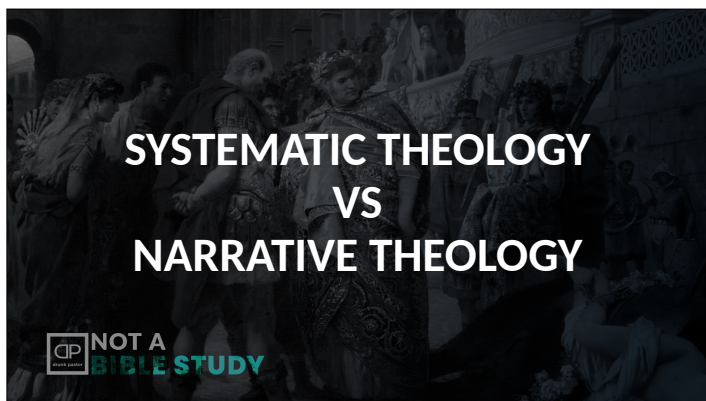
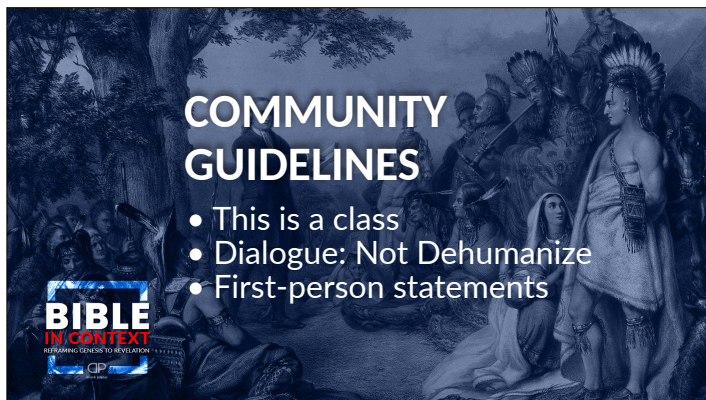




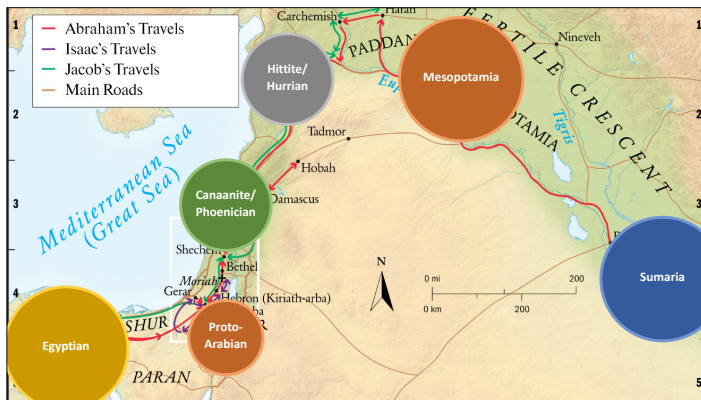
Which System? What is the System? Who governs it? How do we evaluate it?

What is the Bible?
Hermeneutics?
Orthodoxy?

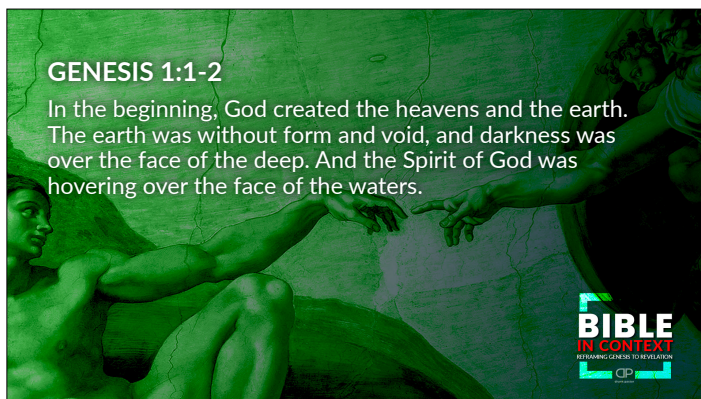
Narrative Integration? Empathetic Analysis, intrapersonal, personal, historical, scientific,

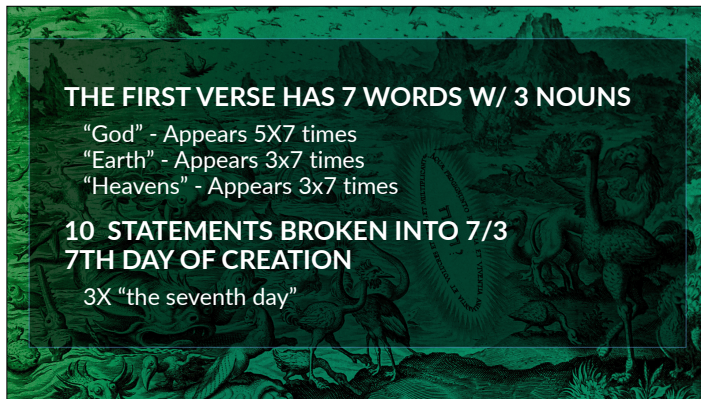
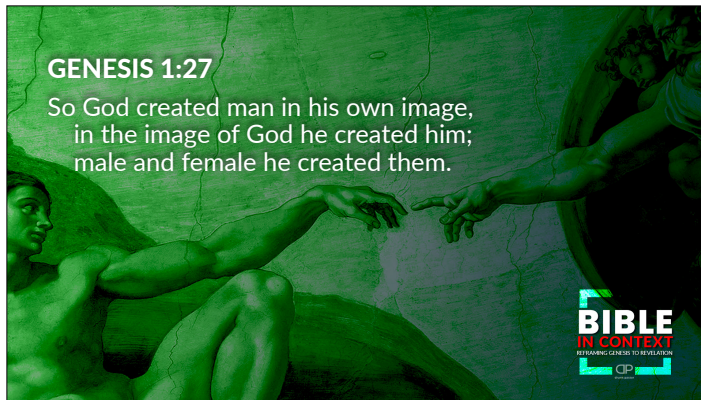


Ancient creation myths and kings: the ANE was full of 7 days of creation myths, images of gods, and “heroes”



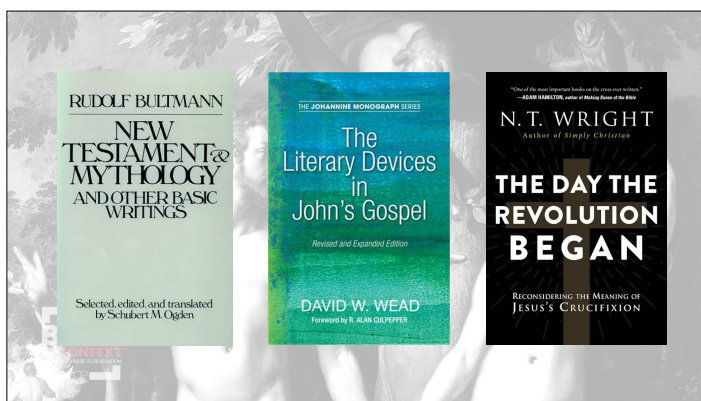
A chuterie board of cultic myth options





Serpents in the ANE: Asop of Egypt, the serpent of Gilgamesh, and Thor/Jurmangander

Gen 3: Shame enters, ego/shadow, now at enmity



Influences include:

Philip Yancy, Francis Schaeffer, Kierkegaard, Carl Jung, N.T. Wright, C.S. Lewis, Mark Manson, Dallas Willard, Huberman, Derek Siver, NF, Arrested Youth, & Ted Lasso....potentially



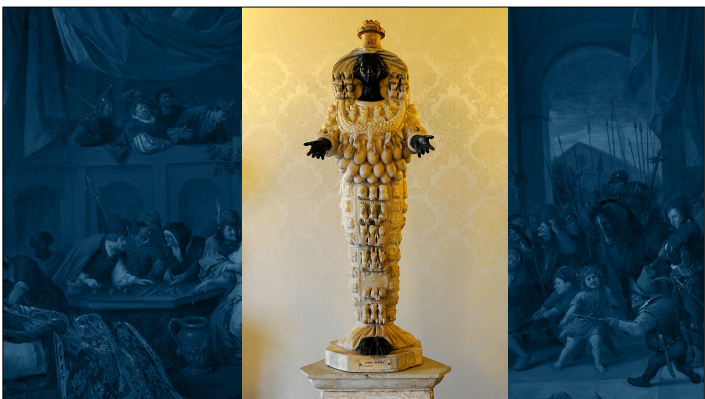
GRECO-ROMAN CONTEXT



Alexander the Great and Hellenization



Apollo, god of light and prophesy, and Urania, the muse of astronomy



Ephesian Artemis



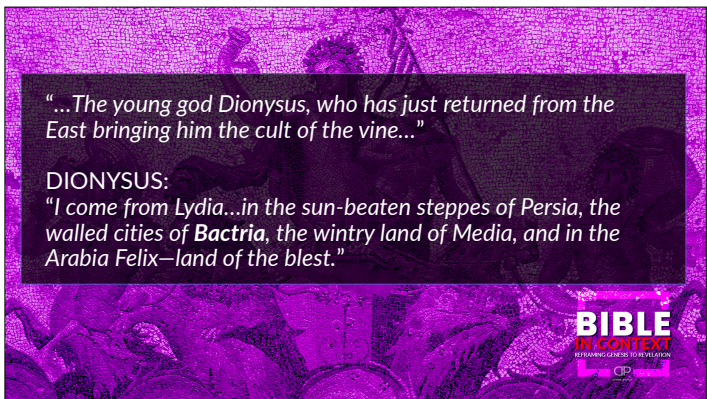
ISIS - Egyptian God, that was imported and popular



Mask of Pan - Found close to the sea of Galilee



Asclepius — Son of Zeus and god of healing



Deciphered Linear B tablets from Pylos and Chania (c. 1300–1200 BCE) show Dionysus (written as di-wo-nu-so) already being worshipped as a god, often alongside Zeus.

During his eastern conquests, Alexander actively promoted the idea that he was following in the footsteps of Dionysus, who mythologically conquered India. This helped deify Alexander in the eyes of his subjects as a "new Dionysus."

Ptolemaic Rulers (3rd Century BCE): The early Ptolemies in Egypt heavily promoted the cult, claiming descent from the god to link their Greek heritage with Egyptian religious traditions (often equating him with Osiris).

Hadrian (Roman Emperor, 2nd Century CE): While Dionysus was long established by this time, Hadrian revitalized Dionysian themes through his deification of Antinous, often portraying the youth in the guise of Dionysus.



After the death of Alexander the Great, it fell to Seleucid

Bactria was a significant Buddhist center from roughly the 3rd century BC through the Kushan Empire (1st-3rd centuries CE), flourishing under Greco-Bactrian rulers and becoming a key hub for Greco-Buddhist art and the spread of the faith to East Asia, with pockets of Buddhism persisting until the Islamic conquests around the 7th century CE. Buddhism spread from India, especially after Emperor Ashoka, coexisting with Zoroastrianism



Deciphered Linear B tablets from Pylos and Chania (c. 1300–1200 BCE) show Dionysus (written as di-wo-nu-so) already being worshipped as a god, often alongside Zeus.

During his eastern conquests, Alexander actively promoted the idea that he was following in the footsteps of Dionysus, who mythologically conquered India. This helped deify Alexander in the eyes of his subjects as a "new Dionysus."

Ptolemaic Rulers (3rd Century BCE): The early Ptolemies in Egypt heavily promoted the cult, claiming descent from the god to link their Greek heritage with Egyptian religious traditions (often equating him with Osiris).

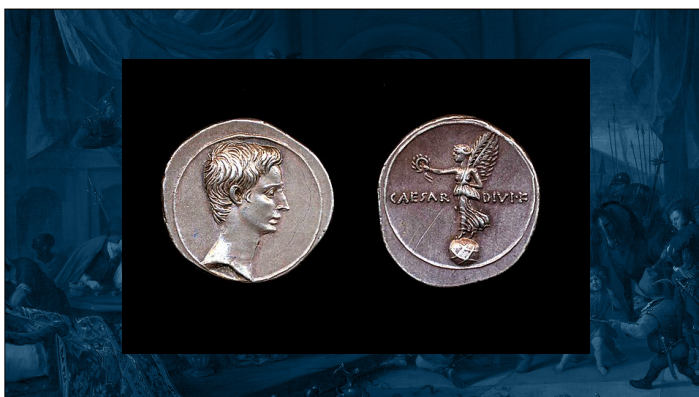
Hadrian (Roman Emperor, 2nd Century CE): While Dionysus was long established by this time, Hadrian revitalized Dionysian themes through his deification of Antinous, often portraying the youth in the guise of Dionysus.



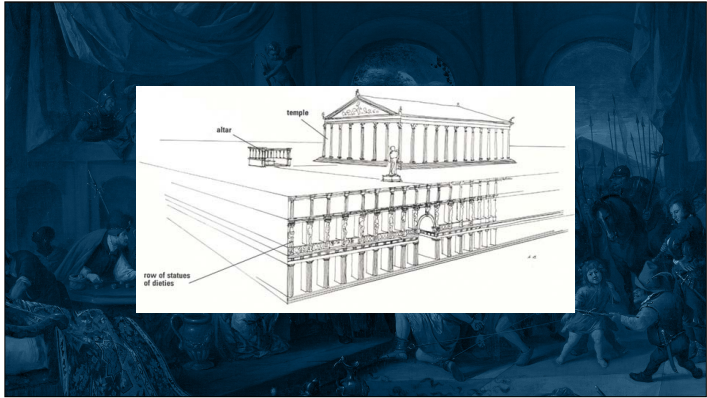
Star or Julius Caesar: Senate declared divine 42 BC
 Apotheosis in Myth & Empire

Humans become divine after death (e.g., Heracles)
 Reward for strength, conquest, endurance
 In Rome: emperors declared divine to legitimize power
 Divinity confirms hierarchy, control, and order

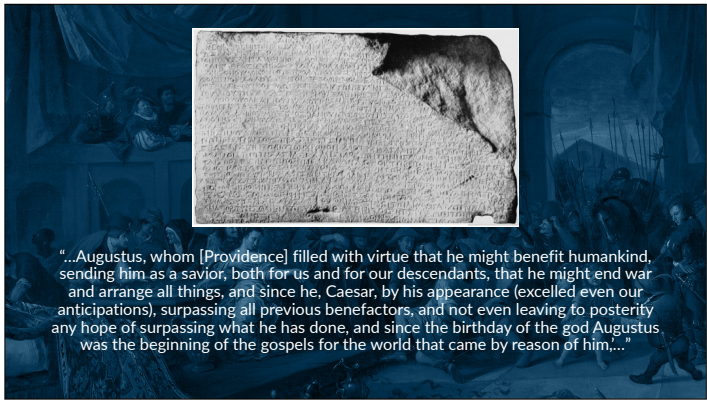
John's Radical Reframing:
 Jesus is not apotheosized after death
 Glory is revealed in the "hour"
 The cross is not failure → later reward
 The cross is the revelation of God



Caesar Augustus as Jupiter: Standing on globe with "Caesar Divine Son"



Temple of Domitian built next to the agora of Ephesus



Priene Calendar Inscription:

"It seemed good to the Greeks of Asia, in the opinion of the high priest Apollonius of Menophilus Azanitus: "Since Providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a savior, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his appearance (excelled even our anticipations), surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and since the birthday of the god Augustus was the beginning of the good tidings [εὐαγγέλιον] for the world that came by reason of him," which Asia resolved in Smyrna."

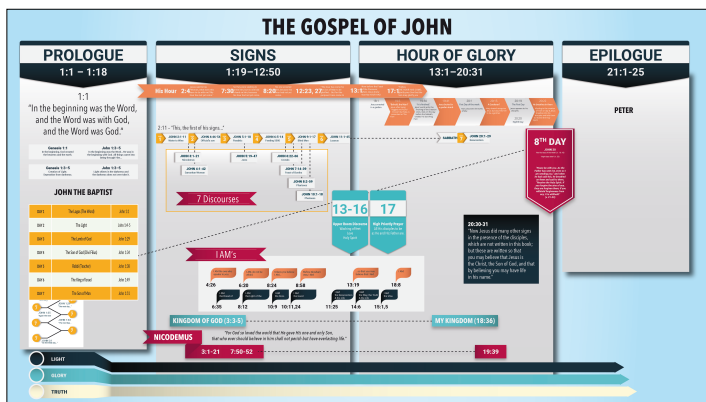


~10 % of the Roman Empire was Jewish.

The Roman world often considered them "atheists" because they didn't believe in the gods.

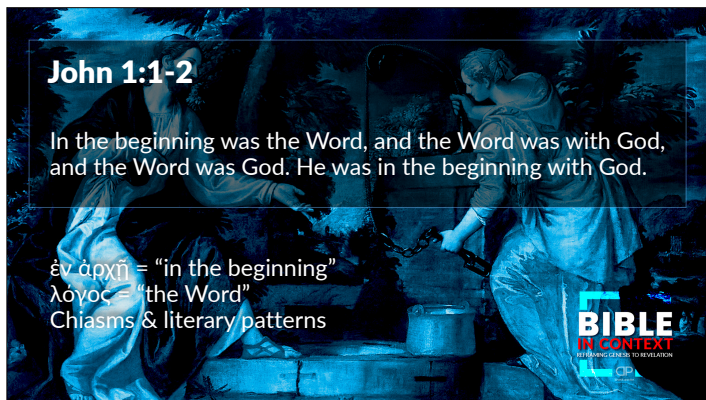
Since roughly Babylon and definitely Alexander the Great, the Jewish people were notoriously stubborn and would not bend the knee to a foreign god (or leader).

Rome made an exception to their policy of national assimilation.



The Synoptic Gospels were about the Kingdom of God (or Heaven), but it's surprisingly absent in John's Gospel.

Inclusio: "Kingdom" John 3 to 18



"Pros" doesn't mean "with" but towards, facing, as in face-to-face (as opposed to side-by-side) (remez to Moses?)

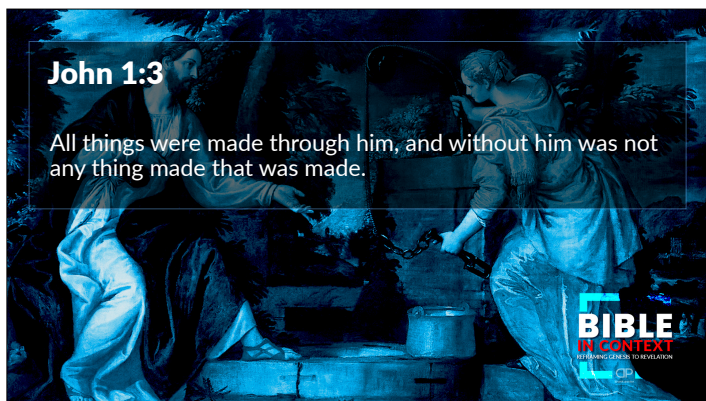
For the Jews, Word was the Torah, God's creative and judicial powers.

Heracleitus (500 BC) describes Logos as the universal, eternal principle of order and reason governing all things, though humans often fail to grasp it. Similarly, he said that a human can't put their foot in the same river: since the human, foot, and river will have changed, but all are held together by the Logos that remains.

Philo of Alexandria (20 BC- 40 AD) used the term Logos to describe God's intermediary presence.

Stoic philosophy - the Logos was the animating and unifying factor of all life. It was, in some sense, "spirit" for them (Marcus Aurelius)

What is debated is the worldview, and the end goal, what it all means for



Dualism, from the Greeks through Gnosticism and today.

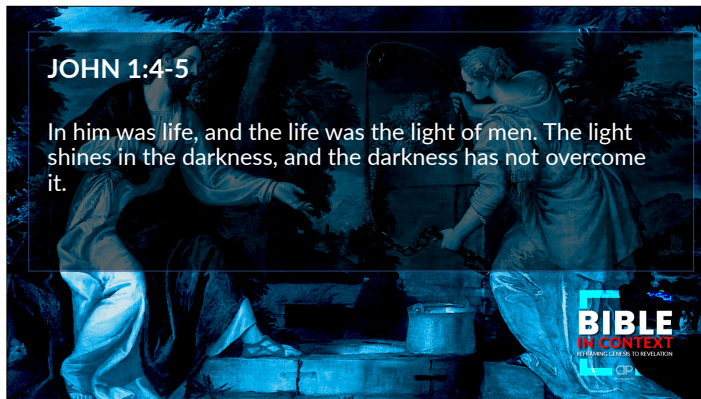
Simply put, we debate about what we are and then separate ourselves from parts of ourselves and others—and justify it. This creates divisions inside and outside, as well as cycles.

At least, that is what the outcome of dualistic thinking produces psychologically.

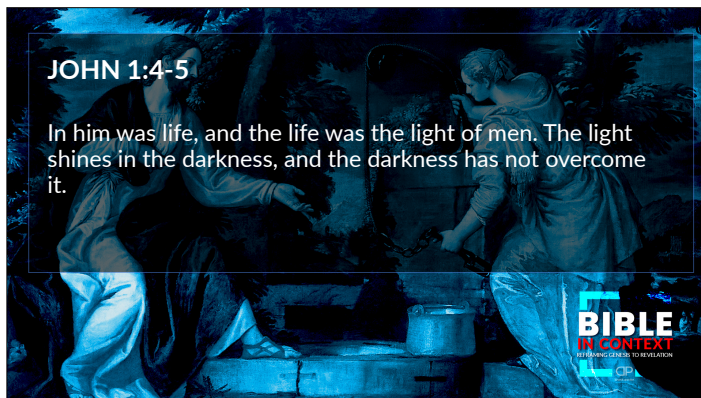
Knowing ourselves, what we are, and being true, matter more than the exact name or label we attach to pre-agreed upon ideas. And also why ideas still have consequences.



Ancient dualistic debates: Epicureans and Stoics / Pharisees & Sadducees / Insider vs Outsider / Escape from the world vs meaninglessness



Zoe vs. Bios: John uses zoe (divine, uncreated, eternal life) throughout his Gospel rather than bios (biological/physical life).



Familiar-sounding promises and the Pax Romana.
What is darkness? What is Light?
The rest of the Gospel of John will be him explaining in narrative the first five.



Proverbs 8 (Wisdom standing alongside God at creation):
Jewish mystics reading John 1:1–5 would immediately recognize Logos playing the same role of Chochmah / Sophia.



NEXT CLASS

The Prologue:
John 1:6-14

Sunday, August 16
1:30 – 2:45 pm
Parking available in the back

CP drunk pastor



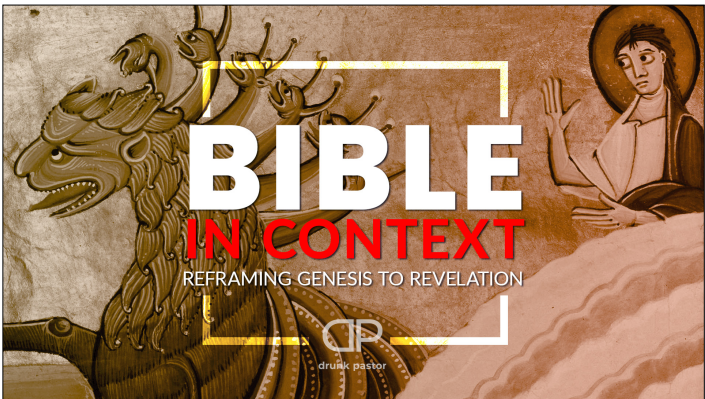
DRUNK PASTOR.COM

QR code linking to Drunk Pastor.com

CP drunk pastor



QUESTIONS?



BIBLE
IN CONTEXT
REFRAMING GENESIS TO REVELATION

CP drunk pastor

Next