

The Socio-Historical Background of 1 Peter in Relation to greedy and tyranny form of Leadership in the

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Abstract

The Graeco-Roman world has an indelible mark in shaping and influencing the background of the New Testament. The style of leadership in the context was more in the form of greedy and tyranny (1 Peter 5:2-3) motives both from its political and religious perspectives. The purpose of the study is to demonstrate how such a background of the Graeco-Roman world shape and contributes to the writing of the epistle of 1 Peter, exclusively on the aspect of leadership in the church and Christian community. The study used the socio-historical method to show the condition and struggle of the early Christian amid greedy and tranny leaders in the Graeco- Roman context. The study, therefore, seeks to supply theologians as well as church leaders or Pastors with a better understanding of leadership from a socio-historical background of the Graeco- Roman world and how that can help in reading and handling issues of leadership in the New Testament, especially the epistle of 1 Peter.

Index terms— leadership, greedy, tyranny, 1 peter, graeco-roman, emperor.

1 Introduction

his study examines the Socio-Historical context of 1 Peter in relation to leadership in the Graeco-Roman background to demonstrate how such context influences the writing of 1 Peter regarding leadership in chapter 5. The mode and motivation for Christian leadership in all spheres of life is a major point of concern in this contemporary time. Christian leadership is the heart of any meaningful society that is ready to overcome the challenges of unfaithfulness in leading God's people, class conflicts in the community, marginalised groups, and any form of moral decadence in the globe. The study begins with the methodology adopted for this paper, a brief overview of the Graeco-Roman religion, social and economic Diversities, and how it influences the writing of 1 Peter. It shows the condition and struggle of the early Christian amid greedy and tranny leaders in the Graeco-Roman context. It further discusses the impact of Roman Leadership to the Jews and Christians Community of the Graeco-Roman context that led to the issue of the Diasporas' Christians in Asia Minor. It shows how such a background shape and contribute in the writing of the epistle of 1 Peter, especially chapter 5:2-3 on the pattern of leadership that results from greedy (greedy or selfish) and tyranny (tyranny or lording over) in the church and society of Asia Minor.

2 I.

3 Methodology

The socio-historical method was developed by Vygotsky (1896-1934) (Lloyd and Fernyhough, 1999 and Felix, 2009). Vygotsky's views were shaped by his own background and the social and intellectual context in which he lived and worked. As a psychologist and Marxist, he "believed that one could only understand human beings in

41 the context of the socio-historical environment” ??Oguz, 2007, p.4). The socio-historical method recognizes the
42 essential relationship between the cultural, historical, and instructional settings in an environment (Oguz, 2007).
43 By such understanding, one will have a clear grasp of the social factors, cultural and historical nature of that
44 environment, and how it influences the way a person behaves.

45 Oguz explained that Vygotsky’s socio-historical approach ”has its roots in this perspective that emphasized
46 the importance of cultural-historical context in which learning takes place and how that context has an impact
47 on what was learned” ??2007, p.3). Vygotsky was also well known for cultural-historical psychology (Cherry,
48 2018). Lloyd and Fernyhough further express that ”Vygotskian psychology provides a deeper understanding of the
49 social basis of human nature and psychology-that human needs and aspirations are satisfied in collaboration with
50 others and that ”human” development is impossible outside of human society” (1999, p.381). The environment in
51 which a person lives influences the way he or she behaves. Adam Waude (2016) explains that the socio-historical
52 and sociocultural approach provides researchers and psychologists with a more informed dimensional view and
53 understanding of the deep motivations which cause a person to behave in a particular way in life. Therefore, the
54 socio-historical approach is adopted and use in this study to analyse, and appraise the magnitude of ???????????
55 and ??????????? form of leadership in the Graeco-Roman world at the time the epistle of 1 Peter was written
56 and the nature of suffering the Christian community was experiencing.

57 II. The Religious, Political, Social, and Economic Diversities in the Graeco-Roman World

58 In considering the socio-historical context regarding religion, political, social, and economic in the Graeco-
59 Roman world, the study in this section is limited to those aspects of the Graeco-Roman life and religion, which
60 bear directly, or almost, upon the subject.

61 4 a) The Religious and Political Life

62 The Roman empire is marked with a lot of religious activities, of which Christianity was one of them. Ekeke
63 (2013), and Boer (1990) confirm that the Christian church was born in the Roman Empire, where religion is fully
64 tolerated during the reign of Emperor Tiberius. It was a big empire with ”hundreds of tribes’ living within her
65 borders and also nations with ancient history than that of Rome were under its control” ??Boer, 1990, p.1). The
66 centre of the empire was the city of Rome, and unlike the other empires in the history of the church, the Roman
67 Empire ”power of government was in the hands of the emperor” ??Boer, 1990, p.1). Elwell (1998) enlightens
68 that the Roman Empire was dominated by Greek or Hellenistic culture and features. It was aptly called the
69 Graeco-Roman world. According to Evans and Porter, the Graeco-Roman world is the ”world of the Roman
70 empire, a world that began as Rome became dominant through its conquests and acquisitions of territories and
71 as it changed from being a republic to participate to governance by the oligarchy to governance by Emperor”
72 (2000, p.633). Little (2019) and Lee (2018) explain that by 200 BCE, the Roman Republic had conquered Italy.
73 In 27 BCE, the republic became an empire, which lasted for another 400 years after it had subjugated Greece, the
74 North African coast, Asia Minor (Turkey) and Spain, much of the Middle East, modern-day France, and even the
75 remote island of Britain until it completely surrounded the Mediterranean Sea. Such development explains how
76 powerful and influential the empire was during the New Testament time, especially when 1 Peter was written.
77 This aspect would further be discussed in the next section to demonstrate to the fact of Apostle Peter’s recipients
78 being considered as a dispersed community according to 1 Peter 1:1-2.

79 The emperor was a leader in charge of everything in the empire, and that gave him the power to control
80 the people the way he wants. In fact, within the empire, and even beyond its confines, busy commercial life
81 was going on. The ”rich were very rich, but their position was often insecure because of demands made upon
82 them by emperors and other officials” ??Grant, 1972, p.248). The citizens had the right to work for a living,
83 but their resources were being controlled by the powerful, especially the emperors. Furthermore, the dignity
84 of humans being was not quite respected in the empire since one cannot have absolute authority over his/her
85 earning. The Law in the Graeco-Roman world was predominantly the law of Rome. Evans and Porter further
86 assert clearly that the ”Roman law originated as a function of the pontiffs or priests during the period of the
87 kings, it developed into a legal system concerned almost entirely with secular matters” (2000, p.631). Such a
88 secular legal system signifies that the law for protecting the religious activity within the empire was not strong
89 compared with that of the secular matters. According to ??rant (1972), the religion of the Graeco-Roman world
90 was primarily and traditionally, civic; this is to say that the gods were the ones who are recognized by the state,
91 either the Roman state or the local citystate to the extent that the priesthoods were reserved. In most instances,
92 for the more prominent citizens, and at Rome, the emperor himself expressed his religious function in the role of
93 pontifex Maximus. That is the religious activities were considered in the same way as secular activities. Hurtado
94 (1998) expounds that the tendency to amalgamate cults and gods was characteristic of the period; though to
95 a considerable extent, it was resisted by Jews because the faithful Jews during the period always maintain and
96 strengthen a distinction between their monotheistic devotional pattern and the polytheistic pattern of the larger
97 Graeco-Roman society.

98 The Graeco-Roman world considered the Jewish religion as a foreign and non-Roman. ??ilken (2003:52)
99 articulates how the Graeco-Roman world views the Jew; they were seen as people who did not fit into Graeco-
100 Roman society, they lived as a people apart, and claim that their religious practices had a vulgar origin. The
101 Romans were taught to excel in law, in political sagacity, in their skill and foresight in constructing roads, in
102 their administrative accomplishments, and tolerant rule over many disparate peoples. But their religion is cold

103 and lifeless, lacking in emotive appeal and ritualistic ??Wilken, 2003:53). Within this framework of belief, it was
104 possible to distinguish true from false practices, the religion which fostered traditional beliefs and that which
105 undermined the wisdom of the past. However, from the ongoing, it presupposes that both in theology and
106 practice, the Jews in the Graeco-Roman world "demonstrate concerns for God's supremacy and uniqueness to
107 the intensity and with solidarity that seen to go far beyond anything else previously known in the Graeco-Roman
108 world" ??Wilken, 2003, P. 52). The Jews kept the faith and enhancing their religious practices. The Jews
109 were granted some freedom to maintain their Jewish religion in the empire despite being under the control and
110 leadership of emperor Julius Caesar (Jeffers, 1999). The Jews were living and maintaining their religious identity
111 in the Graeco-Roman world.

112 In the Graeco-Roman world, there was an extant practice of imperial worship. Livingston (2018) expounds
113 that the worship of the emperor was one aspect of religion shared by everyone in the empire, and loyalty was
114 given through participation in the imperial priesthood. Their major form of worship was sacrifice and prayer.
115 The Christian faith was regarded as a distinct faith from the Jew. As a result, the Jews were allowed freely to
116 practice their faith, but the Christians were not (Jeffers, 1999).Green (2010), Jeffers (1999), and Bediako(1992)
117 enlighten that the Christians were seen as a newcomer and foreign religion, with no land to call its own, to the
118 extent that the conflict was more than the encounter of different systems of thought and belief or a clash of
119 cultures. Then adherents of the new religion clashed with Roman authorities to be sure Christians, who put their
120 duties to God first, would not "honour the emperor as a divinity and might seem to reject the authority of the
121 state in other spheres" ??Betz, 1998, p. 10). The worship of the Emperor became a big problem for Christian
122 who put their faith in Christ Jesus.

123 Consequently, according to Johnston (2004), most Christians considered the worship of the emperor as
124 blasphemous. The refusal of the Christians to worship the emperors was taken as an "act of sedition, a capital
125 offence" ??Johnston, 2004, p. 561). Then since the Christians were not loyal to the Emperor's worship, several
126 early emperors within the empire, including Nero, persecuted Christians, killing some and driving their worship
127 underground (Jeffers, 1999 ?? Gromacki, 2008 ??nd Green, 2010). The action of Emperor Nero against the
128 Christian was so pathetic. Keener explains that "Nero burned Christians alive as torches to light his gardens
129 at night. He killed other Christians in equally severed ways (e.g., feeding them to wild animals for public
130 entertainment)" (2014, p. 685). Such ugly action of Nero against the church affect believers physically, socially
131 and economically but does not jiggle their confidence and faith in serving the Lord Jesus as Betz whispers that
132 "the Gentile Christians remained culturally Graeco-Roman but ceased religiously being pagan polytheists" (1998,
133 p. 10). This Gentile Christians, despite their suffering, they depend on God and hold strongly on their Christian
134 faith. They continue serving the Lord Jesus Christ but under persecution in the hands of leaders who are bent
135 on ?????????????? and ?????????????? leadership. The overview glanced on the identity and practices of the Graeco-
136 Roman world gives this study a firm basis for understanding the historical significance of the epistle of 1 Peter
137 5:1-11 on leadership.

138 5 b) The Social and Economic Life

139 In view of the above, the social and economic life of the Graeco-Roman world, it can be observed that there
140 were two categories of people. The first grouping includes the military, political leaders, and priests as the
141 wealthy people, and the second is the common people like the poor, which includes the "widows, orphans and
142 strangers" ??Cassidy, 1978, p.110). Hagner (2012) explains that slavery was an accepted reality within the
143 Graeco-Roman society as well as poverty, which separated the poor from the rich. The same social strata were
144 transcended by the church, where rich and poor were equally accepted. However, in the New Testament time,
145 Jesus condemned such development in the Graeco-Roman time. Cassidy explicates that "Jesus asked the rich to
146 divest themselves of their surplus possessions, and counterposed an emphasis upon humility and service to the
147 domination being practised by the political rulers of his day" (1978, p.47). The poor were suffering as a slave in
148 their land ??Haldar, 2015). Some of the slaves lived without hope because of the unjust act or treatment, which
149 they underwent pain, suffering, and even died (Deligero, 2012). The slave trade was all over, and there was no
150 one to stop and condemn that molestation of people and its trading system in the Graeco-Roman community.
151 Even Cicero, who was well known at the time as the man of peace, "never challenged Roman slavery, which was
152 among the most brutal in history, but he was more humane than his contemporaries. He preferred to have his
153 farms worked by tenants rather than by slaves" (Powell, 1997, p.1). 1 The situation was so pathetic because the
154 poor people and some slaves were not considered as human beings; rather, they were treated by the rich people
155 as 'substance' or property of the masters. Just as animals are sold for profit, the "poor were traded in the market
156 for gross revenue like animals" (Haldar, 2015, p.2). The Graeco-Roman society was so polluted to the point that
157 the slave-trading market could be seen on the roadsides of Rome without any restriction (Haldar, 2015). In line
158 with, it is worth noting here that human beings at whatever level should be treated with respect, but this is not
159 the case in the Graeco-Roman world. Some slaves Haldar explains that "to prove aristocracy and honour in the
160 society, any family would keep at least ten bonded-slaves. Two hundred slaves were respectable for any wealthy
161 and well-established family, although a few extraordinary rich people used to keep thousands of slaves" (Haldar,
162 2015, p.1). This fact was further affirmed by Webster thus:

163 In the first century Graeco-Roman culture, slavery was the social, legal, and economic reality. It was not
164 subject to debate. Slavery was central to the economic order as our 'service industry' is to our economy. The

165 institution of slavery was a fact of Mediterranean economic life so completely accepted as a part of the law
166 structure of the time that one cannot correctly speak of the slave 'problem' in antiquity ??Webster, 2015, p.82).

167 Volume XX Issue VIII Version I 13 (C) maltreated by their masters; they were being tortured, beating,
168 abused sexually, insulting, and even overwork them as non-human being (Riess and Fagan, 2016). So, slavery,
169 under any circumstances, is dehumanizing and should not be encouraged at all. All those experiences of suffering
170 were happening because most of the rich people were selfish, greedy, and captured the wealth for themselves
171 while the poor are suffering as a result of the leader's tyranny character.

172 In view of the above, the Graeco-Roman world was surrounded by issues of injustice, anarchy, and inequality.
173 It also shows that leaders in the Graeco-Roman world were not free from the quest for material benefits and
174 ?????????? their followers. It is from such a background that Apostle Peter appeals to the leaders in 1 Peter
175 5to focus on their tasks in devoid of ?????????? and ??????????, and encouraged the people of Asia Minor to
176 remain steadfast in the grace of God as well as to long for the better reign of God to come in their time and the
177 future.

178 6 III.

179 The Motive for Leadership in the Graeco-Roman Context

180 In every century, there are always issues regarding how leaders conduct themselves in public and private
181 settings. Most leaders in the Graeco-Roman context were not free from the quest for material benefits. Cicero
182 (1889:1) elucidates that the leaders were so delighted in magnificent furniture and an elegant and profuse style of
183 living. Wealth in the Graeco-Roman context was sought sometimes for the necessary uses of life, and indulgence
184 in extravagance. There was an unbounded desire for money in which large numbers of leaders were led to losing
185 sight of justice simply because of the craving for military commands, civic honours, and fame. According to
186 Cicero, such a "desire for money is entertained with a view to the increase of the means of influence and the
187 power of generous giving" (1889, p.1). In fact, regarding honour and fame by the leaders, Russell asserts that
188 the "teachers and leaders in the Graeco-Roman culture used domination of their pupils to gain and maintain
189 honour for themselves" ??Russell, 2019, p.160). The domination to gain honour bespeaks the motive of leaders
190 in the Graeco-Roman context was not to meet the need of the people but for personal gain and selfglorification.
191 The desire for money, power, and fame was put above their required tasks and functions in the community. Such
192 desire for power and money could be one of the reasons from such a context that Apostle Paul wrote to a young
193 leader, Pastor Timothy; admonishing him to run away from the love of money in 1 Timothy 6:9-10.

194 Furthermore, in the Graeco-Roman context, good leadership with the right motive is dependent on the goodness
195 of whoever was governing. It is not also all the leaders have a wilful desire to promote and work for the interest
196 of their people. Leaders in the "Graeco-Roman society did not have an elaborate system of public security or
197 social services. There was little to stop unbridled greed or power" ??Christians et al 2010, p.43). The inability
198 to stop unbridled greed and power struggle in the society signals that there was no willingness in service by the
199 leaders to perform kind acts and build absolute love and admiration with their followers. The wellbeing of the
200 community, according to Christians et al (2010) is depended much more on the internal, disciplined goodness
201 and magnanimity of citizens with less concentration of the leaders towards the needs of the community. So, the
202 tendency for ?????????? and ?????????? by the leaders is high compare to the level of their love and concern
203 towards the community. That again signals a great danger to the wellbeing of the people who were living during
204 the Graeco-Roman era.

205 Another motive for leadership in the Graeco-Roman context is the accumulations of lands by the leaders. Finley
206 explains that the leaders had "succeeded in acquiring land, sometimes large tracts, in subject territories byways
207 which were, strictly speaking, illegal, and which created considerable ill will in the empire" (1978, p.8). Plutarch
208 (1998) speaks that the leaders were described as speakers who are only promoting self, being ?????????? and
209 longing for the gold and silver, while consciously and deliberately did not counsel the people to receive and
210 protect a poor citizen in the community that came to them for relief. According to Malina, the honourable
211 leader in the Graeco-Roman time would certainly strive to avoid and prevent the accumulation of capital, simply
212 because it is a "threat to the community and community balance, rather than a precondition to economic and
213 social improvement" ??Malina, 2001, p.97). However, the dishonourable leaders make policy, and their policies
214 are motivated by greed and envy rather than reasoning on the need of the community ??Plutarch, 1998). That
215 shows how the attitude of the leaders in the Graeco-Roman context was endangering and adding more sorrow to
216 the citizens due to the selfish policies by the leaders.

217 In agreement to the assertions of Finley (1978) and Plutarch (1998) above, Johnston (2004) enlightens that
218 the officials or leaders in the Graeco-Roman context benefited from their services, for they were able to influence
219 a wide range of policies such as prices, land use, banking, wages, labour, citizenship, and the local criminal justice
220 system in ways that enhanced their fortunes and status. Malina sheds more light on that by postulating that the
221 leaders "made a profit by defrauding others, by forcing people to part with their share of limited good through
222 extortion" (2001, p.98). Such attitudes demonstrated by the leaders towards the people develop a big barrier
223 between them and the people. Rohrbaugh (2007) expounds that leaders develop self-protective predispositions
224 that are finely tuned to the restrictions between friends and enemies. Both leaders and followers talked against
225 each other, pass along the gossip, factions owing commitment to individuals begin to emerge, and as result, leaders

226 lost respect from the people, and the community undergo suffering because of the leaders' style of leadership that
227 only centred on ?????????? and ??????????.

228 A critical assessment of the motive and manner of leadership in the Graeco-Roman context reveals that there
229 were a lot of irregularities and unfaithfulness in the delivery of services by the leaders in the community. As
230 seen above, leaders were full of envy, ??????????, ??????????, and careless towards the need and condition
231 of their subjects. Power was in the hands of the emperors and the elite leaders. They used such privileges
232 to marginalise the people in the communities. Johnston affirms to that fact by saying that "only members of
233 the wealthiest elite families could afford the burden of political responsibility, for officials volunteered their time
234 and normally supplemented meagre civic budgets from their own personal wealth" (2004, p.561). Such practices
235 were not just peculiar to the Graeco-Roman political sphere; the elements were also visible in the early church
236 practice. According to Cohn-Sherbok and Court (2001), the temple in the Graeco-Roman context also had a
237 political function since it is an institution that legitimate the control which the priests exercised over Palestine,
238 in conjunction with Roman and Herodian authorities. Then the high priestly elitecontrolled religious operations
239 and her symbols, and the vast economic resources they required, in a way that will only benefit them directly.
240 Johnston further explains that because of such practice in the church by the leaders, most church members did
241 not "have the resources to break into this small group of elite leaders" (2004, p.561). The behaviour of the elite
242 leaders indicates that leaders in the Graeco-Roman context were only driven by what they will get in serving
243 their people rather than what they will offer in meeting the needs of the community as good shepherds or leaders.
244 As such, they love to dominate their subjects without minding their predicaments. Such a background of the
245 Graeco-Roman context pictured what is happening in every community and gives the reason why 1 Peter 5:1-11
246 were written to combat such an ungodly attitude of the leaders in the Christian suffering community of Asia
247 Minor.

248 7 IV.

249 The Influence of Graeco-Roman Leadership to the Jews and Christians Community

250 The Roman leadership had a strong influence on the Jews and Christians community during the Roman
251 Empire. Harry Oates explains that the Roman Empire in the early 1 st century CE were often considered as 'the
252 perfect Empire.' He also notes that "the outstanding military prowess of the Romans were used to expand the
253 empire, and once the territories were acceptably pacified, Roman political power were installed from the capital
254 of the empire to the local governments of the territories" (Oates, 2015, p. 1). Equally, affirms that the "Roman
255 Empire in the first century AD mixed sophistication with brutality and could suddenly lurch from civilization,
256 strength, and power to terror, tyranny, and greed" ??Meyerhoff, 2013, p.73). The empire, without any doubt,
257 grew by conquest, and being already stratified, society, had its lower levels swelled by large numbers of slaves
258 and other persons displaced by wars (Johnson and Penner, 1999). The Roman Empire was indeed so sturdy
259 and seen as emblematic of power, unity, and peace ??Hingley, 1996). According to Achtemeier et al, the empire
260 could be understood as a "blasphemous power whose every move were being calculated to frustrate the purpose
261 of God and to compromise the faith of God's people" (2001, p.16). Such an assertion of Achtemeier et al depicts
262 an empire with the power to suppress other faiths at that given time. The empire was well known for the kind
263 of tyrannical leaders that manifest in the New Testament period.

264 8 a) The leadership from Pompey64 BCE-Augustus 14 CE

265 The Roman empire became more tyrannical during the leadership of Pompey, one of the Roman Generals whose
266 leadership style had a huge negative impact on the Jews nationality. His ?????????? form of leadership became
267 the genesis of the Jews suffering in the entire Roman Empire. Hagner (2012) and Metzger (1965) explain that
268 the Roman General Pompey, armed with unprecedented forces, took possession of Jerusalem in 63 BCE. He
269 abolished the Jewish kingship, and the whole of Judea was subjected to Rome due to the ?????????? form
270 of leadership exercised by him. After the fortification of Palestine fell, about 12,000 Jews were killed. Then
271 according to Wylen (2008), the Roman General (Pompey) himself entered the Holy of Holies in the Temple and
272 declared Roman sovereignty over the whole of Palestine as well as taking a large number of the Jews to Rome as
273 prisoners of war, which were later displayed as trophies in Pompey's triumphal procession.

274 Equally, Josephus affirms to that fact in Book II Chapter 17 of the "Jews Wars" by saying that "Herod
275 marched to Jerusalem, and brought his army to the wall of it; this was the third year since he had been made
276 king at Rome; so he pitched his camp before the temple, for on that side it might be besieged, and there
277 it was that Pompey took the city" ??Josephus, 2006). However, having satisfied his curiosity, "Pompey was
278 likewise surprised because he found no cult object representing the high god of the Jews, but only an Volume
279 XX Issue VIII Version I 15 (C) empty room and Torah scrolls" (Gill, 2019, p.1). Kitto explicates that the
280 Romans during their dominion, introduced into "Judaea many of their manners and customs; their money became
281 current; their weights and measures were adopted; their mode of reckoning time was employed" (1845, p.643).
282 The action of General Pompey, according to Mbuvi (2007), was a disruptive event in the history and the entire
283 life of the Jewish community with a significant impact on all spheres of life, which involved geographical, social,
284 moral, psychological, spiritual, emotional, and cultural displacements. Such practice was indeed a horrible and
285 unbearable condition for the Jews in the Graeco-Roman world. The action of Pompey became a big disaster

286 on the Jewish nationality because they were used to be an independent nation but now being controlled by the
 287 Romans Government and were required to pay tribute to them. However, they were allowed for a time to choose
 288 their natives as rulers without the empire or the Roman Government interference.

289 In 40 BCE, according to Hagner (2012) and Metzger (1965), due to the influence of power and the desire to
 290 dominate, Antony and Octavius placed the Jews under the rule of a powerful Idumean chieftain named Herod,
 291 who subjugated the inhabitants of Judea and captured Jerusalem in 37 BCE by Antipater II, the son of Idumean
 292 who later became the king of Judea. Rattey and Binyon(1976) and Hagner (2012) explain that he was, in fact,
 293 a 'puppet' king who had to obey Rome in everything. As such, he was hated by the Jews for three reasons.
 294 That "he was an Idumean, a member of the hated Edomite people who had only recently been conquered by
 295 the Jews. He was a friend of the Romans. He had no real religious faith" (Rattey and Binyon 1976, p.130). His
 296 ruling passion according to Drane (1999), was built on a strong desire to maintain and extend his own influence
 297 and ?????????? leadership. For those reasons, he was willing to eliminate anyone who appeared to threaten
 298 his position even if they were his closest relatives. He was harsh and ruthless towards his own subjects. He was
 299 totally obedient to his Roman masters, whom he knew could not resist with impunity. He was full of power
 300 drugs, and that was seen glaring in his passion for subjugating everyone in the empire. Julius Caesar's leadership
 301 (49 BCE) favoured the Jews communities. Caesar, according to Roth (1972), Westenholtz (1995), Skolnik and
 302 Berenbaum (2007:575), ??arenti (2004:165), in a series of decrees decisions made by the Senate at his prompting,
 303 inaugurated a new administration in Judea. He allowed Jewish association in the Diaspora, and his "lenient
 304 attitude to Diaspora Jewry was emulated by the rulers of the provinces. Hepermitted the reconstruction of
 305 the walls of Jerusalem" 2 2 and confirmed Hyrcanus as high priests, as well as ethnarchs of Judea. "Caesar's
 306 enmity <https://www.jewishvirtuallibrary.org/julius-caesar-x00b0.6/7/2020> toward Pompey, who had conquered
 307 Jerusalem and defiled the Holy of Holies, led to a positive attitude toward him among the Jews." 3 Consequently,
 308 upon the death of Herod the great in 4BCE, the kingdom was divided among his three sons. Each of them
 309 exercised civil authority, but all were dependent on the Roman legate of Syria for military support. Drane (1999)
 310 and ??attey and Binyon (1975) elucidate that Archelaus governed as ethnarch of Judea, Samaria, and Idumea
 311 (4BCE-6CE); Herod After his assassination in 44 BCE, he was mourned by the Jews more than by any other
 312 nation because of His lenient attitude toward the Diaspora Jews increased the sympathy of the Jewish masses for
 313 him. Julius Caesar's kind of leadership would always be remembered by the Jews communities. His leadership
 314 impacted the Jews community positively.

315 After the defeat of Antony at Actium in 31 BCE, Augustus became the first Roman emperor (27 BCE-14 CE).
 316 It was under his leadership occurred the birth of Jesus, the census connected with his birth, and the beginning of
 317 emperor worship (Gundry, 1997). Unlike Pompey's other subsequent leaders who were so tyrannical and greedy,
 318 Augustus allowed the Jews daily sacrifices of whole burnt offerings in the temple of Jerusalem as a tribute to the
 319 most God. Jews throughout the Diaspora were favourably treated by Augustus. Porter and Pitts (2012) and
 320 Roth (1996) explain that the Jews of the Roman Empire, especially the inhabitants of Judea, enjoy the policies
 321 of Augustus, which he followed the satisfactory line established by Julius Caesar. Augustus was considered as
 322 one of the best emperors because throughout the empire, people peace, and there was stability but imposing
 323 Herod the great (37 BCE-4 BCE) upon the Jews did not go went with most of the Jewish community.

324 Herod the Great was tyrannical towards his people. His leadership brought a strong setback on the nationality
 325 of the Jews community, especially on matters that have to do with their faith. His style of leadership does not
 326 go well with the Jewish community in the empire. However, having the full knowledge of what Herod is passing
 327 through within his monarchy, Augustus "did everything within his power to support him in his effort to fulfil
 328 his responsibilities as a faithful vassal of the Roman Empire" (Harvey, 2004, p.420). Augustus acceptance of
 329 Herod's hard work to introduce Roman culture into Judea and, for this reason, paid little heed to the claims of
 330 Herod's enemies, foreign and domestic (Porter andPitts, 2012 andRoth, 1996). ??arvey (2004) describes Augustus
 331 contribute positively to Herod the Great most specular achievements (of building the temple to please the Jews)
 332 because he always thought highly of his ability as a ruler and valued his personal friendship.

333 Antipas as tetrarch of Galilee and Perea (4BCE-39CE). Philip was tetrarch of regions north of Galilee 4BCE
 334 to 34CE. After Archelaus, a series of prefects ruled Judea, with the most famous of them being Pontius Pilate
 335 26-36CE. However, the two brothers (Archelaus and Antipas) were deposed for administrative incompetence as a
 336 result of the ?????????????? and ?????????????? form of leadership inherited from their father. According to Gundry
 337 (1997), the misrule of Archelaus in Judea, Samaria, and Idumea led to his removed from office and banishment
 338 by Augustus in 6 CE, and Judea came under direct Roman rule. This fact was also depicted by Drave (1999)
 339 that with one possible exception, none of them was any better than his father. Both Archelaus and Antipas style
 340 of leadership was within the perimeter and equated to that of their father in all ramifications.

341 Equally, beginning from 6 CE-41CE, Judaea, Samaria, and Idumaea, according to Johnson and Penner (1999),
 342 were ruled directly by a succession of Roman governors called prefects or procurators, appointed by the emperor.
 343 They were military colonies and installations throughout the empire, and their troops were used to quell local
 344 disturbances. However, according to Wylen (2008), many of the prefects some governors were careless, added
 345 needless cruelty and insensitive to their cupidity in their dealings with the Jews, and others were positively harsh
 346 and oppressive. They displayed contempt for the native customs, oppressing the Jews beyond the requirements
 347 of maintaining public order and collecting taxes.

9 b) The Leadership from Tiberius 14CE-Claudius 54CE

348

349 Ten years after the death of Augustus, according to Losch (2008), the Roman senate named Tiberius emperor at
350 the age of 56. It was believed that during His reign that John the Baptist started his ministry based on the gospel
351 of Luke 3:1 at about 29 CE. Tiberius' reign spanned the whole of Jesus's adult life, and almost all the references
352 to Caesar in the gospels are Tiberius. It was Tiberius who appointed Pontius Pilate as procurator of Judea, who
353 hated the Jews. It was also Tiberius who removed Pilate 10 years later. Gundry (1997), ??ates (2015), Wylen
354 (2008) and David and Walton (2001) explain that when Pontius Pilate, who condemned Jesus, and Felix (52-60)
355 and involved in the trial of Paul was elected by the senate to be the prefect of Jerusalem in 26-36 CE, both the
356 family members of the Jewish people and the Roman were in ruins. He was considered as one of the cruellest
357 among the prefects. Emperor Tiberius quickly began to bring about a new kind of cult to replace the Jewish
358 religion in the area when Pilate shared the disregard for the Jewish people. Unlike Augustus, Losch (2008) and
359 Owen and Gildenhart (2013) elucidate that Tiberius was one of scandal, debauchery, massacres, and terror. He
360 puts severed checks on his architectural selfaggrandisement. He was never popular with the people who dislike
361 his cold and surly manner. He was conservative and more paranoid. He died in 37 CE and was succeeded by his
362 grand-nephew Gaius Caligula, who reigned from 37 CE-41 CE.

363 Emperor Gaius Caligula fell heir to the political and military order first established by Augustus and nurtured
364 by his successor Emperor Tiberius when he came to power ??Barrett, 2002). Sicker (2001), Reed (2018), and
365 ??arrett (2002) expound that in late 39 CE Gaius Caligula became absorbed with power and was convinced
366 of his own divinity and demanded worship from all his subjects. He proclaimed his divinity than sycophants
367 throughout the empire began erecting altars, statues of himself should be set up in the temple at Jerusalem,
368 and the temples are dedicated to him. He also "drained the treasury to pay for his dissolute life and reckless
369 building. Gruen (2009) explains that Caligula's action reveals the hatred that had long been smouldering against
370 the Jews. The dilemma, according to Sicker (2001) and Gundry (1997), was deterred when he was assassinated,
371 his uncle and successor, Claudius (41 CE-54 CE) who expelled Jewish residents from Rome, among them was
372 Aquila and Priscilla (Acts 18:2), for civil disturbance, inherited the imperial throne. Consequently, Wasson
373 (2011) elucidates that after the death of Emperor Gaius Caligula (37-41 CE) and his family at the hands of the
374 Praetorian Guard, the future Emperor Claudius was found quivering behind a set of curtains, fearing for his own
375 life, still, having been proved to be an efficient emperor by the senate, he was named emperor. Then when his
376 fourth wife Agrippina poisoned him, and Nero (54-68 C.E.) became emperor, and a new era of depravity and
377 corruption began.

378 In Book 20, chapter 8 of 'Antiquities of the Jews, ?? Josephus (2006) and Boccaccio (2009) expound that
379 when Emperor Nero took control of the empire, he began to display his ?????????? and things started to
380 deteriorate. By Agrippina's cunning, Claudius's legitimate son and heir, Britannicus, was pushed into the
381 background by Nero. He later poisoned Claudius' son, executed his own wife, and arranged for the assassination
382 of his mother. Sorek (2008), Jona Lendering (1998), and Metzger (1965) designate that in 66CE, emperor Nero
383 ordered his representative in Judea, Gessius Florus, when he required money, to confiscate it from the Temple
384 treasure; and he went to Jerusalem with a military contingent to enforce payment. together to the temple, with
385 prodigious clamours, and called upon Caesar by name, and he sought him to free them from the tyranny of
386 Florus" ??Josephus, 2006). Equally, Sorek (2008) depicts that the procurators and other leading members of
387 the elite are greedy; they only spend money from the Treasury on the construction of pavement for their selfish
388 reasons.

389 Such an attitude of ?????????? and ?????????? by some leaders in the Roman Empire was gradually
390 leading to the impoverishment of the Jewish peasantry. The sixty years of Roman taxation had continued to
391 be indelible and caused setback on the growth and development of the Jews. The "Jews had to pay money,
392 which was spent in Italy and on the border. Judaea had become substantially poorer, and many peasants had
393 been forced first to mortgage and then to sell their land." 5 Moreover, in Jerusalem, "many people had become
394 unemployed when the renovation of the temple was finished in 63CE. The peasants and artisans had a reason to
395 fight, and they were willing to do so." 6 Oaste (2015) explains that the corruption of both the local and senate
396 governments in the area and the uncontrolled disregard for the Jewish people brought about a riot in Caesarea
397 in 66 CE.

398 The condition of the peasants and artisans signals how life was so unbearable to the Jews nationality
399 as a result of the ?????????? and ?????????? form of leadership exercised by the emperors. ??001)
400 enlighten that many Jewish peasants who had turned to banditry as a result of the gradual advance of
401 the Romans in Galilee fled to Jerusalem and formed a coalition called the 'Zealots,' in an attempt to set
402 up an alternative rule as that of the high priests. They advocated a purified temple and freedom from
403 the Roman rule, and they considered themselves as people who are being 'Zealous' for all that was good.
404 They were indeed "willing to assassinate those whom they recognised as the enemies of God" (Hagner, 2012,
405 p.37). According to Sicker (2001) and ??ates (2015), the Zealots, a band of un-Hellenised anti-elite Jews,
406 led by Eleazar, wiped out the Roman-backed elite Greeks that had inhabited the area, and they controlled
407 the inner court of the temple. Josephus (2013), in Book II, chapter 16 of the Jews Wars, explains that
408 Gessius Florus, in eager to obtain the treasures of God, plundered the Holy Temple to fund the cult of
409 Caesar and erected statues of Emperor Nero and himself with the money he took. Such action of Nero
410 infuriated the Jewish people; because <https://www.livius.org/articles/concept/roman-jewish-wars/roman-jewish->

9 B) THE LEADERSHIP FROM TIBERIUS 14CE-CLAUDIUS 54CE

411 wars-3. 7/7/2020 6 <https://www.livius.org/articles/concept/roman-jewish-wars/roman-jewish-wars-3>. 7/7/2020
412 7 <https://www.ancient.eu/article/823/the-great-jewish-revolt-of-66-ce>. 8/7/2020 they consider the temple not
413 only as of the Centre of religious and social life, but it was an emblem of God's presence in the Holy City of
414 Jerusalem. Oates elucidates that when Florus" raided the temple and ordered the residents nearby to follow
415 his form of polytheism around it, it was the biggest insult to the Jewish religion. The Jewish people rebelled.
416 Random attacks on Roman citizens followed throughout Judaea, particularly in the northern towns" (2015, p.
417 1). 8 Subsequently, Roetzel (2002) and Oates (2015) enlighten that the Roman military general Vespasian
418 destroyed the rebel armies and punish the citizens in the Judean province based on the command of Emperor
419 Nero, who was so angry at the impudence of the Jewish rebels. In Book III, Chapters 7 and 8, Josephus (2013)
420 further elucidates that Vespasian gave an order that the city of Judaea should be entirely demolished, and all
421 the fortifications burnt down. His men slaughtered nearly every Jewish rioter in Caesarea and northern Galilee.
422 Oates expresses by the year 67 C.E, the "Romans under Vespasian and Titus had taken back all of Judea and
423 killed the Jewish rebels that were left. The Jewish stronghold of Jodapatha, after a 47 days siege, was now under
424 Roman control. The Romans were on the march to Jerusalem. Shortly before the siege of Jerusalem, a civil war
425 broke out in Rome" (Oates, 2015, p.1); then in the summer of 70 CE, the Roman soldiers penetrated the city.
426 Pregeant (1997) depicts that the Romans recaptured Jerusalem, destroying and burning the city and slaughtering
427 the Jewish people in their wake. They set fire to the Holy Temple. The place that once gave thousands of Jewish
428 people hope was destroyed. As such, the Jews believed that the presence of God was no longer inexistence in the
429 city. The result of such development became one of the most devastating Roman blows to Judaea. The rest of
430 the city was plundered and burned to the ground soon after the Temple fell.

431 According to Pregeant (1997), the immediate cause of the revolt was based on the brutality with which the
432 governor Florus responded to popular protests against his intention to appropriate funds from the treasury for
433 his selfish ambitions and selfgratification. 9 In 73 C.E and 132 C.E respectively, according to Pregeant (1997),
434 the Romans took the final group of holdouts at the mountain fortress of Masada, along the Dead Sea, and a
435 man named Bar Kochba led another war which lasted for two and a half years. When the Wylen (2008) explains
436 that the Pharisees and Jewish Christians are the only sects that survived the great rebellion. Then according to
437 Oates (2015), by September 70 CE, Jerusalem became completely under the control of the Romans.

438 fighting was over, they renamed the province of Syria, Palestine. They forcefully forbade Jews to enter
439 Jerusalem and when ahead to erect a temple to Jupiter at the exact position where the Jewish Yahweh once
440 stood. That was how the ancient Jewish state was put to an end in the Roman Empire, as a result of both
441 ?????????? and ?????????? form of leadership displayed by the emperors. Then such unbearable condition
442 makes the whole of the Jews remnant, even those in Palestine henceforth became Diaspora Jews, which shed light
443 on the background of the epistle of 1 Peter. The kind of leadership demonstrated by the Graeco-Roman leaders
444 above impacted the Jews and Christians community negatively. It brought huge devastation to the integrity and
445 nationality of the Jewish way of living and worship because the Roman's leadership influence is like humiliation
446 to them in the face of other nations. But they have no option rather than to keep paying their allegiance to the
447 Roman authority.

448 Consequently, since the Temple was destroyed and can never be rebuilt again at that particular time, Oates
449 (2015) and Wylen (2008) enlighten that such development instigates a new form of Judaism (Rabbinic Judaism).
450 Rabbinic Judaism and Christianity grew as a result of the fading away of the Jewish sects. Oates explains that
451 "Rabbis were now the focal point of the religion, taking over from the High Priest. The synagogue became
452 the centre of Jewish life, and with the diaspora, the Torah became the most invaluable source of knowledge for
453 the Jewish people" (2015, p.1). Oates and Binyon (1975) also depict that as a result of the burning down of
454 the temple in Jerusalem, the Jews no longer had their temple, and they were becoming increasingly scattered
455 throughout the world. The scriptures (Torah) became their cardinal point for unification. Subsequently, Bunson
456 expounds that the Jewish Christianity decline as the creed moved outward to Asia Minor and Greece. Asia Minor
457 is a name given to "Anatolia, the extensive peninsula between the Black Sea and the Mediterranean Sea, fronting
458 the Aegean. Throughout the Roman Empire, Asia Minor contained the provinces of Asia, Lydia, Cappadocia,
459 Bithynia, and Pontus, 3S Well 3S Galatia and Pamphylia" (1994, pp.118, 221). The entire region was one of
460 the most prosperous and well-travelled (commercially) areas in the Roman Empire, as well as the entire New
461 Testament period.

462 According to Tabor (2013), there are other emperors which rule during the Roman Empire which their
463 leadership style also has both negative and positive impact on the Jews nations as well as the gentiles who
464 lived as the Diasporas people in the New Testament time; such as "Vespasian's son and successor, Titus, who
465 had concluded the war with the Jews, reigned wisely for two years (79-81 C.E.)" (Tabor, 2013, p. 1). But the
466 second son of Vespasian, Domitian (81-96 C.E.), was a tyrant of the first order. He relied on informers and had his
467 enemies murdered. He laid a heavy tax on the people of the empire, especially the Jews. And as well persecuted
468 the Christians. It is believed that the Domitian persecution of the Christian may have provided a background
469 for Revelation, written to encourage oppressed Christians (Gundry, 1997). Other emperors that reign after him
470 are Nerva (96-98 C.E.), Trajan (98-117 C.E.), Hadrian (117-138 C.E.), Antonius Plus (138-161 C.E.), and the
471 Stoic philosopher-emperor Marcus Aurelius (161-180 C.E.). But this study would not go into detailed to delve
472 into their influence in the empire since the study only engrossed into the aspect that shed light to the epistle of 1

473 Peter; especially on leaders which leadership impact led to the occasion and the purpose of 1 Peter as an epistle
474 written to the diaspora's suffering churches in Asia Minor.

475 In view of the above, and without any doubt, leadership in the Graeco-Roman context has, directly and
476 indirectly, impact the growth of the Christian faith in the world today. Although, the leadership was surrounded
477 by issues of ????????????? and ?????????????, which caused an unbearable way of living for the Jewish nationality
478 throughout the empire. Such ????????????? form of leadership makes the Jews to scattered into a wider world,
479 which gave birth to the growth of the church all over Asia Minor of the Graeco-Roman world. Johnson and
480 Penner (1999) explain that the Roman Empire was a significant and positive force in the spread of the Christian
481 movement. Synagogues or the houses of prayer in the Diaspora were established wherever Jews migrated. It
482 is as a result of that network of common Jewish centres that grow and became the stepping stone from which
483 Christianity moved into the Gentile world. It is from such a background that Apostle Peter wrote to encourage
484 the Diasporas in their predicaments and to call on the attention Christian leaders to disregard the practice
485 of ????????????? and ????????????? (1 Peter 5:1-11) in the Christian community, which they might have been
486 mimicked as a way of life from the Graeco-Roman world.

487 V.

488 10 Conclusion

489 The Socio-Historical background of 1 Peter in relation to leadership in the Graeco-Roman Context reveals the
490 world in which leaders contribute to making life unbearable to their followers. Respect for human dignity lacked
491 in some points. The elite groups in the society, including the emperors, rich people, and priests, dominate the
492 poor citizens, such as the widows, orphans, and slaves in the community. It was glaring that there is a high level
493 of marginalisation in the Graeco-Roman context caused by the leaders due to their ????????????? and ?????????????
494 form of leadership. As such, there was in existence the imperial worship, which was such an antagonist to the
495 Christian faith. Some Emperors used to suppress the Jew's nationality in the Roman Empire and the Christian
496 movement. Several of Christ's followers were being harassed, ridiculed, discriminated, and even killed just to
497 stop the spread of the faith. The Diasporas Christians indeed suffered due to their faith in God in the empire,
498 especially at the time of Apostle Peter. The practice of ????????????? and ????????????? form of leadership by
499 leaders in the Graeco-Roman background was becoming as a way of life, which the Christians leaders tend to be
500 mimicking into their congregations. Such development into the Christian communities of Asia Minor led to the
501 reason why the epistle of 1 Peter, especially chapter 5, was written to draw the attention of the church leaders on
502 the mode and motive of their oversight. The practice of such forms of leadership cannot give hope to the people
503 who are suffering and would as well affect the efficacy of the gospel Christ in the world.

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