

God in Jesus, a Daimonion in Socrates and Their Respective Divine Communication

Yip-Mei Loh

Abstract—Jesus and Socrates shared a remarkable gift; a channel of inner spiritual communication, to afford them truthful guidance in their respective religious discourse. Jesus is part of the Trinity; he is the Son, the Son of God. In mortal life he is the son of a carpenter. He called on all peoples to repent of their sins but fell foul of the authorities and was crucified. Socrates was an ancient Greek philosopher and the son of an artisan. His mission is to drive the Athenians to investigate truth, but he too incurs the displeasure of fellow citizens, to the extent of execution. The accusations made against them centre around, in Jesus' case, proclaiming himself the Son of God, with the means to pardon, and in Socrates', that a *daimonion*, an inner voice, speaks to him in his heart. Jesus talks with God directly through prayer, as the *pneuma* of God, i.e. to *pneuma* to *hagion*, or Holy Spirit, is with him. Socrates seems to enter what we would now think of as a trance-like condition, wherein he communicates with his inner *daimonion*, who directs him to take courage on the righteous path.

Keywords—*Daimonion*, God, Holy Spirit, life, truth.

I. INTRODUCTION

GREEK philosophy and the Bible are the great sources of Western culture. Socrates, a father of ancient Greek ethics teaching, is an important Greek philosopher. He created a new *paideia* for the Greeks. Jesus of Nazareth is the Son of God, and he is both a Jewish preacher and moral teacher.

Both of them turned the pages of history, and made their lives' contribution in different times. Their importance cannot be ignored, since they are very influential and authoritative figures in western history. They turned the pages of history in their respective eras and focused on the issue of humanity to set the spiritual and moral aspirations of human beings. They paid the price to accomplish their ends, by being sentenced to capital punishment. One was poisoned to death because of his *elenchus*, which made his adversaries furious and vengeful; the other was crucified to fulfill the purpose of God, along with some help from the jealousy of the Jews. They both were executed unjustly.

However, Socrates and Jesus each lived in a completely different political environment: Socrates in a democratic polis, Athens, and spoke ancient Greek, while Jesus was alive in a nondemocratic Roman autocracy and spoke his mother tongue, Aramaic, which had dominated the eastern Mediterranean for centuries [19, p.15]. In the gospel of John 12:20-22 it is said that Jesus knew some koine Greek, as when some Greeks wanted to see him, he replied to them by means of a parable in their own tongue but was not able to read and

write in that language. Some material also shows that he could write and read Hebrew, though again, he might not have been fully fluent. Nevertheless, he was to some extent trilingual [1, p. 180].

Socrates has been depicted as playing the role of both interrogator and respondent, relative to the development of the speculative philosophy of the conversations in the Platonic corpus. He differs from his predecessors, who were entirely focused on physics, by being interested in moral *paideia*. Plato delineates him as being dominant in his aptitude for philosophical prophecy (*mantikōs*) in the *Theaetetus* 151a-b. In Plato's *Apology* 38a, Socrates (c. 470-399 B.C.) claims that life without self-examination is not [worth] living. Plato has portrayed Socrates as a divine man, who is possessed by a *daimonion*. Because of his divine bestowal, he wrote nothing down, but taught moral *paideia* to his fellow citizens in the agora of Athens. And his mission is to convince his fellow citizens to convert their belief to live in self-examination. As one of his students, Plato preserved for posterity his philosophical wisdom in his earlier works.

Jesus of Nazareth (c. 4 B.C.-30/33 A.D.), is the Son of God, and although he can be seen in diverse ways, such as The Messiah, a Galilean prophet, a preacher and rabbi, these can be categorized into one concept, that is, he is the redeemer of our sins and our rabbi, who instructs us to follow and obey the commands of the Scriptures. Though among scholars there are still some differences of opinion about which sayings in the gospels are authentically to be ascribed to Jesus [2, p. 89], it is unchangeable that his role is of a moral educator in faith and in history.

Jesus, like Socrates, did not leave anything in writing to us. All we know about his teachings has to come from written sources and although that which we know as 'Q' is the earliest and most authentic [3, p. 88], the most accessible earliest written source is the canonical Gospels (to *hagion Euangelion*), among which the Gospel of Mark is the shortest [4, p. 130-131]¹, and in which the chronology of events is not always precise and exact; for example, in Luke 2:2 it is mentioned that 'the *first* census that took place while Quirinius was governor of Syria' (*hautē apographē prōtē egeneto hēgemoneuontos tēs Syrias Kyrēniou*) in 6 A.D.. It is clear that the Greek term 'prōtē' plays a pivotal role in this sentence; however, scholars have no consensus. Some interpret it as 'before', not 'first', that is, the census made earlier than Quirinius, because at that time Syria was governed not by him,

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¹ The scholar Frank W. Beare suggests that the Gospel of Matthew may be a revised and enlarged version of that of Mark. 'Concerning Jesus of Nazareth', [4, pp.130-131].

but by Sentius Saturninus (10/9-7/6 B.C.) and P. Quinctilius Varus (7/6-4 B.C.); and Augustus, being an emperor of Rome from 29 B.C. to 14 A.D., carried out a census of Roman citizens throughout the empire in 8 B.C., while Herod died in 4 B.C., ten years before Quirinius' census [1, pp. 150-151].

Jesus is a theological and moral educator. He wanders throughout Galilee preaching the divine truth in synagogues and proclaiming the 'good news of God' (to euaggelion tou theou) [5], [6, Mark 1:14]. He possesses the authority of God to expel evil spirits from sinners [5, Mark 1:24-26]. He teaches his disciples and heals the sick and the needy around him.

This article inquires into Socrates' and Jesus' educational roles in their time. Socrates obeys and listens to his inner voice, which he calls daimonion. He is a spiritual teacher and tends to his fellow citizens' intellectual health with his philosophical elenchus; Jesus has done and fulfilled everything by means of 'to pneuma tou theou' [5], [6, Matthew 3:16], id est, pneuma hagion or Holy Spirit. He healed the physically infirm and the mentally ailing with the invisible power of 'to pneuma tou patros' [5], [6, Matthew 10:20]. Both Socrates and Jesus instruct man to live up to the real telos of their life, because 'man is born for paideia.' [7, S. 122].

II. CONCERNING JESUS OF NAZARETH

The Greek name 'Iēsous', which *refers* to 'Yeishu', 'Yeshua' and 'Yehoshua' [Cf.1, p.143], 'Emmanouēl' [5], [6, Matthew 1:22], a 'Nazōraios' [5], [6, Matthew 2:23], and which *denotes* the 'Christ of God' [5, Luke 9:20], the 'Messiah of God', the 'Son of Joseph' [5, Luke 3:23], the 'carpenter's son' [5, Matthew 13:55] or the 'son of Mary' [5, Mark 6:3], has a profound and fundamental meaning in the Bible.

According to the gospel of Matthew 1:21, an angel told Joseph to call his son 'Iēsous', the 'Son of the Most High' [5, Luke 1:32], and which in Hebrew means 'salvation'. And in Luke 1:29 the angel Gabriel told Mary to give the name Iēsous to her son. Apparently, the name Iēsous is given with divine mission, since Biblical appellations are tightly associated with vocation and mirror God's intention, they are not given accidentally [1, p.144]. So, Jesus' mission is to save us from our sins and promulgate new divine laws. And he as God unites with us, id est, is dwelling in us.

From the gospels of Matthew 2:1 and Luke 2:4 we know that Jesus was born in Bethlehem in Judea, the town of David. However, he grew up in Nazareth, from whence his parents came. When he was three or four years old his parents took him back to the land of Israel, where Herod's son, Archelaus, was governor in Judea, and when an angel appeared in his father Joseph's dream, he decided to go to live in Nazareth, thus Jesus is called a Nazōraios, and the grace of God was upon him [5, Matthew 2:21-23, Luke 2:4, 39-40]. Jesus inherits his father's trade as a carpenter (ho tektōn) [5], [6, Mark 6:3, Matthew 13:55]. He has four brothers - James, Joseph, Simon and Judas - and at least two sisters [5, Matthew 13:55].

A. Jesus and John the Baptist

John's name was given to his parents by the angel Gabriel. They - the aged Zechariah and Elizabeth - were upright in the sight of God [5, Luke 1:6], and John was born to be filled with the Holy Spirit in a family of priestly traditions from both sides [5, Luke 1:5-15].

In the NT John is known as 'the Baptist', or 'the immersed one'; and his role is to cause the people to bring repentance on themselves. In the gospel of John 3:23, John baptised believers with water in Aenon near Salim, and was a well-known righteous and holy man. When asked whether he was a prophet, he disavowed it, since he only baptised people in preparation for the messianic baptism of tou pneumatos tou hagiou; that is, his mission was to ready the way for Jesus, the Messiah [5], [6, John 1:21-24]. And he said that he, being about six months older than Jesus [5, Luke 1:26], was sent ahead of him [5, John 3: 28]. In brief, John's role in the NT is the antecedent of the Messiah and his job was as God's messenger, not simply a prophet. Jesus says,

I will send my messenger ahead of you, who will prepare your way before you. [5, Matthew 11: 10]

Jesus was baptised by John the Baptist and was tempted by Satan for forty days. John was always surrounded and trusted by crowds, many of whom were tax collectors and prostitutes [5, Matthew 21:32, Luke 7:29]. He was arrested, imprisoned and finally beheaded by the ruler of Galilee, King Herod. One reason appears to be that King Herod was jealous of his influence on the crowds, those who were baptised by him. Herod says,

This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him. [5], [6, Matthew 14:1]

So, King Herod worried that his prestige would be threatened by John's special importance to his people, but a contributory factor was that his wife, Herodias, was furious with his denouncement of her sin [5, Matthew 14: 1-12].

After Jesus was baptized, he not only adopted the duty of John the Baptist, whose disciples affiliated with him, but also started preaching after John was jailed and killed, as Peter Tomson suggests, [20, pp. 28-29] and in consequence of this Jesus was thought to be a 'disciple of John for a time' [19, p. 21]. For example, in the gospel of Mark 1:14-15 after John was jailed, Jesus went to Galilee to ask men to repent and to believe in the good news of God with the parabolē, which means 'riddle' or 'prophetic oracle' [21, p. 61], of the kingdom of God. Jesus *in nuce* is the Prophet of the Prophets, the greatest rabbi.

B. Jesus as a Biblical Teacher

To discuss whether Jesus was illiterate is meaningless, since it is evident in the Gospels that Jesus quotes 'twenty-three of the thirty-six books of the Hebrew Bible' [19, p. 20]. Withal, it is said that Jesus was often teaching in the synagogues, but at

times he was preaching about the kingdom of God and exhorted man to repent, which means 'change one's thought' [20, p. 30], with parables in the open fields.

Some scholars, such as Stanley K. Stowers, argue that Luke's and Matthew's vision was that Jesus was a great moral rabbi, who taught us not how we ought to live, but what we ought to be [8, p. 60]. It follows that Jesus revolts against the Jewish traditions, learnt, followed, and kept by them all their lives, since the concept of 'ought to live' differs from that of 'ought to be'. Jesus urges us *to be like* God and is the vivid paradigm for us to aspire to. Furthermore, he exhorts us to be a divine man, a saint, not to be beholden to keep the laws or to live according to the laws, since 'the letter kills, but the pneuma gives life' (to gar gramma apoktennei, to de pneuma zōopoiei) [5], [6, 2 Corinthians 3:6]. Here, Paul urges us to be like Jesus, not to simply keep the laws.

Paul in Acts 1:1 tells us that Jesus both acts (poiein) and teaches (didaskēin), i.e., he acts what he teaches. He is a model of peoples. In precise terms, Jesus was a moral educator. He taught his twelve disciples the truth of God and preached God's message to the crowds. His roles were not only as a teacher and a healer, but more importantly, as a saviour. In John 13:13 Peter called Jesus both Didaskalos and Kurios. Jesus said,

[...] *Ho didaskalos kai ho kurios, kai kalōs legete, eimi gar.* ([...] "*Teacher*" and "*Lord*", and you say rightly, for so I am.)

So, Peter knew exactly that Jesus is the Son of God, a genuine moral teacher, since only Jesus as Christ is master of our life, and our pedagogue. None can be called rabbi save Jesus [5, Matthew 23:10]. Thomas Aquinas holds that Jesus was sent to teach. No one can be a teacher except for Christ. Christ is the Word, and it belongs to him to teach, since no one teaches except through words [9, p. 740]. He practised what he taught and preached. In brief, a biblical teacher's pedagogy has to correspond with his moral practice, i.e. he is a moral practitioner and an exemplar for his twelve disciples.

Jesus as Jewish rabbi said to his selected disciples Simon and Andrew,

Come, follow me, and I will make you fishers of men (*halieis anthrōpōn*) [5], [6, Matthew 4:19].

Here Jesus used a metaphor to imply seeking, calling, catching and preaching his Truth to all nations as he called for his disciples, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" [5, Matthew 28:19-20]. The net is the means by which the fishermen can catch fish from the sea, so if Jesus' followers preach the Truth of his Father, which will be heard by all the peoples, then their salvation will be fulfilled once they are baptised with the Holy Spirit after their repentance. Here Jesus sought his disciples and called them to follow him; and they were caught or illuminated by the Logos of God and were sent to preach his Father's Wisdom. So, a

priest is a fisher of men, who preaches the Gospels to enlighten minds; and the Gospels are the instruments through which Jesus' disciples can spread his Word to all corners of the world. So, the 'net' can connote two meanings – the Bible and genuine preachers.

After Peter and Andrew left their nets and followed him, Jesus called for James of Zebedee and his brother John to follow him also [5, Matthew 4:21]. Thomas Aquinas holds that the Gospels' doctrine, which represents four virtues, is signified by these four men: Peter, being interpreted as 'knowing' and signifies the virtue of prudence; Andrew, being interpreted as 'virile', and signifying the virtue of fortitude; James, as 'supplanter', the virtue of justice; and John shows the virtue of temperance because of his virginity [9, p. 133].

Jesus' pedagogy overturned Jewish culture in that time, since he selected and called his disciples, who were trained to remain with his task after He was crucified, and to follow him [10, p. 364]. And his pivotal mission, being different from the rabbinic school, where students learnt the Torah, was to be his disciples' example, which they were to copy [10, p. 362]. Paul, in 1 Corinthians 11:1 and 4:16, urges us to imitate Him, since he copied Christ's example, i.e. he encourages us to walk in the path of Jesus, who said that 'a student is not above his teacher, but everyone who is fully trained will be like his teacher' [5, Luke 6:40]. In brief, the educator is an example to his students.

In addition, he reversed the traditional Jewish educator's roles, by such travesties as washing his disciples' feet, eating with the tax collectors, having mercy on the prostitutes and proclaiming himself to have the authority of God, all of which incurring much controversy and hostility amid the Pharisees. Moreover, he healed and cured the needy and the sick with the Holy Spirit. When the Jews' anger accumulated to a certain level, he was sent to the cross, being accused as King of the Jews.

III. CONCERNING SOCRATES AND HIS PHILOSOPHICAL SHIFT

*Virtue does not come from money,
but from virtue comes money and
all other good things to man, both
to the individual and to the state* [11, *Apology*, 30b]

Although Plato and Xenophon are both Socrates' most well-known students, this article will only focus on Plato's corpus to inquire into Socrates' disposition.² Plato tells us in his *Theaetetus* that Socrates' mother, Phaenarete, is a midwife, who helps women to deliver babies. In the *Phaedo* Plato tells that his wife was Xanthippe; and when he was executed, his child was still very small [11, *Phaedo*, 59e-60a]. How many children Socrates had had, Plato did not deign to tell us. But from the *Apology* 34d and 41d-42a and the *Crito* 45c-d we

² Some scholars, such as Homer H. Dubs, hold that Xenophon is an unreliable witness to the historic Socrates and his evidence might be entirely secondary, and may distort the Platonic account of Socrates. [22, p. 290] Dubs, Homer H. (Jul., 1927). 'The Socratic Problem' in *The Philosophical Review*, Vol. 36, No. 4, pp. 287-306, particularly p. 290. Stable URL: <http://www.jstor.org/stable/2179240>

discover that he had more than one.

He taught all kinds of students irregardless of their ages or their family background and never asked them to pay him tuition fees, proclaiming he was not a teacher, unlike the Sophist Protagoras, in the *Meno* and in the *Protagoras* [11, *Apology* 33a-b, *Meno* 91e, *Protagoras* 316e-317c].

In the *Euthyphro* he was accused by the jealous Meletus of corrupting the youth and of being a maker of new gods [11, *Euthyphro* 1 b-3a], [cf. 11, *Apology* 18d-19d, 24b-c]. In the *Apology* 23e-24a Socrates, being brought to the court for the first time when he was 70 years old [11, *Apology* 17d], said that he was attacked by Meletus, representing the poets, Anytus, the artisans, and Lycon, the orators. All these accusations give evidence to demonstrate that Socrates was a cultural reformer or an architect of new civilization.

When he was young, he spent a lot of time in the study of natural wisdom or philosophy, which helped equip him to explicate accurately the archē or first principle of becoming and being of natural science and physiology [11, *Phaedo* 96a ff], [Cf. 13, p.101], [15, p. 383].³ He decided to turn his attention from natural science to ontology or the principle of eidos, since he became driven to pursue the essence of wisdom - such as what piety is or what justice is - which can truly give an explanation of archē of the phenomenal world. Hence he gave up natural science for moral excellence or aretē (self-control, wisdom, justice, courage and piety), which he deployed to search for the universal laws of humanity and to inquire into himself the belief that this mission was dispatched to him by god [11, *Apology* 28e-29a], [cf. 15, p. 383], thereby he said that 'the unexamined life is not [worth] living for men' [11] [12, *Apology* 38a]. Hence the pivotal contribution of Socrates to mankind is that he is the originator of humanism with the systematic scientific method that aretē is epistēmē.

Guthrie holds that his scientific background urged Socrates to found his doctrine of aretē upon a rigorous scientific method [13, p.104], that is, his virtue ethics is his exposition of presentation of humanity. For example, in asking what piety is, he proposes two elements. One is what the essence or eidos of piety is [11, *Euthyphro* 6d-e, 11b], and the other is what piety is for, or what the telos of piety is [11, *Euthyphro* 8bff]. In brief, the concept of aretē means, for instance, that a man performs his action excellently, i.e. his telos is fully and absolutely achieved and completed. A pious man exerts his telos of piety because he acts piously, id est, his telos of piety is completed. His divine mission is fulfilled as long as his achievement of piety is reached. In other words, his telos is put through by means of behaving piously. So, to be a virtuous man means to be a beautiful and good man (kalos kagathos).

A. Socrates as a Divine Man

The renowned quote of Socrates as a creative thinker is that he knows that he knows nothing and is ignorant. In Plato's *Symposium* 221d Alcibiades narrates that Socrates is very bizarre, his ways and ideas are unusual.

³ According to Guthrie, Socrates ended his enquiries into the natural world at the age of forty years old. [13, p. 103]. He was accused of investigation into celestial bodies [11, *Apology* 18b, 19b, 23d].

His strangeness can be perceived through Plato, who mentions several times in his dialogues that Socrates has been possessed by his daimonion or nous or theion, id est, and that he has been endowed with a divine gift. Once he is seized by god, he will become absorbed in the activity of 'theoria', and his vocation is to carry out god's mission, being called by god. So, his divine role and godlike mission is to serve god; he is purely a servant of god [14, p. 664]. This can be demonstrated in the *Apology* 21a-c, wherein a priestess told an oracle to Chaerophon in Delphi that Socrates is the wisest man. His life on earth is to be used by god with his god's gift, maieutikē or die Mäeutik [15, p. 385]; and his telos of life is to fulfil the divine mission. He was selected by god to carry out and perfect his will, so that he was in a situation of poverty [11, *Apology* 23b].

In Plato's *Symposium* 173e-174d he depicts that Socrates invited his friend Aristodemus, who had been overlooked by the host, Agathon, to partake of a banquet in Agathon's house. According to Aristodemus, when they set out to Agathon's house, Socrates was absorbed in his own thought (prosechonta ton noun),⁴ and kept lagging behind him [11], [12, *Symposium*, 174d]. Hence Plato thinks that his teacher was possessed by nous, which was created and was put into our psychē by his god [11, *Timaeus* 30b], [cf. 17, p.585]. In the *Theaetetus* Plato tells us that Socrates' maieutikē or method of elenchus is the gift of god, since it was god who compels him to help others to give birth to their spiritual works but obstructs him to have his own spiritual offspring [11, *Theaetetus* 31d]. That is, he, with god's help, assists others to be delivered of their progeny by means of his method of elenchus, which is Socrates' divine service. He says that he obeys theion and the daimonion [11], [12, *Apology* 31d].

Brickhouse and Smith hold that Socrates' divine role is derived from the oracle that Chaerophon questioned in Delphi [14, p. 665].⁵ However, their explanation may be controversial, because Socrates by nature has acted divinely and given prophetic messages to others, so that Chaerophon has been given the oracle in Delphi from a priestess. It is not Chaerophon who obtained the oracle from the priestess for Socrates to become the wisest man. Socrates always asserts that he had a sort of inner voice, which prevented him from engaging in politics, being there in his inner heart since childhood, all his long life [11, *Apology* 31d].

Furthermore, he compares himself with a poet, who composes poetry through being inspired. He composes it by nature, not by wisdom [11, *Apology* 22b-c], since only god possesses the genuine sophia, and man's sophia is of little or no value [11], [12, *Apology* 23a]. Hence when he is being inspired, he is able to rebuke the doctrines of the Sophists and to assist the Athenian youth to bear their spiritual works with his elenchus. He says,

⁴ The first time that Plato mentions the hypothesis of nous is in the *Phaedo*, where he describes it to Anaxagoras [16, p. 1].

⁵ Brickhouse and Smith [14] maintain that because of the oracle, Socrates believes he is under a moral compulsion to serve god in the way that he has, and he uses it as the focus of his defence against the "new" charges of impiety brought by Meletus, p. 665.

Those who had the most reputation seemed to me to be almost the most deficient, as I investigated at the god's behest, and others who were of less repute seemed to be superior men in the matter of being sensible [11, Apology 22a].

Socrates saw himself as a gadfly called by god to guide his fellow citizens. He claims that god ordered him to devote his life to philosophy, which he did in obedience to him. He expounded upon the truth of god, and in examining himself and others with god's gift of elenchus [11], [12, Apology 29a, d], he could encourage the Athenians to practise *phronēsis*, to search for *alētheia* and to look after the *psychē* [11], [12, Apology 29e].

IV. SOCRATES AND JESUS

In many ways history repeated itself from Socrates to Jesus. Both were great teachers, writing nothing down, their thoughts being conveyed to us in the writings of their students or disciples. As Plato was Socrates' student, he was the first witness to his thought and utterances. However, the Gospel writers set down their accounts a considerable time after Jesus died, so they cannot be credited with the appellation of 'first witness'. Both created their own historical roles, which yielded divergent influences in our spiritual life, with their own virtuous disposition and characteristics. It follows that our history has been embellished by distinctive maverick thinkers, who have created the values to which human beings permanently aspire through the ages, and whose spirits have illuminated the darkness and blindness of our deepest heart in turbulent times.

It is inappropriate to compare Jesus with Socrates. They played different roles in western history in different ages and how they presented their virtues. Jesus, son of God, carried out God's mission to fulfil his Father's Logos. He says that he comes not to abolish the Law and the Prophets, but to fulfill them [5, Matthew 5:17]. He is the genuine and great Prophet himself. And he is the truth itself, path itself and life itself, while Socrates was only able to instruct his students in the *eikōn* of the truth, not the Truth itself. He was simply a divine man, but not the Divine itself. That is, he is the image of the true Prophet himself. And his historical role is as philosopher, one who inquires into the wisdom of god for discovery of truth. He did not preach the truth of god but practices his philosophy through his elenchus. So, he could not be a biblically wise man, in the way that those who heard Jesus' word and put it into practice were wise in building their houses on rock [5, Matthew 7:24], [8, p. 63];⁶ but he was the one who loved and pursued the wisdom of God. In other words, he is the pursuer of wisdom, the philosopher [18, Vol. 14, Book VIII, 1], because he never had a chance to hear and know the Gospels; he is the real prophet on this earth.

In being sentenced to death, Socrates obeys the law of man and reveals the ignorance and the hubris of man. Man's

jealousy, superstition and injustice are reflected, and his elenchus is the only means for man to remove them and to copy god's perfection. And Jesus was crucified by means of the law of man to fulfil the law of God [5, Matthew 5:17-20], so that the imperfection of man is exposed and the sins of man —power, violence and hypocrisy— are mirrored, thereby repentance and forgiveness are the way for us to be rescued by God and to understand God's will through Jesus.

Jesus has done and said everything by instruction of the Holy Spirit, not of his own will. All of his judgements have been made through God. Socrates searches for the values of wisdom (philosophy), truth and life. He is driven by his inner daimonion to show his conscience (*eunoia*), which becomes his method to apprehend the truth in his heart. Both Jesus and Socrates were sentenced to death in order to fulfill the truth and life coming from God.

V. CONCLUSION

Both Jesus and Socrates were sent to us by God for the sake of the fulfillment of their missions, each in his own age. Socrates proclaimed that he was not a teacher and never taught anyone, but he stimulated the Athenians to help them understand their ignorance; and with his elenchus he assisted them to search for the truth and to know themselves. Jesus as a moral teacher taught his twelve disciples the message of God and healed the needy and the sick both mentally and physically. They shared the challenging trait of equalizing their speech with their actions, creating their own moral *paideia* which overthrew their own traditional values and cultures, incurring their enemies' hostility and jealousy to the extent that they were killed for the sake of the respective accomplishment of God's plans.

Neither were great warriors, but suffered extreme punishment, so that we can call Jesus a suffering Messiah, while Socrates is a suffering philosopher. Thanks to their death humanity has been enhanced and even saved. It is undeniable that the death of Socrates had great influence on western political development. And our resurrection can be fulfilled in the resurrection of Jesus from death in faith.

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⁶ However, in Luke 6:46-49 Jesus did not mention the 'wise man', p. 63.

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