mythological connection between Crete, Asia Minor, Greece and Rome as illustrated in Virgil's epic, the Aeneid. 32 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. Virgil's epic built upon a theme of a temporary greatness for the Greeks, as expressed by Homer in his popular epics the Iliad and the Odyssey, 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) that Rome's involvement in this war against the Carthaginians set up the proper conditions for Rome officially to expand her state-recognized gods to include the Mother goddess, Cybele. By

33 Most first-century writers considered the Mediterranean world to be "the world." In Virgil's epic of Rome, the Aeneid, the author establishes Aeneas' past through a story about Aeneas' son of Tyre's king Anchises (Aeneid 2.399-411) seven-year adventurous journey with his bend of Trojans who had escaped Troy's destruction and eventually, led by the gods, who were led by Jupiter (Aeneid, 10.1-77, arrived in Italy. Anchises, Aeneas' deceased father in spirit; Aeneid, 8.301-37), gave Aeneas (Aeneid, 6.1014-60) prophecy concerning his future generations who eventually found the city of Rome through Numilia. In this prophecy, Anchises spoke of how the Roman Empire would bring back into existence the Golden Age under Caesar Augustus (Aeneid, 6.1359-60). 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 Silvianus Books was read that stated if even 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 (Aeneid 3.139-42 (Latin 59-60)), was brought from her current temple in Pessinus, located in Phrygia, to Rome. Livy 26.10-14; 36.3.3, and Ovid, Fasti 4.175-205 (Fasti books 3-5 in the translation of Ovid's work Fasti) express the need of the Roman Empire to find the Great Mother goddess to the Romans' 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 Macedon had become an ally of the Iberian during the second Punic War (Polyb. 1.3) with the expectation of some day acquiring world domination (Polyb. 5.101, 105). Rile. 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.

34 The Oxford History of the Classical World. edd. J. Boardman, J. Griffin, O. Murray (Oxford & New York: Oxford University Press, 1986) pp 59-52, 60, 65, 85, 12, 73, 83. The earliest possible date would have to be some time after the Trojan War. Modern scholars place the time of the Homeric epics 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 (1400-600 BCE).

35 Punic is the Latin term for Phoenician; Carthage was a Phoenician colony.


36 Titus Livius. Livy: Loeb Classical Library. 14 vols. trans Frank Gardner Moore (Cambridge, Mass. Harvard University Press, London: William Heinemann, 1919). The second Punic war had started to turn in favor of Rome after more than one year of warfare between Carthage and Rome (Livy 22.38.12). Publius Cornelius Scipio had just recently pushed all Carthaginians out of Spain (Livy 28.33.9-11), was elected as consul along with Publius Licianus Crassus (305 BCE), and given the province of Sicily to administer (Livy 28.38.12). During their consulates (one year terms), Rome had had frequent showers of stones (meteors?), and therefore the Senate had sent the deconsvent to consult the Silvianus Books to see what remedy was needed to appease the gods. In this search, the deconsvent came across an oracle that would help them win the war against Carthage. The Silvianus oracle stated that if Rome were ever invaded by foreign forces, the foreign forces could be defeated if the Romans would bring the Iberian Mother from Phrygia to
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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 Philip of Macedonia. This was the last official Roman syncretistic religious movement in the history of the Roman Republic/Empire until the third century of our era.

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 worshipped the Greco-Roman gods alongside of or in lieu of their own native gods.

31 In Ovid's Fasti 4.302-311, Attalus, king of Pergamum, dedicates a temple to his ceiling, Cybele, to Rome. Ovid quotes Attalus as saying, "Deposit, these will still be ours, Rome traces her ancestry to Pergamum for everafter.

Robert M. Grant, Gods and the One God (Philadelphia: The Westminster Press, 1956) p. 33. Grant 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 Menonisquus Inscription 4.15). 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.

35 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) p. 176 state that no additional god or goddess received state recognition as one of Rome's gods until Isis, who, after a long battle between pagans and the public due to her public popularity, officially, was there an ongoing religious syncretistic movement among the Mediterranean people, a received official state recognition during the rule of emperor Caracalla (A.D. 211-217).

36 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 worshipped. Following are two examples:

1) A first-century (48-68 CE) marble cylinder (4.46 m. B. 5.5 m. D.) from the sanctuary of Asklepios Olynthus which is located to the north-west of Rome on the coast, contains a relief of twelve of the Roman gods on it: (1) Hercules; (2) Vesta/ Minerva; (3) Apollo; (4) Danae/ Artemis; (5) Minerva/ Athena; (6) Jupiter/ Zeus; (7) Aesculapius; (8) Ceres/ Demeter; (9) Neptune/ Poseidon; (10) Venus/ Aphrodite; (11) Mars/ Ares; and (12) Vulcan/ Hephaestus (Long, Charlotte H. The Twelve Gods of Greece and Rome Golden, New York: Doubleday, Garden City, N.Y. 1937) pp. 29-30.

2) A first-century (CE) inscription written for a statue of Asklepios 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 Egypt's "Son of Freedom" (φιλανθρωπος Αίγυπτος). Augustus has brought his and order to the Mediterranean world. With the Egyptians erecting a statue to the god Apollo
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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 existed in the mental milieu of the first-century Mediterranean world. We will develop this model of Unity among the gods as a general model that can be used to represent the mental milieu of the time in regard to Unity among the gods.

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.

and calling Augustus their god of freedom, Zeus, we can see that the Greek-Roman religious thought has been incorporated into Alexandria’s religious makeup (Greek Literary Papyri: Texts and Translations, D. L. Page (Cambridge, Mass.: Harvard University Press, London: William Heinemann LTD, 1942) vol I, entry #113, pp 698-711).

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 paper 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 concepts that they used to represent the mental milieu of the time in regard to Unity among the gods.

Individuals such as William F. Albright (Jewish and the Gods of Canaan (London: The Athlone Press, 1958) pp 98-101), who have researched back into the Bronze Age, discuss a period of interaction between the Neoplatonism area, Syria, and the Canaanite area during the third millennium BCE. Albright states that even during the early Bronze II period (2600-2000 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 Neoplatonism area, Syria, and Palestine. Albright states that during the Middle and Late Bronze Age (1700-1300 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 Ur" Biblical Archaeology Review June/July 1983, v 19, n 1) pp 22ff builds a case from archaeological evidence that 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 same area is a wad 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 in therefore highly exposed in both worlds.

Jack Finegan’s Lydia & Mystery (Grand Rapids, Michigan: Baker Book House, 1985) p 126 mentions the Aramaic Letters (some are recorded in Lingual Near Eastern Texts Relating to the Old Testament of James H. Prichard (Princeton, N.J: Princeton University Press, 1965) pp 483-493), which were found at Tell el-Arslam in 1887, in respect to approximately 370 cuneiform documents written in Akkadian (the main language of international communication during the period around 1400 BCE) which showed correspondence between Babylonian, Hitite, Hittannian, Syria, Phoenician, Palestinian, and Egyptian rulers.

In another case, Prichard’s Lingual Near Eastern Texts Relating to the Old Testament, p 269 discusses how a 15th century BCE stele found at Beisan in Palestine shows an Egyptian architect (Amos on-Op) and his son worshiping as Asian god. This shows interaction between Egypt and Asia fairly early and helps us understand the closeness of the Mediterranean people.
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Utilitarian Gods

We will establish a concept of the different roles of the various gods by briefly examining a few of Rome's main gods as depicted by Virgil in his work, the Aeneid, and by Ovid in his work, the Fasti. This examination of titles and duties is not meant to express a hard-and-fast division of labor that would have existed consistently in the mental milieu of the first-century Mediterranean world. The perception of the various duties of the gods ranged with time and place. We will occasionally supplement Virgil's and Ovid's work with older literary work to show either continuity or, at other times, differences in perception, over time. 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 (family) and normally included a father figure as the ultimate authority.

Following is a partial reconstruction of Rome's main gods which will help us 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; (2) The group as follows with the Roman god listed first matched to his/her Greek counterpart: (1) Jupiter/Zeus; (2) Juno/Her; (3) Neptune/Poseidon; (4) Minerva/ Athena; (5) Mars/Ares; (6) Venus/Aphrodite; (7) Apollo/Apollo; (8) Diana/ Artemis; (9) Vulcan/ Hephaestus; (10) Venus/ Hestia; (11) Mercury/ Hermes; (12) Ceres/ Demeter. I chose the order of listing from Livy's listing of the gods, which was shown in Long's work, being honored at the 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 gods appeased the gods after the Roman defeat near Lake Trasimenus by Carthaginian general, Hannibal, in 217 BCE (pp. 235-236).

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, Frontes, lists the main 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 225). 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 conceptions were constantly changing in the ancient Mediterranean world.

41 Charlotte R. Long, The Twelve Gods of Greece and Rome (Leiden, New York, Kobenhavn, Koln: E.J. Brill, 1987) pp 140-41. Long gives us a table showing the best known Roman and corresponding Greek gods that belonged to a known group of Twelve called the Olympians or 12 Consoradors. The group is as follows with the Roman god listed first matched to his/her Greek counterpart: (1) Jupiter/Zeus; (2) Juno/Her; (3) Neptune/Poseidon; (4) Minerva/ Athena; (5) Mars/Ares; (6) Venus/Aphrodite; (7) Apollo/Apollo; (8) Diana/ Artemis; (9) Vulcan/ Hephaestus; (10) Venus/ Hestia; (11) Mercury/ Hermes; (12) Ceres/ Demeter. I chose the order of listing from Livy's listing of the gods, which was shown in Long's work, being honored at the 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 gods appeased the gods after the Roman defeat near Lake Trasimenus by Carthaginian general, Hannibal, in 217 BCE (pp. 235-236).

42 The Aeneid is an early first-century BCE Roman literary work, and the Fasti is an early first-century CE Roman literary work. Ovidus Naso is a younger contemporary of Virgil. Ovidus was born on March 20th, 43 BCE and died in the year A.D. 17 (Ovid Fasti trans. Henry T. Riley (New York & London: George Bell & Sons, 1882) pp. VII-VIII. Both Ovid and Virgil were educated in the same city, Rome, and who were only 27 years apart in their age. Virgil was born 70 BCE and died 19 BCE (Virgil The Aeneid trans Robert Fitzgerald (New York: Everyman's Library, 1932) pp. III-IV). 1.

43 Virgil Aeneid 1:1-7. Jupiter had been perceived to be the father of the gods and the king of men as far back as the time of Homer (Hind New York: G.P. Putnam's Sons; London: William Heinemann Ltd., Long Classical Library, 1820 b XVI, 451). In this verse Zeus, son of Kronos, is described as θεόν γενόμενον τε θεόν τε, father of man and gods. This concept of "father of gods and man" is matched in Herodotus' Historia, 4:67, "Θεόν θεότερον δέ οὖν κόσμον διασώζοντος." Homer's and Herodotus' words are both considered to be accomplished prior to 300
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Juno (Gk: Hera), sister and wife of Jupiter, was the queen of the gods; (3) Mars (Gk: Ares), the son Juno, was the god of war, who presided over arms and was the father of Rome; (4) Minerva (Gk: Athena), daughter of Jupiter, was the goddess of war and wisdom. Her jurisdiction included the arts, trades, and those individuals who practiced them; (5) Vesta (Gk: Hestia), sister of Jupiter and Juno, was the goddess of the hearth (hearth= heart of the house).

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 to discuss the course of history (fate) for mankind as it watched and guided the destiny of the cosmos.

B.C., 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, have preordained them 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's Fasti (3.339-34) depicts King Numa addressing Jupiter as both "King and Father of the gods on high."


In Ovid's Fasti (London: George Bell & Sons, 1882 (5.185-258)), Ovid 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 home under the calendar scheduling for March which, he says, is named after Mars (1.1-28 i.e., 82-90).

A general note that might be of assistance is that the translator, Biley, noted (2.81) that Pallas was the name to denote Minerva (the goddess of war and fine arts) by the Athenians (or "Cereopides"; and most people since Homer).

Bibliography:

1. The Aeneid (1.350-52; 5.220-4). Virgil's Aeneid (Book 10), opens with a council being called between Jupiter and his family of gods.

2. 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 "Moral Questions (2.43-46) (Lives of Lucius Annaeus Seneca: Mabelatter Quesnoinerinae trans Thomas H. Carroon (Cambridge, Mass Harvard University Press, London: William Heinemann LTD, 1911)."

3. Virgil (The Aeneid) trans Robert Fitzgerald (New York: Everyman's Library, 1982) (8.31-1210). Virgil takes the reader through one aspect of the total cosmos, the underworld. The first-century mythological world had its underworld, world, and heavens part of the total picture.
This form of Unity for the gods was councilor 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 plans from Jupiter, the Almighty Father, 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. 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.

50 The father figure is portrayed in the Iliad (Book 1, 1-166).
52 Ibid. book 10, lines 694-76. Virgil discusses how Jupiter’s wife and sister, Juno, gets permission to extend Turnus’ life even though he is destined to die at the hands of Aeneas. The account then shows Aeneas’ 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 23.23.6-10) gives a historical account of Poblicius Scipio completing a vow that he had made to Jupiter while fighting that year in Spain. He was sacrificing 100 oxes for Jupiter’s help in making him victorious over his enemies in Spain (Cartaginians and their allies).

Livy (Livy 28.25.8-11) 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 of their spoils of war.

Polybius (Poly 5.104-4), a second century BCE Greek historian discusses a point of etiquette for the winning general of a battle. He states in respect to Alexander’s policy, “Though an 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 offense would be committed against the temples and holy places in general. Even when he crossed to Asia to chastise the Persians for the outrages which they had perpetrated against the Greeks, he strove to exact the punishment from men that their deeds deserved, but restrained from injuring anything consecrated to the gods, although it was in this respect that the Persians had offended most while in Greece (5.104-4).”

Polybius states 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 leaders 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, all skilfully educated in the virtues of justice, of moderation, of respect for ministrations, of simple virtue, and careful to avoid the vices of the multitude, and to be led by the virtue of the majority. For this reason I think, not that the ancients acted rashly and at impiety in introducing among
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.

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.53

...the people actions concerning the gods (σέβη Θεάων δεινωνιάς) and beliefs in the powers of gods (νομίζω του θεοῦ ὑπάρχοντα), 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 (6.58.9-15).53

53 In Polybius' world history (Poly. 7.3), Polybius quotes a treaty that was made between general Hamilcar of Carthage with all of the other Carthaginian representatives and Tarentians the Athenians, the enemy of King Philip of Macedon, 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 knew 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 Hecate, and Helius is the presence of Zeus, Thor, and Poseidon: the presence of all the 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 Macedon and the rest of Greece: in the presence of all the gods of the army who presides over this oath. Thus with Hamilcar the general, and all the Carthaginian senators with him, and all Carthaginians serving with him, that as seems good to you and to us, so should we bind ourselves by oath to be even friends, kinmenon, and brothers, on these conditions (Poly. 7.3.3-4).53

A second example is contained in a will written 157 CE in which the testator, Axenius, in among other things freeing four slaves, Asander, Apotheou, Apollonius daughter, Demetria, and another slave also called Dorotheus. Axenius states that he is making this will either under observation of or in oath by Zeus, Earth, and Sun (Herm Ares) (Plu. 91.7). 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 (see, Select Papyri trans. L.S. Gamet & C.C. Edgar (New York: 53...
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.  

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. At  


54 Augustus Felicissimus: Augustus. *Id. Libri Sevi Augusti Libri Classical Library* (London: William Heinemann & New York: G.P. Putnam's Sons, 1924). In *Id. Libri*, Augustus took 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. 4.16 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 (4.20).

55 After Caesar's assassination in 44 B.C., Mark Antony (as depicted by the historian, Dio Libri Sevi Augusti Libri Classical Library (London: William Heinemann & New York: G.P. Putnam's Sons, London: William Heinemann, 1910) (44.25-450)), one of Caesar's associates, delivered an oration to the people 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 (44.40-5):

"For these and for all his (Caesar) other acts of legislation and reconstruction, great is themselves, but likely to be deemed small in comparison with those others which I need not recount in detail, you (the public) loved him as a father and cherished him as a benefactor, you clothed 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 dominion. You did not quail at all about titles but applied them all to him, feeling that they were inadequate to his merits, and desiring that whatever such of them is 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 an consul, for the soldiers emperor, for the army 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 invincible 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 (De 65.1.1-2). "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, attributed it to Caesar, interpreting it to mean that he had become immortal and had been received into the number of the stars, Octavian 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 one of the other decrees already passed in honor of Caesar were put into effect."
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The beginning of his speech, Antony had linked Caesar’s heritage back to Aeneas and Aeneas’ mythological mother, the goddess Venus. Starting with Octavian, emperors could be considered future patron gods by claiming into Caesar’s lineage because his lineage had already been established as stemming from Aeneas, whose mother was the goddess: Venus. 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. During 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.  

56 Dio Cassius History (trans. Earnest Cary (New York: G. P. Putnam’s Sons, London: William Heinemann, 1918) 44.37, pp 370-73. 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 kinman of our whole city, for those who founded our 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 virtues, but actually elevated 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 unworthy sons have been imputed to the gods, yet no one could deny this man unworthiness to have had gods for his ancestors.”

57 Lily H. Taylor (The Divinity of the Roman Emperor (American Philological Association, no. 1, 1921. Reprint. Philadelphia: Perseus Press, 1975) p 151) states that Octavian had not encouraged people at Rome to worship him. She states 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 Felix (Praetextatus and New Gestas Divi Augusti) (Loeb Classical Library (London: William Heinemann & New York: G. P. Putnam’s Sons, 1204) pp 37, 378. In New Gestas 4.19-21, Augustus 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 sacred 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 him become victorious.

58 Josephus (Ant 20.8.1). Claudius referred to as Caesar; (Ant 20.8.4), (Cicero 53 BC) Nero called Caesar; Josephus (Life 75) Emperor Titus (79-81 CE) was titled Titus Caesar by Josephus showing general use of emperor to Caesar to deification upon death.

Great Historical Document: The Roman Principate 27 B.C.-265 A.D. ed. Nathaniel Lewis (Toronto, Canada: J.H. Beikert LTD, 1974) p 94-5 (Taking this information from E.M. Smallwood: Documents Illustrating the Principates of Caesar, Claudius, and Nero (Cambridge, 1887) 125). In this inscription of dedication to Tiberius Claudius Caesar Germanicus (Emperor Claudius 41-54 CE) by Bructanes, son of Caelius, Bructanes used this inscription to glorify himself. In the process, he states that he is the priest for the deified Augustus and Zeus and guardian bearer for the city of Lyae in Caria. In this capacity, he has offered sacrifices to the gods and deified emperors on behalf of the continuation and health of the Aulis-Caenian house for all eternity.

59 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 religious, 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 Numantia’s speech (38 BCE) which advised Augustus (Octavian) on the form of government that he should implement just prior to his accepting the title of emperor (in the sense of
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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 his 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, Augustus was the head of the college of pontifices who interpreted and gave decrees concerning the laws of the gods (pontifical law).

Early Empire

Neither Augustus (43 BCE-14 CE) nor Tiberius (14-37 CE) was 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 everywhere 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 homage to any other being), but because such men, by bringing into new diversities in place of the old, persuaded many to adopt foreign practices, from which sprang up conspiracies, factions, and cabals (conspiratorial groups), which are far from profitable to a monarchy (De Rerum Historia 4.53.36).

Ten years later (19 BCE), Virgil's Aeneid (5.1053-80) depicted Caesar (Augustus) as being preceded in the Golden Age.

Seven years later (13 BCE), Augustus received the office of High Priest for life upon the death of Lepidus.

60 The Encyclopedia of Religion ed. Nirum Elms (New York: Macmillan Publishing Co.; London: Collier Macmillan Publishers, 1987) vol 11, p 439-40. Robert Scholling states, "On the theological level the high priests provided decisions and responses (adversa and responses) which came to constitute the ius pontificum ("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 list of titles in 13 BCE. Thereafter it remained attached to the imperial function."

61. S. E. Steiner The Priests of the Roman Republic: A Study of The Interactions Between Priesthoods and Magistrates (Collection Latomus, vol 127, Brussels, 1972). Steiner 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 rites; (3) the appointment of the gods when prophetic signs appeared (p 23). Steiner 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 weddings could be held, sacrifices offered, votes cast, and even when valid decisions of the Senate could be publicized (p 23).

In addition to being appointed pontifex maximus in 12 BCE, Augustus had been or was a member of the augurs (those who interpreted the course of the gods), quaeones (those Commissioners who performed sacred rites, auspices, and lustra for the people), curial brothers, and senatus consultum. These activities show Augustus' active involvement in the religious life of his time.
saw themselves as gods, 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. 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; (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; (3) The consuls, Senate, magistrates, generals, and many more took care of the day-to-day operations of the empire.

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61 Dio Roman History books: Earnest Cary (New York: G.P. Putnam's Sons, London: William Heinemann, 1918) b 52. In Maccenas' advice to Augustus (which Dio states that he followed), Maccenas tells Augustus that one's glory does not come from temples or from popular vote by only by virtue. It parallels Antony's eulogy speech which states that proof of Julius Caesar's duty lie in his virtue that was spontaneous and enduring. Maccenas says, "If you are upright as a man and honorable as a ruler, the whole earth will be your beloved precinct, all cities your temples, and all men your statues, since within your thoughts you will ever be sanctified and glorified."

Philo (Embassy 154) states, "That he (Augustus) was never elected or put 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 anxious 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 2.27) states that Tiberius hated flattery and rejected two titles, "Father of his country" and "Sovereign Lord."

62 In Peter Garnsey's & Richard Saller's The Roman Empire: Economy, Society, and Culture (Berkeley & Los Angeles, Ca: University of California Press, 1987 p 163) there is a discussion that states 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.

63 Dio Roman History books: Earnest Cary (New York: G.P. Putnam's Sons, London: William Heinemann, 1918) vol. IV, pp 436-81 shows through his early third century historical account of the emperors and their divine titles that Caesar (Octavian) was appointed (predestined) by the gods to rule the people. This account 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 causal 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 (45.174-5), "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 surrounded by a fiery crown of flames. This same 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."
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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." During that time 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) Gaius (Caligula; 37-41 CE); (2) Nero (54-68 CE); and (3) Domitian (81-96 CE).

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 heroes like the Spartan general Lycurgus in the late fifth century BCE followed by Alexander the Great and some additional Hellenistic kings (The Oxford History of the Classical World p. 27). 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" The Oxford History of the Classical World credits J. Boardman, J. Grifith, O. Murray (Oxford & New York: Oxford University Press, 1986) pp 265-73, 542-4. 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 or who were predestining them to act as heroes 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 paper to develop the concept of hero worship beyond this point, but I believe there is sufficient evidence to show that Alexander the Great was not worshipped as deity while he was alive, and that it would be more common in the ancient Mediterranean world to worship dead heroes in order to entice their spirits to help guard the people from dangers. Egypt was the main exception to this 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 Seleucids 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 the manifested son of their sun god, Re.

Some might question an early, five-deity concept in Deuteronomic experience in Athens when he liberated the city from Cambyses at the Athenians' request (approx. 480 BCE). Polybius (Pasterkam's Livius: Lecky Classical Library, 11 vols. trans. Bernadette Farrow New York: G.P. Putnam's London: William Heinemann, 1900 b 23). The Athenians honored Deuclos, after he freed them from Cambyses, and gave him a place to stay in the back of Athena's temple, the Parthenon. Deuclos absconded his property to include calling himself Athena's brother (asking himself deity), trying to force a boy, Dancius, into a homosexual act that caused the boy to commit suicide, and by bringing prostitutes into his chambers in the Parthenon (22:3). In Polybius' narrative, he does not say any evidence of anyone giving Deuclos any title other than king. Later after his father Antigonus was killed in a battle with the Seleucids, Deuclos 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 several times of the times at the close of the first century BCE in Virgil's poem Georgics (Virgil: Georgics (Lecky Classical Library, 2 vols. trans. H. Ramsay Macdougal (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1928), pp 87-221). In lines 24-26, Virgil poses a question along the lines of: What will Caesar (Augustus) choose to do when he dies and becomes a god? Will he be chosen to watch over cities and care for the Roman lands, to watch over the boundless sea and have nations, alone, worship him, or to become a new star in heaven?

One of Philo's accounts exemplifies what I consider to be a mental imbalance of Caligula. [Philo: The Embassy To Germanicus De Legibus Lecky Classical Library, 10 vols. trans. F.B. Cohn (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1925) pp 59-118 (18-30)]. The basic cause for this attack on the Jews in Alexandria stemmed from their refusal to place statues of Caligula in their synagogues and in the Temple in Jerusalem. Caligula was one of the four first century emperors that was imbalanced enough to think that he was God, and therefore he wanted people to worship him. Philo talks about Caligula dressing up as various gods at different times (11:5), first like some of the demigods, Dionysus, Heracles, and
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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 started a trend, which Vespasian continued, of printing coins with his image incorporating a crown designed to match the crown normally worn by the sun god, Apollo. Dio states that the people detested Nero, 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. 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 an emperor until he had passed from the living to become a god. 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, 

Dio (67.4.1, 13.6) states twice, in his sixty-seventh book, that emperor Domitian (81-96 CE) liked people to call him "master" and "god."

V. Koehlhammer "The Imperial Cult Under the Flavians" traces Kenneth Scott (Berlin: Stuttgart, 1936; reprinted New York: Arno Press, 1975) pp 22-23. Koehlhammer 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 radiant crown.

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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.

I interrogated them whether they were Christians; if they confessed it I repeated the question twice again, adding the threat of capital 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 accuser 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, these who are really Christians can be forced into performing—these I thought it proper to discharge.

This letter from Pliny to emperor Trajan could be construed to imply that Pliny was forcing those accused of worshipping 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 for two reasons:

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 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 Cornelius Tertullus) to

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a third consulship (100 CE), had specifically stated how glad he was that Rome now had an emperor, who had recently accepted his third consulship, 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.

There were some areas in the eastern part of the Empire that may have had some form of ruler worship long before the first century CE. Egypt had practiced ruler worship for many centuries prior to Roman rule, and continued to do so as a Roman province.

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71 Pliny (the Younger) Letters and Anthologists, ed. W. H. D. Rouse (Cambridge, Mass: Harvard University Press, 1963) vol. 2. Pliny's consulship acceptance speech is given for his third consulship, which Pliny states is the highest honor given in his day (100 CE; Amst. 69:1-61.1, in addition see footnote 71, p 45D).

72 Ibid. Amst. 60.

73 See footnote 65.

74 Ibid. Amst. 2.2-4.

75 The Oxford History of the Classical World, ed. J. Boardman, J. Griffin, O. Murray (Oxford & New York: Oxford University Press, 1986) p 260. Table showing that the Seleucid rule of Syria has just been taken over by Antiochus IV Epiphanes (175 BCE). Antiochus' title epiphaneia 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 Seleucid may be borrowing the Egyptian idea that their ruler was the sun god. He manifested in his son, the current ruler. The Ptolemaic's had already taken advantage of the Egyptian myth for many years.

76 Select Aphresis, ed. W. H. D. Rouse (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1934) vol. 2, entry 1132, pp 78-85. 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 provinces in respect to ruler worship. The Egyptians had petitioned him to allow them to honor his in certain ways. He allowed them to honor his birthday, build two golden statues of him (one is 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.
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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 an 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, was responsible for maintaining peace throughout the empire, and appointed Rome's

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Letter 100: To Emperor Trajan

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

Letter 101: Reply to Pliny

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 acclivity in those vows which you paid and renewed to the immortal gods for my welfare.

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78 Dio Cassius Loeb Classic Library, 9 vol. trans. Ernest Cary (New York: G.P. Putnam's Sons, London: William Heinemann, 1915) vol. 6, book 58. In reading Dio's account of Trajan, we observe that Trajan spent a fair amount of his time in bringing some type of 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 68.17-23). Dio stated that Trajan liked war, "Even if he (Trajan) did delight in war, nevertheless he was satisfied when success had been achieved, a sort better for overthrown and his countrymen exulted (Dio 65.7.5)." This may not be true, but contemporaries like Pliny and later historians like Dio note 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 63.4.2); 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 68.5.3)."

Pliny on accepting his third consulship: addreses the Senate and emperor Trajan and declares (Pliny 21).

Thus you alone have been Father of the country in fact before you were in name. In our hearts, in our minds we know you as such, and 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 hear 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 an 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.
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consuls. The Senate was still responsible for judicial action, and consuls could still preside over the Senate when available.

Even though there was one empire, everything was not as homogeneous as the emperor and a few of the aristocracy (oligarchy) desired.

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,

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79 Pliny gives us plenty of evidence that the emperor was still responsible for appointing the consuls and that the Senate would confirm his appointments (Pliny, 61.8; 61.14; 83.2; 77.7-8; 81.1). 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 and a year's interval can make a big difference in a man's character, and even more in a prince" (Pliny, 56.4).

80 Pliny (the Younger) Letters and Panegyricus, Leiden Classical Library. 2 vols. trans. Betty Botsford (Cambridge, Mass: Harvard University Press, London: William Heinemann LTD, 1959) vol. 1, book 2, letters 11 & 12. This letter from Pliny to a retired friend, Maturus Arrimana, describes a court case concerning bribery taken to kill innocent people by Marcus 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, 2.11.107). After all arguments had been heard by all pertinent parties, the two consular aediles, Cornillianus Tarutius and Actius Nerva, proposed two different sentences, Actius 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).

81 Pliny, Amm. 40.

82 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 choice. Dio's Roman History 62.1-12, 63.22.1 discusses Britain's revolt from Roman rule in 61 CE (over taxes and usury) and later Britain and Judaea's revolt in 68 CE.

In Dio's Roman History (Book 63), Dio gives us account of Trajan's rule from 98 to 117 CE which mostly concentrated on strengthening Roman rule. It means that many areas had autonomy 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 beset by 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 63.33.1-2).
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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 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

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 in the Mediterranean world. Even the general scholarly writing of the first century remained, Greek for the most part. Josephus, a Jew raised in Judaea, 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 we look at the Hellenistic philosophy we must 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.

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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. The author states that Paul's spirit was provoked because of the ongoing idol worship. He stated that Paul debated with those in the synagogues and market places to include debating in the market place with individuals from the philosophical schools of the Epicureans and Stoics. We discussed, in the introduction, the fact that two of the earlier schools of thought, the Platonic and Aristotelian schools, were not prominent at this time. Josephus indirectly 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, claims that the Jews do not have any good thinkers, eminent in wisdom, such as Socrates, Zeno, Cleanthes, and some of the same sort. 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 during the late first century.

2. Josephus, a first-century Jewish priest, ex-ambassador/legate to lower Galilee, and writer, 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 (per Josephus; 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

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85 Ibid. Apion 2.13, pp 301.

86 Ibid. Introduction p ix, Last pp 1-17.
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end of the first century of our era. 87

This information, along with information showing that some of the emperors, such as Nero, had Stoic tutors 88 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. 89

The last point to consider is that when we looked at the Fourth Gospel for terms that were unique in respect to terms used in the Synoptic Gospels to portray Jesus' identity, we discovered that the Stoic term, "the Logos," had been used in the introduction. This term, ὁ λόγος, "the Logos," would not normally have been used in Judaic writings intended for a primarily Jewish audience to portray God. With the "the Word," being used in the introductory 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

At this time, we note two points: (1) Stoicism was a highly visible philosophy in the first-century Mediterranean world; (2) Stoicism had the unique position of being the only school of thought that applied the term ὁ λόγος to their immortal intelligent, non-anthropomorphic deity. 90 Because of fourth

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87 Ibid. Apoc 2:17.


Tacitus History. The Ancient Loch Classical Library, 4 vols. trans John Jackson (Cambridge, Mass: Harvard University; London: William Heinemann Ltd, 1930), vol. 4, 15:68–69, pp 285–286. Tacitus 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.

89 See Introduction, footnote #18 for additional information.

90 Frederick Copleston A History of Philosophy: Greece and Rome (London: Search Press, 1995) vol 1, p 43. Copleston states that Heracleitus, born around 500 BCE, is the first known philosopher to identify God as the Universal Reason, ὁ Ἀλήθεια, a term ὁ λόγος. Copleston also states that Heracleitus stated (frag. 32) that God did not mind being called Zeus or not being called Zeus. Whether this was a problem of preserving their identity against the average person who would not want you dead for angering the known gods of the day is unknown, but circumstances, such as Socrates death, would point
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Stoic term and because of its dominant position among the philosophies of the first-century Mediterranean world, we will only develop the model of Unity that was associated with Stoicism.

Epicureanism, which was mentioned by Paul in Luke's account in Acts 17:18, did not use the term "the Logos" to identify 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 to exist, 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 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 axed are. Where are you off to? What are you about? The person you are engaging in word-play with 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

in that direction. Seneca, in Natural Questions (1.45), states, "They (ancient ages) recognized the same Jupiter we do, the controller and guardian of the universe, the mind and spirit of the world, the lord and architect of this creation. Any name for him is suitable. You wish to call him Zeus? 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 he by his planning that provision is made for this universe so that it may proceed without stumbling and fulfill its appropriate functions. You wish to call him Nature? You will not be mistaken. It is he from whose living 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."
A First-Century Stoic and His Philosophy: Seneca

At this point we will evaluate a few of Seneca’s writings to get 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.

Seneca states that God is Reason, the mind of the universe. 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).

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91 L. Annaeus Seneca: Seneca: Letters from a Stoic (trans Robin Campbell (Middlesex, England: Penguin Books, 1983) pp 96-9, b RVIII. Seneca goes 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."


93 Lucius Annaeus Seneca: Seneca: Naturalis Quaestiones (Loeb Classical Library. 10 vols. trans Thomas E. Carcanen (Cambridge, Mass: Harvard University Press; London: William Heinemann LTD, 1971) vol. 1, pp 10-13 (1.13-0. 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 Nature 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 use and call nature.

94 Ibid. vol. 1, 3.31), pp 255-50. Seneca, in respect to the deluge, states, "From the first day of the universe, when out of shapeless unity it separated into the appearances it now has, Nature at that time decreed that 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.

Seneca states in Seneca: Moral Essays: On the Happy Life (Loeb Classical Library. 3 vols. trans John V. Evans (New York: G.P. Putnam's Sons; London: William Heinemann LTD, 1932) vol. 2, 7.1.1-2, pp 16-19). "We must use Nature as our guide; she it is that Reason bends, it is her that it takes counsel."
Seneca specifically sees God as an inseparable part of the cosmos. At one place he discussed how the waves of the oceans 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.

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. At present, I have not observed any theories postulated by Stoics to explain man’s immoral behavior which always becomes worse over time. Seneca does state that vices can be learned even without a teacher but that virtue is difficult to find and needs a teacher.

Therefore, 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.

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

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
A second point concerns free-will of man. From Seneca's statement it would seem that man had something within him that leaned 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.

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? Be it that prompts us to noble and exalted endeavors. In each and every good man a god (what god we are uncertain) dwells."

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. 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


98 Ibid. Vol. 2, pp 183-85 (7.30.5). 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.”

99 Ibid. Vol. 2, 7.3.3-4, pp 185-87. Seneca also states, “I follow the guidance of Nature— a doctrine upon which all Stoics are agreed. Not to stray from Nature, and to mould ourselves according to her law and pattern— this is true wisdom.”

100 Lucius Annaeus Seneca. Letters From a Stoic. trans. Robin Campell (Middlesex, England: Penguin Books, Ltd., 1989) Letter XLI p 98. 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.

101 Ibid. Letter LXXIII, pp 160-64. 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 sylogism parallels Boeo’s drunkenness syllogism. I am not sure whether they both do not, in reality, have the same spiritual meaning.
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(Seneca substitutes the name Jupiter for Nature here)\(^{102}\) gives people signs such as lightning, birds, reading of entrails, and dreams.\(^{103}\) Nature is warning men of 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 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 fulfill their promises, to pray that they set aside their threats.\(^{104}\)

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 Stoic's perceived that Reason is in and controlling everything

\(^{102}\) Later in Natural Questions (2.45-44), Seneca shows that Jupiter (I believe that in this case Jupiter is a substitute name for Nature; 2.45) consults the other gods when he is going to have others (2.45). The same is a contemporary Latin poet of Virgil, gives us some insight into a first-century concept that the gods are agents or manifestations of the forces of Nature (Naturalis 2.4.23-24). See Introduction, footnote 418 for additional information.

\(^{103}\) The Hellenistic Philosophers, editors I. H. Long and D.R. Slattery (Cambridge, New York, Port Chester, Melbourne & Sydney: Cambridge University Press, 1989) vol 1, p 161. Editors' quote M. (Marcus) Tullius Cicero (Roman orator, statesman, and philosopher (106-43 B.C.E) in defence of the Stoic Theory of divination (On Divination 1.117-18 (SVF 2.1210)).

If we accept this (divine providence)- and I for one do not see how it can be avoided- 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 oracles 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 proceed by certain signs, scars in entrails, other in birds, other in lightning, others in portents, others in stars, others in dream impressions, others in forecasted 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.

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(pantheism) to include the waters, lightning, etc. 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. The model of Unity that we can derive from this 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); the Logos (Reason) was

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For he (Chrysippus, 3rd leader of Stoic philosophical school (282-206 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-encompassing; 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 all the all-encompassing whole; and even those men who attained immortality.

The same editors quote Diogenes Laerterus (1.132), a third century CE compiler of lives and doctrines of Greek philosophers, "Zeno (344-263 BCE) says that the whole world and heaven are the substance of god, and likewise Chrysippus (282-206 BCE) in On Gods book 1 and Panaetius (155-80 BCE) in On Gods book 1...

106 The concept of man and his increasingly immoral behavior over time in each cosmic cycle means to be more of a first-century Stoic thought than original Stoic teaching. Chrysippus, one of the best known early Stoic teachers, teaches that because man is a living spirit, the material stuff of the universe [like Reason would reform and recycle the process again]. Following is Diogenes' quote of Chrysippus [On Stoic Self-Contradictions 1.92-10] (SVF 2.304). This was quoted in The Hellenistic Philosophers editors A.L. Long and D.M. Sedley p 285).

1 In On Providence book 1 be [Chrysippus] says that Zeus continues to grow until he has used up everything on himself: "For since 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." 2 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."


1 First of all we should bear in mind that a rational animal follows reason (reasoned naturally, and acts
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guiding man to dwell with and treat his fellow man as an equal whether he was his slave or his lord.\footnote{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",} 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 us do good to all mankind—whether slaves or freemen, freeborn or freed-men, whether the law 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.

in accordance with reason as if that were its guide. 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 impulse", cf. A 1) refer to this movement: the movement contrary to nature which occurs irrationally in this way, and the excess in impulse. 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 natural animal's nature to move in this way, but in accordance with reason ... 5 This also explains the expression "the excess of impulse", since people overlook the proper and natural proportion of their impulses. 6 My meaning can be made more intelligible in this way. When someone wavers in accordance with his impulses, 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 impulses, 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 natural proportion. The result is that when someone has the impulse he is not obedient to 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 allows right.

\footnote{The Hellenistic Philosophers (editors J.L. Long and D.R. Sokolow (Cambridge, New York, Port Chester, Melbourne & Sydney: Cambridge University Press, 1967) vol 1, p 63-8. I quote Plutarch On the Fortune of Alexander 225-8 (SNF 1.282). "The much admired Republic of Greece... is aimed at this one main point, that our household arrangements should not be based on cities or parishes, each one worked 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 that of a herd grazing together and nurtured by a common law. (C) Seneca wrote this, picturing it as a dream or image of a philosopher's well-regulated society."}

\footnote{See footnotes #108.}


\footnote{Lucius Annaeus Seneca. Seneca: Letters From a Stoic. trans Robin Campion (Middlesex, England: Penguin Books, 1990) Letter XIXVII, pp 99-7. 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 aimless (constant) and senseless cultivation of this book, which leads to our associating with our fellow-
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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).

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 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

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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."

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The Hellenistic Philosophers editors A.J. Long and D.R. Slade (Cambridge, New York, Port Chester, Melbourne & Sydney: Cambridge University Press, 1989) vol 1, p 105. We get a mixture of Stoicism up to the third century of our era from Diogenes Laertius (1.37-9; an early 3rd century writer) in his quote, ...

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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 virtue leads us towards virtue. So too Cynicines in his book On Pleasures, and Posidemias and Bucidio 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 Chryssippus 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 want 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 consequence upon which one ought to live is taken by Chryssippus to be both the common and, particularly, the human. But Cynicines admits only the common nature, as that which one ought to follow, and no longer also the particular.
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Greek-style gymnasium under the city's citadel. 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.

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 individuals. 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 establish peace among the Galileans. One of his problems 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, because they would not let their country enjoy peace.”

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113 See 61:11-2; George F. Moore-Judaism: In The First Centuries Of The Christian Era (Cambridge: Harvard University Press, 1922) v 1, pp 89-91. Moore makes a comment in this section stating that it is during this time that Christians were finally forced by their Jewish brothers to separate themselves. TheJudaeans started this revolt in 132 CE after they learned in 130 CE 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 states 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 (Jerusalem).

114 Josephus The Works of Josephus Updated Edition. Complete and unabridged in one volume. Translated by William Whiston. 1897. Reprint. (Peabody Manuscript Reprint Press, 1983). In his account of his life, LXX, Josephus tells his readers that he was sent out from Jerusalem with his other priestly colleagues to bring peace to the lower Galilee (28, 52, 65, 77). He had an army (51-62) and the power to appeal evermore for several of the cities such as Tiberius (69).

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.

Pharisees: Josephus states that the Pharisees had the popular support of the people. 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. The Pharisees had been more heavily influenced by logical reasoning acquired by some Jews who had lived in Babylon that 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.

Sadducees: Josephus states that the Sadducees, who were of the high-priestly line of Levites, were few in number. It appears, but there is not concrete evidence, 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

117 Ant. 16:17.
118 E. P. Sanders Judaism: Practice and Belief 63 BCE-66 CE (Philadelphia: Trinity Press International; London: SCM Press, 1985) p 430. Sanders states, "One-time 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. 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 18, 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.

119 George F. Moore Judaism: In The First Centuries Of The Christian Era (Cambridge: Harvard University Press, 1922) v 1, pp 72-82. Moore discusses two Jewish rabbis: Shammai, who was a native of Judea, 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).

120 Ant. 16:17. Acts 5:17 (KJV), "But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy."
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line of Levites based on Ezekiel 44.21 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.22 For the present we shall assume that the Zadokites were able to carry out their High Priestly duties, to include resuming their duties when the Babylonian captives came back under Cyrus permission and rebuilt the Temple,23 up until the time that Onias purchased the office of High Priest from Antiochus, the Syrian king in 172 BCE.24 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.25

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.26

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 even though this was a period that

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122 1 Kings 2:27, 35.
123 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.
125 2 Maccabees 4:2-28. Antiochus IV, called Epiphanes, became king of Syria (Seleucid Empire) in 175 BCE. [The Oxford History of the Classical World p 189]. Jason purchased the office of High Priest from Antiochus thereby unlawfully taking the office of High Priest from his brother Onias. Three years later, Menahem, who was not a brother of Onias, ousted Jason for the office of High Priest.
126 The Sadducee Documents trace Chais Rabia (Oxford: The Clarendon Press, 1950). The Sadducee documents are derived from a community that calls themselves the sons of Zadok (IV, p 14) and that has left the sons of Judah to dwell in Damascus (IV, p 22).
We still have New Testament accounts that show that there were some Sadducees left in Palestine.
127 Acts 5:19.
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 their 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. 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. 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?”

**Synagogues/Houses of Prayer**

The Diaspora Jews were the main representatives for the Jewish 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.

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128 Exodus 19:5-6; Isaiah 486.


130 Psalm 23:3.

131 E.P. Sanders Judaism: Practice & Belief in the 1st Century CE (Philadelphia & London: SCH Press, 1982) pp 198-99. Sanders states that despite the uncertainty about the history of the synagogues, 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 Tiberius (Life 277, 293–303); Philo’s discourse about how the Jews normally spend the Sabbath studying their philosophy (Creation 28; Hypothetica 1.12; Sec. Laws 1.152); to include the Rennaissance jewelry books of Pseudo-Geber (See Pes 8); Philo discusses many houses of prayer located in Alexandria Etreague 132, 134, 157, 158; and in Rome Etreague 155–56; and three pre-70 CE synagogues that have been discovered; one at Cauia in the Cilicia Heights, a second at Haludana, and a third at Herodium (the last two were
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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 (weekly Sabbath meetings) to a point that it furnished a consistent education of God’s Law through prayer, Scripture readings, and study.132

The biggest contributing factor in maintaining a worldwide 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.133 The Law had taught them that God would keep His covenant with and show compassion towards those who loved and

G.E. Bosley *Palestinian Synagogues Again* New Documents Illustrating Early Christianity edited by G.E. Bosley (Australia: Macquarie University, 1987) vol. 4, pp 261-2. Bosley presents 3 more Egyptian inscriptions to make a total of 9 (p. 387) that give evidence of Jewish synagogues in Egypt, prior to the first century of our era, being called συναγωγή instead of the later term κατακόρυφος. 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 Dec., 1978, article 94, pp 121-22.


Segal, Alan J. Jesus' Children: Judaism and Christianity in the Roman World (Cambridge, Mass & London: Harvard University Press, 1990) p 63. Segal states that evidence on Synagogue worship has come down from ancient writings and archaeological remains showing: that initially there was no special rabbinical office; the president of the synagogue was called the archisynagogue; the synagogue leaders were called archdeacons; a prominent congregation might be called mother (mother) or father (father). Segal states that the earlier (up to 2nd or 3rd century CE) Sabbathical meetings held in the synagogues were not normally led by a rabbi, lay people led the prayers and read from the Torah (the Law).

133 Following are two Hebrew Scriptures passages which the Diaspora Jews who were faithful to God would have been familiar with and would have applied to their daily life.

Deuteronomy 6:5 (Biblia Hebraica):

יֶחָ֣ד בְּעֵינֶ֑י ה' בְּכָל֙ יָדְךָ בְּכָל֙ קַרְאוֹת

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

Leviticus 19:18 (Biblia Hebraica):

לֹא-יִפְקֵדּוּן-ךָ֣א-ם תַּנּוֹת-ךְּאָם רֹֽאֵ֔שׁ בְּכָל֙ יָדְךָ לְכָל֙ קַרְאוֹת

Do not take vengeance against and do not remain angry at the sins of your people (people of Israel—their brothers and sisters), and you shall love your neighbor as yourself—I am the LORD.
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. 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. He states, "For what are our places of prayer throughout the cities but schools of prudence and courage and justice and also of piety, holiness and every virtue by which duties to God and men are discerned and rightly performed."

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." 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 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..."
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inspector and governor of our actions.”

Temple Worship Up to 70 CE

Out of their love for God, the faithful 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. 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. When faithful Jews could not physically go to Jerusalem to worship together at the feasts they 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. The first-century Mediterranean world

139 Ibid. Apion 2:234, p 812.
140 This had been given to them through Moses’ reweiil discourse in Deuteronomy to all Israel. Moses, representing God, commanded them to meet together as one congregation where ever the Tabernacle (Boone) of the Lord was. The three feasts in which all Israel was to participate were: 1. the Passover-unleavened 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.
142 Ibid. p 47.
would have seen a form of 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. 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; (2) envy over the wealth of the average Jews who were normally industrious.

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

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143 Josephus The Works of Josephus trans William Whiston (Peabody, Mass: Hendrickson Publishers, 1987) (Apoc 251) p 812. 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 calling;"

144 See section titled "Background Information" under the main heading "Model Three: Philosophy/ Skepticism" of this chapter.

145 S. Angus The Environment of Early Christianity (New York: Charles Scribner's Sons, 1961) p 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 their honorable place in the Greco-Roman world. Angus goes on to develop an argument (pp 165-68) showing that even though anti-Semitism had become part of a way of life for a lot of Greco-Romans because of the influence 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 euthanasia 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 (69.1.3) 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 shows both the existence of anti-Semitism and that something was being done to reduce some of it in 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 industrialism into the middle class business world even in Rome during the first-century. In 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 caught in 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) (1.Aov-20) pp 179-80). That type of statement shows us that the Jews had fairly heavily established themselves in the business community of Rome by the first-century of our era.
persecuted because of their way of life and wealth; this type of persecution showed up at different times around the Mediterranean rim from Alexandria to Rome.

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 banded them into a small part of one, because of their large numbers the Jews spread out over beaches, garbage dumps and cemeteries, benefit of all their belongings. The others i.e. the Alexandrian 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. Then 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 parents. 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 unfortunate were at once seized by the flauters 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 bars of thousands were also handled with wanton forms of maltreatment suited to harsh cruelty, and destroyed by men transformed by managery 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 maidenhood, not for the innocent years of childhood... and when they ran out of wood they would collect brush and dispatch them by means 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 horrid 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, then devoting a most cruel death... friends and kinmen of the sufferers, simply because they grieved over the misfortunes of their relatives, were arrested, scourged and tortured, and after all the above their bodies could absorb there lurked the final punishment of crucifixion.


Acts 18:1-2 (RSV), "After this he (Paul) left Athens and went to Corinth. 2 And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius (41–54 CE) had commanded all the Jews to leave Rome. And he went to see them,"
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Excursus: The Judaic View of God, the Father, and the Indwelling of the Spirit of God May Not Have Been Common Knowledge to Non-Jews in the First-Century Mediterranean World

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. Then, we observe in First Isaiah (chapt 1-39: eighth-sixth century BCE) a father is to rule Israel on David's throne during 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). 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 convenient of our fathers?" And we have a second century

148 Psalma 103:13, Biblia Hebraica (See Psalma 69:6, 27 for additional Father figures in Psalmas).

149 Brevard S. Childs Introduction to the Old Testament as Scripture (Philadelphia: Fortress Press, 1975) pp 304-34. Childs points out that there is still open debate over the division of two or three sections of Isaiah (chapt. 1-35, 36-66 or 39-55 and 56-66). The majority appear to place the total work in two sections First Isaiah (chapt. 1-35) and Second Isaiah (chapt. 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 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.

150 Isaiah 62:18 (Biblia Hebraica),

יִבְרְכֶנָהָא יִדְוָא כֶּהֶנֶ֑ה לִא הַיִּֽהַנָּו הָיִֽים
יִכְרַךְ וְאֵרֵהוּ בֵּרֵכַֽה לִקְלֹלָֽה מַתָּלִלְךָ שֶׁפֶֽךְ
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 in your name.

151 Malachi 2:10 (Biblia Hebraica),

הַלוֹא צַעְק בְּעֵדְלָֽה לִכְלֹלָֽה הַיְּהוֹ הנַֽעֲרָֽה
כְּרַךְ וְאֵרֵהוּ בֵּרֵכַֽה לִקְלֹלָֽה מַתָּלִלְךָ שֶׁפֶֽךְ
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 in your name.
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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 life to not 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).

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).

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. 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

There is a textual Variant for the Hebrew word יָנָה: The Septuagint uses the Greek word ἡγεμόνεσθαι which is a second aorist, 2 pers, plural form, “You (all) left behind.” The Hebrew verb “to deal treacherously” is shown above as a Hiphil construction which is not shown as a contested form in BDB (p 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 will go with the more difficult rendering as pointed by the Manuscripts and treat the Hiphil as a deponent verb.

132 Philo also uses the phrase “The Father of the World” (Moses 2:209) and “the Father” (Moses 2:208) as expressions for God.

133 John 14:15-23, 23 (RSV). “If you love me (Jesus), you will keep my commandments. 16 And I will pray the Father, and He will give you another Counselor, to be with you for ever, 17 even the Spirit of Truth, whom the world cannot receive, because it neither sees Him nor knows Him; you know Him, for He dwells with you, and will be in you. 18 "I will not leave you desolate; I will come to you. 19 Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. 20 In that day you will know that I am in my Father, and you in me, and I in you." 23 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."
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word מְלֶא which meant that they "were filled" with God's spirit. 154

The Old Testament showed that the amount of filling of an 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. 155 Philo is

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154 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),

הָיָה בְּשָׁנָה הַשְּׁלִישִׁית כֻּלָּהָ בִּירָאֵי הָאָדָם הַיְשֻׁרָאֵל שֶׁל שָׁבָע מַלְאָךְ יְהוָה אֶל מֹשֶה

And the Pharaoh said to his servants, "Who is a man, the spirit of whose mouth is the spirit of God in it?" 39 And the Pharaoh said to Joseph, "Since God has taught you all of this, there is no one informed and wise as you."

Deuteronomy 34:9 (Biblia Hebraica),

וַיִּתְבַּרְגָּל בַּעֲרָבָה וַיַּקְרְא אֵלֶּה בְּקֶסֶף מַשֵּׁה הָאָדָם

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 anointing Spirit being in one of his servants would be בְּבֵית ה' נָחַלִּים "inside," in the middle or midst." This Hebrew term (word) was used by Isaiah to describe God putting the Holy Spirit in Moses (Isaiah 61:1); by Ezekiel in describing God putting a new spirit in Israel when He gathers them 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 37:45).

155 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).
familiar with this older Judaic concept. 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, I believed most first-century Mediterraneans would have known about these two 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;

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

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156 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 θεοφόρον τε θεομ ανακτόρων; presented (Filial-See Liddell and Scott p. 762) of God, led the Levites in killing many of the unfaithful (Philo. Acacia 2.273). A second example would be in Philo’s description of Moses’ last discussion with his people “εαυτους τον ανακτόρον της άμμος” (Filial-See Liddell and Scott p. 696) and being breathed on (Filial-See Liddell and Scott p. 638) by the Spirit (Filial-See Liddell and Scott p. 638).

157 John 8:37-39 (ESV), “I (Jesus) know that you (Jews) are descendants of Abraham; yet you seek to kill me, because my word finds no place in you. 38 I speak of what I have seen with my Father, and you do what you have heard from your father.” 39 They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do what Abraham did.” This is a first-century dialogue that shows that there are at least some Jews in the first century who considered themselves part of the family of Abraham.
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.
Chapter 3  Comparing the Text of John 17 to Four First-Century Mediterranean Models of Unity

Overview

In this chapter, we will compare the major points of Unity from Polytheism, Roman rule, Stoicism, and Judaism and their corresponding derived, first-century Mediterranean models of Unity to our Christian model of Unity which was constructed from John 17. In chapter one we constructed a model of Unity from John 17 which expresses the relationship between all of Jesus' obedient disciples, God, and each other. In chapter two 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. We know that this mental environment influenced the perception of the Mediterranean people as they heard the Fourth Gospel proclaimed.

General Considerations

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 of Jesus.

Therefore, through our comparisons in this chapter, we will observe that only two of the large-scale relationships studied in chapter two had a positive influence on those hearing the message of the Fourth Gospel in respect to 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 that allowed them to quickly cross over from their anthropomorphic, polytheistic world to God's world of being with all of Jesus' disciples through the
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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.

At the beginning of each comparison in this chapter, I am placing our conclusions to our four first-century models of Unity which were constructed in chapter two along with our Christian model of Unity as expressed in John 17.

I. Polytheism Versus Christianity

Polytheism

From the first-century Mediterranean 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 Unity. The Unity of believers is based on their individual relationship with the Father (loving father-obedient, only son) which is made possible through the indwelling of the Spirit of Truth, and places all of them in a single family made up of God, the Father, Jesus, and all of His brothers who are 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
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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.¹

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.²

¹ They looked at the gods as more distant, more indifferent, than as beings who would be personally involved as a parent.

² The exception 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 (Lily Rose Taylor, The Divinity of the Roman Emperor, Reprint of the 1931 edition of "The Divinity of the Roman Emperor" which was published by the American Philological Association, Middletown, Conn. (Philadelphia: Perpetua Press, 1975) p 86-88, 90-93)

We discussed Antony's eulogy to the senate stating that Caesar was a descendant of an earthly line that started with Aeneas being born of the goddess Venus (See Antony's oration: chapter two, footnotes 657). Taylor (The Divinity of the Roman Emperor p 107) shows that Antony tried to publicly establish a relationship between himself and Hercules and another god, Hymenaeus. 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 grand-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. Even though there is proof for people feeling affectionate toward the perceived gods, we discussed, in chapter two, that the most significant part of a relationship between the general Roman population and the gods was based on what the gods could do for the people.
II. 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, 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 Unity. The Unity of believers is based on their individual relationship with the Father (loving father-obedient, only son) which is made possible through the indwelling of the Spirit of Truth, and places all of them in a single family made up of God, the Father, Jesus, and all of His brothers who are friends.
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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. 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. At the 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 Introduction of this work which showed emperor Trajan finally accepting the title of Father of his country.

Main Points of Difference

There is nothing in the Christian model of Unity that would allow the person at the highest authority level in government or religion to take over the authority of God or His Son, Jesus. The 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

3 No 44.48-49.
4 Dio 53.20.5. Dio does not mention in his Annales that Nero was ever called father. In another place (81.30.5) Dio reports acclamations to Nero as, “Caesar,” “Apollo,” and “Augustus.” When we examine the next three successive emperors, Gabba, Otho, and Vitellus 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 (26b 53.15.3, 53.17.4); emperor Vitellius’ address to the Senators (26b 64.7.3).
5 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 Paneg. 21.1.4.
many sons of god who were manifested at different times in history.\(^6\)

Mainstream Palestinian Judaism never saw their kings as manifested sons of God, who was their King. Their canonical work 1 Samuel shows the Judaic nation's transition from the concept of the Judges who represented God and interpreted God's 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 as the other lands had to protect them from all of the foreign powers. God said that they were forsaking Him, but if they obeyed and served Him by listening to His voice and obeying His commandments everything would be well with them;\(^6\)

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

\(^6\) 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 Judean people), but it created its rulers as the actual image of their greatest god, Re. The Ptolemies had taken advantage of that situation for the last three centuries until Cleopatra VII was defeated along with Mary Antioch in 31 BCE, by Octavian in the battle of Actium and then Octavian came to Egypt for the final victory in 30 BCE and Antony took his life with Cleopatra to soon follow accepting a poison made later in preference to being humiliated in Rome (The Oxford History of the Classical World credit J. Boardman, J. Griffin, J. Murray (Oxford & New York: Oxford University Press, 1963) pp 534-4, 653). 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) p 379-91 there is a translation of the Cairo stele #64255 which shows the reciprocal relation between Pharaoh Amen-hoph III (approx. 1415-1379 BCE) and the main god of Egypt. Part of it is quoted here, "... Amen-hoph III. He made, as his monument for his father Aton, Lord of the Thrones of the Two Lands, the edict for him of an august temple on the west side of Thebes, an everlasting fortress, a possession of eternity, of fine minariety, worked in gold throughout. The pavement was marshed with silver, all its doorsways with fine gold. It was made very wide and great, embellished forever, made festive with this very great monument, and abounding in statues of the bent. ... Then we go to the God, Amen-Re narrative.) Words spoken by Amon-Re, King of the Gods. By son, of my body, my beloved, Neb-maat-Re, My living image, whom my body created, Woes Nut, Mistress of Iahru in Thebes, the Lady of Nine Lives, bare to me, and (she) named thee as the Solo Lord of the people: ..." It goes on to state that the god Amen-Re will make the different lands become servants to his son Neb-maat-Re, Pharaoh of Egypt.

\(^7\) 1 Samuel 8:7 (RSV), "And the LORD said to Samuel, 'Harken to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them.'

\(^8\) 1 Samuel 12:11-14 (RSV) (Samuel is reminding the people of Israel how good God has been to them. We pick up the end of his speech which finishes with some of the last judges that have been appointed by God to help Israel, "And the LORD sent Jerubbaal and Baasha, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety. 12 And when you saw that Nahash the king of the Ammonites came against you, you said to me, 'No, but a king shall reign over us,' when the LORD your God was your king. 13 And now behold the king whom you have chosen, for whom you have asked; behold, the LORD has set a king over you. 14 If you will fear the LORD and serve him and beheave to his voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well;"
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guide His appointed leaders through His Spirit. Remember, in the chapter on Models, we discussed the division of Moses responsibility as 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 has always taken a form that shows that God is personally active in the rule of His people.

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 of the main god ruling the land was never accepted by the Roman people or the general governing bodies such as the Senate.

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

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3 After Saul had been ascended by Samuel as God's choice for the Israelites, the Spirit of God came upon him (1 Samuel 10:6, RSV), "And the spirit of God came mightily upon Saul when he heard these words, and his anger was greatly kindled." 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, RSV), "Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."

After David was appointed king, God's Spirit came mightily upon him (1 Samuel 18:13, RSV), "Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel rose up, and went to Ramah."

10 Chapter Two of this book develops the concept of a three-stage development for the early emperors of the Roman Empire (first-century of our era). I broke the development down into three stages: 1. Early Empire; 2. Deity Worship; and 3. Emperor Worship. I do not believe 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 serious leaders (some such as Caius Caecilius 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. Her work discusses the known "manifested son of god" practice of Egypt, and she discusses the concept of both Octavian and Caligula developing their own links to some of the Roman gods which gave them additional support (chap. 5, pp 101-11, 105-107). Taylor discusses the fact that Octavian (Augustus) eventually drops his title of tribune which associates him with the role of being one of those co-consuls and takes on 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 139). 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 321) 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 233).
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people were not part of the Roman empire by choice. First-century Roman people were definitely not one big happy family held together by love.

III. 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 perceived that Reason is in and controlling everything (pantheism) to include the waters, lightning, etc. But man is different, for 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.

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); the Logos (Reason) was guiding man to dwell with and treat his fellow man as an equal whether he was his slave 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

II. We have been stressing how many of the 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. 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 Judaism 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 choice. In Dio's Roman History (book 39), 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 resisted 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 west of Mesopotamia and the Parthians went back to their old way of rule as soon as Trajan was out of the way (Dio 88.3.1-2).
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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 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).

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 Unity of believers is based on their individual relationship with the Father (loving father—obedient, only son) which is made possible through the indwelling of the Spirit of Truth, and places all of them in a single family made up of God, the Father, Jesus, and all of His brothers who are 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. 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; freedom of choice was proclaimed. The Fourth Evangelist's message did not state, as the Stoic message did.

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

13. 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,"
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that the Logos was inseparable from all people and all things. \(^{14}\)

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 separate entity from the whole of Nature) and the corresponding ability of that individual to have a personal relationship with the Creator God.

We see from Seneca's first-century writings that he sees a form of dualism in which man is somehow separate from the whole. 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 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. \(^{15}\)

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.

\(^{14}\) 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, Letter LXXIII, p 140).

\(^{15}\) If we are going to get the closest understanding of Stoicism, we have to realize that, for the Stoics, Reason (the Logos) did not indwell 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.

\(^{16}\) 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."
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IV. 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:

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 Unity of believers is based on their individual relationship with the Father (loving father-obedient, only son) which is made possible through the indwelling of the Spirit of Truth, and places all of them in a single family made up of God, the Father, Jesus, and all of His brothers who are friends.

Main Points of Commonality

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 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 family. The Jewish people stated in their writings that God, would be able to show grace, goodness, for those who would love Him and obey Him. This concept of God expressing goodness or love for those who would love and obey Him was open to all of the world, not just to Israel. Josephus states that 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).

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

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17 Brown-Driver-Briggs (p. 338-339) shows that normal translation of would be goodness or kindness. The Revised Standard Version translates the Hebrew word into steadfast love which is a Christian, not Jewish, rendering of the Hebrew term.

18 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 10:7-15).

19 Deuteronomy 18:15 Bible Reference is more explicit about God loving his chosen people.

Surely 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 also, from all of the people of this day (today).

20 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.
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Truth. The Old Testament had revealed that God's spirit had been with many of His leaders. This had been expressed using a Hebrew word הָלְלֶו which meant that they "were filled" with God's spirit.

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 Jews as one people (family of Abraham) who were led by God's Spirit. 

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 1:26-28 (Biblia Hebraica).

לָכֵי חַיָּה בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי בְּרֵי חָרַדְרָדֵי וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ Vayehi nachas laiyud ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim

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

Deuteronomy 34:3 (Biblia Hebraica).

נִיַּחַת בְּרֵי בְּרֵי כְּרֵי בָּרָם וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ וְלָכֵי נִקּוֹת בָּהּ Vayehi nachas laiyud ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim ve-ha-niakim

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 as the LORD commanded Moses.

A second Hebrew term used to show God's abiding Spirit being in one of His servants would be 'דְּרֵךְ בָּפַךְו, "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 37:4-5).
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by God through His Law.

Summary We saw 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).

Main Points of Difference

There is one major difference about the Unity expressed in John 17 which adds significance to the Christian father-son relationship, 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 Unity between God and His children to be founded on a 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.
Conclusion

Overview

We have observed from the text of John 17:20-23 that God is calling His children (all believers) to work together as brothers and friends under the Lordship of Jesus Christ. When we evaluated the text of John 17:20-23, we discovered four basic facts: (1) God, the Father, has given believers only one leader, Jesus Christ; (2) Jesus shares His glory as an only-son of God with all who love and obey Him. This places all of Jesus' obedient disciples into one family as brothers, the family of God; (3) The Father and Son are constantly with each family member through the indwelling of the Spirit of Truth; and (4) Jesus has commanded his brothers (disciples) to love each other as brothers and friends just as He loves all of His obedient disciples as His brothers and friends.

All individuals who love and obey Jesus are made part of God's family and have a personal relationship with God, the Father, as father and an only son. To make Unity possible among all of God's children, the Father and His Son, Jesus, working together, have provided salvation for all who love and obey them. Believers are assisted in all aspects of their lives and have constant companionship with the Father and Jesus through the indwelling of the Spirit of Truth who is sometimes called the Holy Spirit.¹

Through evaluation of those terms which are unique to the Fourth Gospel, whose introduction is a witness to its universal implied audience, we discovered that the Fourth Gospel was the most universally oriented Gospel of all four canonical Gospels. It used familiar language for first-century Mediterraneans that was complete to the point that it allowed those individuals who had not been educated in Judaism to understand its Christian message which had its roots in Judaism. As we evaluated the four dominate large-scale, first-century Mediterranean relationships in respect to the Unity expressed in John 17, we

¹ For example, during one early moment of the Church, Peter and the other Apostles had to stand trial before the Jerusalem Sanhedrin because they refused to stop preaching the Gospel. Peter told the Sanhedrin that they must obey God and not men 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 confirmation of what the Fourth Evangelist has repeatedly told those who wished to be part of the family of God.
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discovered 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) did not think in terms of any of the many gods having the ability to dwell in them, and therefore the Fourth Evangelist used a Stoic term Ὁμιτάζων, "the Logos/ the Word," to provide a mental bridge which allowed his auditors to understand how the Spirit of Truth could dwell in them;

(4) heard a new message as the Fourth Gospel proclaimed God's love and stated that they could have a personal relationship with the Creator God of the Cosmos, if they would love and obey His Son, Jesus Christ.

Thesis Statement

Unity, as expressed in John 17:20–23, is founded in the truth that all believers love and obey Jesus Christ and therefore love each other which manifests itself in the existence of one Body, the family of God, in which Jesus and all believers are both brothers and friends; all believers have a loving father-obedient, only son relationship with the Father that is made possible through the indwelling of the Spirit of Truth.

The Relevance of the Unity in John 17 in the First Century

Now we are at the point of asking ourselves what relevance did this Unity expressed in John 17 have for the first-century Mediterranean people, as they heard about this relationship between God and Jesus' disciples; many joined the family of God and were made complete and experienced great joy.

As the Christian message of salvation through Jesus Christ was proclaimed, many responded by loving and obeying Jesus which resulted in many loving each other as Jesus had commanded them. The New Testament and other sources relate how believers
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Conclusion

made a visible impact on the first-century Mediterranean world by following Jesus' new commandment to love each other as He loved them. Jesus had told His disciples that He gives His glory to all who love and obey Him in order that they (all believers) will be made complete into one (Ἰνὰ ἐστιν τετελεσμένον εἷς ἑν). This completeness brought them great joy.

Acts gives us a paradigm statement showing the 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.

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2 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."

Future Reflections: Relevance in the Twenty-First Century

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 twentieth century, know so many non-Christians and professing Christians alike who are confused about who belongs to what in Christianity? Why are there so many non-Christians and professing Christians who do not know the difference between Christianity and 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 to be complete and have great joy, and therefore, He has commanded all of His disciples (obedient believers of all ages) to love each other. This love must be expressed in tangible ways such as working together in such a way that the world will know that God sent His only Son, Jesus Christ.

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. For those who love and obey Him, there will only be one Lord and one Body. 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 one Body, the family of God.

1 John 13:23, "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."

2 John 14:15 (NIV), "Jesus told the disciples: "If you love me, you will keep my commandments."

John 14:21-23 (NIV), "He who has my commandments and keeps them, he is it that loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him." 21 Jesus (not lacunae) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" 22 Jesus answered him, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

John 15:10 (NIV), "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love."
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Afterthought

Can the twenty-first century Church, which consists of all believers (obedient disciples of Jesus Christ), grow in number and strength to push aside the mask of independence that has risen within and without each denomination which in turn sets up walls everywhere which in turn translates to division everywhere among the Body. The Church has become increasingly hid behind the mask of independence through an assortment of teachings and traditions within and without the various denominations which have grown substantially in number over the last five hundred years. This causes confusion to many who confess to be Christians, and this state of exaggerated independence among so many Christians and their groups takes away from their completeness and joy which in turn hides the Church's visible witness to the world.

It is possible to reverse this ongoing trend toward total independence from each other, if believers will again become obedient to their Lord Jesus Christ. Jesus wants believers to truly become part of the family of God so that they may become complete and have great joy, and thereby present a witness to the world. If Christians work together as commanded, the world will no longer consider Christianity as just another religion. The Church will again become visible to the world by the good fruit that its members will produce working together.

If mainstream twenty-first century Christians do not become obedient disciples of Jesus, and the Church does not acquire a sufficient number of obedient disciples from converts from the world, the Church will remain hidden (masked) behind a destructive form of Christianity created by too much independence. If the present trend toward independence continues, it will be increasingly more difficult for those who are not part of God's kingdom to see the true Church and therefore be converted through the great witness that the Church should be providing by just being the Church under Christ.

If the number of Jesus' obedient disciples grows in the

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3 The Church was very visible in the first and second century of our era.

4 Good fruit normally refers to effective witnessing which in turn 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 discourses 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, "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."
twenty-first century, the world will see a picture of God's kingdom on earth; a Body, the Church, that consists of members who truly have come to love each other and work together to help each other and the world through its actions and proclamation of the Gospel (the message that has the power to make one well, ἑνώτητα).

God is constantly calling all people to be United with Him and each other. Some will never become united with God because they will never submit to God's authority, but there are others who are confused and will submit to God and His authority when they finally come to know Him. Will those people have to come to know God through something other than direct exposure to the Church? God will make sure that those who will love and obey Him and His Son, Jesus Christ will come to know Him. Let us consider the blessings that we, as Christians, miss out on if we are not truly part of the Church, and let us consider the blessings that we can have as part of the Church as we work together bringing God's kingdom to the earth.

The greatest challenge for the twenty-first century Christian will be to decide if he/she will obey Jesus and become part of the family of God, the Church. It will be hard for some Christians to put their independence and traditions into a secondary position in respect to the Canonized Word of God, but the effort will be well worth the resulting completeness, joy, and world witness. Our traditions are good and bring bonding within some of the local churches, but they must never override the commandments of the One to whom we belong, Jesus Christ our Lord. I hope that this work will help all people clearly understand the message proclaimed in John 17 and elsewhere in the New Testament. The potential great Unity between every individual, God, and each other is founded on a personal commitment of each person to obey God's sent One, His Son, Jesus Christ. Our independence and traditions have effectively reduced the greatest source of joy and witness that should be loudly calling all people to become obedient-disciples that they may experience the true joy of having a personal relationship with God and each other. How many people of the twenty-first century will obey Jesus Christ? Will enough people respond to remove the present mask that many generations of independent teachings and traditions have placed over the Church?
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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. They were translated into English for use in this work. Each block of Greek will begin with its first section showing the original Greek as compiled and edited in The Greek New Testament, editors Aland, Black, Martini, Metzger, and Wikgren (Germany: Biblia-Druck GmbH Stuttgart, 3rd ed. (corrected), UBS, 1988).

The second section of each block will have the Greek from the first section broken down into individual verses with a close English translation following.

The third section for each block will consist of the English with notes on variants and grammar. The notes on textual variants shall be confined to those noted in The Greek New Testament, editors Aland, Black, Martini, Metzger, and Wikgren (Germany: Biblia-Druck GmbH Stuttgart, 3rd ed. (corrected), UBS, 1988). The English shall also contain notes on any grammatical considerations that might arise from differences of interpretation between Classical and New Testament grammar. Most of the grammatical notes will be confined to block one covering John 17, due to the fact that this block contains the primary text (John 17:20-23) for this work.
Section 1: John 17

Block One

1 ταῦτα ἔλαλησεν Ἰησοῦς καὶ ἐπάρας τοὺς σφθαλμοῖς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ἀρα- δόξασαν συν τὸν υἱὸν, ἵνα ὁ υἱὸς δοξάση σε, 2 καθὼς ἐδοκας αὐτῷ ἐξουσίαν πάσας σαρκίς, ἵνα καὶ δ ἐδοκας αὐτῷ δόσῃ αὐτοῖς τινὰ αἰωνίων. 3 αὕτη δὲ ἐστιν ἡ αἰώνιος ζωή ἣν γινώσκεσαν σε τὸν μόνον ἐλπισιον θεὸν καὶ ἐν ἀπέστειλας Ἰησοῦν Χριστόν, 4 ἐγὼ σὸς ἐδώκας ἐκ τῆς γῆς τὸ ἔργον τελείωσας δ ἐδοκας μοι ἵνα κοιτῆσαι. 5 καὶ νῦν δοξασόμεν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δοξῇ ἣ εἶχον πρὸ τοῦ τῶν κόσμων εἰναι παρὰ σοί. 6 Ἐξανέστησα σοι τὸ ὄνομα τοῖς ἀνθρώποις σοὶ ἐνδώκας μοι ἐκ τοῦ κόσμου, σοι ἤσαν κάμοι αὐτοὺς ἐδοκας καὶ τὸν λόγον σου τετήρηκαν. 7 νῦν ἔγνωκαν ὃ πάντα ὅσα δεδοκας μοι παρὰ σοῦ εἰσίν. 8 ότι τα ἑρήματα δ ἐδοκας μοι δεδοκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὃ παρὰ σοῦ ἐλήλυθαν, καὶ ἐπιστέφαν διʼ αὐτοῦ ἐκ τοῦ κόσμου. 9 ἐγὼ περὶ αὐτῶν ἔρατό, ὡς περὶ τοῦ κόσμου ἔρατό ἀλλὰ περὶ δεδοκας μοι, ὡς περὶ εἰσίν, 10 καὶ τὰ ἔργα πάντα σά εἰσιν καὶ τὰ σά ἐμα, καὶ δεδοκασμεν ἐν αὐτοῖς. 11 καὶ οὐκετί εἰμί ἐν τῷ κόσμῳ καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, κάθε πρὸς σε ἐρχομαι. Πάτερ δέιξῃς ἡμῖν αὐτοὺς ἐν τῷ ὄνομαί σου δ ἐδοκας μοι, ἵνα δἰσίν ἐν καθαρῆ ἡμείς. 12 δε ἠμῖν μετʼ αὐτῶν ἐγὼ ἐπηρεάσω αὐτούς ἐν τῷ ὄνομάί σου δ ἐδοκας μοι, καὶ ἐφύλαξα καὶ οἰκίσα εἰς αὐτῶν ἐπάλευσεν εἰ μὴ ὁ νόος τῆς ἀκαλείας, ἵνα ἡ γραφὴ πληρωθῇ. Κεκληρομένην ἐν ἐναυτοῖς, 13 εγὼ δ ἐδοκας αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὡς σὺ εἰσίν ἐκ τοῦ κόσμου καθαρός ἔγα ὥσις ἐμε ἐν τῷ κόσμῳ. 15 ὃς ἐρήμος ἴνα ἄρης αὐτοῖς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα τρήσῃς αὐτούς ἐκ τοῦ πονηροῦ. 16 ἐκ τοῦ κόσμου ὥσις εἰσίν καθαρῶς ἕγα ὅσις εἰμὶ ἐν τῷ κόσμῳ. 17 ἀγίας αὐτούς ἐν τῷ ἀληθείᾳ—ὁ λόγος ὁ σάς ἀληθείαι εἰσίν. 18 καθαρὸς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καθὼς ἐπάστειλα αὐτοῖς εἰς τὸν κόσμον. 19 καὶ ἐπὶ αὐτῶν ἐγὼ ἀγίας ἐματον, ἵνα διαν καὶ αὐτοὶ ἤγιασόμεν εἰς ἀληθεῖα. 20 ὃς περὶ τούτων ἐφαρκα μόνον, ἀλλὰ καὶ περὶ τῶν κιστονῶν διὰ τὸν λόγον αὐτῶν εἰς ἐμε, 21 ἵνα πάντες ἐν διάν, καθὼς σοῦ. πάτερ, ἐν ἑμοί κατέ ἐν σοῖ, ἵνα καὶ αὐτοὶ ἐν ἐμῖν ἔσιν, ἵνα ὁ κόσμος πιστεύῃ ὃ τῷ με ἀπέστειλας. 22 καθὼς τὴν δόξαν ἑδοκας καὶ ἐκεῖνας αὐτοῖς, ἵνα διαν καθαρῆ ἡμεῖς 23 ἐγὼ ἐν αὐτοῖς καὶ σοῦ ἐμε, 24 ἵνα διαν τετελεσμένοις εἰς ἐν, ἵνα γνώσης ὁ κόσμος ὃ τῷ ἀπέστειλας καὶ ἡγάσσης αὐτοὺς καθαρὸς ἡμεῖς ἐμε ἡγάσσης. 24 πάτερ, δ ἐδοκας μοι, ἵνα ὃς ἐμε ἐπετεύχθην ὅσις μετʼ ἑμοῦ, ἵνα τεράσιον τὴν δόξαν τῆς ἡμεῖς, ἤ δεδοκας ὃ τῇ ἡγάσσησας με πρὸ καταβολῆς κόσμου. 25 πάτερ δικαιο, καὶ ὁ κόσμος σοι ἐγνώ, ἢ με ἐν ἐγνώ, καὶ ὅτι ἐγνώκαν σοι σύ ἀπέστειλας—26 καὶ ἐγνώσας αὐτοῖς τὸ ὄνομα σου καὶ γνώρισα, ἵνα ἀγάπης ἣν ἡγάσσης με ἐν αὐτοῖς ἢ καθαρὸς ἐν αὐτοῖς.
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Section 2: John 17:1-7

1 Τοις ἐλάλησεν Ιησοῦς καὶ ἐπάρας τοῖς ἄδελφοις αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα δοξασών σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε,

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 καθὼς ἔδεικνυες αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὁ δεδεκας αὐτῷ δόσῃ αὐτοῖς ζωὴν αἰώνιον.

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 καὶ έστιν ἡ αἰώνιος ζωὴ ἵνα γνωσθέναι σε τὸν μόνον ἀληθινὸν θεόν καὶ τὸν ἀπεστείλας Ἰησοῦν Χριστὸν.

3 And this is eternal life, that they may know you, the only true God, and that they may know whom you sent, Jesus Christ.

4 ἐγὼ σε ἐδοξάσα τῇ γῆς τὸ ἐργον τελειώσας ὃ δεδεκας μοι ἵνα ποιήσω.

4 I glorified you on the earth by completing the work that you have given me to do.

5 καὶ νῦν δοξασοῦν με σὺ, πάτερ, παρὰ σε οὐντι τῇ δόξῃ ἵνα πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοι.

5 And now, glorify me, Father, with your glory which I always had with you before the world was.

6 Ἐξανέφερσα σου τὸ δόμημα τοῖς ἀνθρώποις ὃς δεδεκάς μοι τὸν κόσμον. σοι ἤχεν κάμοι αὐτοῖς δεδεκάς καὶ τὸν λόγον σου τετηρήκαν.

6 I manifested your name to the people whom you gave to me out of the world. They were yours, and you gave them to me, and they have kept your word.

7 νῦν γνωσκαν ὅτι πάντα διὰ δεδεκάς μοι παρὰ σοῦ εἰσίν.

7 Now, they have come to know that all things, as many as you have given me, are from you.
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Section 2: John 17:8-13

8 Because the words which you gave to me, I have given to them, and they, themselves, received [the words] and they truly have come to know that I came out from you, and they have come to believe that you sent me.

9 I ask for them; I do not ask for the world, but for those people whom you have given to me, because they belong to you,

10 and all who belong to me belong to you, and I have become glorified in them.

11 And I am no longer in the world, yet they [those whom you have given to me] are in the world, and I am coming to you. Holy Father, keep them in your name, which (your name) you have given to me, in order that they may be one just as we are.

12 When I was with them, I was keeping them in your name, which you have given to me, and I 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 in themselves my joy, which has been made complete.
Section 2: John 17:14-20

14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθώς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

14 I have given them your word, and the world hates them, because they are not out of the world just as I am not out of the world.

15 οὐκ ἐρωτῶ ἵνα ἀφίξη αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήση αὐτοὺς ἐκ τοῦ πονηροῦ.

15 I do not ask that you lift them out of the world, but that you keep them away from the evil one.

16 ἐκ τοῦ κόσμου οὐκ εἰσίν καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου.

16 They are not of the world just as I am not of the world.

17 ἀγιάσων αὐτοὺς ἐν τῇ ἁληθείᾳ- ὁ λόγος ὁ σὸς ἁληθεία ἐστίν.

17 Sanctify them (make them holy) in the truth. Your word is truth.

18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

18 Just as you sent me into the world, I also have sent them into the world.

19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτὸν, ἵνα ἰδοὺ καὶ αὐτοὶ ἤγιοσθότεν ἐν ἁληθείᾳ.

19 And I am sanctifying (dedicating) myself [for the Cross] on their behalf, in order that they, themselves, also may be sanctified (made holy), in truth [your word].

20 οὕτως περί τῶν δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περί τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ.

20 And I do not ask only concerning these, but also concerning those who believe (will believe) in me through their word,
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Section 2: John 17:21-26

21 ἵνα πάντες ἐν δικαιότητι καθαρῶς σὺ, κατέρ, ἐν ἑμοί καθεὶς ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν δικαιότητι, ἵνα ὁ κόσμος πιστεύῃ ὑπὲρ σοῦ με ἀπεστείλας.

22 ἵνα τὴν δόξαν ἦν δεδομένη ἐν δικαιότητι αὐτοῖς, ἵνα δικαίως ἦν καθαρὸς ἡμείς ἐν-

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 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἑμοί, ἵνα δικαίως ἐπελειασμένοι εἰς ἑν, ἵνα γνῶσκῃ ὁ κόσμος ὅτι σὺ με ἀπεστείλας καὶ ηγαπηθακαὶ αὐτοῖς καθαρὸς ἐμὲ ἡγαπηθας.

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.

24 Παπά, οἱ δεικτὲς μοι, θέλω ἵνα ὅταν εἴη ἡμῖν καθαρῶς δικαίως μετ' ἑμοί, ἵνα δικαίως ημῖν τὴν δόξαν τὴν ἐμῆν, ἵνα δεικτὲς μοι θεοῦ ἡγαπηθακαὶ με ἐν καταβολής κόσμου.

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 to me, because you loved (and love) me, before the casting down of the foundation of the world.

25 Παπά δικαίος, καὶ ὁ κόσμος σὺ ὅταν ὅνησα, ἐγὼ δὲ σὺ ἐγνώρια, καὶ οὗτοι ἐγνώριας ὑπὲρ σοῦ με ἀπεστείλας-

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 that you sent me;

26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα σου καὶ γνώρισα, ἵνα ἡ ἄγαν ἦν ἡ ηγαπηθας με ἐν αὐτοῖς ἵνα καθεὶς ἐν αὐτοῖς.

26 and I made known to them your name and I will make it known, in order that the love with which you love me may be in them and that I may be in them.
Section 3: John 17:1-3

...(1) Jesus said these things, and after raising his eyes to heaven, he said, "Father, the time has come to 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. ...

1 Textual variant: σῶτος is missing from the older Greek manuscripts such as B (Codex Sinaiticus, 4th cent., Alexandrian text) (Bruce Metzger, The Text of the New Testament (Oxford & New York: Oxford University Press, 1985), pp 56, 215-61), 8 (Codex Vaticanus, 4th cent. Alexandrian text). Apparently it was added to some of the later Greek manuscripts such as Α (Byzantine witness, 5th century). C33 (originally an Alexandrian text, this later version was the result of the third editor who was a Byzantine editor of the 9th century (Metzger, p 481) and D (Codex Bezae, regarded as one of the best of the earlier Greek witnesses of the Western church tradition, 5th century). Therefore due to age of manuscripts and due to preference for the shorter text when everything else seems to be in order, the shorter text without σῶτος was chosen. I place the possessive pronoun back into the translation because in other case the Greek meaning would have us render the possessive pronoun in English.

2 J. E. Bernard, The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to St. John (New York: Charles Scribner's Sons, 1929) vol 2, p 561. Bernard discusses the author's use of the term σῶτος & ἐσόμενος, ord. as a term describing the universal Church. The neuter singular can be used to represent the collective whole of the Church (i.e. John 6:36, 38; 1 John 5:4). In agreement with Bernard are F. Blass and A. Debrunner, Greek Grammar of the New Testament and Other Early Christian Literature (Chicago & London: Univ of Chicago Press; Cambridge Univ Press, 1981) ad loc. Robert W. Funk, p 76-7, sect 3. The authors of the grammar state, "The neuter is sometimes used with reference to persons if it is not the individuals but a general quality that is to be emphasized."

3 H.E. Dana and Julius R. Mantey in A Manual Grammar of the Greek New Testament (Toronto: The Macmillan Company, 1957) p 248, state in reference to ἵνα πάντες ἐν σωτηρίᾳ (that all may be one), "...ἵνα is not used frequently in a cor-final sense in object-clauses in the New Testament. It is simply the equivalent of ἔτεος sene of times. At such times the translation that suggests its force. A second witness, J.W. Vecham in (The Elements of a New Testament Greek (Cambridge: New York: Sydney: Cambridge University Press, 1989) based on the work of B.P.V. Hinn, p 161), states, "A noun clause introduced by ἵνα may be a) The subject of a verb ... b) The object of a verb ... c) In apposition to a noun or pronoun: ἐν τούτῳ ἔσωθεν ὁ Πατήρ μου, ἵνα καρπῶν πολύν δέχητε (John 15:8) In this is my Father glorified, that you bear much fruit."
Section 3: John 17:4-7

(4) I glorified you on the earth by completing the work that you have given me to do.⁴ (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 kept⁵ your word. (7) Now, they have come to know⁶ that all of the things, which you have given me, are from you.

⁴ F. Blasis and A. Debrunner A Greek Grammar of The New Testament and Other Early Christian Literature (Chicago: London: Univ of Chicago Press; Cambridge Univ Press, 1981) edit Robert W. Funk, sect 366, p 138. The concept of 'ενθατον; 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. Blasis and Debrunner state, "Nevertheless, the infinitive is still used abundantly by all authors (New Testament) and the choice between the inf. and 'ενθατον; appears to be a matter of preference in each case. John exhibits a marked preference for 'ενθατον; instead of the inf., and ἐκ and ἐμπευον; use the former very prolifically, ifr much less so, especially in Acts which exhibits very little of an unclassical use of 'ενθατον;".

⁵ F. Blasis and A. Debrunner A Greek Grammar of The New Testament and Other Early Christian Literature (Chicago: London: Univ of Chicago Press; Cambridge Univ Press, 1981) edit Robert W. Funk, p 43. sect 88. Blasis 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 form "κατα" which leveled out to match the 3p. pl. form of the aorist indicative "κατα". This leveling from Classical Greek to New Testament Greek shows up, for example, in the verse’s use of the perfect indicative form of "καταναλωσαν; instead of the classical form "καταναλωσαν;.

⁶ ἔγνωκα; perfect form of the verb γνωκα with strong present application. The regular meaning of the past tense of γνωκα could be stated as "I learned; I recognized; or "I know". Bruce M. Metzger, in his commentary U. Tertius Commentary on The Greek New Testament (Germany: Black-Bruck GmbH/ Stuttgart, 1971 corr. ed. 1975) p 361 discusses a textual variant for this verb found in some texts, such as Sinaic. They had expressed the verb, ἔγνωκα, in the first person, ἔγνωκα. The Committee regarded this as either an accidental error in transcription (loss of horizontal line over ε, representing final ι), or as a mistaken correction of a copyist influenced by the first person in verse 6.
Section 3: John 17:8-10

(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 know⁷ that I came from you, and they have come to believe⁸ 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 in them. ...

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⁷ εὐκοίτορος, an ingressive aorist, one of three types of aorist that can be expressed by the aorist indicative, which is used with past punctiliar action that continues through the present into the future. Gnathes, J.B. Dana and Julius R. Mantey in A Manual Grammar of The Greek New Testament (Toronto: The Macmillan Company, 1937) pp 195-6) discuss some of the regular and special uses of the aorist tense to include the constative action that takes place around a point, ingressive (action that starts at a point and continues an indefinitely), and culminative (effective) action that ends at a certain point in timed actions. A second witness who is more thorough in his discussion on the uses of the aorist indicative is A.T. Robertson in A Greek Grammar of The New Testament In Light of Historical Research (New York: Broadman & Stoughton, 3rd ed, 1919) pp 421-428. 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 has picked up aspects of past, present, and future time. He states, "Even in the indicative the tense 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. In 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 18:6: "ἐξαναπελέξατο: thrust into thence"; and Matt 22:11 "ἀφυγαίρετο: became empty" (p 834). Robertson states (p 843), "The aorist in Greek is so rich in meaning that the English labor 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." Ketzer in Textual Commentary on the Greek New Testament p 2631 stated that some textual witnesses lacked the verbs καὶ εὐκοίτορον.

⁸ ἐξειστηκότος (ingressive aorist). See Robertson, footnote 7.
Unity and Obedient Discipleship in John 17
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Section 3: John 17:11-15

(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, 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. ...
Section 3: John 17:16-20

(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 (dedicating) myself 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, ...

11 ἐκοσμίζω is an aorist of the future contract verb ὑποκοσμίζω with future implication. Even though this verb, "to make holy,' at first glance would not appear to fit one of Robertson's two general categories for an imperative 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 apparent here is Robertson's remark (p. 463), "The aorist in Greek is so rich in meaning that the English labors and guesses 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." 


13 F. Blaas and A. Delbrunner / Greek Grammar of The New Testament and Other Early Christian Literature (Chicago; London: Unv of Chicago Pr; Cambridge Unv Press. 1951) ed & trans Robert W. Funk, p 119, sect 352. ἐγείρομαι is a perfect participle following a subjunctive form of the verb αἴρω in a dative clause, with the result that in this case we have a periphrastic usage of the perfect and present subjunctive form of αἴρω used to represent a future perfect concept. There was classical usage of the perfect participle with αἴρω 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.

14 κινεῖται is a present participle of κινήσεως. See F. Blaas and A. Delbrunner / Greek Grammar of The New Testament and Other Early Christian Literature (Chicago; London: Unv of Chicago Pr; Cambridge Unv Press. 1951) ed & trans Robert W. Funk, p 118, sect 322. "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 W. Bernard's The International Critical Commentary: A Critical and Exegetical Commentary on the Gospel According to St. John (New York: Charles Scribner's Sons, 1939) vol 2, p 776, in respect to John 17:20, Bernard states, "κινεῖται is a proleptic or anticipatory present participle, with the force of a future, qui crederit et videt (Vulg.). Some misascribes, which the rec. text follows, through misunderstanding, have adopted κινεῖται."
Section 3: John 17:21-23

(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, in order 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, in order that the world may know that you sent me and that you have come to love them just as you love me. ...

13. B.E. Dura and Julian B. Hare, A Manual Grammar of The Greek New Testament (Toronto: The Macmillan Company, 1957) p. 248 states in reference to ἕν πνεύμα ἐν δύον (that all may be one). "...It was also used frequently in non-final sense in object-clauses in the New Testament. It is simply the equivalent of δύο in cases of times. At such times the translation that suggests its force. A second witness, J.H. Vennell, The Elements of New Testament Greek (Cambridge: New York: Sydney: Cambridge University Press, 1960) Based on the work of H.P.V. North, p. 163 states: "A noun clause introduced by ἵνα may be: a) The subject of a verb: ... b) The object of a verb: ... c) In apposition to a noun or pronoun: ἐν τούτῳ εὐδοκάσατε ὁ Πατήρ μου, ἵνα καρπὸν πολυν ἔφεστε (John 15:8) In this is my Father glorified, that you bear much fruit."

16. Textual Variant: The later addition of the Greek word ἐν preceding the verb ἔφεστε, in Helgner states, does not make things clearer, therefore I will prefer to go with the older text of manuscripts such as P66, which dates around A.D. 200.

11. ηγάπησαμαι is an inceptive aspect of ἐγγυωμαι. See footnote 1.
Unity and Obedient Discipleship in John 17
Appendix A

Section 3: John 17:24-26

(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 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 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.

18 Textual Variant: The oldest reliable manuscripts use the Greek phrase ὅποιοι ὑμῖν ἐκατέργασα, 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 briefly in footnote 9. Some of the later manuscripts have changed ὅποιοι to ὅποια to ὅποιοι in order to clarify the meaning "those individuals whom you have given to me."

19 All three aorists (progressive aorists) of γίνεσθαι used in this verse are used in the sense that something either happened or did not happen with the lasting result for the present and future. See Robertson, Footnote 97.

20 An aorist indicative of ἔχων. See Robertson, Footnote 97. This aorist indicative contextually indicates that at some time in the past (when Jesus came into being) the Father loved Jesus and has always loved Him since. An aorist always has the concept of punctiliar action. In this case the action starts at some point in the past and continues on indefinitely.
Unity and Obedient Discipleship in John 17
Appendix A

Block Two

Section 1: John 1:1-18 “The Prologue”

1 Εν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι’ αὐτοῦ ἐγένετο, καὶ χειρὶ αὐτοῦ ἐγένετο υἱὸς ἐν ἐκείνην ἐν ἡ γένος. 4 Εν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνεται, καὶ οὐκ ἤσθε αὐτὸς ὁ κατέλαβεν. 6 Ἐγένετο ἦν ὁ λόγος, ἀκεφαλής παρὰ θεοῦ, ὁμοίως ἦν ἐν τῇ κόσμῳ, ὁμοίως ἦν ἐν τῷ κόσμῳ. 7 ὁ λόγος ἔλθεν εἰς τὸν κόσμον, ἡ μαρτυρία τοῦ φανερώθη. 8 οὐκ ἦν διὰ τὸ φῶς ἂν ἠκούσαν τοῦ φανερώθη. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὁ φανερώθη, ἐφανερωμένον εἰς τὸν κόσμον. 10 ἐν τῇ κόσμῳ ἦν, καὶ οὐκ ἤσθε δι’ αὐτοῦ ἐγένετο, καὶ οὐκ ἤσθε δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος ἦν ἐν σκότω. 11 εἰς τὰ ἱδία ἦλθεν καὶ οἱ ἱδίοι αὐτὸν ἐπαλαθοῦν. 12 διὸ δὲ ἠλαθὼν αὐτὸν, ἠδοκεν αὐτοῖς ἑξονοσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύοις εἰς τὸ ὄνομα αὐτοῦ. 13 οἱ δὲ ἠλογίσαντο σοῦ ἐκ θελήματος σαρκὸς ὁμοία ἐκ θελήματος ἄνθρωπος ἀλλ’ ἐκ θεοῦ ἐγεννηθήσαν. 14 Καὶ ὁ λόγος σαρξ ἐγένετο καὶ ἐκδήλωσεν ἐν ἑμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενὸς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ἰσάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, ὅτι ἦν ἐν αὐτῷ, ὁ ὑποκεῖτο διδώμενος ἐρχομένου μου τέμπειν, δι’ αὐτοῦ ἦν ἐν αὐτῷ. 16 ὁ λόγος ἦς ἐκ τοῦ πατρὸς ἔσχε χάριν, καὶ ἰδοῦν αὐτὸν ἐξονομήσαντες αὐτὸν. 17 ὁ λόγος ἔσχε χάριν αὐτὸν ἐκ τοῦ πατρὸς, καὶ ἦν ἐκ τοῦ πατρὸς ἐκεῖνος θεός. 18 θεὸς ὅτι ἦσαν ἐκ τοῦ πατρὸς ἐκεῖνος ἡμῶν.
Unity and Obedient Discipleship in John 17
Appendix A

Section 2: John 1:1-8

1 ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

1 The Word was in the beginning, and the Word was with God, and the Word was God.

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

2 This One was with God in the beginning.

3 πάντα δι' αὐτοῦ ἐγένετο, καὶ ἡμῖς αὐτοῦ ἐγένετο οὐδὲ ἐν, ὁ γέγονεν.

3 All things were made through Him, and apart from Him, nothing was made that was made.

4 ἐν αὐτῇ ἦν, καὶ ἡ ἐν τῷ φῶς τῶν ἀνθρώπων

4 Life was in Him, and the life was the light of men.

5 καὶ τὸ φῶς ἐν τῇ σκότῳ φαίνεται, καὶ η σκότῳ αὐτὸ ὁ βαῖκαβεν.

5 And the Light shines in the darkness, and the darkness did not and does not comprehend it.

6 ἐγένετο ἀνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὅνομα αὐτῆς Ἰησοῦς.

6 There was a man, who was sent from God, whose name was John.

7 οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρίην περὶ τοῦ θεότος, ἵνα πάντες πιστεύσοσιν δι' αὐτοῦ.

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 οὕς ἦν ἐκείνος τὸ φῶς, ἀλλ' ἵνα μαρτυρίην περὶ τοῦ θεότος.

8 That man was not the Light, but [he came] in order that he may witness concerning the Light.
Section 2: John 1:9-15

9 The true Light, that lights every man, was coming into the world.
10 He was in the world, and the world came to be 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 Him, He gave them the right to be sons of God; to those believing in His name,
13 who were not begotten out of blood, nor out of the will of flesh, nor out of the will of man, but out of God.
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 [about] Whom I said, "the One coming after me has come ahead of me because He was before me.""
16 For out of His fullness (abundance) 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 God. [The] only-son God, Who is in the bosom of the Father, He revealed (once and for all time-ingressive aorist) [God].
Unity and Obedient Discipleship in John 17
Appendix A

Section 3: John 1:1-11

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. 4 Life was in Him, 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. 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. ...

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21 Textual Variant: This variant was given a "C" rating. I am changing the UBS (3rd ed)'s punctuation on the following grounds: 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, 1963, pp. 36-71). It would be hard to prove that the original 1st 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 probable, go with the punctuation that helps the total context of the part that you are translating.

22 Textual Variant: The imperfect of εἰμὶ (verb, to be) is given an "A" rating by the editors due to the fact that there is two early third century witnesses, 268 and 275. The alternative, the present tense of εἰμὶ, does not have any witnesses until the fourth century.
Section 3: John 1:12-14

12 But as many who received Him, He gave them the right to be sons of God; to those believing in His name, 13 who were not begotten out of blood, nor out of the will of flesh, nor out of the will of man, but out of God. 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.

23 An aorist used in an ingressive (ceptive) sense. Robertson uses this verse and verb as one of his examples to illustrate ingressive usage of an aorist verb. The present tense of ἐρχομαι (to believe—located at the end of the sentence) give us a major clue to look for present context in the entire sentence and area. See E. T. Robertson (A Greek Grammar of the New Testament: In Light of Historical Research (New York: Dodd & Slaughton, 3rd ed., 1919) p 834).

24 ἐκ θεοῦ used in the ingressive sense. See Robertson, footnote 18 & 23.

25 Textual Variant: The older texts, 165, Stockhouse, Ewaldinos, show signs of 3rd corrob. Ephesians, Cerinontianus, 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.

26 Μονογενος is a masculine or feminine genitive singular form of μονογενῆς. The term was used by the author of John four times: 1:1, 14, 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 μονογενῆς is built on the basis of two roots: μόνος + 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 in these terms. See:


Section 3: John 1:15-18

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 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 God. [The] only-son God, Who is in the bosom of the Father, He revealed [God].

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27 We have an example of what Blase and Debrunner call "the historical present", a case of a present verb, μιαρπηρής (to testify), being used to replace the aorist indicative in a vivid narrative in which the narrator imagines himself to be present (F. Blase and A. Debrunner A Greek Grammar of The New Testament and Other Early Christian Literature ed & trans Robert W. Funk (Chicago: London: Univ of Chicago Press; Cambridge Univ Press, 1961) section 321, p 177).

28 A perfect form of the verb ακριβέω is used here with a present participle (ακριβω), therefore a literal translation, such as "having cried out, he was saying" might be a little awkward—hence "cried out saying."

29 Textual Variant: The question becomes whether the text reads "Οὐδεὶς ἦν σὺν εὐλογῷ; This One was Whom I said," or "Οὐδεὶς ἦν σὺν εὐλογῷ; This One Whom I said to you (21)." The first reading received an "A" ruling. It had the older manuscripts for its witness to include P66, P52, P75, and under Sinaiticus corrected by the second known corrector "b."

30 Perfect form of ἀκριβέω.

31 Textual variant: This variant arises out of difficulty in translation, not out of what the older manuscripts contained. Most of the older texts either have μονογενῆς Θεός (only-one God) or ὁ μονογενὴς Θεός (the only-one 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 "μονογενῆς υἱὸς Θεός" which has an easier rendering of "an only son of God."

32 An ingressive deponent verbal of ἐξορύξεων. See Robertson, footnote 82.

Appendix B: Terms 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.

<table>
<thead>
<tr>
<th>English:</th>
<th>Greek:</th>
<th>Hebrew:</th>
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</thead>
<tbody>
<tr>
<td>*The Bread of Life</td>
<td>ὁ ἄρτος τῆς ζωῆς</td>
<td>לאם תמים</td>
</tr>
<tr>
<td>The Christ</td>
<td>ὁ Χριστός</td>
<td>ישועי</td>
</tr>
<tr>
<td>*The Door</td>
<td>ἡ θύρα</td>
<td>בֵית</td>
</tr>
<tr>
<td>A Friend</td>
<td>φίλος; See φίλος</td>
<td>יְדַעַת בֵּית</td>
</tr>
<tr>
<td>*The Good Shepherd</td>
<td>ὁ ποιμὴν ὁ καλὸς</td>
<td>שְׁהֵהוּ בֵּית</td>
</tr>
<tr>
<td>I Am</td>
<td>ὁ ἐγώ εἰμί; ἐπιμένω</td>
<td>מְחִימ</td>
</tr>
<tr>
<td>*The Life</td>
<td>ἡ ζωή</td>
<td>נְאוֹר</td>
</tr>
<tr>
<td>*The Light</td>
<td>τὸ φῶς</td>
<td>יְחֵה</td>
</tr>
<tr>
<td>The Lord</td>
<td>ὁ κύριος</td>
<td>בֵּית</td>
</tr>
<tr>
<td>A Prophet</td>
<td>προφήτης</td>
<td>נָיב</td>
</tr>
<tr>
<td>*The Resurrection</td>
<td>ἡ ἀνάστασις</td>
<td>שִׁיר כַּבֵּר</td>
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<td>ὁ νῦς</td>
<td>בּוֹל</td>
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<td>ὁ νῦς τοῦ ἀνθρώπου</td>
<td>כָּרוֹנָלִים</td>
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<td>ὁ διδάσκαλος</td>
<td>מִכְוַי מַלְכָּה</td>
</tr>
<tr>
<td>*The Truth</td>
<td>ἡ ἀλήθεια</td>
<td>נָבָא</td>
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<tr>
<td>*The Vine</td>
<td>ἡ δέμακος</td>
<td>נְניָא</td>
</tr>
<tr>
<td>*The Way</td>
<td>ὁ οἶκος</td>
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<td>ὁ λόγος</td>
<td>הֶאֶמֶס: מְדֶנֶה</td>
</tr>
</tbody>
</table>
Unity and Obedient Discipleship in John 17
Appendix B: Terms Used to Portray Jesus in the Gospels

Part One

Following are the terms and phrases unique to the Fourth Gospel that were used to portray (identify) Jesus Christ. They were readily understood by first-century Mediterraneans. This search was performed and edited on a 1947 English translation, Revised Standard Version, and the following Greek texts: 1 The Stephens 1550/Scrivener 1894 TR edition; 2 The 1991 Byzantine/Majority Textform edition; and 3 The Nestle 26/UBS 3 edition.

The Bread of Life:

John 6:35
35 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.


The Door:

John 10:7
7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep.

John 10:9
9 I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture.

The Bread of Life:

John 6:48
48 I am the bread of life.

The Door:

John 10:7
7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep.

John 10:9
9 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
11 I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:14
14 I am the good shepherd; I know my own and my own know me,

John 10:16
16 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.

Supplementary:

Matthew 9:36 (Supplementary)
36 When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

Matthew 25:32 (Supplementary)
32 Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats.

Matthew 26:31 (Supplementary)
31. Then Jesus said to them, 'You will all fall away because of me this night; for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

Mark 14:27 (Supplementary)
27 And Jesus said to them, 'You will all fall away; for it is written, 'I will strike the shepherd, and the sheep will be scattered.'
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Mark 6:34 (Supplementary)
34 As he went ashore he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things.

John 10:2 (Supplementary)
2 but he who enters by the door is the shepherd of the sheep.

The Life:

John 11:25
25 Jesus said to her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live,
25 εἶπεν αὐτῇ ὁ ίησοῦς, ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή οἱ πιστεύοντες εἰς ἐμέ καὶ ἀποθάνει ζητεῖται.

John 14:6
6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.
6 λέγει αὐτῷ ὁ ίησοῦς, ἕγω εἰμι ἡ οὐδός καὶ ἡ ἀληθεία καὶ ἡ ζωή οἵ πιστεύοντες ἐρχέται πρὸς τὸν πατέρα εἰ μὴ δε' ἔμοι.

Supplementary:

John 1:4 (Supplementary)
4 In him was life, and the life was the light of men.

John 6:51 (Supplementary)
51 I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh."

The Light:

John 8:12
12 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."
12 Πάλιν ὁ οὖν αὐτῶν ἐλάλησεν ὁ ίησοῦς λέγων, ἐγώ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοί ὦ μὴ κερικατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔλει τὸ φῶς τῆς σκοτίας.
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John 9:5
5 As long as I am in the world, I am the light of the world."

Supplementary:

John 1:7-8 (Supplementary)
7 He came for testimony, to bear witness to the light, that all might believe through him. 8 He was not the light, but came to bear witness to the light.

John 3:19-21 (Supplementary)
19 And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. 21 But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.

John 12:35-36 (Supplementary)
35 Jesus said to them, "The light is with you for a little longer. Walk while you have the light, lest the darkness overtake you; he who walks in the darkness does not know where he goes. 36 While you have the light, believe in the light, that you may become sons of light." When Jesus had said this, he departed and hid himself from them.

The Resurrection:

John 11:24-5
24 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,

24 λέγει αὐτῷ ἡ Μάρθα, ὁδίᾳ ὁ ἀναστάσεως ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμέ καὶ ἀναθηματίζω,
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The Truth:

John 14:6
6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.

Supplementary:

John 1:17 (Supplementary)
17 For the law was given through Moses; grace and truth came through Jesus Christ.

John 5:33 (Supplementary)
33 You sent to John, and he has borne witness to the truth.

John 8:40 (Supplementary)
40 but now you seek to kill me, a man who has told you the truth which I heard from God; this is not what Abraham did.

John 8:44-46 (Supplementary)
44 You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. 45 But, because I tell the truth, you do not believe me. 46. Which of you convicts me of sin? If I tell the truth, why do you not believe me?

John 16:13 (Supplementary)
13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

John 17:17 (Supplementary)
17. Sanctify them in the truth; thy word is truth.

John 18:37 (Supplementary)
37 Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."
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The Vine:

John 15:1
1 "I am the true vine, and my Father is the vinedresser.  
1 ἐγώ εἰμι ὁ ἄμπελος ἡ ἀληθινή καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστιν.

John 15:5
5 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.  
5 ἐγώ εἰμι ὁ ἄμπελος, ὑμεῖς τα κλήματα, ὁ μένειν ἐν ἐμοὶ κάθω ἐν αὐτῷ οἷος φέρει καρπὸν πολὺν, ὅτι χαρίς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

The Way:

John 14:6
6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.  
6 λέγει αὐτῷ Ἰησοῦς, ἐγώ εἰμι ὁ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ οὐδεὶς ἐρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

Supplementary:

Matthew 7:13-14 (Supplementary)  
13 "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

The Word:

John 1:1
1 In the beginning was the Word, and the Word was with God, and the Word was God.  
1 ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ λόγος.

John 1:14
14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.  
14 Καὶ ὁ λόγος σάρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ εἰδοκώμηθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
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Part Two

This is a partial list of verses (no more than three per Gospel) that contain terms which were used to portray Jesus Christ in the four Gospels. These terms make up the master list shown on the first page of this index.

The Bread of Life:

John 6:35
35 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
48 I am the bread of life.

The Christ:

Matthew 1:1
1. The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:16
16 and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Mark 1:1
1. The beginning of the gospel of Jesus Christ, the Son of God.

Mark 8:29
29 And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ."

Luke 2:11
11 for to you is born this day in the city of David a Savior, who is Christ the Lord.

Luke 4:41
41 And demons also came out of many, crying, "You are the Son of God!" But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.

John 1:17
17 For the law was given through Moses; grace and truth came through Jesus Christ.

John 11:27
27 She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."
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The Door:

John 10:7
7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep.

John 10:9
9 I am the door; if anyone enters by me, he will be saved, and will go in and out and find pasture.

John 18:16

A Friend:

John 15:13-15
13 Greater love has no man than this, that a man lay down his life for his friends. 14 You are my friends if you do what I command you. 15 No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

The Good Shepherd:

John 10:11-12
11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them.

John 10:14
14 I am the good shepherd; I know my own and my own know me.

The I Am:

John 8:58
58 Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

The Life:

John 11:25
25 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
6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.

The Light:

John 1:4
4 In him was life, and the life was the light of men. 5. The light shines in the darkness, and the darkness has not overcome it.

John 8:12
12 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."

The Lord:

Matthew 3:3
3 For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight."

Matthew 21:3
3 "If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately."

Mark 1:3
3 the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight--"

Mark 5:19
19 But he refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you."

Luke 2:11
11 for to you is born this day in the city of David a Savior, who is Christ the Lord.

Luke 3:4
4 As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight.

John 1:23
23 He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."
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John 6:23
23 However, boats from Tiberias came near the place where they ate the bread after the Lord had given thanks.

A Prophet:

Matthew 13:57
57 And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house."

Matthew 21:11
11 And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."

Mark 6:4
4 And Jesus said to them, "A prophet is not without honor, except in his own country, and among his own kin, and in his own house."

Luke 4:24
24 And he said, "Truly, I say to you, no prophet is acceptable in his own country.

Luke 24:19
19 And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people,

John 4:19
19 The woman said to him, "Sir, I perceive that you are a prophet.

John 6:14
14 When the people saw the sign which he had done, they said, "This is indeed the prophet who is to come into the world!"

The Resurrection:

John 11:25
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 Son of God:

Matthew 14:33
33 And those in the boat worshiped him, saying, "Truly you are the Son of God."
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Appendix B: Terms Used to Portray Jesus in the Gospels

Matthew 27:43
43 He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'

Mark 1:1
1 The beginning of the gospel of Jesus Christ, the Son of God.

Mark 3:11
11 And whenever the unclean spirits beheld him, they fell down before him and cried out, "You are the Son of God."

Luke 1:35
35 And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.

Luke 3:38
38 the son of Enos, the son of Seth, the son of Adam, the son of God.

John 1:34
34 And I have seen and have borne witness that this is the Son of God."

John 1:49
49 Nathan‘a-el answered him, "Rabbi, you are the Son of God! You are the King of Israel!"

The Son of Man:

Matthew 8:20
20 And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head."

Matthew 9:6
6 But that you may know that the Son of man has authority on earth to forgive sins” --he then said to the paralytic--"Rise, take up your bed and go home."

Mark 2:10
10 But that you may know that the Son of man has authority on earth to forgive sins” --he said to the paralytic--

Mark 8:31
31 And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.
Luke 5:24
24 But that you may know that the Son of man has authority on earth to forgive sins -- he said to the man who was paralyzed -- "I say to you, rise, take up your bed and go home."

Luke 6:5
5 And he said to them, "The Son of man is lord of the sabbath."

John 1:51
51 And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

John 3:13-14
13 No one has ascended into heaven but he who descended from heaven, the Son of man. 14 And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.

The Teacher:

Matthew 8:19
18 And a scribe came up and said to him, "Teacher, I will follow you wherever you go."

Matthew 9:11
11 And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

Mark 4:38
38 But he was in the stern, asleep on the cushion; and they woke him and said to him, "Teacher, do you not care if we perish?"

Mark 9:17
17 And one of the crowd answered him, "Teacher, I brought my son to you, for he has a dumb spirit;

Luke 3:12
12 Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?"

Luke 6:40
40 A disciple is not above his teacher, but every one when he is fully taught will be like his teacher.

John 1:38
38 Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?"
Unity and Obedient Discipleship in John 17

Appendix B: Terms Used to Portray Jesus in the Gospels

John 3:2
2 This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him."

The Truth:

John 14:6
6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me.

The Vine:

John 15:4-5
4 Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. 5 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 14:4-6
4 And you know the way where I am going." 5 Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" 6 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
1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14
14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.
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 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)\(^1\) 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.\(^2\) 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 Vatianus, Brown is suggesting an even earlier realistic dating of around 90-100 CE.\(^3\) This view is still held by most scholars today.

Authorship

The traditional view is that the Apostle John wrote the Fourth Gospel. However, the internal evidence is anything but conclusive on that point: John 21:20, 24 (N26),

\[\text{Eπιστολῆς ὃς ὦν Πέτρος βλέπει τὸν μαθητὴν ἐν ἡγάμα ὃ} \]

\(^1\) Benjamin V. Bacon The Fourth Gospel in Research and Debate (New Haven: Yale University Press; London: Oxford University Press, 1919) p. 520

\(^2\) Bruce Metzger The Text of The New Testament (Oxford & New York: Oxford University Press, 1985) pp. 29-30. Metzger discusses the discovery of the importance of P52 which was uncovered by C.E. 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.


\(^4\) Ibid. pp. LXXI-V

\(^5\) "N26" refers to the Westfall 26/UBS 3rd edition Alexandrian (eclectic/choosing of the best texts from multiple sources) text.
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Appendix C: Background Information on the Fourth Gospel

Brown 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 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 A.D. 325) 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).

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Appendix C: Background Information on the Fourth Gospel

and Interpretation 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. 11 Howard’s conclusion is that for the present, Eusebius can not be disproved.

Neither through internal nor external evidence can one find overwhelming proof of authorship, therefore, at present, we will either have to go with tradition and say that the Fourth Evangelist is the Apostle John or admit that the author’s identity is a mystery to be solved which needs to be solved at some future time.

Purpose

The goal of the Fourth Gospel is stated in John 20:30-1 (N26),

Πάλιν μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐν αὐτῶν
tῶν μαθητῶν [αὐτοῦ], 15 ὅσα ἔστιν γεγραμμένα ἐν τῷ


14 Ibid. pp 239-41. Howard states that Papias’ alleged statement in the De Fide fragment states, “that 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. 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; 2 that it contradicts Luke’s account in Acts 12:2, which states that James, the brother or John, was killed by King Herod. The last observation allows us to see 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?) 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 10:35-45. “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’s 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.”

15 Textual Variant: The oldest manuscript cited P66 and then Säntichus have οὐδὲν included in their text opposed to the oldest opposition which excludes the possessive pronoun which is Vulgate. They are all from the Alexandria family with P66 being the proto-Alexandrian text. This caused me to side with the editors and retain οὐδὲν in the text.
Unity and Obedient Discipleship in John 17
Appendix C: Background Information on the Fourth Gospel

My first assertion is that the primary function of all four Gospels is to present the Gospel of Salvation through Jesus Christ. 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 perform a common type function, they each were written to help their respective communities grow in their adverse environments through a journey that will bring unity in obedience. 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.

16 Textual Variant: My choice in this case is to accept the oldest apparent sources (οὐδὲν) (early 3rd cent. proto-Demotic) (codex Sinaiticus 4th cent. Ptolemaic), codex Vaticanus 4th cent. Ptolemaic along with codex Tisch (1), a primary 3rd century Coptic source (p 172) Wetzer, which used the present subjunctive (μητουμένης). 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.

17 John 20:30-31 (RSV). "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name..." (John 20:30-31) John answered them, "I baptize with water, but among you stands one whom you do not know. 21 Even he who comes after me, the strap of whose sandal I am not worthy to untie." 22 This took place in Bethany beyond the Jordan, where John was baptizing. 23 The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world! 24 This is he of whom I said, 'After me comes a man who ranks before me. 25 I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel.' " Luke 1:34; 2:19-17; Mark 1:1, 7-8; Matt. 2:11-2.

18 Raymond E. Brown The Gospel According to John (New York: Doubleday, 1966) vol. 2, pp. 517-18. Brown builds a case for the universality of the Fourth Gospel, it serves both Jew and Gentile. He then goes on to state that much of the Gospel is addressed to the Christian believer. He states, "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 name 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 B. Talbert Reading John (New York: Crossroad, 1982) pp. 41-5. Talbert states that the Gospel of John probably is an ancient biography written by a community that was formed by an unknown synod, 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
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 KJV, "ταύτα δὲ γέροντες ἵνα πιστεύσητε ὅτι Ἰησοῦς ἔστιν ὁ Χριστός ὁ υἱός τοῦ θεοῦ, καὶ Ἴνα πιστεύοντες ἦσθε ἐν τῇ ἰδίᾳ αὐτοῦ. Εἰς ταῦτα ἐπομενεῖν. 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.

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, εὐαγγελίον, which shows its direct relationship to the Christian message of salvation.

2 Thess. 2:13-14, Ἡμεῖς δὲ ἀδελφοί εὐπροσδοκεῖν τῷ θεῷ πάντοτε περί υμῶν, ἀδελφοί ἔκειτε μαρτυρίαν ὑπὲρ τούτων, διὰ εἰσοδοχής καὶ μαρτυρίας Χριστοῦ ἡμῶν. Εἰς τὸν αὐτὸν ἐνόχον, ἵνα γίνηται σωτηρία καὶ ἐπίσκεψις ἡμῶν ἡμῶν ἐν τῇ ἡμέρᾳ τῆς ἡμέρας τῶν ἁπάντων ἑκατέρως ἐν πάσῃ ἀληθείᾳ. 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 (εὐαγγελίον: 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, Οἱ μὲν δὲ άδελφοὶ τοῦ εὐαγγελίου άδελφοί τοῦ εὐαγγελίου ἡμῶν εὐπρόσδοκεῖν εἰς θεόν, διὰ καὶ ἀποκάλυψεν, ἐν ὑμῖν καὶ ἐπιστέφασε τό καθ' ἑαυτοῦ. And I declare to you, brothers, the
I contend that 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 halfway through the entire Gospel. The author of John starts immediately with a hint of the Passion to come.

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,

The author of John for the third time will reveal something to his readers about the Passion Account through Jesus' proclamation to Nicodemus.
Then in John 6:51, the Evangelist of John gives the major thesis of the Passion Account.

Then in John 6:51, the Evangelist of John gives the major thesis of the Passion Account.

From that point on, John develops the theology of Who Jesus is, 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.

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 nonbelievers and to instruct the members of all the individual local churches. We can think in terms of developing written Passion Accounts that used the earlier main Accounts, "what was most important", and evaluate this development up to the time of the Synoptic Gospels and the Fourth Gospel. We know that the Fourth Gospel was developed fairly rapidly, and was being used by parts of the Church in

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Textual variant: The reading 'in Him' looks very good. All of the older manuscripts show in The Greek New Testament, editors Aland, Bock, Martini, Metzger, and Wikgren (Germany: Biblia-Druck G. H.; Stuttgart, 3rd ed.[corrected], DBS, 1983) show this reading or something that means the same thing. Some of the older manuscripts cited are: 705, 735, A, and B.
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Egypt as early as the first half of the second century. 20

I would like to pose a 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' disciple? This pool of information was already being shared by individual churches everywhere to witness to nonbelievers, 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 believers in their regular gatherings of their own individual churches. 21 Paul states,

2 Thess. 2:15, ἀρξάσθε, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς καρδιὰς ὑμῶν ὡς ἐδιδάχητε ἐμείς διὰ λόγου ὑμῶν ἐν ἑπιστολῇ. 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

20 Bruce Metzger, The Text of the New Testament (Oxford & New York: Oxford University Press, 1993) pp 36-9. Metzger 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 possesses 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).

21 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 that individual would see the various sayings, signs, and teachings of Jesus (which had been used and arranged by the Evangelist 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 none 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.
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 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."

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). 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). 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.

Sources Behind the Text

Some scholars have questioned translating any text of the Fourth Gospel without first doing some type of form critical

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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 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, see 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. He states that a prerequisite to understanding the text is to understand the first-century Mediterranean world.

Even though I am not convinced that the author of the Fourth Gospel belonged to any special community, I agree with scholars such as Talbert 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 achieved by translating the final form, the text itself, through the focusing process of 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

26 Ibid. p 277.
28 Ibid. pp 62-5.
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.

**Summary Statement**

For the purpose of this work, we shall consider the Fourth Gospel as an anonymous evangelistic document that was written before the close of the first century of our era, and that was likely to have been composed in either Antioch or Ephesus.
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