Volume 20 Issue 67
Originally issued as C8



Global Journal of human-social science: C
Sociology & Culture
Volume 20 Issue 8 Version 1.0 Year 2020
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Socio-Historical Background of 1 Peter in Relation to Αἰσχροκερδῶς and Κατακυριεύω form of Leadership in the Graeco-Roman Context

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*Keywords: leadership, **αἰσχροκερδῶς, κατακυριεύω**, 1 peter, graeco-roman, emperor.*

GJHSS-C Classification: FOR Code: 370199



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Introduction

This 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 αἰσχροκερδῶς (greedy or selfish) and κατακυριεύω (tyranny or lording over) in the church and society of Asia Minor.

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

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

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

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

a) The Religious and Political Life

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

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

The Graeco-Roman world considered the Jewish religion as a foreign and non-Roman. Wilken (2003:52) articulates how the Graeco-Roman world views the Jew; they were seen as people who did not fit into Graeco-Roman society, they lived as a people apart, and claim that their religious practices had a vulgar origin. The Romans were taught to excel in law, in political sagacity, in their skill and foresight in constructing roads, in their administrative accomplishments, and tolerant rule over many disparate peoples. But their religion is cold and lifeless, lacking in emotive appeal and ritualistic (Wilken, 2003:53). Within this framework of belief, it was possible to distinguish true from false practices, the religion which fostered traditional beliefs and that which undermined the wisdom of the past. However, from the ongoing, it presupposes that both in theology and practice, the Jews in the Graeco-Roman world "demonstrate concerns for God's supremacy and uniqueness to the intensity and with solidarity that seen to go far beyond anything else previously known in the Graeco-Roman world" (Wilken, 2003, P. 52). The Jews kept the faith and enhancing their religious practices. The Jews were granted some freedom to maintain their Jewish religion in the empire despite being under the control and leadership of emperor Julius Caesar (Jeffers, 1999). The Jews were living and maintaining their religious identity in the Graeco-Roman world.

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

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

b) The Social and Economic Life

In view of the above, the social and economic life of the Graeco-Roman world, it can be observed that there were two categories of people. The first grouping includes the military, political leaders, and priests as the wealthy people, and the second is the common people like the poor, which includes the "widows, orphans and strangers" (Cassidy, 1978, p.110). Hagner (2012) explains that slavery was an accepted reality within the Graeco-Roman society as well as poverty, which separated the poor from the rich. The same social strata were transcended by the church, where rich and poor were equally accepted. However, in the New Testament time, Jesus condemned such development in the Graeco-Roman time. Cassidy explicates that "Jesus asked the rich to divest themselves of their surplus possessions, and counterposed an emphasis upon humility and service to the domination being practised by the political rulers of his day" (1978, p.47). The poor were suffering as a slave in their land (Haldar, 2015). Some of the slaves lived without hope because of the unjust act or treatment, which they underwent pain, suffering, and even died (Deligero, 2012). The slave trade was all over, and there was no one to stop and condemn that molestation of people and its trading system in the Graeco-Roman community. Even Cicero, who was well known at the time as the man of peace, "never challenged Roman slavery, which was among the most brutal in history, but he was more humane than his contemporaries. He preferred to have his farms worked by tenants rather than by slaves" (Powell, 1997, p.1).[1] Haldar explains that "to prove aristocracy and honour in the society, any family would keep at least ten bonded-slaves. Two hundred slaves were respectable for any wealthy and well-established family, although a few extraordinary rich people used to keep thousands of slaves" (Haldar, 2015, p.1). This fact was further affirmed by Webster thus:

> In the first century Graeco-Roman culture, slavery was the social, legal, and economic reality. It was not subject to debate. Slavery was central to the economic order as our 'service industry' is to our economy. The institution of slavery was a fact of Mediterranean economic life so completely accepted as a part of the law structure of the time that one cannot correctly speak of the slave 'problem' in antiquity (Webster, 2015, p.82).

The situation was so pathetic because the poor people and some slaves were not considered as human beings; rather, they were treated by the rich people as 'substance' or property of the masters. Just as animals are sold for profit, the "poor were traded in the market for gross revenue like animals" (Haldar, 2015, p.2). The Graeco-Roman society was so polluted to the point that the slave-trading market could be seen on the roadsides of Rome without any restriction (Haldar, 2015). In line with, it is worth noting here that human beings at whatever level should be treated with respect, but this is not the case in the Graeco-Roman world. Some slaves

[1] Jim Powell, 1997. Marcus Tullius Cicero, Who Gave Natural Law to the Modern World. https://fee.org/articles/marcus-tullius-cicero-who-gave-natural-law-to-the-modern-world. 5/4/2020

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

In view of the above, the Graeco-Roman world was surrounded by issues of injustice, anarchy, and inequality. It also shows that leaders in the Graeco-Roman world were not free from the quest for material benefits and κατακυριεύω their followers. It is from such a background that Apostle Peter appeals to the leaders in 1 Peter 5to focus on their tasks in devoid of αἰσχροκερδῶς and κατακυριεύω, and encouraged the people of Asia Minor to 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 future.

III. The Motive for Leadership in the Graeco-Roman Context

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

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

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

In agreement to the assertions of Finley (1978) and Plutarch (1998) above, Johnston (2004) enlightens that the officials or leaders in the Graeco-Roman context benefited from their services, for they were able to influence a wide range of policies such as prices, land use, banking, wages, labour, citizenship, and the local criminal justice system in ways that enhanced their fortunes and status. Malina sheds more light on that by postulating that the leaders "made a profit by defrauding others, by forcing people to part with their share of limited good through extortion" (2001, p.98). Such attitudes demonstrated by the leaders towards the people develop a big barrier between them and the people. Rohrbaugh (2007) expounds that leaders

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develop self-protective predispositions that are finely tuned to the restrictions between friends and enemies. Both leaders and followers talked against each other, pass along the gossip, factions owing commitment to individuals begin to emerge, and as result, leaders lost respect from the people, and the community undergo suffering because of the leaders' style of leadership that only centred on αἰσχροκερδῶς and κατακυριεύω.

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

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

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

a) *The leadership from Pompey64 BCE- Augustus 14 CE*

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

Equally, Josephus affirms to that fact in Book II Chapter 17 of the "Jews Wars" by saying that "Herod marched to Jerusalem, and brought his army to the wall of it; this was the third year since he had been made king at Rome; so he pitched his camp before the temple, for on that side it might be besieged, and there it was that Pompey took the city" (Josephus, 2006). However, having satisfied his curiosity, "Pompey was likewise surprised because he found no cult object representing the high god of the Jews, but only an

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empty room and Torah scrolls" (Gill, 2019, p.1). Kitto explicates that the Romans during their dominion, introduced into "Judaea many of their manners and customs; their money became current; their weights and measures were adopted; their mode of reckoning time was employed" (1845, p.643). The action of General Pompey, according to Mbuvi (2007), was a disruptive event in the history and the entire life of the Jewish community with a significant impact on all spheres of life, which involved geographical, social, moral, psychological, spiritual, emotional, and cultural displacements. Such practice was indeed a horrible and unbearable condition for the Jews in the Graeco-Roman world. The action of Pompey became a big disaster on the Jewish nationality because they were used to be an independent nation but now being controlled by the Romans Government and were required to pay tribute to them. However, they were allowed for a time to choose their natives as rulers without the empire or the Roman Government interference.

In 40 BCE, according to Hagner (2012) and Metzger (1965), due to the influence of power and the desire to dominate, Antony and Octavius placed the Jews under the rule of a powerful Idumean chieftain named Herod, who subjugated the inhabitants of Judea and captured Jerusalem in 37 BCE by Antipater II, the son of Idumean who later became the king of Judea. Rattey and Binyon(1976) and Hagner (2012) explain that he was, in fact, a 'puppet' king who had to obey Rome in everything. As such, he was hated by the Jews for three reasons. That "he was an Idumean, a member of the hated Edomite people who had only recently been conquered by the Jews. He was a friend of the Romans. He had no real religious faith" (Rattey and Binyon 1976, p.130). His ruling passion according to Drane (1999), was built on a strong desire to maintain and extend his own influence and κατακυριεύω leadership. For those reasons, he was willing to eliminate anyone who appeared to threaten his position even if they were his closest relatives. He was harsh and ruthless towards his own subjects. He was totally obedient to his Roman masters, whom he knew could not resist with impunity. He was full of power drugs, and that was seen glaring in his passion for subjugating everyone in the empire.

Julius Caesar's leadership (49 BCE) favoured the Jews communities. Caesar, according to Roth (1972), Westenholz (1995), Skolnik and Berenbaum (2007:575), Parenti (2004:165), in a series of decrees decisions made by the Senate at his prompting, inaugurated a new administration in Judea. He allowed Jewish association in the Diaspora, and his "lenient attitude to Diaspora Jewry was emulated by the rulers of the provinces. Hepermitted the reconstruction of the walls of Jerusalem"[2] and confirmed Hyrcanus as high priests, as well as ethnarchs of Judea. "Caesar's enmity toward Pompey, who had conquered Jerusalem and defiled the Holy of Holies, led to a positive attitude toward him among the Jews."[3] After his assassination in 44 BCE, he was mourned by the Jews more than by any other nation because of His lenient attitude toward the Diaspora Jews increased the sympathy of the Jewish masses for him. Julius Caesar's kind of leadership would always be remembered by the Jews communities. His leadership impacted the Jews community positively.

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

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

Consequently, upon the death of Herod the great in 4BCE, the kingdom was divided among his three sons. Each of them exercised civil authority, but all were dependent on the Roman legate of Syria for military support. Drane (1999) and Rattey and Binyon (1975) elucidate that Archelaus governed as ethnarch of Judea, Samaria, and Idumea (4BCE-6CE); Herod

[2] https://www.jewishvirtuallibrary.org/julius-caesar-x00b0. 6/7/2020

[3] https://www.jewishvirtuallibrary.org/julius-caesar-x00b0. 6/7/2020

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

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

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

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

Emperor Gaius Caligula fell heir to the political and military order first established by Augustus and nurtured by his successor Emperor Tiberius when he came to power (Barrett, 2002). Sicker (2001), Reed (2018), and Barrett (2002) expound that in late 39 CE Gaius Caligula became absorbed with power and was convinced of his own divinity and demanded worship from all his subjects. He proclaimed his divinity than sycophants throughout the empire began erecting altars, statues of himself should be set up in the temple at Jerusalem, and the temples are dedicated to him. He also "drained the treasury to pay for his dissolute life and reckless building."[4] Gruen (2009) explains that Caligula's action reveals the hatred that had long been smouldering against the Jews. The dilemma, according to Sicker (2001) and Gundry (1997), was deterred when he was assassinated, his uncle and successor, Claudius (41 CE-54 CE) who expelled Jewish residents from Rome, among them was Aquila and Priscilla (Acts 18:2), for civil disturbance, inherited the imperial throne. Consequently, Wasson (2011) elucidates that after the death of Emperor Gaius Caligula (37-41 CE) and his family at the hands of the Praetorian Guard, the future Emperor Claudius was found quivering behind a set of curtains, fearing for his own life, still, having been proved to be an efficient emperor by the senate, he was named emperor. Then when his fourth wife Agrippina poisoned him, and Nero (54-68 C.E.) became emperor, and a new era of depravity and corruption began.

c) The Leadership from Nero 54 CE- Marcus Aurelius 180 CE

In Book 20, chapter 8 of 'Antiquities of the Jews,' Josephus (2006) and Boccaccio (2009) expound that when Emperor Nero took control of the empire, he began to display his κατακυριεύω and things started to deteriorate. By Agrippina's cunning, Claudius's legitimate son and heir, Britannicus, was pushed into the background by Nero. He later poisoned Claudius' son, executed his own wife, and arranged for the assassination of his mother. Sorek (2008), Jona Lendering (1998), and Metzger (1965) designate that in 66CE, emperor Nero ordered his representative in Judea, Gessius Florus, when he required money, to confiscate it from the Temple treasure; and he went to Jerusalem with a military contingent to enforce payment. Josephus (Book II Chapter 14) of Antiquities of the Jew, attests to that fact that the citizens of Jerusalem "ran

[4] James Tabor, the Jewish Roman World of Jesus. https://pages.uncc.edu/james-tabor/the-roman-world-of-jesus-an-overview. 7/7/2020

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together to the temple, with prodigious clamours, and called upon Caesar by name, and be sought him to free them from the tyranny of Florus" (Josephus, 2006). Equally, Sorek (2008) depicts that the procurators and other leading members of the elite are greedy; they only spend money from the Treasury on the construction of pavement for their selfish reasons.

Such an attitude of αἰσχροκερδῶς and κατακυριεύω by some leaders in the Roman Empire was gradually leading to the impoverishment of the Jewish peasantry. The sixty years of Roman taxation had continued to be indelible and caused setback on the growth and development of the Jews. The "Jews had to pay money, which was spent in Italy and on the border. Judaea had become substantially poorer, and many peasants had been forced first to mortgage and then to sell their land."[5] Moreover, in Jerusalem, "many people had become unemployed when the renovation of the temple was finished in 63CE. The peasants and artisans had a reason to fight, and they were willing to do so."[6] The condition of the peasants and artisans signals how life was so unbearable to the Jews nationality as a result of the αἰσχροκερδῶς and κατακυριεύω form of leadership exercised by the emperors.

Oaste (2015) explains that the corruption of both the local and senate governments in the area and the uncontrolled disregard for the Jewish people brought about a riot in Caesarea in 66 CE.[7] Then, in 67-68 CE, Cohn-Sherbok and Court (2001) enlighten that many Jewish peasants who had turned to banditry as a result of the gradual advance of the Romans in Galilee fled to Jerusalem and formed a coalition called the 'Zealots,' in an attempt to set up an alternative rule as that of the high priests. They advocated a purified temple and freedom from the Roman rule, and they considered themselves as people who are being 'Zealous' for all that was good. They were indeed "willing to assassinate those whom they recognised as the enemies of God" (Hagner, 2012, p.37). According to Sicker (2001) and Oates (2015), the Zealots, a band of un-Hellenised anti-elite Jews, led by Eleazar, wiped out the Roman-backed elite Greeks that had inhabited the area, and they controlled the inner court of the temple. Josephus (2013), in Book II, chapter 16 of the Jews Wars, explains that Gessius Florus, in eager to obtain the treasures of God, plundered the Holy Temple to fund the cult of Caesar and erected statues of Emperor Nero and himself with the money he took. Such action of Nero infuriated the Jewish people; because they consider the temple not only as of the Centre of religious and social life, but it was an emblem of God's presence in the Holy City of Jerusalem. Oaste elucidates that when Florus" raided the temple and ordered the residents nearby to follow his form of polytheism around it, it was the biggest insult to the Jewish religion. The Jewish people rebelled. Random attacks on Roman citizens followed throughout Judaea, particularly in the northern towns" (2015, p. 1).[8] According to Pregeant (1997), the immediate cause of the revolt was based on the brutality with which the governor Florus responded to popular protests against his intention to appropriate funds from the treasury for his selfish ambitions and self-gratification.

Subsequently, Roetzel (2002) and Oates (2015) enlighten that the Roman military general Vespasian destroyed the rebel armies and punish the citizens in the Judean province based on the command of Emperor Nero, who was so angry at the impudence of the Jewish rebels. In Book III, Chapters 7 and 8, Josephus (2013) further elucidates that Vespasian gave an order that the city of Judaea should be entirely demolished, and all the fortifications burnt down. His men slaughtered nearly every Jewish rioter in Caesarea and northern Galilee. Oates expresses by the year 67 C.E, the "Romans under Vespasian and Titus had taken back all of Judea and killed the Jewish rebels that were left. The Jewish stronghold of Jodapatha, after a 47 days siege, was now under Roman control. The Romans were on the march to Jerusalem. Shortly before the siege of Jerusalem, a civil war broke out in Rome" (Oates, 2015, p.1); then in the summer of 70 CE, the Roman soldiers penetrated the city. Pregeant (1997) depicts that the Romans recaptured Jerusalem, destroying and burning the city and slaughtering the Jewish people in their wake. They set fire to the Holy Temple. The place that once gave thousands of Jewish people hope was destroyed. As such, the Jews believed that the presence of God was no longer inexistence in the city. The result of such development became one of the most devastating Roman blows to Judaea. The rest of the city was plundered and burned to the ground soon after the Temple fell.[9] Wylen (2008) explains that the Pharisees and Jewish Christians are the only sects that survived the great rebellion. Then according to Oates (2015), by September 70 CE, Jerusalem became completely under the control of the Romans.

In 73 C.E and 132 C.E respectively, according to Pregeant (1997), the Romans took the final group of holdouts at the mountain fortress of Masada, along the Dead Sea, and a man named Bar Kochba led another war which lasted for two and a half years. When the

[5] https://www.livius.org/articles/concept/roman-jewish-wars/roman-jewish-wars-3. 7/7/2020
[6] https://www.livius.org/articles/concept/roman-jewish-wars/roman-jewish-wars-3. 7/7/2020
[7] https://www.ancient.eu/article/823/the-great-jewish-revolt-of-66-ce. 8/7/2020
[8] https://www.ancient.eu/article/823/the-great-jewish-revolt-of-66-ce. 8/7/2020
[9] https://www.ancient.eu/article/823/the-great-jewish-revolt-of-66-ce. 8/7/2020

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

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

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

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

V. Conclusion

The Socio-Historical background of 1 Peter in relation to leadership in the Graeco-Roman Context reveals the world in which leaders contribute to making life unbearable to their followers. Respect for human dignity lacked in some points. The elite groups in the society, including the emperors, rich people, and priests, dominate the poor citizens, such as the widows, orphans, and slaves in the community. It was glaring that there is a high level of marginalisation in the Graeco-Roman context caused by the leaders due to their αἰσχροκερδῶς and κατακυριεύω form of leadership. As such, there was in existence the imperial worship,

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which was such an antagonist to the Christian faith. Some Emperors used to suppress the Jew's nationality in the Roman Empire and the Christian movement. Several of Christ's followers were being harassed, ridiculed, discriminated, and even killed just to stop the spread of the faith. The Diasporas Christians indeed suffered due to their faith in God in the empire, especially at the time of Apostle Peter. The practice of αἰσχροκερδῶς and κατακυριεύω form of leadership by leaders in the Graeco-Roman background was becoming as a way of life, which the Christians leaders tend to be mimicking into their congregations. Such development into the Christian communities of Asia Minor led to the reason why the epistle of 1 Peter, especially chapter 5, was written to draw the attention of the church leaders on the mode and motive of their oversight. The practice of such forms of leadership cannot give hope to the people who are suffering and would as well affect the efficacy of the gospel Christ in the world.

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