DEVELOPMENT OF JUDEO-CHRISTIAN THOUGHT

Roman-Greco Literature

- Pagan Motif: Man becomes “god”, glory, conquest
- Christian Inversion: God becomes man; glory through humility and suffering

Hellenism

- Pagan Motif: Soul-body dualism, salvation by reason, impersonal Logos
- Christian Inversion: Logos becomes flesh (Truth is personal); resurrection of the body, not escape; salvation by grace, not intellect

Zoroastrianism

- Pagan Motif: Cosmic dualism, violent triumph of good
- Jewish Inversion: One sovereign God; evil defeated through suffering love - Is. 53 (evil is not a dual force)

Mesopotamian & Canaanite cultures

- Pagan: transactional afterlife judgment based on appeasing gods
- Jewish Inversion: God is just and personal; covenantal justice is rooted in mercy
- +Catholic Christian: God himself offers the loving sacrifice on behalf of man (rooted in love, not wrath)

Phoenicians, Babylon, and Assyrians

- Pagan Motif: Kings as divine beings, ruling by mythic power
- Jewish Inversion: God alone is King; human kings are servants under God’s covenant

Egyptian & Canaanite polytheism

- Pagan Motif: Creation through violence, accident, chaos/ gods within Creation
- Jewish Inversion: Creation through Word - peace, ordered, intentional, world is “very good”; God is outside Creation and in control of it

Judeo-Christianity has always been a faith of encounter—between God and humanity, and between cultures and revelation. It uses the cultural language of each historical moment to express deep theological truths in ways people can understand. Over time, the human authors of Scripture gain a progressively clearer understanding of God, shaped in part by dialogue with surrounding cultures, yet purified and reoriented under the guidance of the Spirit. God’s love, justice, and truth are fully revealed in Christ, who fulfills the Law and universalizes the covenantal theology of Judaism. The Eucharist flows directly from this covenant theology, drawing from Jewish sacrificial and liturgical traditions (creation, sacrifice, temple, kingdom, law, divine presence) into a unified, living mystery, and becomes the sacramental expression of the New Covenant in Christ.

Christianity is not merely one myth among many, but it is the fulfillment and transformation of myth through reason and history. While it engages mythic motifs like kingship, sacrifice, and cosmic struggle, it does so in a way that subverts and purifies them. The Creator is not part of nature but transcends it; victory comes not through violence, but through suffering love; and salvation is not escape from the body, but its resurrection. At the same time, Christianity speaks to reason: it is rooted in historical covenants, moral law, and the Incarnation of the Logos