

***Biblical Context and the Worldview of Biblical Authors***

**General Abstract:**

There is little doubt that the Bible has been the most influential book in Western civilization. But most who hold the book sacred have had its content filtered by traditions that are far removed (sometimes by millennia) from the cognitive frame of reference of the biblical writers. Jews and Christians alike have been trained to presume the correct context for interpreting the Bible is their own, whether the rabbinic Judaism that arose in late antiquity and the Middle Ages or the history of Christianity expressed in the writings of the early Church Fathers, Roman Catholicism, the Reformation, and on through present-day evangelicalism. All of these contexts are foreign to the Bible's actual context—the context in which it was produced. This is nowhere better illustrated than the supernatural worldview of the biblical writers. These lectures illustrate how the Bible reads when understood through the pre-modern mind of the biblical writers and provide an overview of biblical theology on its own terms, unfiltered by subsequent traditions.

***DAY 1: The Bible Unfiltered***

**Friday, October 2<sup>nd</sup>, 2015 6:00 P.M. – 10:00 P.M., CST**

Lecture 1: "The Supernatural Worldview of the Old Testament" (1 hr)

Kemper Recital Hall – Spratt 101 6:00P.M.

Description: The writers of the Hebrew Bible believed the gods of the nations were real, not merely idols (Psa 29:1; 82, 89:5-7; Deut 32:17). The gods of the nations were allotted to them by Yahweh of Israel as a punishment for the Tower of Babel offense (Deut. 32:8-9 per the Dead Sea Scrolls; cf. ESV). These beliefs produced a worldview of "cosmic geography" where gods held dominion over specific regions. Yahweh's domain was Israel/Canaan.

Lecture 2: "The Godhead of the Old Testament" (1 hr)

Kemper Recital Hall – Spratt 101 7:00P.M.

Description: While the Torah is known for the creed "The Lord our God is one" (Deut 6:4) its pages also reveal the belief in two Yahweh figures (one invisible, the other visible) who were at once co-identified and yet distinct. This teaching was once part of Judaism, referred to as "the two powers in heaven." This teaching was deemed heretical during the 2<sup>nd</sup> century C.E./A.D. in the wake of the birth of Christianity. Two powers motifs are also occasionally applied to the Spirit. Collectively, this divine plurality was the conceptual backdrop to Christianity's Trinitarianism.

Lecture 3: "The Supernatural Worldview of the New Testament" (1 hr)

Kemper Recital Hall – Spratt 101 8:00P.M.

Description: The cosmic geography and divine plurality of the Old Testament carries into the New Testament in many ways. Descriptions of Jesus have specific antecedents in the two Yahweh figures of the Old Testament. Crucial events in his life often coincide with places associated with specific cosmic-geographical events in the Old Testament. How the apostles talk about the powers of darkness and the nature and rites of the Church are framed by the supernatural worldview of the first testament.

Question & Answer Session 1

Kemper Recital Hall – Spratt 101 9:00 P.M.

- **End Day 1** - Note change of venue to Hearnese 102 for Day 2 -

**DAY 2: *How to Take the Bible Out of Context***  
**Saturday, October 3<sup>rd</sup>, 2015 9:00 A.M. – 4:00 P.M., CST**

**General Abstract (Day 2):**

There are many examples of interpreting the content of the Bible to suit some modern cause or controversy. This cuts both ways. Those who embrace the Bible as sacred and those who consider its teachings fictitious have both bent the Bible to their will to defend their positions. These lectures illustrate the fallacies behind some modern instances of taking the Bible out of its own context.

Lecture 4: “The Pagan Christ: Correlation and Causation Really Aren’t the Same Thing” (1 hr)

Hearnes Library – Hearnes Lower Level Rm: 102 9:00 A.M

Description: This lecture overviews the notion (popularized by the film Zeitgeist) that Jesus never existed, but was rather a figure contrived from pagan religions. The lecture explores how this perspective mishandles source material and commits logical fallacies.

Lecture 5: “The Gnostic Christ: The DaVinci Code Really is Fiction” (1 hr)

Hearnes Library – Hearnes Lower Level Rm: 102 10:00 A.M.

Description: This lecture summarizes Gnostic cosmology and the role of the Christ in that cosmology before moving to Jesus bloodline mythologies.

Lecture 6: “Cinematic / Scientific Theology” (1 hr)

Hearnes Library – Hearnes Lower Level Rm: 102 11:00 A.M.

Description: This discusses the theological and religious worldview messaging articulated by word and images in science fiction motion pictures and television series — the “scientific mythologies” of a modern, post-Christian, technological culture.

Lunch Break:

12:00P.M. – 1:00 PM

Lecture 7: “Liberating the Bible from Science, Part 1 (Why Genesis 1:1-3 Doesn’t Help Young Earth Creationism)” (1 hr)

Hearnes Library – Hearnes Lower Level Rm: 102 1:00 P.M

Description: This lecture demonstrates why the Hebrew grammar and syntax of the first three verses of the Bible allow for eons of time and pre-existing material prior to the first act of creation in Genesis. It is designed for those with no knowledge of Hebrew.

Lecture 8: “Liberating the Bible from Science, Part 2 Biblical Racism. (The Side-Effect of Presuming the Bible Teaches Science That You Won’t Hear in Church)” (1 hr)

Hearnes Library – Hearnes Lower Level Rm: 102 2:00 P.M

Description: Beginning with 16th Century, biblical literalists found themselves in crisis following a series of discoveries. New continents populated with human beings and developed civilizations were found in the New World. Exploration of India led to the decipherment of Sanskrit and its alternative account of human origins and advanced ancient civilizations. Mesopotamian cuneiform and Egyptian hieroglyphics were also deciphered, complete with alternative world chronologies and stories that closely matched those of the Old Testament. Key Christian thinkers presumed these new discoveries had to be detectable somewhere in the Bible. The result was a theology of race and racial migrations that placed the White Europeans in closest proximity to Adam and the darker races inferior. This isn’t what the Bible teaches, but what it was made to teach to resolve this crisis.

Question & Answer Session 2

End of Conference after Q&A No.2.

Hearnes 102 3:00 P.M.