

## ***Text 5 : Biblical Themes (155 p.).***

### ***Content***

Clicking on a chapter leads you immediately to it.

1. The Eucharist: real presence of Jesus. ....	4
2. Prophesying.....	5
3. Only those who have their own inspirations on the subject. Understand inspirations. ....	6
4. A chilling nocturnal sight (vision).....	8
6. Legal recovery through legal aid. ....	10
7. After his death, Samuel still "prophesies." ....	11
8. There is (extraneous) inspiration and (supernatural) inspiration.....	14
9. The concept of sacred history. ....	17
10. Daniel, representative of the sky god. Displays and indicates.-.....	18
11. That too is sacred history: family matters e.a .....	20
12. Dynamism. ....	24
13. Death revivals. ....	25
14. Natural and extraneous or supernatural are distinguished.....	27
15. A divine judgment by means of the "fire of heaven.....	28
16. Yahweh acts through the sheol and by means of his "fire." .....	29
17. God as intimately experienced supreme being. ....	30
18. God's responsible omnipotence. ....	31
19. God's court council. ....	32
20. The (pretend) body of the angel Raphael. ....	33
21. The concept of theophany (hierophany/ cratophany). ....	34
22. Theophanies. ....	35
23. The deserts as the abode of 'spirits' of all kinds.....	36
24. The ruins of what was once a "thriving civilization." .....	37
25. The underworld (sheol, realm of the dead).....	38
26. A bunch of 'synonyms'.....	40
27. Affected by the sheol. ....	41
28. The (true, i.e. hidden) course of this world. ....	42
29. Amidst a cosmic theophany : the ten commandments. ....	43
30. The distinction "holy/ profane" ("clean/ unclean"). ....	45
31. Flesh and (God's) Mind.-- regarding the Ten Commandments.....	46
32. The radical freedom of the creature.....	47
33. Flesh: in itself with God's "spirit" (life force) or without God's spirit.....	48
34. The significance of Jewish circumcision. ....	49
35. There is circumcision and circumcision. ....	50
36. The counter model of the ten commandments.....	51
37. The chief sin par excellence: self-importance ("pride"). ....	52
38. The sin against "the Holy Spirit". ....	53

39. John on "the sins in which 'Jews' will die."	55
40. A holocaust : Jefe victimizes his only daughter.	56
41. The werobots of neglecting the decalogue.	57
42. Sacrilege and Judgment of God.	58
43. Bible and occult practices.	60
44. God's response to "false prophetesses".	61
45. How God announces and executes his judgment.	62
46. Appeal to God's vengeance.	63
47. Declaring evil fate on a soul: God's response.	65
48. Unpredictable the unscrupulous. Unpredictable God's response.	67
49. The strangling angel (exterminator, 'exterminator' ).	68
50. Violation of the three first commandments.	69
51. The unscrupulous judge and the troublesome widow.	70
52. Judges: gods? Nay: if unjust, then mortals.	71
53. Sin against the fourth commandment.	72
54. Pharaoh's 'hell ascension' (descent into the sheol).	73
55. The "parakuptousa" (the crooked-looking one).	75
56. "Strange Flesh".	77
57. Saul: a prince ("god") like the pagans have one.	78
58. St. Paul on sex in Corinth.	82
59. The 'evil' mammon (the unfair enrichment).	84
60. Repentance as accepted 'apokalupsis' (revelation).	85
61. Yahweh models man from the dust of the earth.	86
62. Husband-and-wife.	87
63. 'Tôledôt' (offspring).	88
64. The covenant with "all flesh".	89
65. The lineage history on the moral level.	90
66. Original sin.	91
67. "My flesh will rest in safety".	92
68. Song of thanksgiving for reason of healing.	93
69. "God created man for the purpose of (true) immortality."	94
70. The groaning of material creation.	95
71. The everlasting covenant.	96
72. The Gentiles possess the law.	97
73. Sun and rain over unscrupulous and conscientious.	100
74. From ordinary apocalypticism to end-time apocalypticism.	101
75. Joel: The plague of locusts as an omen of the end times.	103
76. Jesus: the interpreter of destiny.	104
77. "He will baptize in holy spirit and fire".	105
78. "The mother of my lord".	106
79. Jesus' basic trait: parenting.	107
80. God: the radically unknowable. And yet: possessed see through Jesus.	108
81. The Son of Man.	109
82. Satan.	110

83. "Elements of the(she) world." .....	111
84. The occult background of all authority figures. ....	113
85. Herod. The "god," as man-killer. ....	114
86. Jesus as "seer" (prophet). ....	115
87. Man does not see through himself. Jesus sees through man. ....	117
88. Jesus toward all who live "in darkness." .....	119
89. Jesus "desecrates" the Sabbath rest. ....	120
90. Jesus and the dissenters. ....	121
91. The "aluka" sucks out: Jesus "gives off power." .....	122
92. Jesus heals but after first forgiving sins. ....	125
93. Jesus casts out demons: not by means of Beelzebul. ....	126
94. The dangers of conjuring (exorcizing). Jesus' mastery. ....	127
95. Appearance and 'ground',-- at possessed. ....	128
96. Jesus walks on water. ....	129
97. The servant of Yahweh ("ebed Yahweh") humbled/glorified. ....	130
98. The sign of Jonas. ....	131
99. Jesus' exaltation (glorification). ....	132
100. God raises from the dead. ....	133
101. Jesus saves lazarus from death. ....	134
102. Jesus' transformation as model of resurrection. ....	136
103. JESUS' "exodos" (exaltation). ....	137
104. Jesus' descent "into hell" (into the sheol). ....	138
105. Jesus' resurrection: including the revival of his biological body. ....	141
106. Jesus: 'the kurios' ( lord). ....	142
107. Noë's "toledot" (offspring history). ....	145
108. The spirit of wisdom and revelation. ....	146
109. The first outpouring of spirit at Jerusalem. ....	147
110. The second descent of the Holy Spirit in Caesarea. ....	149
111. The inspired speaking. ....	152
112. The Holy Trinity. ....	153
113. God the son speaks of God the Holy Spirit. ....	155

## ***Biblical Themes.***

### ***1. The Eucharist: real presence of Jesus.***

*1 Cor. 11:23vv.* -- "The Lord Jesus, the night he was delivered up, took bread, and having given thanks, broke it and said, "This is my body which is there for many. Do this in remembrance of me." Likewise after the meal he took the cup saying, "This cup is the new covenant in my blood. Whenever ye shall drink from it, do it in remembrance of me".

#### ***Models.***

##### ***1 Cor. 10: 18vv..***

1. "Does Israel after the flesh (***note:*** the Jews when they execute victims): are those who eat (***note:*** the flesh) of the sacrifices not in communion with the altar?"

2. "What is offered (***note:*** in the idolatrous temple (*1 Cor. 8: 10*)) is offered to demons and not to God (cf. *Deut. 32:17*). Well, I do not want you to fellowship with demons".

***Note:*** Paul speaks as if eating sacrificial meat (and drinking sacrificial blood) involves actual communion either with the Jewish altar (i.e. through that altar with Yahweh) or with the pagan demons.

#### ***The Eucharistic original.***

*1 Cor. 10:16vv..* -- "Is not the cup of blessing which we pronounce (***note:*** the consecrating words), the participation in the blood of Christ? Is not the bread we break the participation in the body of Christ?"

***Note:*** -- Paul again speaks the realistic language in circulation at the time!

#### ***The counter model.***

Paul spoke a moment ago of a participation in the Eucharist that was "in order." How does he speak of sanctifying participation?

*1 Cor. 11:26ff.* -- "All who therefore eat the bread and drink the cup in a sacrilegious manner will be accountable for the body and blood of the Lord."

***Note:*** Again: it is so that whoever touches the allusions - so called allusions - touches the self present through those allusions!

A brutal fact.

"Behold the reason why there are many sick and weak among you, and that many have died.(...)".

In other words, Sacrilege damages the life force of the sacrilegious with its biological symptoms, i.e. disease, weakening, -- death. The damage to the soul body avenges itself up to and including the biological body controlled by that soul body! To say nothing of the occult (hiding) condemnation (about which Paul also speaks).

## 2. Prophesying.

The term is one of the basic concepts of old and new testament,. What does it encompass? Reading *Num. 24:2/4 (24: 25/16)*.

Balaam (Bileam) says of himself, "God speech of Balaam (... ), of the man whose eye is unfailing. God speech of the one who hears the words of God".

*Note: Num. 24:16* adds, "from the one who knows the knowledge of the Most High."

"He sees what Shaddai (God) makes him see. He receives the God-given answer (*note:* when he consults Yahweh) and his eyes open."

*Note:* M.a.w.: the kent traits of apocalypticism.

*Note:* One compares with this *Dan. 2: 19/23, 2: 28/30, 2:47:* in somewhat different words Daniel says the same thing.

*Num. 12: 4/10.--* There is ordinary prophesying and there is extraordinary prophesying.-- "Yahweh: 'If there is a prophet among you, I will reveal myself to him in a sight,-- then I will speak to him in a dream' . - .

*Note: Job 33: 14/18* speaks in the same sense.

Yahweh: "So it is not with my servant Moses: 'all my house' is entrusted to him (*note:* by understood: not a part). With him I speak face to face, clearly understood,-- not in riddles, and he sees the appearance of Yahweh."

*Note:* There are apparently degrees of friendship and cooperation with God!

*From a few to all.* Seers (first name for "prophets"), prophets are exceptions. Gifted. Favored ones. Yet this is not the ideal.

*Num. 11: 24/29.--* "Moses came outside to communicate the words of Yahweh to the people. He gathered seventy elders ....-- Yahweh descended in the cloud. He spoke to Moses and took from the spirit (*op.:* life force) that rested on him, to transfer it to the seventy elders. As soon as the spirit rested on them, they prophesied. (...).

Moses: "Ah, if only all of Yahweh's people could be prophets because Yahweh gives them his spirit!".

*Note:* As *Isaias 32:15* and *Joel 3:1/2* especially say, such generalization is one of the hallmarks of the end times. Incidentally, *Joel 3:4vv.* clearly situates a generalized spirit gift in the context of "the day of Yahweh" and "judgment upon the nations."

*Note:* Note that "spirit" of prophecy is first of all charismatic type of spirit without excluding the decalogical type (*Ps. 51 (50): 12/14*). On the contrary.

### ***3. Only those who have their own inspirations on the subject. Understand inspirations.***

The inspiration or inspiration axiom is decisive for the correct, "real" (= reality-based) understanding of religion.-- We illustrate this by means of Biblical texts.

#### ***1.-- 2 Pet. 1:16/21.***

"It is not by following over-complicated myths that we have made known to you the power and coming of our Lord Jesus Christ but after we were eyewitnesses of his splendor (***note:*** when Jesus changed form).

Indeed, he received honor and glory because of God the Father when the Lordship full of exaltation (***note:*** i.e. God the Father as the source of all that is honor and glory) spoke to him, "This is my beloved son who carries away all my pleasure." This voice we - yes, we - heard: it came from heaven. We were with him on the holy mountain".

***Note:*** A "myth" is a sacred story depicting an occult event.

Late antique philosophies used such myths as inspiration for their philosophical expositions.-- Peter radically opposes this: the apostles are not talking about myths heard and embellished by philosophical "speculations" but about actual lived facts, even if they exhibit an unusual and difficult to verify aspect.

#### ***2.-- Peter continues.***

"Herewith we hold even more firmly to the word of the prophets (***note:*** the texts of the Old Testament). Ye do well to regard the prophetic word as a lamp shining in a dark room (...)."

***Note:*** The Old Testament predictions concerning the Messiah, Jesus, once confirmed by New Testament facts, become all the more credible.

#### ***3.-- Peter continues.***

"Above all, realize the following: no prophetic word of scripture allows for self-serving interpretation, for not by human intent has a prophetic word ever sprung: prompted by the Holy Spirit (***note:*** God's inspiring life force) have people spoken "in God's name" (***note:*** the 'name' represents the "life force of the intended person")."

***Note:*** (1) ***Mantics.***-- 'Mantikè' Ancient Greek, means "divination skill." -- The writers of the Bible were mantically gifted: thanks to an inner voice they received "prophetic words" imparted to them.

## **(2) Hermeneutics.**

'Hermeneutikè': Ancient Greek, means "skill of interpretation. -- Peter lays down the main rule on interpreting religious words (texts): not self-willed, i.e., from your own presuppositions (axiomata), but from the axiomata of the religious statements themselves! -

**Note:** One can draw up axiomata on one's own and interpret religious texts from there, but then one never knows whether one understands the actual meaning. One then engages in sense-making (finding the sense, the meaning oneself: in German: 'hineininterpretieren') instead of sense-making (finding, grasping the sense intended by the writer).

**Note:** 2 Tim. 3:15 affirms.-- "Every (holy) scripture is inspired by God and is useful for the purpose of instruction, refutation, conversion work, formation of conscience."

**Note:** Not only Peter and Paul but also John speak precisely the same language on this matter.

**Thus: John 5:17/18.--** "Ye - saith Jesus to those Jews who believe not in him - have never heard the voice of the Father; ye have never beheld his countenance (**note:** lived in his intimate friendship and cooperation) AND ye have not permanently (*cf. Matt. 13:3/9*: the parable of the sower who finds that his seed - the word - does not go in permanently; *cf. Matt. 13:19 / 22*) in you since (**note:** which is proved by the fact that) ye do not believe him whom he has sent."

### **John 8:43/44.**

"Wherefore dost thou not understand my word? Whence dost thou not acknowledge my language? Because thou art incapable of 'hearing' my word. For thou art 'from the devil, thy father' (**note:** 'father' here means 'ingatherer'), and the desires of thy father thou wilt carry out." -

**Note:** Here it becomes clear that John understands the radical misunderstanding of some of the Jews as a result and not their own free decision. For within them they hear a voice and words but not those of the Father

**So John 8: 47.** -- "He that is of God heareth the words of God: if therefore ye hear nothing, it is because ye are not of God."

**In short.--** To understand Jesus as the Father-inspired "son of God" (hermeneutics), one needs to be inspired by God himself (mantics) when listening to Jesus' message!

#### 4. A chilling nocturnal sight (vision).

**Job 4:12/16.**-- "Upon me inconspicuously came "a word" (*op.*: a phenomenon). My ears perceived the whisper of it".

##### ***A revelation concerning human justice.***

At the moment when dreams swirl the mind in a confused manner,--when deep sleepiness (cf. *Gen. 2:21: Adam; Gen. 15:12: Abram*) overwhelms men, a shuddering fright seizes me and fills all my bones with terror (cf. *Dan. 4:2; 5:6*).

A breath slid across my face, -- made the hairiness of my flesh rise. Someone came up. I did not recognize his face. But the image lingered before my eyes.-- Silence.-- Then a voice came through: "Is a mortal 'righteous' (*emphasis*: conscientious and thus in agreement with God) in God's eyes? Would a man, faced with his maker, be 'pure' (note: not just ritualistic but especially ethical purity)?"

For even His servants (*note*: the angels) God does not trust, and His angels He provides the convincing proof of aberration. What then to say of those who inhabit our mud dwellings, (men) who are themselves raised on the dust (note: mother earth)? One crushes them like a moth: one day suffices to pulverize them. Forever they swallow up for no one delivers them back. Their tent peg is torn out and they die without (having acquired) wisdom.

So much for the sacred text. He recalls what more than one person can experience today. Down to the details.

##### ***God can speak in night dreams.***

Cfr. *Gen. 20:3 (Abimelek); 28:10/22 (Jacob); 31:11 (Jacob); 31:24 (Laban); 37:5 (Joseph)*. In *Num. 12:6* : "If there is a prophet among you, I reveal myself to him in sight, I speak to him in dream."

I.e.: The (nightly) dream is a classic means of communication for Yahweh. -- *Ekkh.cus 34:5/6* which is highly critical, admits the possibility of Yahweh revealing Himself via dream.

##### ***Job 33:15/18.***

"In dreams, in nightly visions ... God speaks "in their hearing"; frightens men by appearances. This in order to turn man away from his (*note*: wrong) behavior and put an end to his self-importance. Thus he preserves the soul from the pit,--his life from "the passage through the passage of death."

**Note:** That passage still today people experience in death experience.



5. God speaks to people through "saints" (angels).

When Jesus stays in the desert in the midst of the animals, angels "serve him" at some point.

*Matt. 26:53* Jesus says his Father can send him "twelve legions of angels" if need be.

We read *Job 33:14*: "God speaks sometimes this way and sometimes that way without men paying attention." The sacred text gives *Job 33:19/30* as an example of this.

### **1.-- *Illness and other miscalculations.***

God also raises man through suffering in bedriddenness. When his bones tremble incessantly,--when "his life" becomes averse to food and "his appetite" to sweets. When "his flesh" visibly wastes away and the bones, normally tucked away, are exposed,--when "his soul" approaches the quarry and "his life" the abode of the dead.

### **2.-*The role of an "interpreter.***

If in such circumstances ... an angel guides him,-- an interpreter (= interpretant) chosen from among thousands, who calls man's attention to his duty, takes pity on him and says, "(God), absolve him from the descent into the pit: I have found the ransom for his (in) life (remaining)," then his flesh regains youthful freshness,-- he returns to the days of his youth.

That man prays God who returns his favor to him because God comes to "see" him in joy. He proclaims to others his "vindication" (**note:** restoration to God's friendship). He lets people hear the following song: "I had committed sin,--disregarded justice. God did not treat me according to my transgression: he dismissed my soul from going into the pit,-- made my life enjoy the light."

Behold what God does - two times, three times - to remove man from the pit and make the light of the living shine upon him. To that Job.

**Note:** In *Job 5:1*, such an angel is called "a saint" (as in *Sack. 14:5* ("*God and his saints*")). In *Dan. 4:10* such a person is called "an ever-waking one" (see also *Dan. 4:14* (*ever-waking /holy one*), *4:20*, *8:13*). In *Zak. 1:11*vv. he is called "*the angel of God.*" The inspecting angels show themselves in *Sack. 1:8/17* as horses (which is a concealing appearance that is only explained through an angel).

In *Tob. 12:12* "an angel brings prayers to before God's glory and keeps the memory of it alive."

## 6. Legal recovery through legal aid.

One of the main themes of the book of Job is the harmony of opposites in the form of "though conscientious, yet afflicted." Job, however, sees a way out. NI. in the person of a mysterious legal aid.

### 1.-- Job 16:12/22

En route to the sheol (for reckoning with his death), Job describes the contradiction in his life: although he lived "quietly" (16:12; 16:17), God nevertheless chose him as a target such that he was "mercilessly pierced to the kidneys" (16:12v.).

His "blood" (*note*: loss of vitality) cries out for vengeance (*note*: restoration of justice: *Gen. 4:10*).

### *Legal Aid.*

"Already from now on I have in the heavens a witness. Above, my legal counsel keeps ready.--Demonstrator (cf. *Job 33: 23vv.*) he is of my thoughts,--with God before whom (my tears flow as) interpreters. That he pleads the trial of a man-in-law-with God! As a mortal defends his fellow man. For my life years are numbered and I am going "the way without return"!

*Note*: The reasoning phrase "For my years of life are numbered" shows that before he dies, Job is already counting on such a being "in the heavens" to "see" (experience) restoration of justice in the land of the living (= on earth).

*Note*: The obvious interpretation of "witness" (legal aid, signifier) is found in *Job 19:25/27* and especially in *Job 33:19vv.* (where there is mention of an angel as an interpreter who turns fate into its opposite).

Also *Tob. 12:12/15* clearly points in the same direction: the angel Raphael intervening with God causes fate to reverse.

### 2.-- Job 19:6/27.

God has plunged Job "like an adversary" (19:11) into misery. Though on his way to sheol, yet he expects reversal to the contrary.

"I know for certain that my 'go 'el' (defender: *Num. 35:19* (*avenger of blood*); *Deut. 19:12*;-- neighbor as legal counsel: *Lev. 25:25*) is alive,-- that he will rise as the last (redditor) as legal counsel "on the dust (of the earth)" (*note*: on this earth).

After my "awakening" (*Note*: when I shall see ready) he will make me stand upright "with him" AND from my flesh I shall see God. (But) the one whom I shall (then) see, shall (then) take it up for me,--the one whom my eyes shall look upon, shall (then) not be a stranger (anymore). My kidneys (*note*: my innermost soul) yearn for it within me!"

## 7. After his death, Samuel still "prophesies."

**Ekklesiastikus 46: 13/20.**

The content of this pericope boils down to this: the prophet Samuel was "the beloved of his Lord, prophet of the Lord."

Thus, what he said showed that he was "a seer who spoke truth" (46:15). The text ends, "After having 'fallen asleep' (*op.*: died) he still prophesied and announced to the prince (*op.*: Saul) his end. From the womb of the earth he let his voice be heard to prophesy".

**Note:** Ekklesiastikus does not seem to criticize in the least the ascension from the sheol of Samuel. On the contrary, he proclaimed in that way what Yahweh passed on. He remained a prophet after his death.

**We now read 1 Sam. 28: 1/25.**

Samuel had thus died. King Saul had denied the death summoners ("spiritists") and soothsayers the stay in his land. But the Philistines raid.--When he saw their army camp, he became deeply frightened.

### 1.-- Saul consults Yahweh.

Yahweh does not answer neither through dream nor through oerim (**note:** oerim/toemmmim is a system of casting lots from the ephod (robe): 1 Sam. 14:41) nor through prophets.

### 2.-- Saul consults a death summoner.

Saul to his servants, "Seek me a death caller so that I may go to her and consult her." She: "There is one in En-dor".

Saul, disguised in other clothing, goes there with two servants. They arrive at night.

- "I pray you: by a phantom, let me foretell the future and call the one I will call you."

- The woman: "Surely thou thyself knowest what Saul did, and how he drove death summoners and soothsayers out of the land! For what purpose wilt thou ambush my life to make me die?"

- Saul swears by Yahweh, "As Yahweh lives for this thou shalt incur no punishment."

- She: "Who should I call for you?"

- Saul : "Call me Samuel."

The woman "sees" Samuel and emits a scream:

-- "Why hast thou deceived me? Thou art Saul himself!"

-- Saul : "Have no fear! What seest thou?"

-- She: "I see an elohim (*op.*: Gen 3:5; Ps. 8:6: a divine being) ascending from the earth (*op.*: from the sheol; cf. Num. 16: 33)."

-- Saul : "What does he look like?"

-- She: "It's an elderly man taking off,-- dressed in a cloak."

As a result, Saul knows it is Samuel, and he bows deep to the ground with his face to the ground.

-- Samuel to Saul: "Why hast thou disturbed my rest by calling upon me?"  
-- Saul: "I am in great fear: the Philistines are making war on me AND God has turned away from me: he no longer answers (*Note: Ps. 18 (17):42*) neither by prophets nor by dream. For this reason I have called you that you may show me what I must do".  
-- Samuel: "Why consult me when Yahweh has turned away from you and become your adversary? He has done with you as he said through my mediation: he has snatched the kingship out of your hands and given it to your neighbor, David, because you did not listen to Yahweh .... Even more: Yahweh will deliver your people with you to the Philistines. Tomorrow you (and your sons) will be here with me (...)!"

### ***Clarifications.***

Some experts interpret the story as the fact that the ordained writer shares "the popular belief in phantoms."

***First of all:*** it is not so certain that death calls are just a popular, mean: naive, unenlightened, superstition. This is a rationalist thesis that so far has no decisive evidence.

***Next:*** the ordained writer welds this story in as something that was normal in those days, and in the process does not make any critical noise.

In the Catholic tradition, interpretations vary widely: the ones explain Samuel's intervention as "divine intervention"(which Ekklesiastikus insinuates).

***Note:*** Seeing that Yahweh uses Gog to accomplish His holy purposes (*Ez. 38:16*), why not through the shadow of a "beloved prophet"? Others believe that the Samuel who ascends "from the earth," i.e., the underworld or sheol, is a demonic being. Still others simply attribute deception to the woman.

***Decision.***-- These last two opinions lack serious evidence.

Claiming that the ordained writer inserts "a scene" to illustrate "once again" Saul's rejection by God also lacks serious proof. This opinion and the two previous ones may be true, but as noted, lack foundation.

Why not assume that such "scenes" reveal the apocalyptic nature of the biblical world? Don't rationalists see that constantly in the Bible all that is visible (the face of things) is illuminated from the invisible? The entire Bible is "vertical" (apocalyptic) in the midst of the "horizontal" land of the living.

## 8. There is (extraneous) inspiration and (supernatural) inspiration.

It is not so simple with inspiration. The fact, yes, there is no doubt about that, but the way of being, that is something else!

**1 John 4:1 says:**

"Do not believe every spirit (*op.*: inspiration principle) but examine whether the spirits are 'of God' (*op.*: begotten of God)." -- Let us now turn to that.

**1 Kings 22: 1/38.**

Both kings (Israel/ Judah) plot a war with the Arameans. Jehoshaphat (Judah) to Israel's king: "I pray thee: consult first the word of Yahweh" (*note*: here what the consulted prophet (seer e.d.m.) may or may not really get through because of Yahweh).

Israel's king called together "the prophets" numbering about four hundred and asked them the question, "Should I attack Ramot of Galaad (Gilead) or not?" They: "Jerk up! Yahweh will deliver Ramot into your hands".

*Note*: The "four hundred" are ecstatic, proceeding on intoxication and trance, prophets who are courtiers rather than Yahweh believers.

-- but Jehoshaphat said, "Surely there is no other prophet of Yahweh through whose mediation we can consult him?"

-- Israel's king: "There is one just like that. But I hate him because he never predicts what is good for me: only what is calamity! Mikajehoe".

-- Jehoshaphat: "The king must not speak like this!". A eunuch fetches Mikajehoe.

Both kings each sat on his throne in full armor. All the prophets (*note*: of the four hundred) delivered themselves to their raptures.

Sedecias (Sidkiah) had made himself horns of iron (*Deut. 33:7*, sign of power) and said, "With this, prince, thou shalt impale the Arameans to the last man by the horns."

*Note*: This is where a magical act comes into play.

The model is Sedecias' horns of iron with which he performs a sacred act that unfortunately is not described. But from the context (*1 Kon. 11:30 (the cloak); Jer. 18:1/4 (model: potter) + 18:5/6 (original: Yahweh)*) we can deduce that it was an act mimicking a bull (symbol of power) as the model of both kings taking the city of Ramot as a bull takes someone by the horns.

At the same time, if the magic was real, precisely through that symbolic act, the necessary and sufficient magical power (the spirits that help occupy a city) had to be summoned and made available.

The eunuch who looked up Mikajehoe said "Look: the prophets have just one mouth to speak in favor of the king. Try to speak as if thou were one of them and predict good results".

But Mikajehoe: "By the living Yahweh! All that Yahweh will say to me: that alone will I say!". He arrives: "Jerk up! Thou shalt succeed! Yahweh will deliver the city into the king's hands" so he says, imitating the false prophets". To which the king: "How often shall I have to exhort you to tell me only the truth in the name of Yahweh?".

So the monarch caught the mockery that Mikajehoe was making of the four hundred. Thereupon Mikajehoe spoke gravely: "I saw' all Israel broken up in the mountains. Like a flock without a shepherd (*note:* the princes were called 'shepherds')".

*Note:* With this, Mikajehoe speaks the language of a clairvoyant: "I saw." -- He continues: "Yahweh has said, "They no longer have a leader. Let everyone return home in peace."

*Note:* With this, Mikajehoe speaks the language of an inspired one (prophet): he receives, by his sight ("vision"), explanation of the true meaning of his clairvoyance on the matter. He disposes of "the word of Yahweh."

Whereupon Israel's king said to Jehoshaphat, "Did I not tell you that - as far as I am concerned - he predicts nothing good, only doom?"

*Note:* In which the king in Mikajehoe misses the courtier-prophet, of course,--who "speaks at the mouth."

***Mikajehoe resumed:***

"Listen rather to the word of Yahweh! I saw: Yahweh seated on His throne. All the army of heaven (*note:* the spirits that make up God's court council (cf. *Job 1:6; Ps. 58 (57); Ps. 82 (81)*) to the left and right of him. Yahweh asks, "Who will deceive Ahab (*op.:* Israel's prince) that he may advance against Ramot of Galaad to perish there?"

The spirits answered one this way; another differently. Then "the spirit" (*note:* collective name for all that is prophetic spirit,-- neutral, meliorative and, as here shortly, pejorative) stepped forward: "I! I will deceive him!".

Yahweh asked : "How?" He : "I will go and make me a lying spirit in the mouths of his prophets (*note:* the four hundred)!".

Yahweh: "you will deceive Ahab. You will succeed! Go! Execute!".

*Note:* Mikajehoe speaks here again both as seer and hearer (prophet).

**Note:** One sees faith at work as *Heb. 11: 3* says:

"All that one sees has as its origin what one does not see." The two princes, although not so in order with Yahweh, remain "religious," i.e., are convinced, like all religious people, that the history in which they are sitting or which they are making only becomes intelligible somewhere from the invisible (= the occult or hidden).

Put in Yahwistic language: they are convinced that "there is no creature that is invisible to 'the word of Yahweh,' but everything is naked and bare in the sight of the one (to whom we must give account)": as *Heb. 4:13* says so brilliantly.

That very thing is the foundation of apocalypticism or exposure that characterizes all religions worthy of the name. Even the non-Biblical ones. Even if in its own way.

***The text continues.***

Mikajehoe immediately adds:

"So look: Yahweh has sent a spirit of lies into the mouths of all that are as your prophets here! But as for Yahweh himself: he has prophesied doom to you".

At that, Sedecias went up to Mikajehoe and slapped his cheek, "How would the spirit of Yahweh have left me to speak to you?"

Mikajehoe: "That very day thou shalt see the day when thou shalt flee into a secluded space to put thee away!".

Ahab commanded, " Keep him on! Place him under the supervision of Amon (...). You shall say to them, "Thus speaks the prince: put this man in prison, with only bread and water until when I am well and healthy again."

Mikajehoe said, "If you return healthy and well, Yahweh has not spoken through my mouth."

**Note:** Connoisseurs claim that the latter is "a glosse" (addendum). This is possible, but in the spirit of Moses' challenge as rendered by *Num. 16: 29*: "If these die a natural death, afflicted by a destiny that affects all men without distinction, then Yahweh has not sent me."

**Note: *The ending.***-- "One washed with much water the chariot of Ahab by the lake of Samaria. The dogs licked up his blood and the prostitutes bathed in it. According to the word that Yahweh had spoken".

**Note:** That prostitutes bathed in royal blood indicates that they perceived this as a magical rite of blood: after all, in that culture, the life force of a monarch is much stronger than that of non-aristocratic people!



## 9. The concept of sacred history.

No better introduction to this than *Dan. 2:1/49*.

To make clear the mysteriousness of what actually happens when something "happens," God reveals that which actually happens in the form of a night-dream or at least a nocturnal sight (cf. *Job 33: 14v.*),---but in such a way that only those initiated into God's mysteries gain insight into it. The rest of humanity undergoes what actually takes place, in the form of what "happens"!

"Nabukodonosor (Nebuchadnezzar) experienced dreams from which his mind became so confused that sleep left him.

The monarch ordered the magicians and soothsayers, conjurers and Chaldeans (**note:** occultists as prevalent in Chaldea) to tell him what dreams he had experienced.

The Chaldeans: "Sovereign, live forever! Tell to your servants the dream and we will reveal to you the interpretation of it". The sovereign: "(...). If you cannot tell me and the dream (content) and its interpretation, they will cut you to pieces and your houses will be turned into a ruin." (... )".

**Note:** This threat relies on the fact that occultists often know what it is about but for one reason or another remain silent. Consider Herod's behavior toward the magi from "the east" (*Matt. 2: 1/18*)!

"The Chaldeans: 'No one is available on earth to reveal the king's dream .... None except the god(s) whose abode is not to be found in the midst of beings of flesh."

**Note:** The "gods/goddesses" do indeed know a lot: even of God's secrets! Think of the possessed who figured out Jesus' role much quicker than the rest. This o.g.v. their possession by occult beings o.l.v. the elements of the world. Or due to possession by the (highest) elements of the world themselves. Satan e.g..

Whereupon the prince became furious and ordered that all the wise men (**note:** here in the primal meaning of "those who know") of Babylon (Babylon) be put to death. When the council decree to kill the 'wise' was proclaimed, they sought Daniel and his friends to kill them."

**Note:** The empires of this world are under Satan's authority (*Matt. 4:8*) or that of his subordinate elements of the world: killing is therefore an obvious response, as *John 8:44* (Satan, the father of killing), 8:37 elucidate.

## 10. Daniel, representative of the sky god. Displays and indicates.-

Daniel learns everything, asks the prince for time, prompts his friends to implore "the mercy of the God of heaven" concerning "this secret."

**Note:** Yahweh is referred to in this book by the terms "God of Heaven," "Lord of Heaven" (*Dan. 5:23*), "Prince or King of Heaven" (*Dan. 4:34*; also *Tob. 13:16*), "High God" (*Dan. 2:45*).

"Thereupon the secret was revealed to Daniel in a night vision." To which Daniel said, "That the name of God may be blessed from age to age for from him is wisdom and power."

It is he who causes periods and times to alternate,-- who overthrows princes, -- brings princes to power, -- who gives wisdom to the wise and knowledge to those who are able to perceive. He who reveals depths and secrets,-- who knows what lies in darkness: the light has its abode with him.

You, God, I thank and praise because you have granted me wisdom and strength. Look thou hast made known to me what we have asked. The 'things' of the prince (**note:** Nabukodonosor) thou hast made us know".

**Note:** One reads e.g. *Num. 23:3* ("What Yahweh will make me see, that I will reveal"); *24: 3/4*; *24: 13/16* ("What Yahweh will say, that I will say").

**Dan. 2:27.**-- "Daniel to the prince: 'The secret that the prince wants to know, wise men, soothsayers, magicians and exorcists have not been able to reveal. But there is a God in heaven who reveals secrets AND who has made known to King Nabukodonosor what will happen at the end of days (**op.:** the end times). Your dream and the faces "of your head" on your bed are what follows".

**Note:** The term "at the end of days" evidently situates the whole event within the sacred or mysterious history that spends time and again on the blazing day.

"Sovereign, on thy bed thy thoughts directed to what must later come to pass. The 'revealer of secrets' (**note:** either God himself or a son of God as in *Job 33: 14/30* (interpreter)) has made known to you what shall come to pass: to me, having no more wisdom than another, that secret was revealed with the sole intention of teaching the prince the meaning of it (...)."

**(a) content.**

"Thou hast had a sight. Look: a statue, a great statue, extremely shining, rose up before thee,-- terrifying to behold. (...). Its head was of pure gold; chest and arms were of silver, belly and buttocks of bronze, legs of iron, feet partly of iron partly of clay. (...).

Suddenly a voice came loose without (intervention of) hands and struck the statue - the feet of iron and clay - and shattered them. At the same time iron and clay, bronze, silver and gold disintegrated (...). The wind dragged them along without any of them remaining. (...)".

**(b) interpretation.**

"It is about you (...) to whom the sky god has given wealth, ability, power and honor. (...). After you will rise another empire,--lower than yours. Then a third empire of bronze that will rule the whole earth. A fourth empire. will be there,-- rock hard like iron,-- like iron that pulverizes and crushes everything (...). THAT empire will be partly strong partly weak. (...)".

**Note:** According to experts, this vision anticipates great empires (neo-Babylonian, Median and Persian, Greek since Alexander the Great (-356/-323)). These are typified by "metals" that decrease in value (and immediately represent cultural epochs).-

**Note:** *Dan. 10: 13* illuminates part of the occult veil: Daniel speaks of "the angel of Persia" and the "angel of Yavan (Ionia)," literally, "the prince of Persia and Ionia." And about "Michael, your prince." In other words, Persia and Ionia are "ruled" by elements of the world (*Gal. 4:3; 4:8/9*), i.e. deities who are harmony of opposites (good and evil as *Gen. 2:17, 3:5* says).

***The Realm of the Sky God.***

Daniel: "Simultaneously with those princes, the God of heaven will establish a kingdom that will never be destroyed. (...). It will crush and destroy all those empires. It itself will exist forever. In this sense, thou hast seen a stone detached from "the mountain" without hands, crushing iron, bronze, clay, silver and gold. The high God has thus made known to the sovereign what must be done. (...)".

**Note:** What will be called "the kingdom of heaven" ("the kingdom of God") in the New Testament is already tangibly indicated here,--as that which will actually be called "kingdom. Of which the magi, in the east, will see "the star" as of a prince (*Mat. 2:2*).

## 11. *That too is sacred history: family matters e.a ..*

We turn now to the book of Tobit.

Amazing: the Hebrew and Protestant Bibles refuse to interpret this little book as inspired! Is it sometimes because the content is small-scale? Usually the Biblical texts deal with empires, princes, wars and such large-scale matters. Not that this side of God's universe governance should be minimized. Far from it: all that is small-scale "everyday history" is situated within the large-scale kingdom of God.

But: do we look at our daily lives! Being sick, going blind, getting married, failing in marriage, settling inheritances etc. are the real content of what we call "our life."

With this basic observation, we turn to Tobit where we see that God even has a high angel to help settle all such "everyday matters.

### ***The problem.***

Tobit has with his wife Anna a son, Tobias. In Nineveh where he is a "runaway. In Ekbatana lives a relative, Raguël, who has a daughter, Sarra, with his wife Edna.

Tobit has gone blind. Sarra sees her men, in the bridal chamber, dying mysteriously over and over again.

Both -- Tobit and Sarra -- have lived so wearily that they ask "the prince of the universe" (*Tob. 10:13*) to be allowed to die? -- This notwithstanding, the characters of the story are "edifying people.

The booklet includes numerous geographically and historically incorrect or very approximate data, but exudes an edifying atmosphere,-- full of "good works and "works of mercy" (alms, burials of the dead, pilgrimages, tithe payments and the like).

### ***The solution.-***

Hit in emergency situations, the figures turned to the celestial prince.

Raphael, one of the seven highest angels (*Tob. 12:15*) is sent as an "interpreter" (destiner of fate as *Job 33:23* quotes one). Reversing destiny: behold his work!

He will strip Tobit and Sarra of their reasons for wanting to die and immediately take care of some mundane matters. Behold the assignment that "lord of the ages" (*Tob. 13:13*), "the prince of the ages" (*Tob. 13:6; 14:7*: "the god of the ages"), "the king of heaven" (*Tob. 13:7; 13:16*) gives *this high son of God (Job 1:6)*, *element of the world (Gal. 4: 3)*, when he departs.

### **1.-Tobit's blindness.**

*Tob. 2:9*-- "That evening I took a bath and then went into the courtyard; I laid me to rest along the wall. It was warm and therefore had not covered my countenance. But I did not know that above me there were sparrows nesting in the wall. Their muck fell into my eyes,-- warm muck. Result: white spots that I had to have doctors treat. But the more they proceeded with ointments the more the spots made me blind. Finally, the blindness was total. (...). Thereupon my wife Anna became a worker: she spun wool and accepted weaving linen. She delivered to order and people paid the price".

**Note:** That too is "sacred history"!

Even now people miscalculate so much that the woman has to go out of work. Even now doctors still fail to cure.

### ***Tobits interpretation.***

*Tob. 3:2vv.* -- "Righteous (**emphasis:** conscientious) art thou, Lord. All thy works are righteous (...). Thou art the judge of the world (...). All thy counsels are true when thou treatest me according to my transgressions and those of my fathers (cf. *Ex. 20:5*)."

**Note:** Miscalculations -- that is the Bible from a to z -- are on account of sin,-- one's own sin, -- the sin of the lineage.

### ***Tobits interpretation.***

"Now treat me as Thou art pleased: allow me to withdraw from life. I want to be redeemed from the earth (...)"

**Note:** Even today people are "quenched," at the end of their minds. But here that boundary situation including the will to end it is entrusted to "the good will" of the judge of the world. Which many contemporaries do not even feel as a possibility in themselves.

### **2. -- Sarra 's marital failures.-.**

*Tob. 3:7vv.* -- Sarra, on a certain day, undergoes the insults of a maid.

"One must know that she had been married off seven times, and that Asmodeus, the most unscrupulous among the demons, had killed her partners one after another,--just before they were to enter into union with her, as conscientious husbands."

**Note:** *Tob. 6:14*-- "Each time her partner died in the bridal chamber. He died the very night he entered her room. (...). To her the killing demon does not harm anything! However, as soon as someone wants to approach her (**note:** with a view to marriage), he kills him."

*Cf. Tob. 7:11.-- Note:* That unscrupulous invisible beings can kill is evident from *John 8:44, among others* ("The devil (Satan) was man-killer from the beginning").

This is also evident from *Ex. 4:24* ("Yahweh" (*op.:* a demon tolerated by Yahweh) came upon Moses and sought to kill him, this time as the husband of Sephora, Moses' wife). So that, given both Bible texts, the fact that an evil demon kills men who want a girl as a wife is not so inconceivable. Especially when one keeps *Gen. 6:1/4* (The sons of God (angels) want girls as sex partners) in mind.

***The scolding of a maid.***

*Tob. 3:8.--* "And the maid but say, 'Yea, thou killest thy men!' There are already seven to whom thou hast been given, and not once hast thou been lucky! Good: they are dead but that is no reason to beat us to it! Go and join them so that one never sees from thee a boy or a girl".

*Note:* Even today people experience such scenes! Even if it is for less than seven dead partners!

***Sarra's interpretation.***

"That day Sarra was grieving. Sobbed it out. Went upstairs to father's room to hang herself. But, thinking, she said, "And if one gave my father the shame of it? People will say: 'Thou had but one beloved daughter and for reason of unhappiness she hanged herself'."

I do not want to spoil my father's old age (...)--I had better not hang myself and beg the Lord (...). Thereupon she raised her arms toward the window and prayed, "Blessed are you, God of compassion. (...). That thy word deliver me from the earth: I will not hear me insulted any more. (...). I have already lost seven partners: why should I live? (...)".

*Note:* Curious is and remains that even the young girl, misunderstood (the maid does not even remotely realize the proper background of the deaths) and offended, at the end of her wits, turns to God precisely to get rid of it .... Such is the quiet but profound religious and moral atmosphere in that family.

*Note:* One knows that, even today, such possession by sexy beings (incubi, succubi) is known, especially in more primitive cultures. So inconceivable, in the midst of our rational world today, is such a thing.

**God's response.-**

*Tob. 3:16.*-- "This time Tobit and Sarra's prayer was accepted "before the glory of God" (**note:** one imagines God on a magnificent ("glorious") throne).

Raphael was sent to "heal" both of them. He was to remove the white spots from Tobit's eyes (...) and deliver Sarra (...) to Tobias, Tobit's son, as a wife AND deliver them from Asmodeus (...).

At that very moment Tobit turned from the courtyard into the house and Sarra (...) was coming down from the room."

**Note:** Steller of Tobit is not the last apparently to observe "synchronicity.

**Note:** We summarize the rest of the family history.

Before traveling to Raguel, Tobias falls for the disguised angel. From a large fish, both save bile, heart and liver, which they keep with them salted. They are well received. Marriage is arranged. The conjuration of the demon takes place. Not without prayer. The demon "escapes and flees to Upper Egypt. Rafael stopped him, chastised him and immediately gagged him". What exactly that means, we leave open, in our report, to what.

**Note:** Raphael's marriage designation.-- What does interest us here is the concept of marriage.

"At the moment of unification, rise first both to pray: ask of the Lord of Heaven his grace and protection. Thou, Tobias, fear nothing she is destined for thee from the origin (**note:** translated differently: "from eternity")

Thus Raphael in *Tob. 6:18.*-- In *Tob. 7:11* it reads, "Raguel: 'Since Sarra according to the text of the law of Moses (cf. 7: 12) is given to you, it is heaven that by a counsel gives them to you ...'"

**Note:** That's marriage apocalypticism!

**a.** There is what happens (and what everyone sees).

**b.** There is what actually, understand: sacred, consecrated, occurs.

In other words, there is the "horizontal" view (what comes to pass) and there is the "vertical" view (what comes to pass from the origin, God's decree of counsel governing from eternity (e.g., marriage).

Thus, already in *Gen. 24:44* Rebecca was called the wife of Isaac destined by Yahweh.

I.e.: sexuality, marriage, etc., at least in such middens (one does not generalize) were not channeled but "from the origin".

## 12. Dynamism.

This religious science term derives from the ancient Greek word "dunamis," lat.: virtus, (life) force, power (dust).

Thus we read in *Luke 6:19*, "The whole crowd sought to touch Jesus because a power (dunamis) went out from him and healed all."

The trinity: touch (with the biological body) involves power-transfer (from soul (nefesh) AND "spirit" (roeah, strength) to soul and spirit) such that healing (of the biological body) is achieved.

'Dynamism' is that streak in the philosophy of religion (and religious science, of course) that brings an eye to that and even makes that very central.

*Luke 5:17* (the power is available); *Luke 11:20* (the "finger" of God means the power of God); especially *Luke 8:43/48*.

A woman had been suffering from hemorrhage ("hemorroissa") for twelve years. No one could cure them (cfr. *Mark 5:26*).-- She approaches Jesus in the back, touches the edge of his cloak: instantly the flow stops.-- Jesus who had not seen them, in his back, says, "Someone has touched me because I have felt a 'dunamis', power, emanating from me."

**Note:** One sees Jesus reasoning: from touch to power! Which proves that he was "sensitive" (clair-sensitive).

### ***From Abishag to David.-***

As from Elias to the child (*1 Kings 17:17/24*), from Elizeüs to the child (*2 Kings 4:8/ 37; 8:4/6*), from Paul to Eutychus (*Acts 20:1/12*),---so also from Abishag to David: transmission through some other form of physical contact of roeah.

*1 Kings 1:1/4*.-- King David was a highly aged man. He was covered without getting warm.

**Note:** Biological aging is the sign of the occult exhaustion both of the nefesh (soul) and its roeah (life force). This manifests itself, among other things, in "old man cold."

At that, his servants suggest, "One searches for his majesty the king a girl who serves and cares for him". "She will sleep in your lap and that will provide warmth (...)".

**Note:** A young person, especially a girl, possesses an as good as pristine roeah. This radiates strongly (aura).

Sleeping "in the lap" creates touch and transference.

One found the exceptionally beautiful Abishag of Shunem (the sunamite) who served and cared for David (which is already contact). But David did not "know" them (did not have intercourse): it was not sex!



### 13. Death revivals.

This is an aretalogical chapter.

Beginning with *I Kings 17: 17/24*. Sarepta (Sarefat).-- The prophet Elias lives in with a widow whose son falls ill and dies.-- Whereupon she says to Elias, "What is there between me and thee, man of God? Thou hast thus come to me to "recall" my transgressions and cause my son to die!".

#### **Remark:**

1. The connection between miscalculation (sickness, blindness, death etc.) and sin. The widow sees a connection between her (secret or kept secret) sin and her son's death. First: she thinks like *Ex. 20:5* "I am an envious God who works out the transgression of the fathers (in punitive form) on the children (...)."

She reasons like e.g. the disciples in *John 9:2*: "Rabbi, who has sinned - he or his parents - so that he was born blind?" or like e.g. the Jews in *John 9:33*: "From thy birth thou, blind-born, art but sin."

Which is confirmed by Jesus in *Matt. 9:2/7*, where he heals the paralytic by forgiving his sins.-.

2. The connection between "the man of God" (prophet, Jesus e.g.) and the revelation in some way of the causal relationship "sin/miscalculation." As here: "My transgressions are exposed in the death of my son by your presence as God's representative".

As in *Job 33: 23*, where in the wake of "a sickness leading to death" - as a good fortune of God - an angel intervenes as an "interpreter" to interpret the sickness as a result of sin and to "act savingly thanks to a found ransom.

As in *Luke 2:33/35*, where Symeon says that the child, Jesus, must bring fall and resurrection of many in Israel,--as a sign susceptible of contradictory interpretations so that the intimate thoughts of many hearts may be exposed."

By the way: *John 2:23/25* draws attention to Jesus' clairvoyance, for reason of the signs (aretalogical signs) many believed in him but Jesus - knowing what is in man - did not trust them because he "knew" them all.

In *John 9:3*: "That in him (the blind man) the works of God (**note:** revealing as well as recreating his sinful condition (and perhaps that of his parents) might be exposed."

In other words, without a thorough apocalypticism, one cannot properly interpret some of the connections and God's responses to those connections.

***Continued.***

Elias: "Give me your son." He lifted up the child (...), carried him upstairs into the room where he lived and laid him on his bed.

Thereupon he prayed to Yahweh, "Yahweh, my God, wilt thou therefore also cause suffering to the widow who shelters me, so that thou cause her son to die?"

***The healing method.***

It relies essentially on corporeal touch -- either immediately or by means of a staff, for example -- such that transfer of 'roeah' life force occurs.-- "He stretched himself three times on the child and prayed to Yahweh: 'Yahweh, my God, I ask Thee: cause the soul of this child to return into him.'

Yahweh answered Elias' plea: the child's soul came back into him and it began to revive."

***Note:*** Just as the soul of Lazarus returned to his dead body (*John 11: 43/44*).

***Note:*** *2 Kings 4:8/37* and especially *8:4/6*, where the term "resurrection of the child" is found.-- Eliseus lives in with the Sunamite, a widow, whose child dies. She lays it "on the bed of the man of God."

The prophet's servant, at his command, tries to heal it by stretching his staff (of Eliseus) over the dead child. To no avail.

Eliseus arrives. Closes the door. Prays to Yahweh. Crawls up the bed, stretches himself on the child "mouth to mouth, eyes to eyes, hands to hands" and crouches over the child: "the flesh of the child got hot."

Eliseus then walks back and forth inside the house, goes back upstairs, repeats the ritual (curtsying over the child). Up to seven times". "Then the child sneezed (cf. Gen. 2:7; Is. 2:22: God's breath of life) and opened its eyes."

***Note:*** *Luke 7:11/17*, where Jesus heals the son of the widow of Naim, who was carried to the grave: "He gave him back to his mother (*1 Kings 17:23*)." The parable stands out. Perhaps as one of many signs recalling Old Testament "words" as Jesus' credentials. Such an act of miracle appeared familiar and as coming from God.

***Note:*** *Acts 20: 7/12*-- Troas.-- Paul speaks late and at length. Eutychus, a young man, asleep at the window, crashes from the third floor and is found "for dead." "Paul (...) bent over him, embraced him: "(...). His soul is in him". Later they brought Eutychus in alive "to no small relief of all".

#### 14. Natural and extraneous or supernatural are distinguished.

The traditional religions all without exception distinguish "all that they call natural" and "all that they call extra- or supernatural."

**Note:** In a certain scientific language, everything that is called extrasensory or supernatural is called "paranormal. That already in archaic cultures this distinction was clearly expressed is evident from *Num. 16:1/35*, the essence of which we reproduce.

##### 1.-- *Situation.*

Against Moses and Aaron, Kore,-- Datan and Abiram and "two hundred and fifty considerable ones among the Israelites," "rebelled."

##### 2. -- *Moses' distinction.*

Instead of imposing himself by secular (earthly) means, Moses turns to Yahweh. The latter says: "(...). Remove yourselves from (...) these depraved ones and do not touch anything that belongs to them so that all their sins (**note:** violations of the Decalogue) do not drag you down with them."

Moses then says, "From this you will recognize that Yahweh has sent me to perform "all these works" (**emphasis:** all that has happened before under Moses), and that I do nothing on my own authority.

(1) If these die the death of all men, affected by the destiny that concerns all men, then Yahweh has not sent me.

(2) If, however, Yahweh does something unprecedented (**op.:** aretalogical), viz. the earth opens its mouth and devours them,-- them and all that belongs to them, and that they descend alive into the sheol (**op.:** underworld), then you have proof that these have rejected Yahweh (**op.:** and that Yahweh thus rejects them in turn)."

**Note:** From this wording it is abundantly clear that Moses - already then, i.e. in the middle of the XIIIth century B.C. - distinguishes between the profane, i.e. - in Moses' parlance - "all that awaits all men indiscriminately concerning death," and the sacred (= the sacred, the sacred), i.e. - in Moses' case - "all that Yahweh performs, without any created intervention, of wondrous, 'unheard of,' things."

**Note:** In traditional Catholic theology, one distinguishes between all that is extra-natural (simply paranormal), and all that can emanate solely from Yahweh, from the Holy Trinity, and thus transcends both all that is natural and all that is extra-natural. Religion has to do with the extraterrestrial and supernatural.

### 15. A divine judgment by means of the "fire of heaven."

The concept of "celestial fire" is also employed in occultist circles. There it relies on experiences that occur with clock-like regularity but are "covered up" by higher authorities with the same regularity.

Read to the point *2 Kings 1:2/18*.

Ochozias (Achaziah) had fallen from the lattice window. Since he was in anything but good shape, he sent messengers, "Go and consult Baal Zebub (literally, "Baal the prince"), the god of Ekron, to know whether I (...) will be healed."

The "angel of Yahweh" (**note:** Yahweh himself in an appearance) said to Elias (Elijah), the Tisbite: "Arise! Go and meet the messengers of the king of Samaria: "Is there not a god then in Israel that ye consult Baal Zebub (...)? Therefore thus speaks Yahweh: 'From the bed on which thou hast laid thyself, thou shalt not rise again: with certainty thou shalt die.'" Elias thereupon went his way.

The messengers report this to the king who asked them, "What kind of man was the man who came to meet you ...?" They: "One with a coat of hair and a leather girdle around the waist (**Note:** *1 Kings 18:46; 2 Kings 8; 2 Kings 13*;-- even John the Baptist was still so clothed: *Matt. 3:4*)." The prince: "It is Elias, the Tisbite!"

#### **2 Kon. 1:9/16.-**

He sent a commander with fifty men towards him: "Man of God! The king ordered, "Descend (from this mountain)!"

Elias: "If I am 'a man of God', that a fire descend from heaven and scorch you (...)!".

A fire descended from heaven and scorched him and the fifty men.

Frost sends a second such group. With the same result.

He sends a third. The angel of Yahweh "Descend with him (...)".

Elias to the prince: "Thus speaks Yahweh! Since thou hast sent messengers to consult Baal Zebub (...), well: from thy bed thou shalt not rise. With certainty thou shalt die".

"He died according to the word of Yahweh." Thus the sacred text.

**Note:** According to some "critical" connoisseurs, *2 Kings 1: 9vv.* "a later addition: which first foregrounds a regulative model and then illustrates it with some applicative model (fantasized, if necessary). Which misses the apocalyptic character of the sacred text.

## 16. Yahweh acts through the sheol and by means of his "fire."

*Num. 16:1/35.*

The tragic history of Kore (Korah), Datan and Abiram and two hundred and fifty "nobles. They rebel against Moses who was nevertheless a very discreet and simple man.

"Thou, Moses, transgresses boundaries! (...). To which Moses: "(...). Yahweh will show -- apocalupsis, revelation -- 'who is His', -- who is the consecrated man He will allow to approach Him."

The following day Yahweh. separates those who serve him from those who "hate," "reject" him. This is the separation peculiar to a God's judgment.

### *One day later.*

Moses: "By this you shall know that Yahweh has sent me (...): if those people die a natural death (...), then Yahweh has not sent me. If, however, Yahweh does something unprecedented (*emphasis*: extra- and supernatural, something paranormal), viz. If the mouth of the earth opens and devours them - them and all that is theirs - and if they sink into the sheol alive, then you shall know that those people have rejected Yahweh."

He barely uttered these words or the ground opened under their feet,-- the earth opened its mouth and devoured them: Datan and Abiram and their families as well as Kore and all his goods. Alive they descended into the sheol (...).

The earth covered them. They swelled out of fellowship (...). A fire sprang from Yahweh that caused the two hundred and fifty (...) to swallow up.

*Note:* Lo and behold, apparently, if one takes into account the rest of the Bible (specifically: all the references, expressed and even more unspoken), a basic text.

### *Aretalogy.*

The ancient Greek term 'aretè' (lat.: virtus) meant life force such that one stands out within the community. Thus ... physical beauty could be referred to as 'aretè'.

Also: health, fertile soil,-- intellectual giftedness, courage, noble deeds, service and the like more could be referred to as 'aretè'. Hence, the concept of merit(s) could go along with it.

Yet what many textbooks seem to forget that "aretè" could also mean miracle, impressive and terrifying sign, miraculous act.

It is in this sense that we introduce the term "aretalogy": indeed, among the ancient Greeks, "aretalogia" meant "bringing up, of extra- and supernatural phenomena. As mentioned above.

## 17. *God as intimately experienced supreme being.*

Biblical religion stands or falls with theophany, i.e. the fact that God ('theo-) shows himself (-phany). *Ps. 139 (138): 1/18* is just wonderful under that point of view.

### 1. -- *Ubiquitous presence.*

Where - beyond the reach of your spirit, Yahweh - would I get? Where -- beyond the reach of thy countenance -- shall I flee? -- Climb I the heavens: thou art there! I lay me down to rest in the sheol: thou art there! I am on the wings of the dawn, - I am on the sea's edge: even there thy hand guideth me, - thy right hand giveth me hold. -- I will say: "Let the darkness cover me, let the night give me shelter: even darkness is not darkness to you, and night is daylight.

### 2.-- *Omniscience.*

Yahweh, thou fathomest me, knowest me. Whether I stand up or sit down: thou knowest! Whether I am walking or laying me down: thou knowest. My ways are all known to thee! -- The word is not yet on my tongue or, Yahweh, you already know it completely. Behind, before me thou hast held me in thy hand. Thy hand hast thou literally "laid upon me."

A miracle of insight! That is beyond me. A height. To which I cannot possibly reach. The kidneys thou hast formed me. Me woven in my mother's womb. For so many wondrous deeds I thank thee: what a wondrous thing am I! What a wondrous thing are thy works.

My soul: thou knowest it through and through! My bones: not hidden were they from thee when I was secretly created,-- woven in the depths of the earth! My embryo: thy eyes saw it!

**Note:** The birth from the human mother, in many Biblical texts, still conflates with the birth from Mother Earth.

### *My life's journey.*

In your book are written all the days that have already been predetermined: each one has its place there.

**Note:** Dan. 12:1 mentions "the book" (of life,-- of predestination) and 1 Sam. 25: 29 "the bag of life" (listing God's friends).

### *Final chord.*

How difficult are your thoughts for me! God, how impressive is the number of them. I count them: more than the grains of sand are there (...)!

## 18. God's responsible omnipotence.

*Wis. 11:20vv.* -- Yahweh is omnipresent and omniscient. He is also omnipotent. But in a responsible way.

Even without (the plagues), the Egyptians could be felled(...). Swept away by the breath (*opm.*: life force) of your power.

**Note:** This is demonstrated in *Wijsh. 18: 14/16* (*The exterminator or strangling angel*).

But ye arranged everything (**note:** with the Egyptians) by measure, number and weight.

**Note:** Of this the book of *Wisdom* now gives the background or reason.

For your great power is always subject to you. (...). The whole world is to thee like a subsidiary weight on the scales (...). But you feel pity for all precisely because you can do everything. (...). You love everything that exists (...), because if you had hated something, you would not have made it exist. (...). Thou spares all things because they are thine, Lord, friend of life. Thy incorruptible spirit (life force) is in all things.

Also: only gradually do ye take punitive action against those who do wrong. Specifically: thou warns them (**Note: e.g.**, by dreams as in *Wis. 18: 17/19*) by making them see in what manner they sin so that, loosed from the grip of evil, they may believe in thee, Lord. (...).

You are of the opinion that condemning those who should not be punished is incompatible with your power. For thy power is the preeminence of thy righteousness (**note:** responsible action) controlling everything makes thee spare everything. (...). Thou masters thy power. Thou judge with measure.

By so acting, thou hast taught thy people that the righteous (**note:** conscientious) ought to be the friend of men.

**Note:** Of this people-friendly behavior, *Rev. 18:21/25* (Aaron prevents a deadly plague among the Israelites by prayer and incense offering) a clear model.

**Note:** That o.g. analogy between Creator and creature, the creature can imitate God, among other things, in its behavior that is human-friendly, is indirectly expressed in *Wis. 13:5*: the beauty in the created reveals, when acted upon (fathomed), the beauty of the Creator. Thus, o.g. the same analogy, a man can reveal God's "philanthropy" through his humanity.

## 19. God's court council.

Reading *Job 1: 6vv. (2:1/7)*.-- On the day when the sons of God (cf. *Job 2:1; 38:7*) presented themselves for audience before Yahweh, Satan also emerged in their midst.

Yahweh to Satan: "Whence comest thou?" He: "From wandering on the earth and wandering around it." (...) Yahweh: "All the goods of Job are in your power, Satan. Except one point: from him personally abstain". -- Satan left Yahweh's audience.

**Note:** Superficial readers see in this "little story" something folksy. But those familiar with the apocalyptic nature of the Bible know that behind such a story is a reality.

In particular: the sons of God (angels, task performers) are through their spirit in direct contact with God who assigns them tasks. This very high and direct contact with God makes precisely that they are "sons of God," i.e., beings with a nature much closer to that of God than earthly humanity. This contact is depicted here in what is called on earth "a royal audience. Understandable even for illiterate people who fall upon such a text.

### ***Sons of God.***

'Son' (of God) meant "one who possesses the same nature (and preferably mode of behavior) (as God)." One sees in the above text that among the sons of God is, among others, a Satan who loves nothing more than to do evil.

### ***"Angel of God".***

This term has two main meanings.

1.-- "Angel of God" often means "appearance of God." This then is God Himself but insofar as He shows Himself (theophany).

2.-- "Angel of God" (cf.: "man of God") means "a creature sent from God charged with a task."

Other names: 'holy' (*Job 5:1*);-- as a group: 'army of heaven' (*1 Kings 22:19*), 'legion' (*Matt. 26:53*).

The term "angel" (gr.: *angelos*) means "task performer. The tasks can refer to a single person or e.g. a whole people (*Dan. 10:13*).

The term is "harmony of opposites": neutral,-- meliorative (*Tob. 3:17*: healing, exorcizing; *Job 33: 23v.*), - pejorative (*Gen. 6: 1/4*).

In other words, God's exercise of his universe governance, according to the situations, employs either good or evil beings who bear the neutral names "sons of God/angels of God."



## 20. *The (pretend) body of the angel Raphael.*

**Tob. 4:17.**-- The prayer is accepted "before the glory of God" (i.e., to before (what is called in popular imagination) the throne, i.e., reality, of God as "glory: i.e., life force that creates the universe). The angel Raphael was sent to heal them both (...).

**Note:** This text situates what follows.

**Tob. 5:4.**-- Tobias stepped out of the house in search of a solid guide to go with him to Media. Once outside he found Raphael, the angel, standing right in front of him,--not suspecting that it was "an angel of God."

**Note:** Raphael pretends to be an Israelite. In other words, hides his identity.

**Tob. 12:19.**-- When the angel has finished all the tasks assigned to him by God, there follows a farewell.-- "Thou hast -- so meant thou hast seen me eat. That was only appearance (...). I am going to ascend again to the One who sent me. (...). He raised himself up. When they raised again, he was no longer visible. (...). An "angel of God" had appeared to them.

**Note:** The interpretation of the text is possible only if, apart from the texts themselves, cited above, one can cite other information on the subject.

The main information is and remains *Ps. 16 (15): 9/10.*

"My heart rejoices; my 'glory' (liver) jubilates and my flesh shall rest in safety for thou canst not leave my soul to the sheol,--thou canst not let thy friend see the quarry."

**Note:** The reasoning is clear: if the soul does not enter the sheol (parallel: if thy friend does not enter the pit), then the flesh rests in safety (and immediately what belongs to that flesh: heart and liver).

One noted in it the destiny community of soul and "flesh. And immediately the thought 'resurrection body'. But the "flesh" meant here is the flesh that radically merges with the soul after death.

That kind of "flesh" is what other cultures call "soul body. Appearing phantoms, for example, have such a soul body. The biological body cannot possibly merge radically with the soul (after the death of the biological body) in its biologicity (perishability). It can, however, temporarily "materialize" the soul body.

Such a materialized soul body the angel Raphael temporarily assumed (so that he ate e.g.).

## 21. *The concept of theophany (hierophany/ cratophany).*

These Ancient Greek terms mean "the showing (-phania) of God". "(...) of the holy", "(...) of power".

But give us an Old Testament example to make these abstract terms a living experience. Thus: *Ex. 20:16/25*.

Once out of Egypt, the Israelites enter the Sinai Desert near Mount Sinai (whose location remains controversial).

1. Moses ascends the mountain a first time.

2. Whereupon the coming of Yahweh takes place in a dense cloud. The people must prepare themselves ("sanctify themselves") i.e. be consecrated from profane. By, among other things, washing their clothes and abstaining from sexual intercourse".

**Note:** In some non-Biblical cultures it happens the other way around: it is precisely through ritual sexual intercourse that one "sanctifies oneself."

### ***The theophany.-***

Early in the morning, thunder, lightning and a dense cloud over the mountain occurred as well as a mighty trumpet blast: in the camp the whole people shuddered.

Moses summoned it from the camp - facing God - and made it stop at the foot of the mountain.

The mountain was all in smoke because Yahweh had descended into the fire: that smoke went up into the height as from a furnace of fire, and the mountain trembled tremendously.

The trumpet blast became more violent and more violent: Moses spoke, and God answered him in thunder. Yahweh descended on Sinai,--on the mountaintop itself. He called Moses to the summit, and the latter mounted the mountain. Yahweh: "Descend and warn the people not to cross the demarcation (which had been demarcated beforehand by Moses) to come and 'see Yahweh' for many of them would die." Even the priests who approach Yahweh are supposed to "sanctify" themselves to avoid Yahweh 's anger working itself out against them.

So much for the essential ven theophany description.

**Note:** According to scholars, the Jahwistic (*Ex. 19:18*), priestly (*Ex. 24:15; 24:17*) and deuteronornistic (*Deut. 4:11*) traditions depict theophany in terms of volcanic eruption, while the elohistic tradition depicts it in terms of a mountain thunderstorm (*Ex. 19:16*).

Whatever: our quoted text mixes the two! Which may indicate that the split is a mind product of Western scholars.

## 22. Theophanies.

God, in the Bible, shows himself disguised in natural phenomena.

### 1.-- *Ex. 11:4/6; 12:29/30 (The death of the Egyptian firstborn).*

*Wis. 18:14vv. (Apocalyptic).*-- At the moment when a deep silence enveloped all things and when the night reached the midst of its rapid course, (...) your almighty word (**note:** God's word works out what it says) threw itself from the princely throne (...) in the midst of a land that was in need of extermination. With your irrevocable decree in hand, your omnipotent word stopped and filled everything everywhere with death. (...).

**Note:** When, in the course of one night, the firstborn in Egypt "struck" (exterminator), it looked like a natural occurrence. However, the sacred writer reveals God with his omnipotent "word" (meaning both utterance and happening) as the reason.

2.-- *Wis. 18: 17vv.* -- Immediately unsuspected balladic apparitions and dreams frightened them: unexpected fears overwhelmed them. Halfway through death -- one thrown down here, another there -- they talked about why they died. For the dreams that had bewildered them had warned them in advance so that they would not perish without knowing by what they were suffering the calamity.

**Note:** This is an application of *Job 33:14/18* (also: *Job 4:12/15*): in the midst of extermination phenomena, dying people remember that they had been foretold this in dream visions and apparitions.

**Note:** *Wis. 17:2vv.* highlighted - apocalyptic - *Ex. 10:21/23.*-- Unexpectedly, for three days, an eccentric natural phenomenon strikes Egypt: a thick darkness.

Wisdom sees a theophany in it.

Your judgments (*opm.:* interventions) (...) are impressive and inexplicable. When unscrupulous people imagined (...),--when they thought they were undiscovered with their secret sins under the dark veil of oblivion, they were mortally surprised: prey to terrible fears (17:8), startled by phantoms. For (...) lurid phantoms (17:15) with gloomy countenances appeared to them (...).

Says *Job 33;14v:* "God speaks ... without being noticed through dreams, through nightly dreamscapes ...".

**Note:** The analysis of dreams is clearly not a recent find!

### 23. The deserts as the abode of 'spirits' of all kinds.

#### **Matt. 12: 43/45.**

When the unclean spirit has departed from man, he wanders about in barren places seeking rest. and does not find it, Then he says: "I am going back to "my abode" (*note*: the possessed) .... Arriving there, he finds it: cleared, swept clean, orderly.

Thereupon he goes to seven other spirits even worse than him. They return and dwell in him.--The final state of such' man becomes worse than before. (...).

*Note*: That more than one spirit can penetrate a person is evident from *Mark. 5:9* ("legion") or *Luke 8:2* (*Mary Magdalene*).

#### **Azazel's residence.**

*Lev. 16:8vv.* -- Aaron shall offer the goat on which the lot fell "before Yahweh" as a sin offering. The goat on which the lot fell "before Azazel" shall be placed alive before Yahweh (...).

Once the atonement of the sanctuary, of the tent of meeting and of the altar is completed, Aaron shall have the still living goat brought before him. He shall lay his two hands on its head and confess over it all the transgressions of Israel (...). After thus loading the goat's head with it, he shall send it into the desert.

Under the guidance of a man who will keep himself ready. And the goat will carry on himself all their misdeeds into a barren land

*Note*: Occultly speaking, that arid region is then insufferable and taboo for sensitive people who feel the "presence" of those transgressions.

Such practices naturally exacerbate the unsavory nature of such shenanigans.--  
Note: The scapegoat is not sacrificed to Azazel, a desert demon. He does, however, carry the transgressions -- understand: the corrupt roeah or life force of sins -- into the desert where Azazel resides. The transfer and expiation occur precisely through the mediation of the priest "before Yahweh" (*Lev. 16:10*).

*Note*: Satyrs, nature spirits in boxed spirits, along with other demons also dwell occultly in arid places. Read e.g. *Lev. 17:7* (no more sacrifices to satyrs like the pagans!),

*Isaias 13:21* (the goats dance amid the pinnacles of the city of Babylon, accompanied by numerous wild animals),

*Baruch 4:35* (pagan city becoming the abode of "demons").-- Apparently, arid nature attracts unsavory creatures!

## 24. *The ruins of what was once a "thriving civilization."*

People who deny God and his decalogue "will die" (so reads the recurring Biblical formula),-- through lack of God-given life force (meaning "death"). But whole cultures also "die. In this light, we read *Isaias 34:1/17*.

'Edom' was a people who, e.g., after the fall of Jerusalem in -587, took advantage of it to bully Judah. But apparently, in this text, "Edom" is meant to be "a specimen of the judgment of God upon "the nations,"--for whom Yahweh is dead and His decalogue dead letter.

*Isaias 34: 11vv.* -- 'Edom' will be the living center of the pelican and the hedgehog. The owl and the raven will dwell there. For Yahweh will stretch over it the measuring cord of chaos (**note:** the encompassing void) and the compass of the void.

Nobility is no longer there to declare kingship (...). In the strongholds the brambles will proliferate. In the strongholds the nettle and the thorn bush will grow. 'Edom' will be a shelter for jackals,--a fence for ostriches. Wild cats live there alongside hyenas. One satyr (**note:** mythical boxing figure) calls for another there.

There also still Lilith (**note:** originally a Babylonian tribal demon; the goddess of the pines) will find her resting place. There the serpent makes her nest, lays eggs there, hatches them there, keeps her young together in the darkness. There still the vultures will gather: some against others.

**Note:** Dews in other words are the mark of the occult death of a civilization that declared God dead and its commandments dead letter. The result is lack of "roeah" God-given life force. In time, that lack becomes cause of ruin.

**Note:** Reading on.-- Search the book of Yahweh. None of the (provided natural beings) is missing. None is without its life partner(s). For so God's mouth has disposed it. His "spirit" namely brings them together there. It is He who in regard to those beings "has cast lots: His hand has laid down their share (**note:** in the mess) with the measuring cord". Forever that share will be theirs. From age to age they will dwell there.

**Note:** That "book of God" is the metaphor for the totality of God's counsels concerning creation,--especially concerning judgments (*Ps. 139:16*)

## 25. *The underworld (sheol, realm of the dead).*

*Philipp. 2:10* says that God exalted Jesus "that all may kneel, in the name of Jesus, in the highest of heaven, in the earth and under the earth."

This 'three-deep structure' returns regularly, if only in one or two of its departments."

Thus: *Rev. 5:3; 5:13*.--The "critical" Bible interpretation sees in it an outdated worldview of a "mythical" nature. The apocalyptic interpretation, however, admits that there is something 'mythical' involved, yes, something primitive, but sees through it:

**a.** the cosmic nature of (cosmologically the three levels exist: we live on the earth; below us is the "subterranean"; above us is situated the celestial space);

**b.** the religious character is also clear: on the God relationship depends where one situates oneself before and especially after death,--according to God's judgment;

**c.** especially the ethical or moral character is decisive: all those who consider the ten commandments a dead letter (and immediately the three first commandments such that God is dead), can be sure, according to the sacred writers, that their place is in the sheol or dead-world.

So that we are dealing with cosmic-religious-ethical floors!-- Let us enter, first of all, into the subterranean realm.

Jesus, immediately after his exaltation on the cross (= pass of the cross), descends, like average people, to the underworld: "three days and three nights he dwells in the heart of the earth." Just this part of the creed of the early church should lead even the "critical" interpreters to caution in "liquidating" it.

**Note:** A literatological difficulty is that many texts label a great danger (a deadly disease) as "death" and in parallel label salvation from it (healing e.g.) as "resurrection.

A reason for the critical interpretation to see in it mere imagery. Where the apocalyptic interpretation sees in every great danger a symptom of the fact that earthly man above all (of the other beings in the cosmos we do not speak here now) is subject to the underworld (for lack of life force and o.g., being influenced by beings who are "underworldly" and subject to the life conditions of that underworld,-- e.g., by being made sick or possessed or so).

**Note: *Instead of using*** the terms "critical" and "apocalyptic," one could also use the terms "nominalist" and (conceptual) realistic."--Provided by publisher.

The critical interpreter sees in terms such as "death" and "resurrection" mere "nomina," names, which denote reality only if they are subjected to some modern, preferably scientific scrutiny,

The apocalyptic interpreter sees in terms such as "death" and "resurrection" e.g. or "sheol" etc. "real" things that designate realities that usually fall outside the merely earthly, secular domain of modernity and modern sciences but are verifiable by appropriate methods. Methods which are either presupposed by the sacred writers or sometimes briefly indicated.

***But now to the point.***

We begin with one *kentrek* that the sacred authors attribute to the sheol.

*Spr. 30:15/16*-- The aluka = bloodsucker, vampire) has two daughters: "Bring on! Bring on!" Three insatiable things are there and four that never say, "Enough!". Nl. the sheol, the barren womb, the earth that water cannot saturate, the fire that never says "Enough!".

**Note:** This text playing with numbers (three/four) emphasizes the bloodthirsty nature of said sheol.

**By comparison, *Ps. 12 (11):9***--"From all sides the unscrupulous shall swallow up,-as a heap of reprobation in the eyes of the sons of Adam." To this a targum or commentary says, "like vermin sucking out the blood of men."

And indeed, *Ps. 53(52):5* says, "The wicked eat out my people: behold the 'bread' which they eat."

**Note:** 'Blood' especially applied as a carrier of life force (roeah) or (God-given) spirit. The term "bread" is a metaphor: just as man, on the secular plane, lives on bread, so the aluka, on the occult af apocalyptic plane, lives on the life force of "the people," - - who usually do not account for that form of extraction.

Reading *Habak. 2:5*-- "No doubt the 'wealth' (of the oppressor) is treacherous (...). He does not hold his own (**note:** under the pressure of God's judgment) the one who opens his throat like the sheol,-- the one who, like death, is insatiable, -- the one who grabs all nations together out of selfishness and piles up all nations out of selfishness."

## 26. A bunch of 'synonyms'

Do we now read texts to understand once and for all the terms on the matter.

First, a systechy (pair of opposites): "Gates of Yahweh (of righteousness)/ gates of sheol." The first term occurs in *Ps. 118 (117): 19/20*.

The second one we are now investigating.

*Job 38:17*-- Yahweh speaks, "Were the gates of death ever shown to thee (poor man)? Have ye seen the porters of the land of darkness?". Read e.g. *Job 28: 22; Ps. 9:14; Ps. 55 (54):5; 55 (54):16; Ps. 107 (106):18; Wis. 16:13 (gates of death)*. That "death" and "Sheol" are identified is also evident from *Ps. 18 (17):5/6; Ps. 49 (48):15; Isaias 38:18 ("I am going: to the gates of Sheol")*.

### **Other terms.**

The quarry (grave pit) : *Ps. 35 (34):7/8; Ps. 30 (29):4*-- *The deepest of the earth: Ps. 63 (62):10*-- *The dust Ps. 22 (21):16; 22 (21 ):30*-- *Ps. 30 (29.):10; Ps. 119 (118):25*-- *The depths: Ps. 130 (129):1*-- And other terms and texts.

### **The inhabitants of the underworld.**

*Job 26: 5a/6*.-"the refaim (= shadows) tremble under the earth. The waters (*Job 7:12*) and their inhabitants tremble. Before (Almighty God) the sheol lies open. The 'abbadon' (destruction) is exposed before him." -

**Note:** The subterranean and "the waters," i.e. hell or place of destruction, are peopled with refaim, emaciated souls. i.e. beings without life force that comes from God. Hence they are "alukas," vampires, who prey on the blood, i.e. the blood soul or soul substance, life force, of the living.

One reads e.g. : *Spr. 9:18; Ps. 31 (30):18/19; Ps. 49 (48):16; Ps. 107(106):10; 107 (106): 14*-- *Ps. 49 (48):15/16* collects the terms:

"Herd one leads to graze in the sheol. Death leads them to pasture(...). The sheol: behold an abode for such. But God will free my soul from the grappling arms of the sheol (...).

*Ps. 86 (85):13* even talks about "the lowest of the sheol" and *Ps. 88(87):7* about "the deepest of the pit, in the darkness, in the abysses" where the refaim (*Ps. 88 (87): 11*) are at home.

**Note:** *Wis. 16:13v.* points to God's control.--"Thou hast power over life and death. Thou urgest to descend into the gates of the hades (**note:** Greek for sheol) and to ascend out of them." Which *Ps. 107 (106):17/19* confirms, "They stood just before the gates of death. (...). From "the pit" he snatched their lives".



## 27. Affected by the sheol.

*Ps. 88 (87)* is a representation, in terms of experience, of what the infernal influences, already on this earth - which therefore belongs to the gates of hell - can work out. It is not 'poetry' (what critical interpreters claim). It is, however, observation of 'sheol' conditions. Illness e.g. or at least disappointments, miscalculations.

Yahweh, God of my salvation, when I cry to you at night, that my prayer may penetrate to you: hear my tears! For my soul (*note:* that part that gives out on the other world) is saturated with ills (*note:* typical of sheol) and my life (*note:* biological) is on the brink of sheol. Already viewed as one who has descended into the pit, I am a human being who is dead. A freedman who belongs to the dead (*note:* slaves/slave women were referred to as belonging to death).

Resembling murders that lie in the grave pit. Beings whom thou hast forgotten, who are cut off from thy hand.-- In the deepest pit thou hast made me home,-- in the darkness, in the abysses. Upon me weighs (apparently) thy fury : thou let loose all thy waves

My comrades thou hast removed from me: made of me to them a figure of horror! An arrested I am who cannot go out. From calamity my eye is worn out.

All day long I cry to thee, Yahweh (...). "Do you perform miracles for the dead? Do refaim (phantoms) rise to praise thee? Do men wail of thy love in the grave pit? Of thy truth in the abaddon (place of destruction)? Does one know of thy wonders in the darkness? Of thy righteousness in the place of oblivion?".

Me: I cry to You, Yahweh, in the morning my prayer is already there before You (...). Unhappy, dying from my childhood I have endured Your terrors: I am at the end. (...). Your creeps have made nothing of me. They choke me like water all day. (...). Friends, next of kin ye remove from me: my company is darkness.

*Note: One* cannot better represent the passages of a condemned person (who has condemned himself by his sins against the Decalogue). If one starts from that, one understands much better the wording with which the psalm's author describes his soul state.

Unless one is dealing with someone who is black-magic edited.

## 28. *The (true, i.e. hidden) course of this world.*

The mere "sight" (superficial view) of what happens in and around us, in the midst of the living, risks both repressing and suppressing the occult, i.e., hiding events.

### ***Reading Ephesians. 2/2.-***

St. Paul begins by saying that before their conversion, the believing Ephesians were "dead" (**note:** without divine life force) "in consequence of transgressions and sins," i.e., violations of the ten commandments. Indeed, they were then living in those errors "according to the course of this world,--according to the prince of the kingdom of the air, i.e., the spirit which continues its work in those who resist it."--

**Note: In other words:** both the course of "this world" outside us and what is at work in us derive at least in part - St. Paul speaks inclusively, here exclusively - from Satan, for that is "that prince" according to the context. -- Thereby it appears that, according to ancient views, that prince -- except in the sheol -- is also actively present in the atmosphere we breathe.

### ***Reading Ephesians. 6: 10/13.-***

The "spiritual" (understand: occult) struggle - "Makes you to become vivifying "in the Lord," in the power of his strength (...) to resist the wiles (**note:** manipulations) of the devil.

For not against adversaries of blood and flesh (**note:** earthly men) have we to fight but against the dominions, the powers, the rulers of this world of darkness,--against the spirits of evil, who dwell in the 'heavenly' spaces."

**Note:** Again, a head is put first, "the devil" (Satan). But now Paul situates the devil and his "armies" not in our inhaled atmosphere or in the underworld (only) but in the heavenly realm above our atmosphere.

**Note:** This triple 'abode' justifies the name "cosmic beings or 'numina'".

Again, St. Paul insists on "resisting"! In *Ephes. 2:2* it is mentioned that Satan moves in those who resist as an intruder. Which - in passing - explains, among other things, possession and simply "inspiration" by Satan.

Yet apparently the headship is far from alone! All sorts of types of spirits - under the earth, on the earth, in the heavens (*Philipp. 2:10*) are casually listed by St. Paul that explain "the course in and around us" at least in part.

## 29. *Amidst a cosmic theophany : the ten commandments.*

*Ex. 20: 1/17.-- Deut. 5: 6/21.--* Two articulations of what we call "the great revelation." Indeed: not so much the miraculous acts of Yahweh or later of the Holy Trinity are decisive for the logical understanding of biblical revelation as ethical revelation.--

Going into that.-- We classify according to the usual enumeration.

**1.--** I am Yahweh your God who led you out of Egypt, the house of bondage (*note:* not so much social as ethical-religious bondage). For thou shalt have no other god(s) besides me.

*Note:* Those other deities viz. control Egypt and introduce religious, ethical and immediately social slavery there.

*Note:* "Thou shalt not make unto thee sculpted models (*op.:* of me, Yahweh): nothing resembling that which is found in the heavens above thee, in the earth below, or in the waters under the earth (*op.:* i.e. finite, created things)."

You shall not bow down to the earth before those deities, nor shall you serve them. For I, Yahweh your God, am an 'envious' (*note:* not tolerating the confusion with things created by me) god. A god who 'avenges' (*op.:* restores) the transgression of the fathers on the children, the grandchildren and the great-grandchildren, when it comes to those who 'hate' (*op.:* do not serve) me but who gives mercy to 'thousands' (of generations) when it comes to those who love me and keep my commandments." -

*Note:* The first commandment that clearly delineates the supreme being versus all that is created by that supreme being, Yahweh, is so decisive that its deviation affects not only the individual but the "tôledot," the lineage or offspring.

Which does not exclude the fact that purely ethical God perfectly distinguishes and ultimately separates the conscientious from the unscrupulous, as the prophets, Jeremiah and Ezekiel especially, will emphasize over time.

The text of Exodus refers first of all to the (earthly and even nadir) solidarity of fate which, apart from being a matter of individual morality, is also a matter of life force and its consequences. Fate solidarity that applies until "the last day" or final judgment: only then will God grant everyone strictly individual destiny separate from the pre-last-day destiny.

**2.--** Thou shalt not pronounce the name of Yahweh thy God "vainly" (*emphasis: unwarranted*) for Yahweh does not let the one who pronounces his name vainly go unpunished.

*Note:* The "name" represents the very being or mode of being itself, especially as a source of life force (nefesh, roeah).-- In perjury, false statement (in court) and especially in black magic usage (*Ps. 109 (108):14/15*) one "vainly" (illegitimately, immorally) manipulates God's name.

**3.--** You shall observe the Sabbath day to "sanctify" it.

*Note:* *Ezek. 44:23* says, "(The Levites) must teach my people the distinction between 'holy' and 'profane' and teach them the difference between 'clean' and 'unclean'."

'Sanctify', consecrate, thus means to separate from all that is profane (which in its hidden essence is also 'holy' but in day-to-day, non-sacred ways),-- to do justice to the holy character.

#### ***Divine paragon.***

All religions, worthy of the name, honor divine, not merely profane, sacred models of behavior.

The weekly format of the old testament (the new one merely reestablished it) is one among countless examples.-- "Six days shalt thou work and accomplish thy whole labor task but the seventh day is a "Sabbath-for Yahweh-your-God."

No labor shall ye perform: neither thou nor thy son or thy daughter nor thy slave or bondwoman nor thy animals nor the stranger that dwelleth within thy doors. For in six days Yahweh made the heavens, the earth, the sea and all that they contain, but on the seventh day he rested. Therefore Yahweh "blessed" (*op.:* provided with blessing) the Sabbath day and made it a holy day.

**4.--** Honor thy father and thy mother. That your days which ye spend on the earth, thanks to a gift of Yahweh, may be long.

*Note:* Today's third-age social services did not exist then: a long-lived child could thus care for his parents.

**5.--** Thou shalt not kill.

**6.--** Thou shalt not commit adultery

**7.--** Thou shalt not steal.

**8.--** Thou shalt not make a false statement against thy neighbor.

**9/10.--** Thou shalt not covet thy neighbor's wife.-- Thou shalt (...) covet nothing of what thy neighbor has as property.

### 30. The distinction "holy/ profane" ("clean/ unclean").

The most general concept of "sacred" boils down to this: "that which one does not approach unless under well-defined conditions." All religions know this.

**Note:** This is a negative phrasing. Put positively: all that is so exalted and "different" (in the sense of "higher than" the everyday) that it is not unless approached with due reverence.

Dwell, however, on the typically Biblical concept of "holy."

It only makes sense that the ten commandments in the Bible are incorporated into the very definition of "what is holy."-- So in the holiness law in *Lev. 17/26*-- *Lev. 19:2vv.* -- "Be ye holy for I, Yahweh your God, am holy."

*Cf. Lev. 11:44:* "I, Yahweh, am your god. You have sanctified yourselves, and you have become 'saints' because I am holy(...). You shall therefore be holy because I am holy".

**Note:** Therefore, the holiness law immediately includes the Ten Commandments:

1. not to engage in "nonsense" (idols);
2. do not allow themselves to make metal sculptures;
3. keep the Sabbath days, "sanctify.
4. honor mother and father;
5. let the poor and the stranger live by releasing harvest surpluses;
- 6/9. not profane a daughter by turning her into a prostitute;
- 7/10. Do not commit theft; . do not underhand or cheat.

#### ***Metonymic holiness.***

That is holiness not by likeness but by consistency.-- All that is "of God" shares in His holiness. Thus: places (*Ex. 19:12*); times (*Ex. 16: 23*); persons (*including priests: Ex. 19: 6; Lev. 21: 6*); objects (*Ex. 30:29*).

#### ***Clean/ unclean.***

A pair of opposites found in all religions. -- Biblically, however, it is as follows.-- All that is such that it may approach God and what is God's (all that is holy): thus 'pure' animals may be sacrificed to Yahweh. Unclean is the counter model: so preferably all that pagans call "holy" ("pure") is Biblically "unclean" Also all that is repugnant or very harmful. All that is "to be avoided" (taboo).

#### ***Metonymic purity.***

All that is associated with cleanliness is easily made clean by contact. Especially: all that is unclean, by contact with it makes "unclean! Thus corpses of dead people.

Sexuality, birth and death are easily uncleaning. *Cf. Lev. 15:1/30; 12:1/8; 11: 31/40.*

**Note:** The ritual clothes of the priestly levites "sanctify" by contact the (profane) people, as *Ezek. 44:19* clearly states.

### 31. *Flesh and (God's) Mind.-- regarding the Ten Commandments.*

Always keep in mind *Gen. 6:3*: "Yahweh says, 'That my spirit be not indefinitely responsible for man since he is 'flesh.'"

In that light, we read *Gal. 5:13*vv..

#### **1.-- *There is freedom (of ability) and freedom (of permission).***

The first freedom puts forward the possibility of a situation; the second the limits of conscience. "Ye, my brethren, were called to freedom. But that this freedom may not turn into pretense for the flesh."

**2.1.--** "That which the flesh begets: whoredom (prostitution), unchastity, indulgence,-- idolatry, magic,-- hatred, discord, envy,-- rage, strife, disagreements, partisanship,-- lust, orgies, parties and the like (...)."

**2.2.--** "The result of the spirit (of God): love, joy, peace, patience, service, goodness, trust in fellow men, gentleness, self-control (...)." Of what the flesh begets, Paul says, "Those who commit such transgressions will not inherit the kingdom of God (**note:** God's universe government insofar as it rejects such behavior with doom in sheol but rewards conscientious behavior)."

Regarding the second, the result of the Spirit of God, Paul says, "Those who belong to Christ Jesus have crucified "the flesh" with its urges and lusts. And, seeing that the spirit is our life, that spirit also inspires us."

**Note:** One sees that St. Paul's use of language remains within that of the Old(st) Testament, i.e., through the use of the opposition pair "spirit (of God)/ flesh (alienated from God)."

Except for one point: the decisive role of Christ's exaltation (cross and resurrection passes and its corollary, Pentecost). As *Ephes. 5:8* says, "In former times ye were 'darkness' (**note:** to sheol) but now ye are 'light' (**note:** on the way to heaven) in the Lord (Jesus). That thy conduct therefore be that of 'children of light' (**note:** 'child of' here means especially 'inspired by')".

In other words, Christ did nothing different from the Old Testament:

- a. accept,
- b. purging ("catharsis") and
- c. update and reestablish at higher levels.

### 32. *The radical freedom of the creature.*

*Is. 3:10v.* -- How happy is the conscientious man, for he will feed on the result of his deeds. Woe to the unscrupulous, the evildoer, for he too will be treated according to his deeds.

#### 1.-- *Ekk. kiss (Sir.) 15: 11/20.*

Do not say, "It is the Lord who made me sin," for what he abhors, he does not do. Do not say, "It is He who led me astray," for with a sinner He does not know what to do.

The Lord hates every kind of abomination. No abomination enjoys the favor of those who fear the Lord.

It is He who "in the beginning" (*note:* in the beginning of creation and as a principle) made man, leaving him to his own deliberation. If ye will, ye shall fulfill the commandments (...).

(a) Before you he has placed fire and water (*note:* two contradictory things): according to your desire, extend your hand.

(b) To the men are located life and death: according to their fondness one or the other is given (cf. *Ps. 62 (61):13*). (....).

#### 2.-- *Gal. 6: 7/8.*

Make no mistake about that! Do not mock God! For whatever one sows, that which one reaps will be reaped. He who sows in the spirit (*Note:* God's eternal life force) will reap eternal life.

Do not cease to act conscientiously: at the appointed time the harvest will come, -- at least if we do not give up.

*Note: Luk. 6: 43.*-- There is no such thing as a good tree that brings forth sick fruit. Nor does a sick tree exist that produces good fruit.

Every tree is known by its own fruits: figs are not picked from thorns; a grape is not harvested from brambles.

The good man draws from the good treasure of his heart what is good. The one who is unscrupulous draws from his unscrupulous soul depths what is evil.

*Note:* Endlessly the Biblical texts repeat that man, once he has come to the years of discretion or reason, disposes himself of the deeper direction of his shares "according to his deliberation." But equally endlessly, scripture repeats that the law of sowing-harvesting has the last word in this. We do say "lawfulness," because the life-force called "flesh" in St. Paul automatically leads to ruin. Just as what he calls 'spirit' leads lawfully to eternal life.

### 33. *Flesh: in itself with God's "spirit" (life force) or without God's spirit.*

Since the term "flesh" is employed so often in the biblical texts, we pause to consider its meanings.

#### **1.-- Biological.**

**a.** The, whole body is called "flesh" (*Num. 8:7* (washing the whole body); *1 Kings 21: 27*; *2 Kings 6: 30*).

**b.** The prominent, muscular part is called "meat" (*Gen. 41:2/4* (the cows fat or lean in flesh); *Ex. 4:7*; *Job 2:5*).

**Note:** This can also be diachronic: family relationship is called "flesh of my flesh" (*Gen. 2:23* (Adam sees Eve and senses them as "flesh of his flesh"); *Gen. 29: 14* (Laban to Jacob: "Thou art of my bones and of my flesh"); *Gen. 37: 27*)

**Note:** Summary meaning.

**a.** All of humanity (as a collective concept) and

**b.** all that is living "flesh" outside of mankind (livestock, wild animals etc.) it and "(all) flesh" (*Gen. 6: 17*; *6: 19*; *Is. 40: 5 v.. Ps. 136 (135): 25*).

**Note:** This purely biological (or almost) meaning is usually neutral.

#### **2. --Ethical.**

Here the harmony of opposites is evident: sometimes meliorative (rarely) then pejorative (extremely often).

We read *Gen. 6:1ff.* -- When men began to become numerous over the face of the earth (**note:** visible portion of the earth) AND their daughters were born, the sons of God (**note:** members of God's court council; *Job 1:6*; *2:1*) found that these pleased them. They took them to be wives at will. Yahweh: "That my spirit (**note:** divine life force) may not be indefinitely responsible for man since he is flesh. His life span will only be 'a hundred and twenty' years. The nephilim were on the earth in those days and also afterwards when namely the sons of God had sexual intercourse with the daughters of men and gave them their children: they are the heroes of old, those infamous men. Yahweh saw that man's unscrupulousness was extensive on earth, - that his heart only made unscrupulous will decisions all day long.

Yahweh regretted that he had made man (...). He said, "I am going to wipe out from the surface of the earth the people I created, and with the people the cattle, the creeping creatures, the birds in the sky. But Noë (Noah) found mercy in God's eyes.

**Note:** This text shows that:

**a.** mankind of the time was unscrupulous (including through sex with angels) and

**b.** that "all flesh" is solidarity.



### 34. *The significance of Jewish circumcision.*

The sons of God commit an attack on the "tôledôt," procreation and progeny, by impregnating the daughters of men.

If this is assumed, then one understands much better the scope of Jewish circumcision.

#### 1.-- *Gen. 17: 1vv..*

There "El Shaddai"(literally; Step God) says, "Live in my presence. Be blameless. I am establishing a covenant between Me and you. I will give you an extremely numerous offspring. (...). Your male children, all of them, must be circumcised. Thou shalt circumcise the flesh of thy foreskin. This shall be the mark of the covenant between me and you (...)"

**Note:** On an oath dedicated to Yahweh, Abraham (*Gen. 24:2*) asks his servant: "Place your hand on my genitals: I make you swear by Yahweh (...)". Similarly, Jacob acts with his son Joseph: "Put your hand on my genitals" (*Gen. 47:29*).-- The genitals summarize the flesh (body, procreation) and, within the archaic society of the time, are radically sacred.

Putting the possible influence of sons of God at conception first, one understands that Yahweh wants to secure His covenant by means of a carnal mark: the circumcision of the male member repels the sons of God AND prevents the moral degeneration that the pre-Noahic period (*Gen. 6:1v.*) showed.

Immediately God's spirit, divine life force, can once again permeate the flesh of the circumcised and their descendants.

#### ***An attack on the circumcision of Moses.-.***

To properly interpret *Ex. 4:24/26* (Moses' indirect circumcision) one must take a detour. To that end, *Tobit 3:8, 6:8, 6:14, 8:3*.

We summarize.-- Sarra is approached by Asmodeus, "the most wicked of demons. He kills one after another of her husbands as soon as they enter the bridal chamber but leaves her untouched "because he loves them." This harassment lasts until a rite (fish parts burning) drives out the demon.

*Ex. 4: 24/26*.-- 'Yahweh' (**note:** a being allowed by Yahweh, a son of God pretending to be Yahweh) wants to kill Moses. Sephora, however, circumcises her son and puts the flesh particle on Moses' sex: the pseudo-Yahweh lets go. In other words: she simulates circumcision. Pretty much like *1 Cor. 15:29* (being baptized for dead who are baptized indirectly). so does Sephora: she circumcises Moses via his son.

### **35. There is circumcision and circumcision.**

We read *Jer. 9: 24v.* -- "Look: the days are coming -- God's word from Yahweh -- when I will come upon (literally: 'visit') all that are circumcised only in their flesh: upon Egypt, Judah, Edom, the sons of Ammon, and all the people with shaved temples (**note:** Arabs) who dwell in the desert! For all these nations and also all the house of Israel are uncircumcised in heart".

In *Jer. 4:3v.* it sounds like this: "Thus Yahweh speaks to the people of Judah and Jerusalem: "(...). Circumcise yourselves before Yahweh! Take away the foreskin of your heart, people of Judah and Jerusalem! If not, my anger (**op.:** God's righting, His "judgment") will flare up like a fire: it will burn without anyone to quench it. For reason of the unconscionability of your deeds".

#### ***The heart is uncircumcised.-***

*Jer. 6:10.*-- "Thus speaks Yahweh Sabaot: "(...) To whom should I address the word? To whom do I bear witness so that they will listen? Look: their ear is uncircumcised; they are not even capable of any attention. Look: the word of Yahweh is to them an object of derision; they no longer find anything in it."

#### ***The paulinic point of view.***

In *Rom. 1: 18/32 (for the Gentiles)* and *2: 1/3 : 8 (for the Jews)* Paul asserts precisely the same thing as *Jer. 9:24v.* All men - Gentiles and Jews too - are "subject to sin" (3:9) and immediately they are "deprived by sin of God's glory (**op.:** God's life force)" (3:23).

#### ***Paul's critique.***

*Rom. 2: 25.*-- "Circumcision serves you if ye "fulfill the law" (**note:** the essence of which is the Decalogue). But if ye transgress the law, then are ye -- your circumcision notwithstanding -- only an uncircumcision.

If, therefore, the uncircumcised person lives up to the precepts of the law, will not his uncircumcision amount to circumcision? The one who is uncircumcised according to the body but fulfills the law will 'judge' (**op.:** condemn) you who - despite the letter and circumcision - are a transgressor of the law! For 'Jew' is not the one who is outwardly a Jew. Circumcision is not on the outside, in the flesh. The true Jew is it within and circumcision is in the heart, according to the 'spirit' (**note:** God's life force) and not according to the letter (**note:** of the law)."

### 36. *The counter model of the ten commandments.*

The land of the living, i.e., this inhabited earth, is "the gate of hell." The behavior of people - the actual, non-ideal people - shows it. Reading *Ezek. 22:1/31*, thinking of the ten commandments.

#### *Yahweh speaks.*

Within your walls (4) people mispronounced father and mother, mistreated the stranger (*Note:* who had equal rights), oppressed orphans and widows. Within your walls (8) there were slanderers to shed blood. (...). (6, 9) One has bared the shame of his father, in uncleanness (*Note:* menstruation) has induced the woman to intercourse.

One committed abomination (*op.:* sexual abuse) with his neighbor's wife; another defiled himself horribly (*op.:* by incest) with the daughter-in-law; yet another raped his sister, his father's daughter. (7, 10). One received bribes to draw blood. Usury was accepted. (4) One's neighbor was forcibly deposed. (1, 2, 3) And me, Yahweh, thou hast forgotten. (...).

But (...) I, Yahweh, have spoken and I execute: I will scatter you among the nations, disperse you into foreign lands (...)."

*Note:* The later diaspora, result of forced expulsions of all kinds, here receives its "apokalupsis," the revelation of its true reason, namely, the violations of the Decalogue, the cosmic code of conduct.

#### *Second view.*

Now not according to individual commandments but according to the layers of society.

The priests have violated my law and desecrated my sanctuaries. Between what is holy and what is profane, they have made no distinction. Nor have they taught the difference between clean and unclean (*note:* god-accepted and god-forsaken) (...).

The prophets masked this with plaster through their unreal faces (= visions) and mendacious predictions saying, "Thus speaks the Lord Yahweh" when Yahweh had said nothing.

The princes (...) have gouged the people, snatched riches and jewels, multiplied the number of widows.-- The judges are like wolves tearing apart prey and making blood flow. People they kill to take possession of their goods.

The people multiplied violence and banditry, oppressed the poor and helpless, unlawfully violated the stranger.

### 37. *The chief sin par excellence: self-importance ("pride").*

Beginning with *Ps. 19 (18): 8/15*, from which we get the essentials. "The law of God (**note:** decalogue) is perfect (...). Also: your servant feeds on it. To make its 'words' true is plainly appropriate. But who is aware of his missteps? So cleanse me from hidden (**note:** hiding, unconscious) evil (**note:** *1 Kings 17: 18*). Safeguard also your servant from self-importance! That he in no way controls me! Only then will I be blameless and free from great sin. (...).

#### ***The world***

Situate we with St. John, *1 John 2:16v.*, pride.-- "All that is in the world -- lust of the flesh (**note:** erotic lust), lust of the eyes (**note:** all that is pleasing to the eyes; 'glitter'), self-importance of riches -- comes not from the Father but from "the world" (**note:** creation insofar as alienated from God). (...)".

**Note:** One of the main motives of pride is apparently, according to St. John, possession. But another motive is (political) power: *Matt. 20:15* says it clearly. "Ye know that the princes 'rule' over the nations, and that the empires make them feel their power." THAT is one of the oddest forms of self-ruling: "making his power felt"! But: frankly the more subtle forms of self-righteousness are legion.

#### ***Main Sin. -***

The traditional definition of capital sin is "a sin that is the cause of many other sins." One can test this in the case of (great) wealth and (great) political power. Herod's infanticide (*Matt. 2:16*) and the murder of John the Baptist (*Matt. 14:10/12*) on Herod's orders testify that the lust for power is "the source of many other sins."

#### ***The knowledge of good and evil.***

*Gen. 3:5* and *3:22* (cf. *2:17*) talk about "the serpent" (**note:** a god-like creature) saying to Eve, "The day you eat of the tree (**note:** the knowledge of good and evil), your eyes will open, and you will be like the gods who 'know' good and evil."

**Note:** 'Knowing' here is "feeling at home in the harmony of opposites."

Indeed the god(s) of the pagans are not simply evil. Nor are they simply good. They are the mixture ("harmony" means "amalgamation") of good and evil, in which they, in naive or not, feel at home.

### 38. *The sin against "the Holy Spirit".*

We begin with a concrete history.-- *John 9:1vv...*-- "Jesus saw a blind man. (...). He spit on the earth, made mud with his saliva, applied this mud to the blind man's eyes and said, "Go wash in the Siloë pond (*note*: 'Siloam')." Siloë means "sent one. The blind man went there, washed and came back ready to see". -- Behold the fact. Now for the interpretations.

#### *The big split.-*

*John 9: 13vv.* -- "One led the former blind man unto the Pharisees."-- Well, it was a Sabbath,-- the day viz. on which Jesus:

**a.** had created the mud (*note*: what the "regulations" called "labor," forbidden on a day of rest) and

**b.** had opened his eyes (*note*: healing - this is evident several times in the Gospels - was referred to as 'labor' and thus forbidden on Sabbath)."

#### **1.-- Unbelief.**

"Some Pharisees: 'He (*note*: Jesus) does not come because of God, -- that man, since he does not keep the Sabbath.'"

#### **2. -- Faith**

"Others (*note*: among the Pharisees), 'How can a sinful man perform such signs?' - And there was disagreement among them".

#### *The faith of the healed.-*

"Thereupon they still said to the blind man, "Thou: what sayest thou of him, - of the fact that he has opened thine eyes?" He: "He is a prophet." (...). We know that God does not hear sinners but if someone fears God (*note*: "theosebès") AND carries out his will, God does hear such a person.

Never has it been heard that anyone opened the eyes of a blind man. - If therefore this man did not come because of God, he would not be able to perform anything (*note*: of that nature)."

*Note*: Where the second category of Pharisees stays with a question (sign), the healed one - for whom the fact was an "existential" (in which his existence was intimately involved) fact - does not hesitate for a moment. But clear reasoning.

#### *The Gospels on the sin against the Holy Spirit.-*

We begin with a definition.

'Spirit' is "life force. 'Holy' is "what characterizes God." "Holy spirit" is therefore "divine life force." The question is, "Is the healing of the blind man the result of holy spirit, i.e. divine work?"

Reading *Matt. 12: 31/32*.

"Jesus: "Every sin and blasphemy (*note*: 'blasphemy' means 'invented evil telling') will be forgiven men, but blasphemy against the Holy Spirit will not be forgiven. And all who shall have said a word against the Son of Man (*note*: Jesus) shall be forgiven. But whoever shall have spoken against the holy spirit, such shall not be forgiven either in this world or in the other."

***Clarification.***

**1.** In *Matt. 12:22v*, it is recounted that Jesus heals a possessed person.

**2.1.** All the crowds: "Is he not 'the son of David?'".

*Note*: "son of David" = Messiah, i.e. sent by God.

**2.2.** The Pharisees: "He drives out demons only by means of Beelzebul, the prince of demons." -- In the wake of that pericope, Jesus' words concerning sin against the Holy Spirit must be understood. One sees, incidentally, the parallelism with *John 9*. What some attribute to God, the others attribute to "the prince of demons."

*Note*: The problem of the discernment of "spirits" (*opm.*: life forces) is addressed here (cf. *1 John 4:1/3*; *1 Cor. 12:10* (the charismatic gift of being able to discern the spirits); *1 Thess. 5:19/21*;-- *Deut. 13:1/6* ; *18:20/22*). The fact of a special grace gift of "discernment of spirits" does not prevent anyone who makes some serious effort when confronted with "miraculous" (aretalogical) phenomena from possessing a dose of discernment of spirits.

***The distinction between son of man and Holy Spirit.***

Essentially it is a question of clarity. - In Jesus, who systematically obscured his true being (among other things in order not to get involved in foolish politics), the "holy spirit" is less clearly at work precisely because of this. For example, in the sphere of his teachings, in his miracles. The holy spirit itself, i.e. God's life force, whether at work through Jesus or through other phenomena, is so evident in a minimum number of cases that one must be (and want to be) stone-blind for any holy spirit to dare deny that degree of evidentness.

Thus the seemingly paradoxical distinction between "the son of man" (in whom the Holy Spirit is at work) and the "Holy Spirit" becomes readily understandable.

### 39. John on "the sins in which 'Jews' will die."

*John 5:1/18* recounts how Jesus healed "an unfortunate one for thirty-eight years." On Sabbath. A day on which -- according to the precepts (*Gal. 4:3*;-- *Gal. 2:16*), which Paul attributes to "the elements of the world -- it was forbidden to wear a bed! "That is precisely why the Jews persecuted Jesus: because he did such things on Sabbath day."

In other words: not the healing of one who suffered for thirty-eight years but the observance of a precept (which proves that under the influence of the elements of the world, whose headpiece is Satan, they also share), struck their narrow-minded minds!

#### **Jesus.-**

"I go and ye shall seek me and in your sin ye shall die. For whither I go, thou canst not get there. (...).

Thou: thou art of the world. Me: I am not of the world. THAT is why I said that ye shall die in your sin. For, if ye believe not that "I am" (**Note:** God's proper name; *Ex. 3:14*), ye shall die in your sins. (...). When thou shalt exalt the son of man (*Gen. 5:24*; *2 Kings 2:11*;-- *Luk. 13:32*; *Matt. 16:21*) (cf. *John 12:32*: Jesus' exaltation and glorification on the cross), then thou shalt realize that "I am" (opm.: that I make my divine power felt; *Ex. 10:2*) and that I do nothing out of myself (**note:** out of myself as in appearance, in your eyes, mere man) but say what the Father has taught me (...). I always do what is pleasing to Him (...).

**Note:** Basically, but with his strongly "theological" words, John is saying the same thing as e.g. *Matth. 12:32*. For the sin or sins Jesus is referring to in John's text are either his sin or sins against the Holy Spirit: the (unbelieving) Jews attribute his actions to anything but God. They fall over the fact that in order to heal, he does not observe the precept of Sabbath observance. This is decisive for them. They do not see the Holy Spirit - here what the Father teaches Jesus, what is pleasing to the Father - in Jesus' action! This blindness is sin. And cause of other sins: e.g., the lack of compassion for the man suffering for thirty-eight years. So it is not only sin against the Holy Spirit but also capital sin!

**Note:** Biblical God's judgments, in their mercilessness, are the response to that degree of sin(s).

#### 40. A holocaust : Jefte victimizes his only daughter.

*Recht. 11: 29/40.*-- The spirit of Yahweh came upon Jephthah (Jephthah). He made a vow before Yahweh: "If you deliver up the ammonites to me, then the one who comes out of the gates of my house first, to meet me when I return as victor ... shall 'belong to Yahweh' (**emphasis**: be considered 'holy', no longer profane) and I will offer him as a holocaust (burnt offering)."

**Note:** Like so many basic concepts, the term "spirit of Yahweh" is harmony of opposites: neutral, meliorative (in the case of the true prophets, e.g., or Jesus' baptism), pejorative (as in Jefte). The three forms, though very unequally valued, fall under the Kingdom of God (= God's universe government). Cf. *Lev. 18:21*;-- *Is. 57:5*.

The ammonites are crushed.-- When Jefte (...) returned: look! There his daughter came to meet him,-- dancing to the music of tambourines. It was his only child. (...). As soon as he had noticed them, he tore his clothes: "Ah, my daughter! Truly thou makest me an unfortunate one! I have committed myself - before Yahweh - : I cannot go backwards".

She: "Father, you have committed yourself toward Yahweh: treat me according to the vow (...) since Yahweh has granted you vengeance on your enemies (...). Allow me the following: grant me two months of freedom. I will set out to wander in the mountains and with my companions I will bewail my virginity for two months". (...).

When the two months were over, she returned to her father's house.--He performed on her the vow made. She had not known a man (**emphasis added**: committed sexual intercourse with him).

**Note:** In the mentality of the time, it was a shame for a woman to remain without "tôledôt," offspring.

**Note:** Except in *Gen. 22:12*, child sacrifices are strictly forbidden as contrary both to the fourth and to the fifth as well as to the three first commandments in *Lev. 18:21*: "You shall not offer any of your children to Molek (**op.:** Moloch,-- the god Melek ('prince')) as a burnt offering (holocaust) and thus profane the name of your God. I am Yahweh".

Which does not prevent *Is. 57:5* (one type), *Jer. 7:30/34* (// *32:34/35*), *2 Chron. 28:1/4* mention child sacrifices "according to the abominable customs of the heathen."



#### 41. *The werebots of neglecting the decalogue.*

Man consists of:

- a. a soul,
  - b. a soul body that is radically one with the soul and
  - c. - As long as he is incarnated on earth - a biological body.
- As *Ps. 16 (15): 9/10* presupposes.

Let us now consider what that entails for those who ignore the Decalogue. Do we read *1 Cor. 10:1vv.*

**1.--** "I do not want you to be ignorant of what follows: our ancestors ('fathers') have all been under the cloud (*op.: Ex. 13:21*). All have passed through the sea (*op.: Ex. 14:22*). (...). And yet: not all,--namely: not the greatest number, enjoyed God's pleasure since their bodies are scattered over the desert." ' Cf. *Num. 14:29*.

**Note:** Note the reasoning: from the fact that they died in the desert, Paul concludes the absence of God's good pleasure.

As the hidden cause. Apocalupsis! Indeed: according to *Ps. 16 (15)*, the one who does not fear God and does not respect fellow man is afflicted:

- a. in his soul (nefesh) and
  - b. immediately, given its radical connection with the soul, in its soul body and
  - c. through that soul body that controls the biological body, in its biological body.--
- And this is because God's "spirit" (life force, as *Gen. 6:3* already presupposes) is absent in the soul (and thus in the soul body as well as in the biological body),-- life force that determines destiny.

**2.--** "These events occurred to serve us as mirror images: that we (**note: in** turn) may not harbor unscrupulous lusts like them (*Num. 11:4*).-- Do not become worshippers of idols like some of them (*Ex. 32: 6*)(...).

Do we not commit fornication (*prostitution; Num. 25:1/ 9*) as some of them did: twenty-three thousand perished in one day. -- Nor do we challenge the Lord as some of them did: they perished by serpents (*Num. 21:5/6*).--.

Be not evil-minded like some of them: they were exterminated by the 'exterminator' (strangling angel; *Num. 17: 6/15*)." -

**Note:** One can read the commandments throughout Paul's enumeration! Yahweh's vengeance (**note:** rectification) through (the lack of) God's "spirit" or life force that determines destiny up to and including biological life, up to and including situations in the land of the living.

"Such was their fate,-- Fate that serves us as a mirror image. Written down with a view to our formation,-- Of us who are at the end of time." Thus Paul.

## 42. *Sacrilege and Judgment of God.*

For the reason that the following text seems particularly impressive, we dwell on it. *Dan. 5:1/30* (as always, we do not lose ourselves in old Eastern verbiage and give the essentials).

Balthazar (Belshazzar) is king of Babylonia. He organizes a "great feast." "Under the influence" he orders the gold and silver tableware - from the temple in Jerusalem - to be brought out "to make himself, his imperial magnates, concubines, 'singers' drink from it."

**Note:** This is profanation of what is consecrated,-- sacrilege. Sacrilege stirs to the very high either very salvific or very unholy life-force (roeah, spirit) that hangs in and around such highly consecrated vessels.-- Whoever violates such, immediately loses his own soul and spirit-force with it and quickly falls into the grip of the sheol and its hell-powers (whether political or whatever).

One drinks wine from that sanctified vessel. But -- what is particularly bad -- "one praises thereby the god(s) in gold/silver, bronze/iron, wood/stone!-- suddenly the fingers of a human hand appear and begin to write (...) on the plaster of the wall of the royal palace.

Frost sees the palm that wrote,-- shifts color, gets confused in his thoughts, feels his hip joints give way and his knees buckle against each other.

**Note:** This accurate depiction of loss of life force is striking because the symptoms are still perfectly current (even though modern medics will attach a different interpretation to them).

He summons in a shouting voice fortune-tellers, Chaldeans (magicians) and conjurers (the latter are engaged in liver-gazing): "Whoever will read this writing and blemish my interpretation, he will be clothed with purple (...)". The wise men (**note:** revelators) are coming but none read the scripture or interpret it.

The queen, alarmed by "the fierce confusion of the monarch and the distraughtness of the empire's rulers," enters: "(...). There is a man (...) in whom dwells "the spirit of the holy god(s)." (...). Your father appointed him head of the magicians, soothsayers, Chaldeans and conjurers.

Since in that Daniel (*note*: an Israelite in exile) (...) was found an exceptional spirit (*note*: life force),-- knowledge, interpretive ability concerning dreams, de-risking ability concerning puzzling things and de-risking ability concerning knotting (*note*: the signs of his exceptional life force), therefore, bids Daniel. (...)"

Balthazar to Daniel: "(... ) If thou, Daniel, be able to read this writing and reveal to me the interpretation of it, thou shalt be clothed with purple (...)." -- Daniel: "That thy gifts but return to thee (...). The most high God has given to thy father riches, greatness, majesty and glory.

*Note*: From this it appears, once again, that, in the background of the face - what one superficially sees of it - of the earth, God Himself is ruling at work (what is called the "kingdom of God"). The Bible is full of this. That is the main thesis of its Apocalypse. Apocalypse or revelation that seeks to reveal just that.

That greatness (...) terrorized peoples, nations and languages. He put to death whom he wanted, left alive whom he wanted (...). But his heart lifted up and his mind hardened to and with self-aggrandizement. As a result, he was torn away from the throne (...). He became (...) by his heart equal to animals (...). Until he realized that the Most High controls what kingdom of men is, and so placed at its head whomever He wills.

But thou, ..., his son, hast not kept thy heart humble, though thou knewest all this. Thou hast exalted thyself against the ruler of heaven. The vessel (...) hast thou caused (.....).-- That ruler of heaven hath sent thee that hand (... ). (... ). Mene, mene (mane). Teqel (tekel). Parsin (fares, ufarsin).

Mene: God measured and ended your reign.

Teqel: ye were weighed on the scales and found too light.

Parsin: Your kingdom has been divided and given to (...).

That same night, Balthazar was murdered.

*Note*: 'Modern' (= rationalist) readers may entertain the thought that this is "a narrative." Yet the sacred text is such that the structure of such a narrative is no longer a "narrative"! A narrative that is Apocalypse, final narrative. And this is from someone who imagined that he could subject sacred objects to mere profane use and abuse with impunity.

### 43. Bible and occult practices.

Seeing faces, hearing words, knowing thoughts! But faces, words, thoughts that are of extraterrestrial or supernatural origin and thus beyond the grasp of average man: this is what "occultism" is all about Consult *Deut. 18: 9/22*, a classic text on the subject.

#### **A.I.- Purely pagan practices.**

When thou hast reached the land which Yahweh giveth thee (Israel), thou shalt not adopt the same abominations which those nations commit.-- Put his son or daughter through the fire. Divination. Spiritual conjuring through magic songs, Mantics generally. Magic. Exorcism. Submitting questions. to phantoms or seers (cf. *Lev. 19: 31; 1 Sam. 28: 13*).

Invoking gods.-- "For all those who do such things, Yahweh your God marks as 'abomination,' and precisely because of these abominations Yahweh your God is chasing those nations out before you."

The text specifies, "You shall be spotless (*Note:* without sin against the decalogue) in the sight of Yahweh your God, for those nations whom you dishonored listened to conjurers and seers. But that was not the gift because of Yahweh thy God".

*Note:* One paid close attention: not the practices themselves, per se, but the fact that they are not "god's gift" but spring from "foreign beings," is an "abomination," i.e., a radically unacceptable thing.

#### **A.II.- False prophecy.**

A so-called "prophet" who dares to speak in Israel "in the name of" Yahweh without Yahweh 's command or inspiration or any such prophet who speaks "in the name of" other deities "shall die" (according to the text).

#### **B.I.-- A not out word.**

What criterion is there to know whether an occult proceeds from Yahweh? If what is prophesied or claimed turns out to be untrue upon testing, then such a person is speaking on his own.

#### **B.II.-- A word that does come out but from strange deities.**

*Deut. 13.*-- One who hears prophetic words or one who sees dream visions which upon testing are found to be true but involve apostasy from Yahweh, "such a person must therefore die." (Thus the text)

*Jer. 28* gives an example of this, namely the prophet Chananiah "who was sent away from the face of the earth and died."

#### 44. God's response to "false prophetesses".

That women also "prophesy" is evident from *Ex. 15:20 (Myriam)*, *Recht. 4:4 (Deborah)*, *2 Kings 22:14 (Hulda)*. In *Ezek. 13:17/23* it talks about one type manipulating the fate of good and evil through occult ways.

"Thou son of man (*opm.:* man), address thyself to the daughters of thy people who prophesy self-willedly (...)." -- "Woe to her who sew ribbons around the wrists, make veils to wind around the heads of men, great and small. To catch "the souls."

**Note:** Ribbons and veils, once charged with the 'evil' life forces of such mages, help determine fate and work past souls. For the 'soul' is that principle of life in man which constitutes the seat of life forces, good and evil. By acting on that very soul - even of people who live conscientiously - magicians/magicians partly (not only) determine earthly destiny and even nadir fate.

"Thou catchest the souls of men, and thou wouldst thereby save thy own souls? Thou dishonestest me, Yahweh, with my people for a few handfuls of barley and a few lumps of bread (**note:** the 'wages'): by causing people to die who should not die (**note:** according to God's plans),---by sparing those who should not live (**note:** according to God's judgment). By lying to my people who listen to lies".

"Look: I, Yahweh, am going to deal with your ribbons with which ye catch those souls, like birds. I will tear them apart around your arms and I will free the souls that you, like birds, are trying to catch. I will tear your veils and free my people from your grasp (...). And you will realize that I am Yahweh".

Because you have terrified the hearts of the conscientious by means of lies precisely when I, Yahweh, have not afflicted them with an evil fate. Because thou hast strengthened the hands of the unscrupulous lest he repent and thus recover "life" (*op.:* that God bestows).

Well, unreal visions (visions) and prophecies shall ye utter no more.-- I will deliver my people from your grasp, and ye shall realize that I am Yahweh."

**Note:** The "soul" is:

- a. seat of conscious living (thinking, feeling),
- b. the seat of biological life,
- c. The seat of the occult life forces, good and evil, salvific and unholy. To this, magicians and magicianesses operate. Those who ignore the concept of the soul no longer understand anything of what has been mentioned above.

#### **45. How God announces and executes his judgment.**

In the seventh month of a certain year, Hananya (Chananiah), the prophet, died.-- Those who did not know the antecedents of that death will have said, "What a mysterious death!" (*Jer. 28:17*).

##### ***The past history.-***

*Jer. 27: 1/22.*-- The prophet Jeremias is commanded by Yahweh to make "cords and a yoke" and to carry them on his own shoulders. Copies are to be sent to the rulers over Edom, Moab, Tyre and Sidon with the enclosed message: Yahweh submits to Nabukodonosor (Nebuchadnezzar) of Babylon (Babylon) said princes. They go under his cords and yokes bent but to their salvation. Cast them off, only worse (sword, famine, pestilence) awaits them.

The attached message still included, "Do not listen to your prophets, seers, dreamers, conjurers and magicians, who tell you, 'You shall not be subject to the ruler of Babylon,' which is the lie they prophesy to you."

**Note:** The bad deviations from the decalogue in those countries was the reason why they were subdued,--with Yahweh 's punishing permission.

##### ***Chananja's lie language.-***

That same year, Hananya spoke in the temple itself, in the presence of priests and people, "Thus speaks Yahweh Sabaot (**note:** prince of powers), the God of Israel. - I have shattered the yoke of Babylon's ruler. Just two more years and I will return the temple treasures from Yahweh 's temple which Nabukodonosor brought from here to Babylon (...). In other words, Hananya pronounces the counter-model!

##### ***Jeremias' response.***

"If only it were true!" Such was the first reaction of this Godman. "Nevertheless listen carefully (...).-- The prophets who have long preceded us, you, Hananya, and me, have predicted war, calamity and pestilence for many countries and for considerable empires. (...)"

Which was the model that Yahweh proclaimed.-- A little later Jeremias, because of Yahweh, says the following to Hananya: "Yahweh has not sent you. You make this people subservient to falsehood. So therefore Yahweh speaks: 'Look: I am sending you away from the face (**op.:** visible surface) of the earth. Still this year thou shalt die".

**Decision.**-- By this we better understand the death threat that weighs on occultism that is not purely Yahweh-based.

#### 46. Appeal to God's vengeance.

Those who suffer injustice feel the need to undo it. Because it is precisely injustice! *Ps. 69 (68)* articulates the lawful self-defense of a severely wronged person who wants "revenge" but not sinful self-power but o.k. Yahweh Himself who sooner or later "avenges," i.e. restores, all injustice.

Those who see in this psalm "a vindictiveness of an Old Testament pious person" may be missing their own experience of grave injustice such that they do not seem to appreciate legitimate "vengeance" (restoration of justice) according to its moral value.

Such opinion, by the way, is easily accompanied by an overly simplistic interpretation of God's restoration of justice "in the world to come." As if "the land of the living" were not also part of God's legal domain. World flight amounts to treason.

Save me, God, for the waters have seeped into my soul. I am sinking in the mud of the abyss. Nothing left to hold on to. Full in the abyss of waters the flood engulfs me.

**Note:** One sees clearly in the chosen terms - waters/ mud of the abyss/ abyss of waters/ flood - that while the author seeks the cause of injustice in visible and tangible fellow human beings, he situates it in the sheol. Their wrongful behavior shows - apokalupsis - literally the sheol at work.

Far more numerous than the hairs on my head are those who hate me without reason (**note:** definition of pure injustice). Mighty are those who destroy me,-- those who target me without reason. -- God: my "folly" (**op.:** lack of God-given wisdom) thou knowest: my lapses are bare to thee.

**Note:** The text, if correctly rendered in the available text, apparently attributes the cause not only to opponents (and their sheol background) but also to one's own sins (which, like all sin, makes one subject to sheol conditions).

(...). To you, Yahweh, it is that I endure reproach, that shame covers my face. That I am a stranger to my brethren, a stranger to my mother's sons. For I languish with zeal for your house (**note:** somewhere clearly marked off religious-moral workmanship). The defamation done to you by your offenders falls on me.

Do I pain my soul by fasting, then they make it a reason for insult! Do I crawl into a sack as a penitential garment, then I become for them a fable to tell,-- the fairy tale of those who sit at the city gate,-- the song of those who indulge in heavy drinking.

**Note:** All this is apparently the social foreground behind which the underworld lurks.

***Vengeful sin.-***

Steller responds.-- Answer me, God, directing my prayer to you in due time,-- in your great love, in the truth (**note:** the truth concerning the situation as God inspires it) of your salvation.-- Pull me out of that mire so that I do not sink in it,-- that I escape from my adversaries,-- from the abyss of waters! That the flood of waters may not choke me! That the abyss may not consume me (**note:** as aluka)! That the maw of the pit may not swallow me up!

**Note:** With this, it is abundantly clear that "the adversaries" intermingle with "the quarry," "the abyss" (the sheol).

***Divine vengeance.-***

Answer me, Yahweh, for your love means goodness (...). Enter into my soul: avenge it! For reason of my enemies buy me free! Thou knowest my reproach, my shame and my insult: before thee are all my oppressors. For defamation has broken my heart to and with collapse.

I put my hope in some pity: there is none! On people who comfort: untraceable! As "food" they have given me poison, and quenched my thirst with vinegar.-- That the table at which they find themselves may be an ambush and their abundance a trap! That their eyes become darkness ( ... ). Make them miss their kidneys (**note:** soul part) continuously.

Pour out thy wrath upon them! That the fire of your fury strike them! That their dwelling become a desert (...). For they throw themselves stubbornly on the one whom thou smitest. The wounds of the one who is your victim they lacerate still further...

**Note:** Here again it appears that the proposer is aware of sinful guilt that he is paying off somewhere. To which his opponents catch on!

Hit them with damage, one damage after another! That they have no more access to your righteousness! That they are out of the book of life (*Ps. 87 (86): 6; Dan. 7:10; 12:1; already Ex. 32: 32v.; Luke 10:20*) be deleted (...). May your salvation cause me to rise!



#### **47. Declaring evil fate on a soul: God's response.**

*Ps. 109 (108)* is really understandable if one knows black magic and its magic formulas as e.g. *Ezek. 13: 17/23* that suggests: "catching souls" among other things with magic formulas.

God, (...) one attacks me for no reason. In retaliation for my kind action, one accuses me. While I am only praying (*note*: for my accusers), one brings calamity upon me as a price for my beneficence.

##### ***Curse formulas.-***

The ordained writer quotes. Mobilize the evildoer against him. That on his right side (*note*: in court, normally the defender stands there) the "Satan" (accuser) (*note*: Job 1; 6; 30:12; Sack. 3:1) straighten up! That he may come out of the courtroom as found guilty! That his praying be denounced as sin! That his days be shortened (*Note*: *Ezek. 13:19*: "*People who should not die, do die*")! That another take over his ministry!

##### ***The curse of the 'tôledôt' (genealogical curse).***

"That his children become orphans and his wife a widow! That his sons become tramps and wanderers! That they become beggars! That they be driven out of their yards! Let the usurer drive in all his possessions! Let the stranger plunder his income! Let no living soul show him love! That no one should pity his orphans!

That his descendants be exterminated! That one generation further their name not even be mentioned! That Yahweh remember the wrong of his ancestors! That his mother's sin may not be blotted out! That all these wrongs may always be before Yahweh! So that he may wipe away the memory of them from this earth".

So much for the citation of magic words.

##### ***Prayer for divine vengeance judgment.-***

Indeed : such a person forgot loving action! He was therefore on the heels of the poor and the unfortunate (...). He was absorbed in curses: that these curses should fall back upon him! Taste in words of blessing he did not find: that words of blessing leave him! As his cloak he put on curses: that curse penetrates like water into his inmost being, like oil into his bones. They be to him a garment that encloses him, a girdle that girdles his waist unbroken.

**Note:** To properly understand the return of the curse, one should assume that real magic chooses the soul as "nefesh" (being animated thanks to breath of life) and even more so as "roeah" (spirit, life force) as its target. Hence - in order to undo such a thing - the psalmist makes the curse "draw in the deepest like water," "in the bones like oil."

Even when such a thing happens under the auspices of Yahweh, he judges that, as it were, the living being as such and its life force, situated in the lineage (tôledôt), must be meant. If not, the rabid form of black magic does not deviate.

More than that: since only God as creator of the soul and its life forces (*Gen. 2: 7 (nefesh); Gen. 6: 17 (roeah)*) controls them radically AND since black magic targets precisely that soul and its life forces as of divine origin, legitimate self-defense must speak thus. As restored creation by God himself.

The psalm relies solely on God.-- "That be - because of Yahweh - the wages of my accusers who pronounce evil fate on my soul (**note:** viz. by the spells). Thou, Yahweh, take it for me according to thy name (**note:** thy being as creator of soul and life force)(...)".

**Note:** By letting God take the initiative, the counter-formula becomes religion and not an independent, "autonomous" magic.

What else -- "Help me, Yahweh, my God. Save me according to your love so that it may be realized that it is your hand (**emphasis:** mighty intervention), you, Yahweh! That it is thy work".

"They curse and thou shalt bless. They attack: shame come upon them, and joy upon thy servant. May they be clothed with evil fame who accuse me, entangled in their disgrace as in a garment.-- Great thanks to Yahweh's address fits my lips,-- praise to his address in the midst of the multitude, for he stands right at my right side, from viz. the poor to save his soul from the grip of his judges." -

**Note:** *Ps. 54 (53): 6/7* speaks along the same lines, "God come to my aid,-- the Lord with all those who uphold my soul: that the evil lot fall back upon those who coin it upon me. Yahweh,-- by means of your truth destroy them!".

Similarly, *Ps. 57 (56): 7*: "God, exalt thee heavenward (...): they set me a trap but they themselves fell into it."

#### 48. *Unpredictable the unscrupulous. Unpredictable God's response.*

Many psalms describe the underworld insofar as it becomes transparent "in the land of the living" itself, already now. In this sense, they are "Apocalypse" or revelation of the hidden side of life.-- *Thus Ps. 64 (63).*

**1.--** Listen, God, to the voice of my complaining: protect my life from the dreaded enemy. Hide me from the band of evildoers, from the mob of evildoers.-- Those who sharpen the tongue into a dagger: they aim their arrow, a word that hurts, to creepily strike the innocent. Unpredictably they strike, fearing nothing in the process.

In their evil occupation they encourage each other. With calculation they proceed to set up their ambushes. They say, "Who will notice them and fathom our secretly kept thoughts?". They plot crimes: they hide an underhandedness that is really kept underhanded, along with the true facts.

**2.--** But God shot an arrow. Unpredictable in this were their injuries! He caused them to collapse: for reason of their "language" (*note:* their haughty language). All who see them since, shake their heads. Every man for that matter will shudder at this: he will even make God's intervention known and realize His intervention.-- The righteous (*note:* conscientious) will find in Yahweh their joy and refuge. The honest hearts will wish each other happiness for it.

*Note:* This is rather a description of a God's judgment "in the midst of the land of the living" yet. First the situation is outlined. With emphasis on the unpredictability of the prevailing crimes, which the sacred text - as always - suggests rather than unravels with all the details. Then unpredictably likewise God's "vengeance," i.e. restoration of the violated order.

*Note:* God's intervention in the land of the living is sometimes expressed casually as in *Ps. 119 (118): 84vv.* -- "How many in number shall be the days of thy servant? When wilt thou subject those who are my persecutors to thy judgment (*note:* vengeance judgment)? Self-seekers dig pits for me against thy law (*op.:* decalogue)".

One sees it: in the midst of a long, long eulogy about God's "law" suddenly a demand for judgment!

#### 49. *The strangling angel (exterminator, 'exterminator' ).*

The phenomenon of the "strangling angel" or exterminator is, among other things, a pre-Mosaic sacred phenomenon: some demon was targeting people or cattle or both and causing death. To protect oneself from him, one could e.g. cover the entrances of the houses with blood.

We now read *Ex. 12: 1 / 13:16 (the Jewish Passover event)*.

*Ex. 7/10* spoke of the nine first miracles (7: 9; 11: 9v.) or signs. *Ex. 11* recounted the tenth "plague" (11:1), i.e., the extermination or strangulation of the firstborn in the families and livestock in Egypt. *Ex. 11:4*: "About midnight I, Yahweh, will pass through Egypt, and all the firstborn shall die." *Ex. 12:12*: "This night I will cross Egypt, and I, Yahweh, will strike all the firstborn (...), both humans and animals. And all the god(s) of Egypt I will judge, I, Yahweh".

**Note:** The Israelites are instructed to apply blood from a one-year-old lamb (sheep, goat) as "a mark" on the upper threshold of the door and on the two doorposts to escape "the destructive plague."

*Ex. 12:23*: "When Yahweh shall pass through Egypt to afflict it, he shall see the blood ... and shall skip the door, and shall not let the strangler (exterminator) penetrate into your dwellings to afflict."

*Ex. 12: 19* reports the execution, "In the middle of the night Yahweh struck all the firstborn in the land of Egypt."

**Note:** Some connoisseurs of the Bible believe that the ordained writer first harbors a religious idea and then picks out phenomena - natural phenomena, cultural phenomena - to "illustrate" them, as in a parable, e.g..

This is the misunderstanding of apocalypticism: first there are mysterious data that everyone can see and even interpret each in his way. Preferably as 'natural' as possible. Only then does it appear that there remains an unexplained 'remainder' that no one dwells on.

The ordained steller, however, in the light of God's promptings, sees through the natural surface - the countenance - to see in its depths either Yahweh or other external or supernatural factors at work.

Both opinions seem to be the same: yet they differ thoroughly.

**Note:** The "exterminator" can be found in *2 Sam. 24:16* and in *2 Kings 19:25*.

## **50. Violation of the three first commandments.**

At the time of the prophet Jeremias, Jerusalem and the other cities of Judah look like desolate and uninhabited ruins.

The question of reason is explained by the prophet to the Diaspora Jews in Egypt. Read *Jer. 44: 1/30*.

Jeremias: "Thus speaks Yahweh (...)-- This occurred because of the violations of the commandments committed by those who challenged me: they brought incense sacrifices in the service of strange god(s) (...)-- Undeterred, I sent all my servants, the prophets: 'Do not commit such abomination (...)! But they did not hear. (...). Whereupon my anger, and displeasure burst forth: they set the cities of Judah and the streets of Jerusalem on fire. (...)"

**Note:** Behold the "apocalupsis" or revelation of the real - occult - reason for those puerilities and depopulations.

### ***The Diaspora - Jews did not understand the lesson.***

"And now -- so speaks Yahweh (...)-- Whence do you put on yourself a similar calamity?"

The men "who knew that their wives were offering incense sacrifices to strange god(s), and the women present -- a large number -- replied". -- "We will not listen to you but will continue to carry out what we promised: to bring incense sacrifices and libations to the queen of heaven (**note:** Ishtar,-- a goddess) as we did,-- we and our fathers, our kings and princes, in the cities and in the streets of Jerusalem.

Then we had plenty of bread, were happy, experienced no calamity. But since we stopped offering incense to the Queen of Heaven and no longer offered libations to her, we have been short of everything and perished by the sword and famine."

(The women:) - By the way: when we offer incense and libations to the Queen of Heaven, does it happen without the knowledge of our husbands that we bake cakes with her image (**note:** a nude figure) on them and offer libations?"

**Note:** Pre-biblical and extra-biblical paganism, mixed with Yahweh faith (syncretism, apparently, was a tough tradition among the Israelites.) The apocalyptic lessons on salvation history of the Yahweh prophets did not penetrate "the heart."

## 51. *The unscrupulous judge and the troublesome widow.*

We are at the intersection of the fourth and seventh - tenth commandments: authority figures who should provide justice.

Do we read *Luke 18: 1/8*

Jesus says it in parable form.-- The main theme is: always pray and never lose heart.-  
- The reasoning is a fortiori: if all the unscrupulous judge, how much more God!

### **1.-- *The unscrupulous judge as a model.***

In a city, there is a judge who:

- a. Does not fear God ("God is dead to him") and
- b. does not bother people.

In other words: the Decalogue is dead letter. -- In that city there is also a widow who seeks him; "Deliver me justice against my adversary." -- For a long time the judge refuses. Until when he reasons, "Although I do not fear God and am not bothered by men, I will still provide her justice, since she causes me trouble, so that she does not come and bore me endlessly."

**Note:** His sense of lust is afflicted! What sense of duty does not achieve, uneasiness achieves.

### **2.-- *The Lord said:***

"Listen to what the unscrupulous judge says!";-- God as an a-fortiori - original.--  
"(If already such an unscrupulous judge decides to provide justice anyway, notwithstanding he has no conscience as a cynic), (how much more) would not God provide justice to his chosen ones who cry out to him day and night while he makes them wait? I say to you, "Quickly he will provide justice for them!"

**Note:** This reasoning seems consistent with *Ekkk.kus (Sir.) 35: 11/24*. The text deals with God as judge "The Lord is a judge who knows no "prestige" (understand: social position) (understand: favors those who are powerful). He does not take prestige into account to e.g. outrage the poor".

Access to God as judge is prayer: "The prayer of the poor penetrates through the clouds." This is: to God's abode,-- to God Himself.-- "The Lord will not delay. He will not delay in the case of the righteous (**note:** people who fear God and do bother about people)." -- Behold the Old Testament wisdom on the matter.

### ***Note: A mysterious addition.***

Jesus, *Luke 18:8*, immediately after his explanation of the parable, "but will the son of man - when he shall come - find faith on earth?" This seems to indicate that apostasy is imminent.

## 52. Judges: gods? Nay: if unjust, then mortals.

*Ps. 82 (81).*-- God aligns himself in the divine council (cf. *Job 1:6* where it appears that God delegates much of his universe government (kingdom of God) to people on earth, e.g. princes, judges etc.). In the midst of the "gods" (**note:** *Deut. 19:17v.*; priests, judges; *2 Sam. 14:17; 14:20: kings; Ex. 21: 6;22: 7*) he reckons.-- "Till when wilt thou judge unjustly? Strengthen the positions of power of the unscrupulous?"

Yet judge in favor of the powerless, the orphan. Give the unfortunate, the needy their due. Frees the powerless, the poor. Removes them from the grasp of the unscrupulous".

**Note:** Thus Yahweh shakes his head! He now makes His judgment, -- final judgment.

"Without understanding! Without understanding! In darkness they proceed! The whole foundation of the land (**op.:** of the living) is shaken.-- I said (**op.:** in the beginning), "Ye are 'gods,' 'sons of the Most High'. Ye all." But no! As men, ye shall die. As one man, princes, ye shall perish". (...).

*Ps. 58 (57).*-- Is it so, gods, that ye judge according to righteousness? That according to justice ye judge the sons of Adam (**note:** men)? Indeed not! With the heart itself ye create what is false!

With your hands ye wield the scales (**note:** of righteousness) in the land according to your whims! -- They are departed from the mother's womb, the conscience-less! (...). Before they develop thorns like the bramble, that the anger (**op.:** of Yahweh) like a storm wind sweep away such a bramble, green or scorched! (...).

### **Remark:**

1. Already the archaic pagan rulers (heads, judges etc.) were referred to as spokesmen for deities, ancestor souls and the like. In other words: rulers were seen as sacred.

2. Even in the Bible, which sees everything apocalyptically, i.e. testing it on its invisible backgrounds, rulers are "gods. But in the background of Yahweh's decalogue! Thus says the wise woman from Tekoa, "For his majesty the king is like the angel of God (**note:** God insofar as he shows himself tangibly) with an eye to grasp rightly good and evil." (*2 Sam. 14:17*). Or, "His majesty possesses the wisdom of the angel of God: he is informed of all that happens on earth." (*2 Sam. 14:20*).

### 53. Sin against the fourth commandment.

"Parents, child'ren shalt thou honor" is considered the commandment that rulers impose reverence on subjects.

In this light, we read *Isaias 14:3/21*, a "masjal" or mockery of an eastern potentate.

How did the tyrant come to his end, did his self-importance run aground (...). In the depths the sheol (*opm.*: underworld, "hell," kingdom of the dead) sprang up (...). He roused the phantoms -- all the rulers of the earth -- for thy sake,-- raised up all the princes of the nations from their thrones. (...). "Thou too! Thou hast descended like us, become like us! Thy pomp hath descended into the sheol (...). Beneath thee a bed of vermin has formed. Maggots cover thee.

How art thou fallen from heaven, morning star, son of dawn? How art thou brought down to earth, victor of nations? -- Thou who had said in thy heart, "I will ascend the heavens. Above God's stars I will set up my throne. Seat I will be on the mountain where deities meet (cf. *Ps. 48 (47):3*), on the highest peaks of "the north" (*note*: deities were thought to meet somewhere in the far north). (...). I will climb above the clouds. I will make myself the equal of the very highest". But unto the sheol thou wast cast down, into the depths of the abyss.

*Note*: The Biblical texts leave no doubt: even the most powerful rulers who lace the Ten Commandments to their boots go straight into the sheol. Without mercy. Like the most ordinary citizen without meaning to.

The text addresses the dishonor par excellence: not even to be buried with honors. - All those who notice you, look at you, -- fix their gaze on you: "Is that man who made the earth tremble, shook empires? (...). You have been cast away: beyond your grave! (...). In the midst of slaughtered men, pierced with the sword, thrown on top of the stones of the pit. Like a flattened bitch. (...).

*Note*: The center of gravity of this text reads, "Ye who have said in your hearts." God, in the Bible, does not judge according to external power or pomp: the heart, i.e., that within us that chooses for or against the Ten Commandments, prevails when God passes judgment.



#### 54. Pharaoh's 'hell ascension' (descent into the sheol).

*Ezek. 32: 17/32*-- The prophetic text describes in dramatic, yes, tragic terms how Pharaoh, the prince of Egypt, arrives in the underworld amidst all the princes (and their "droves" ("crowds")) after the terror sown on the battlefields. The text repeats *Ezek. 31: 15/ 18*: the impressive cedar tree that is Pharaoh arrives in the underworld as do the "other trees" (princes) who are already there: these are comforted at seeing that he, too, joins them.-

**Note:** The text of Ezekiel recalls *Is. 14: 3/23* (The inferno of the prince of Babylon).

In the twelfth year, in the first month, the fifteenth of the month, the word of Yahweh was addressed to me as follows:-- Son of man, lament the droves of Egypt and make them descend with the daughters of the nations -- majestically -- to the subterranean place,-- with those who descend into the pit.

Whom dost thou surpass in beauty? Descend! Lay thee to rest with the uncircumcised (Ex. 4: 24 (Moses is circumcised by Sephora through a son); *Lev. 19: 23: 25*: years of circumcision of the fruit trees in "uncircumcised" land (Canaan) planted by the Israelites).

Amid the victims of the sword -- the fallen -- they fell (...),-- he and all his droves.

From the middle of the sheol, the mightiest heroes, his allies, will say to him, "They have descended! They have laid themselves to rest, the uncircumcised, slain".

Look: there is Elam and all his droves around his grave, all fallen as victims of the sword. They have descended as uncircumcised into the subterranean place: those who sowed terror in the land of the living. Their dishonor they have carried with them,--with those who descend into the pit (sheol).

One has prepared for them a resting bed in the midst of the victims, surrounded by his droves,--with their graves around him. They are all uncircumcised, fallen,-- because they sowed terror in the land of the living. Their dishonor they have carried with them, - with those who descend into the pit. They have been placed in the midst of the victims.

**Note:** We render the entire text so that the macabre atmosphere peculiar to battlefields comes across after the battle.

This atmosphere is the true background of all the wars of conquest of which human history is so full.-- The text continues.

Look: Meshek-Tubal and all his droves,-- with his tombs around him! All are uncircumcised, -- victims of the sword because they sowed terror in the land of the living.

They were not laid to rest with the heroes who once fell,--those who descended into the sheol with arms in hand. As for them, they put the sword under their heads and their shields under their bones for the terror of heroes prevailed in the land of the living.

But thou: in the midst of uncircumcised men thou shalt be crushed, and lay thee to rest among the victims of the sword.

Look: Edom, his princes and all his empire greats who - in spite of their valor - were placed among the victims of the sword! They were laid to rest with the uncircumcised, - with those who descend into the pit.

Behold! The empire greats of the North and all the Sidonians who descended with the victims for the sake of the terror that radiated their power. Ashamed, they laid themselves to rest, uncircumcised, in the midst of the victims of the sword. Immediately they carried their dishonor with those who descended into the pit.

Pharaoh will see them. Immediately he will resign himself to his fate at the sight of all that multitude who are victims of the sword,-- Pharaoh and all his army.-- God's speech of the Lord.-- Because he had sown terror in the land of the living, they will stretch him out in the midst of the uncircumcised,-- in the midst of the victims of the sword,-- Pharaoh and all his army.-- God's speech of the Lord.

**Note:** One now reads *Matt. 19: 20/28*.-- The mother of James and John asks Jesus for a "privilege," namely, to seat her sons at Jesus' right and left hand "in his kingdom.

Jesus says:

- a. a chalice to that end must be drunk and
- b. only his Father decides that. But, "Ye know that the princes rule over the nations and that the empires make their power felt. It should not be so among you".

### 55. The "*parakuptousa*" (the crooked-looking one).

Carry us into the realm of the sixth and ninth commandments that pertain to eroticism and sexuality.

*Spr. 7: 1/27*-- This text is really only one application of what *Spr. 9: 13/18* says as a general rule: "The unwise man does not know that there (*note*: where the unwise are at work) are shadows, and that her guests dwell in the valleys of the sheol." -- The *parakuptousa* or oblique woman is an alluring example of this.

#### ***Wisdom as the foundation of life.-***

"My son, ... carry out my precepts and thou shalt live." Thus speaks the wise father, spokesman of divine and God-given wisdom or insight. - Indeed: as *Ps. 119 (118):93* and *149* say, the commandments or decalogue are the popular summary of biblical wisdom. Their implementation in practical and theoretical life on this earth is the condition par excellence of what Proverbs calls "life," that is, that type of life which springs from God. That therefore does not lead to the underworld or sheol.

#### ***Wisdom concerning the strange woman.-***

The term "strange" woman (*Spr. 2:16;5:3;5:20;6:24; 22:14*) refers to "the wife of another (man). She is not the prostitute as *Spr. 6:26* says: the prostitute is content with a "wage," a lump of bread, while the "neighbor's wife" (*6:9*) wants much more: "she wants a precious life" (she, like the sheol, wants to "gobble up alive" (*Spr. 1:12*)) Yet ethically-religiously and thus "cosmically" (occult) they amount to the same thing: "A deep pit is the prostitute. A narrow pit is the strange woman". 'Groove' and 'pit' betray the way to the sheol!

**Note:** Some readers of Proverbs usually find the booklet to be "a collection of moralizing platitudes." Which is correct to begin with. Except for one point: those moralizing wisdom platitudes are not there without the decalogical, the religious and the cosmic background. They are Apocalypse, revelation of what hides behind the appearances of things. -- cf. *Spr. 23: 27/28* where such women are compared to bandits.

#### ***The strange woman.-***

He who "cheats," meets the stranger with the sweet-voiced words! Steller narrates.-  
- I found myself at the window of my dwelling, looked through the lattice. I saw amid young naïve people (...), among 'children: a lad without insight.

He goes down the alley, -- near the corner where she is. Turns down the road to her ...house. At dusk, at dusk,-- in the heart of "night" and "darkness." -- Look: a woman approaches him, dressed like a prostitute, in her heart the treachery itself. Enterprising she is and shameless. Her feet do not hold up in her own home: sometimes in the streets, sometimes in the squares. On every corner she is on the lookout.

She grabs him, embraces him and shamelessly she says, "I had to bring a sacrifice of thanksgiving. Today I fulfilled my vows. That is why I went out. To face You. To seek you. And I have found you -- I have covered my bed with blankets, with colorful fabrics, Egyptian fabric! With myrrh I have sprinkled my berth, with aloes and cinnamon.-- Come down! We drink ourselves with lovemaking until morning. Revel in lust! For a man is not in the house. He has left for a distant journey. Has taken the pouch of coins with him. Only with the full moon will he return".

By persuasion with power she seduces him. With the sweet-voiced magic of her lips, she drags him along. Immediately he follows her. Like an ox to the slaughterhouse. Like a rash to the torture of foot-clutches until an arrow pierces his liver. Like the bird that literally flies into the net. Without realizing that his "life" is at stake.-.

**Note:** This last sentence exposes the apocalyptic aspect: the "life" God gives if one keeps the Ten Commandments is "at stake."

***The exposure. -***

Steller continues. -- "That your heart does not deviate in the direction of her paths! Do not walk lost in her paths! For numerous are those whom she fatally strikes, and the sturdiest men were all her victims. H<sup>à</sup>à dwelling is the way to the sheol, the slope to the portal of the dead".

*Spr. 2: 16/19:* "Her dwelling gives out to death. Her paths lead to the shadows".

*Spr. 5: 2/6:* "Her feet descend to death. Her steps go up the road to sheol. Her path of life is blind and she does not realize it." -

**Note:** *1 John 2:11* says, "(she) walks in darkness. (She) does not know where (she) is going because darkness has blinded (her) eyes."

## 56. "Strange Flesh".

This expression, *Jud.* 7, means "non-human flesh" as the text says: "So also Sodarna, Gomorrah and the neighboring cities which in the same way (*Jud.* 6) committed unchastity by indulging in "strange flesh." They are made examples, victims as they are of the punishment of eternal fire."

**Note:** *Gen.* 19: 1/11 recounts how the inhabitants of such cities also wanted, in a male-homosexual manner, to have sex with "two angels" (albeit in human form).

### ***The sin of "strange flesh."*** -

This one also takes the opposite form.

*Jud.* 6.-- As for the angels who did not keep their higher rank but left it their own "abode" (*op.*: the heavenly spaces): it is in view of the judgment of the great day, (*op.*: the last judgment) that God has riveted them in eternal fetters in the depths of darkness.

### ***Let us now dwell on Gen. 6: 1/4.***

When men began to become numerous on "the face of the earth" (*op.*: the visible part of the earth) and their daughters were born, the sons of gods (*op.*: as to nature and preferably behavior divine beings; angels) found that the daughters of men pleased them: they took to wife all those which it pleased them.

Yahweh said, "That my spirit (*op.*: divine life force) may not be indefinitely responsible for man since he is 'flesh' (*op.*: divinely given life force lacking humanity): his life will therefore be curtailed to only 'one hundred and twenty years'."

The nephilim (***note:*** *Num.* 13:33; "giants"; *Bar.* 3:26 (*giants*)) were on the earth in those days (and also later), when the sons of God committed sexual intercourse with the daughters of men and bore her children who are the "heroes" of old, those infamous people.

**Note:** That "strange flesh" is coveted by aliens is also evident from *Tob.* 3:8, 3:17: Asmodee, "the worst among the demons" who coveted Sarra and caused all those who approached Sarra as men - seven in number up to that time - to die even before any marital intercourse, as *Tob.* 6: 14v. relates. Asmodee, *Tob.* 8: 1/3 was forced by the angel Raphael through exorcism to "flee to Egypt through the air" to be chained and gagged there.

**57. Saul: a prince ("god") like the pagans have one.**

We read *1 Sam. 8/31*. We get the main thing from it.

*1 Sam. 8:5*-- The combined elders of Israel to the prophet Samuel, who had hitherto led the people in Yahweh's name: "Appoint us a king so that he may be our judge as all the nations have one. (...)". Whereupon Yahweh: "Enter into all that the people say to you for not you they have rejected. Me, they have rejected. (...). They have forsaken me and served strange god(s). (...). Except one point: solemnly thou shalt warn them: thou shalt teach them the law of the prince who is going to rule over them."

**Note:** Regal law, among other things in effect before Israel invaded Canaan, includes adamant demands affecting all walks of life. Yahweh adds, "In that day ye shall cry out for your king whom ye shall have chosen unto you. But Yahweh will not answer you. On that day". The people would not listen to Samuel.

*1 Sam. 9:2*. -- "Saul was in the prime of his years and beautiful. No Israelite was more beautiful (...). With head and shoulders he stood out above everyone else".

**Note:** One rereads *Gen. 6:4*: Saul comes across as a nephilim son, as a "hero. With the same qualities but also with the same unscrupulousness.

*1 Sam. 10:1*--"Samuel took the jar of oil and poured it over Saul's head. "(...) Thou shalt be judge over the people of Yahweh (...)."

**Note:** The name for judge was o.k. 'god'!

*1 Sam. 10:9*-- "As soon as Saul had turned back to leave Samuel, God changed his heart. And all the signs foretold by Samuel were fulfilled that very same day.-- They arrived at Gibeah and behold a group of prophets ("seers") came upon him. The "spirit of God" (**note:** a life force attributed to God here) descended upon Saul. He became enraptured ('trance') in their midst. (...)."

*1 Sam. 10:25*-- In Mispa, fate fell on Saul. He set before the people the prince's law.

*1 Sam. 13:7*-- Saul, headstrong and bent on success with the people, gets into great distress. To Samuel he does not listen. So he orders a holocaust (burnt offering). To which Samuel: "like a madman hast thou behaved. (...)."

Already Yahweh has someone else in mind, a man after his own heart (...). Because you, Saul, have not carried out (*cf. 1 Sam. 15*) what Yahweh had commanded you."

**Note:** The text does say that Yahweh changed Saul's heart but in fact it means that within Yahweh's "kingdom" (universe government) the heart change was immediate, after making sure that he could push through the law of a ruler, if the power of a ruler (as Jesus says in Matt. 20: 25 ("rule" and "make power felt")), was a foreseen fact.

### ***1 Sam. 15.***

In his war against the Amalekites, Saul does not behave ruthlessly as Yahweh had requested. Which the prophet, in the name of Yahweh, points out as follows: "A sin of (*opm.*: unconscionable) magic: that is in fact a revolt against Yahweh! A crime by means of teraphim (***note:*** *Gen. 31:19; Recht. 17:5; 1 Sam. 19:13/17*: household deities, 'lares'): that is self-importance!"

**Note:** As *1 John 2:16* says: self-importance is one chief trait of the "world," i.e. mankind as far as departed from God. Also a sign of possession.

### ***1 Sam. 16:1.***

Yahweh to Samuel: "Fill your horn with oil and go! I am sending you to Jesse (Isai) the bethlehemite for I have chosen me a prince (*op.*: David) among his sons." Samuel anointed him king in the midst of his brethren: "the spirit of Yahweh (*op.*: *Recht. 3:10*) accompanied David from that day and afterward. The spirit of Yahweh had withdrawn from Saul (*cf. 1 Sam. 15:22v.*) and an unconscionable spirit of Yahweh (*op.*: patience by Yahweh) caused states of fear in him."

**Note:** The abbreviated (tropological) saying concerning "spirits" (both entities and life forces) different from God also appears elsewhere in the Bible: *Recht. 9:23* (*spirit causing discord*); *1 Kings 22:19/23* (*spirit speaking lies*); *Is. 19:14* (*spirit uttering drunken talk*); *Is. 29:10* (*spirit that is like that of a drowsy man*).

Time and again, the term "spirit" (both entity and life force) is shown to be "harmony of opposites": sometimes neutral, sometimes good or bad.

"Thereupon Saul's servants said, 'Look: an unscrupulous spirit of God is putting fear into you. That our Lord grant an order, and the servants who assist thee shall seek a man who knows how to play zither: when an unscrupulous spirit of God shall overwhelm thee, this zither shall play, and thou shalt be the better for it.'"

Saul: "Find me a man who plays well and brings and him me." One of the servants: "I have seen a son of Jesse: he can play! And he is a brave man. A warrior man. Is eloquent. Beautiful he is. Yahweh is with him". David was that man! He came over. Became Saul's weapon bearer. "Whenever the spirit of Yahweh overwhelmed Saul, he took the zither and played on it. Whereupon Saul became calm, felt better AND drew the unscrupulous spirit out of him."

**Note:** The story exhibits a tragic irony: the one who stamps his psychic ailments is the very one whom Yahweh provides as his substitute!

***1 Sam. 17:1.***

David overcomes Goliath, the 'hero' of the Philistines.- *1 Sam. 18:6* -- "(...). The women came from all the cities of Israel to before King Saul to dance and sing to the music of tambourines,--with cries of joy and triangles. "Saul killed thousands-and David tens of thousands!" Saul was displeased: "All that is missing for him is kingship. From that day on Saul looked at David with a look of envy.

**Note:** In addition to self-righteousness, envy is a demonic trait, as *Wis. 2:24* says, "Through the envy of the devil came death into the world." -- "The following day an unscrupulous spirit of God took hold of Saul: he suffered an attack in the midst of his house. David played zither as on other days. And Saul had his spear in his hand. He swung the spear and said, "I am going to nail David to the wall."

But David avoided him twice". Saul became fearful of David (...)" Saul removes David. Makes him chief of a thousand men. Yet this one achieved success: "Yahweh was with him". Saul "saw it and became anxious for David". From then on Saul wanted to get rid of David (*1 Sam. 18:21; 18:25; 19:1; 19:5*). In other words: killing urge takes hold of him.

**Note:** As *John 8:37, 8:40, 8:44* say: the reluctant Jews want to kill Jesus,--inspired as they are by Satan. Self-righteousness! Envy, killing zeal: they typify the possessed.

***1 Sam. 18:17: 18:21vv.. -***

Saul commits lies to David by presenting his daughters to him as wives such that he dies at the hands of the Philistines.

**Note:** As *John 8:44* says: the reluctant Jews are inspired by "their father," Satan, who is an arch liar and the ingatherer of lies. Fourth kentrek of demonism.



***1 Sam. 19:9v.. -***

Saul attempts to kill David with his spear who escapes and flees. To Samuel in Ramah.-- Saul sends messengers who, when they contact the group of prophets headed by Samuel, "prophesy" along with them in a transported state. When Saul arrives in highest person, "the spirit of God also took hold of him and, in that transported state, he went to Ramah. He too tore off his clothes. He too became transported in Samuel's presence. Then he collapsed, still naked, and remained so all day and night."

***1 Sam. 20:1.***

Follows an eventful period. O. m. an enraged Saul throws his spear at his own son Jonatan who "understood." David becomes gang leader. With an eventful episode. NI.: in a cavern Saul enters "to cover his legs" (24:4). There sat David and his men. In the deepest part of the cavern! Without Saul noticing anything, David cuts a slip off Saul's cloak. But doesn't kill him.

When Saul heard about it, "he began to cry and weep. To David: "Thou art more conscientious than I am! For thou hast treated me well and I have treated thee badly. Today you have shown your kindness to me since Yahweh had delivered me into your hands and yet you did not kill me. When someone meets his enemy, does he just let him escape? May Yahweh reward thee for the kindness done to me this day. Now I know that thou shalt become ruler with certainty, and that the kingship over Israel shall remain firmly in thy hands. (...)"

**Note:** Here is revealed the radically different "spirit" (both as an entity and as a type of life force) of David! This controls his killing intent.

***1 Sam. 25:1.***

"Samuel died." -- With him disappears the last remnant of direct theocracy, i.e., that form of government which Yahweh exercises through a prophet.

Follows another eventful period. Until (*1 Sam. 28:1 vv.*) the Philistines pose a deadly threat to Saul and his people. The visionary of En-Dor summons the spirit of Samuel. But this one has only one communication: "To what purpose consult me when Yahweh has turned away from Thee?" -

**Note:** "You shall die in your sin (**note:** against the Holy Spirit)." Thus Jesus says to the reluctant Jews who want to kill him for his entire actions. That phrase also applies to Saul. Cf. *John 8: 21/25.*

## 58. St. Paul on sex in Corinth.

1 Cor. 6: 12/20.-- One knows: "Corinthiaesthai" meant "to live like a Corinthian(in)," i.e. to commit sex. Look at what St. Paul says to "the Christians at Corinth" about this.

**"Everything is allowed to me." -**

"Everything is appointed to me. Yet not everything is designated.-

**Note:** Either that slogan is a motto of Corinthians living on the loose or it is a phrase St. Paul put forward somewhere to express that as a Christian one is freed from the burden of the myriad precepts of the "elements of the world" (cf. *Gal. 4:3* (*Jewish precepts*); *4:9* (*pagan precepts*)).

The term "appointed" refers to the morality of the Christian who thinks of the sowing-harvesting law (cf. *Gal. 6: 7/9*: "He who sows, will reap"). Indeed, those who indulge in sex ("sow") will in time experience God's judgment ("reap"). Thus, sex is not so "appointed"!

The text continues.

"Everything is allowed to me. Yet I do not let anything control me! "The food is there for the belly and the belly for the food."

**Note:** Some Corinthians apparently hailed sex as "eating and drinking." The term "belly" is dichotomous: it meant both digestive system and sex need.-- Paul's response: "Yes, on the understanding that God will give up both the 'food' and the 'belly' to dissolution (*op.*: death).

### **Paul's argument.**

"Yet the body is not there for fornication (**note:** dealing with prostitution).

1. It is there for the Lord and the Lord is there for the body.

2.1. God who resurrected the Lord (Jesus) (from the dead) will also resurrect us by His power.

2.2. Do ye not realize that your bodies are limbs of Christ? And I would then go and possess the limbs of Christ to make them the limbs ven the prostitute? Never of my life!

2.3. Do ye not realize that the one who becomes one with the prostitute becomes with her a single body?

After all, it was said, 'The two shall become one flesh' (*Gen. 2:24*: on the physical basis of married life)".

**Note:** The term "one flesh" here is twofold:

a. he expresses bodily unification,

b. he situates physical union with the prostitute in "the flesh" as e.g. *Gen. 6:3* intends, i.e. "the sin concerning sex etc."

***Again the text:***

**2.4.** The one who unites with the Lord is one spirit with Him.

**Note:** Again using *Gen. 6:3* as background, "Yahweh (**note:** who establishes sex with 'angels') says, 'That my spirit (**note:** typically divine and God-given life force) be not indefinitely responsible for man, since he is 'flesh.'"

With Paul, the opposition "flesh/spirit" is a main theme. "Flesh" - we repeat - means, at least within that contrast: "sinful humanity" and "spirit" means, again within that pair of opposites: "divine life force."

If we put this first, then Paul's sentence can be understood as follows. Jesus, especially since his exaltation (glorification, i.e. cross and resurrection passes), has, - as Paul says somewhere, "become spirit," i.e. become source of spirit or resurrection life force. Whoever, by believing in him, "becomes one" with him, shares in his divine spirit or life force and is thus "with him one spirit."

***The text continued:***

**2.5.** So keep far from 'whoredom' (**note:** dealing with prostitution): every (other) sin of which man is capable is situated outside the body. However, the one who commits 'whoredom' sins against his own body.

**Note:** Contempt for the body has been discussed several times in the Bible and with St. Paul, among others: this text, however, brilliantly refutes this fallacy! After all, one can "defile one's own body"! Which means that somewhere that body commands radical reverence which sin does not tolerate,--meaning "sin which trespasses on the body as such (as a body)."

**2.6.** Do you not realize that your body is a temple of the Holy Spirit (**note:** God's life force, with in the background, given the context (*1 Cor. 6:11* (*Lord Jesus Christ / Spirit / Our God, i.e. the Holy Trinity*) the third person of the Holy Trinity, the Holy Spirit), which is in you and which you have received from God?

**2.7.** Do ye not realize that ye do not belong to yourselves? For ye are indeed ransomed at a ransom price (*Rom. 3:24*: Jesus cross and resurrection passes)!

So glorify God through your body!-- Behold Paul's reasonings: They stand or fall with the "flesh/spirit (of God)" couple as already *Gen. 6:3* presupposes.

## 59. The 'evil' mammon (the unfair enrichment).

The seventh and tenth commandments regulate behavior regarding livelihood and profit.-- Read *Ps. 49 (48)* on this matter.

### **Wisdom.**

Apocalypticism takes many forms as *Jer. 18:18* says: priests who emphasize the "law" (decatalogue), wise men who excel in counsel, prophets who hear and communicate God's word, or as *Matt. 23:34* says: prophets, wise men, scribes. All of them, each in his own way, possess a "charism," a God-given gift. *Ps. 41 (48)* seeks to proclaim such wisdom in the form of "wisdom," "insight," "wisdom spell," "riddle," as *Ps. 49 (48): 2/5* says.

### **The psalm.**

Why in calamity days become anxious? Wickedness is at my heels, - closes me in.-  
- They trust in their fortune, boast of their excess concerning wealth.-- But "man" (**note:** the poor creature called man) cannot "buy" the ransoming of his soul nor satisfy God for its ransom! The ransoming of the soul costs a lot!

**Note:** That part through which man spends on the hidden things of the world and life is the soul. Apocalypse of riches exposes what the soul lives through. In two times or rather forms.

1.-- "There will always be too short to keep man in (earthly) life and never show him the quarry (grave pit). He will see wise men die and the foolish and the unwise die leaving their fortunes for the benefit of others.-- Grave cities are forever their dwellings,-  
- their 'stays' forever! And (say that) they stuck their names on their grounds!"

**Note:** Everyone sees that.

2.-- "Man in his opulence has no sense. Like mindless cattle he is! Consequence: they live full of self-confidence,--are at ease concerning their (future) destiny and thus go through their end of life."

**Note:** What not everyone sees -- "Herd one leads to graze to the sheol! Death leads them to pasture! Where people of conscience will be better off.-- In the morning their 'image' (**note:** image impression, image) is no longer there. The sheol: behold their 'abode'!"

**Note:** *Ekkk.kus 31:1/11* says, "The one who lives for money does not escape sin. (...). But blessed is the rich person who does not pursue mammon (the dishonestly earned money)." What *Matt. 6: 24, 19: 16/26 (the rich young man), Luke 16: 9, 16:11,-- 15:13* restate.

## 60. Repentance as accepted 'apokalupsis' (revelation).

We read *Ps. 51 (50)*, nicknamed "Miserere."-- What is hidden -- occult -- "in the conscience," becomes open and bare by being confronted by God before whom everything is open and bare (*Heb. 4:13*), including all that is sheol and leads to sheol (sin), as *Job 26:6* says: "Before God, sheol is immediately present, abaddôn is visible.

Be merciful to me, God, according to your goodness,--according to your great endearment (cf. *Nehem. 13: 22; Ps. 79 (78):8*). (...). For my sin: I am aware of it. My transgression he stands before me without ceasing.-- Against you -- only against you -- have I sinned. What makes me guilty in your eyes, I have done. (...). Look: as a sinner I was brought into the world. As a sinner my mother received me (cf. *Ps. 58 (57): 4; even Ps. 79 (78):8*).

But ye love truth in what is kept secret (*op.:* the depths of soul life). In that secret (of my innermost being) thou impartest wisdom (*op.:* accepted revelation). (...).

God, create (cf. *Gen. 1:1; Ex. 34:10*) for me a pure heart. Restore in my breast a steadfast heart.--Do not cast me far from your face (*note:* presence). do not deprive me of your spirit of holiness (*Lev. 17/26*: the holiness law).--'RESTORE TO me the joy of your salvation. Secure in me a willing spirit (...).

For to a (*note:* mere ritual) sacrifice ye take no pleasure. Of a (*op.:* mere external) burnt offering ye must have nothing. The (*note:* true) sacrifice God in honor is a broken spirit. For a broken, crushed heart, God, cherish ye no disdain. (...).-- So much for the essential portions of this basic psalm.

### **Note: The role of mediators.**

*1 Kon. 17v* recounts that the prophet Elias, once he moved in with the widow, had, in her opinion, "come to recall (*op.:* expose) her sins and ... cause her son to die" (as a sign thereof). A "man of God" revealed by sheer presence.

*2 Sam. 12: 1vv.* recounts how, after David's concealed sin with Bethsabée (*2 Sam. 11:2vv.*), the prophet Natan is sent to him by God to bring him, through a parable (model of his sin), openly and openly; his sinfulness before his eyes.--So will Jesus also reveal (*Luke 2: 33vv.*).

## 61. *Yahweh models man from the dust of the earth.*

The book of *Genesis* is clear: man as he is today is a product of the earth and the earth mother. *Gen. 2:7*--"Then Yahweh God fashioned man out of the dust of the earth: viz. he breathed into his nostrils a breath, and so man became "a living creature."

**Note:** "Nefesh," I.E., a being that, thanks to breath, lives. A different term is used in *Gen. 6:17*: "All flesh that possesses breath." 'Ruah' is both the wind and the 1evens breath,... as "moving air" (pretty much as in ancient Greek: "aèr" and "psuchè" (with Anaximenes of Milètos)).

### ***The earthly cycle.***

*Gen. 3: 19*--"In the sweat of thy face shalt thou eat thy bread until when thou return into the earth since thou hast been taken out of it, for dust thou art and unto dust shalt thou return."

**Note:** This circular idea turns over and over again:  
so *Job 1:20*--"Naked am I born out of the mother's womb. Naked will I return to it."

**Note:** The earth is clearly expressed here as the earth mother.

Thus *Ekk.l.tes (Qoh.) 5:14*: "As the rich man had emerged from his mother's womb naked, so shall he return into it: as he came." Already in *3: 20* it was said, "Everything is on its way to the same place: everything comes from dust; everything returns to dust."

Particularly clear is *Ekk.l.kus (Sir.) 40:1*: "A painful fate befalls all men. A leaden yoke weighs on the sons of Adam (*op.*: men). From the day they emerge from the mother's womb, until the day of their return to the almighty.

**Note:** The omnipotent is particularly encompassing: "Who closed the sea with gates when it bubbled up from the mother's womb?" (*Job 38:8*).

### ***But Yahweh controls that cycle.***

*Job 1:20*: "Yahweh had given. Yahweh has taken. The name of Yahweh be blessed". Thus the sacred text following the cycle.

*Ps. 139 (138): 13/15*-- "Thou, Yahweh, hast formed me the kidneys. Thou hast 'woven' me in my mother's womb (...). My soul thou knowest well. My bones were not hidden from thee when I was made in secret, 'woven' in the depths of the earth."

**Note:** As *Ps. 115 (114): 16* insinuates, we are with the earth and the earth mother not so far from the sheol, the underworld.

## 62. Husband-and-wife.

We read *Gen. 1: 26*-- "God said, 'Make man in our image as our likeness, and that they may rule over the fish of the sea, the birds of the air, the beasts (domesticated), all wild beasts, and every creeping animal.'"

**Note:** *There* is apparently a strong connection between man being created in God's image as his likeness AND being called to rule over the rest of "all flesh."

In *Gen. 5:3* we read, "Adam begot a son in his likeness as his image." Which implies that Seth, the son, possesses the same level of reality as Adam, the father. Here this includes the image and likeness that Adam (and Eve) possesses with God. In other words, Seth is likewise "image and likeness" of God and, as such, exalted above all that is animal.

### **HUSBAND-AND-WIFE.**

It is repeated in *Gen. 5:1*: "The day God created Adam, he did it in the likeness of God. Man - and - woman he created them." -- *Gen. 1:27* -- "God created man in his image. In the image of God he created him. MAN-AND-WOMAN he created them.

God blessed them and told them, "Be fruitful. Multiply ye. Populate the earth and subdue it. Control the fish in the sea, the birds in the sky and all that is creeping. (...)".

**Note:** Although man - a collective noun: humanity - is "moulded" by God from the dust of the earth (*Gen. 2:7*), yet - by virtue of the breath of life through which God made him a living being - he is to be situated above the animals and must subdue the earth from whose dust he is "moulded.

**Note:** In ancient languages, the fact that something is designed in the image and likeness of something else (the paragon; cf. *Ex. 25: 40 (25: 9)*) means that the depicted is present in the depicted, made visibly present, a.k.a. God is visibly present in the "man made in his image and likeness."

Now the fact that in man "MAN-AND-WOMAN" is visible is an indication of the fact that the sexual element in man must also be present somewhere in God.

This explains why *Tob. 6:18* says that in conscience married people are "destined for one another from the origin," i.e. from Yahweh. So that sexuality and, among other things, marriage are actually and only thoroughly understandable from God's reality.

### 63. 'Tôledôt' (offspring).

A child counts, religiously, as a blessing: "God blessed man-and-woman and said, 'Be fruitful ...'" (*Gen. 1: 28*).

*Paul, Ephes. 3: 14 v.*, the father is called the one who gives his name to each "patria," descent group.

*Gen. 2:4 (heaven and earth), 6:9 (Noah's genealogy), 25:19 (Isaac's genealogy), 37:2 (Jacob's genealogy)* call this by the Hebrew term "tôledôt" (conception, generation history).

Let us look for a moment at *Gen. 30: 1/23*.-- Jacob, according to Mesopotamian law (which is forbidden in *Lev. 18:18*), had two wives, Rachel and Leah.

Rachel sees that she is barren. "Give me children too! If not I die!". Thus she says to Jacob. Thus childbearing is a blessing (lucky sign) and a divine blessing at that. In other words: marital happiness is not yet desacralized as in our permissive culture.

#### ***Fertility through others.***

Rachel therefore, as the most natural thing in the world at that time, gives Jacob her slave Bilha: "Go to her, and that she "on my knees" bare children: by her I too shall have children."

**Note:** By placing the newborns "on the knees" of Rachel whom she replaces as far as her fertility is concerned, the slave woman pretends that they were born from Rachel's womb.

#### ***Fertility as a "God-given right"***

"Jacob had sexual intercourse with Bilha. The latter became pregnant and bore Jacob a son: Rachel responds, "God has brought justice to me. He heard me and gave me a son. For this reason, she named him Dan (in Hebrew: "has made justice to me").

#### ***The mysterious background.***

This is expressed by St. Paul. Patria', group that receives its name (eponymy) from one and the same father, progenitor, is a basic concept in all religions, insofar as these have not been desacralized - 'desecrated: 'desecrated' -: fertility, after all, is a sign of vitality ('spirit') and first of all a knower of Yahweh,-only then by participation and imitation a knower of all that begets children. God is, as *1 John 5:1* says, begetter. And it is pre-eminent. All that begets does so "in the begetter." As a result, all eroticism is "sacred" and part of religion.



#### 64. The covenant with "all flesh"

Read, always in connection with "tôledôt" or lineage history, *Gen. 6: 19/20; 9: 8/17*.

**Clue: *Gen. 1:26*.**

God said, "Make man in our image, in our likeness: that men may rule over the fish in the sea, the birds in the sky, all the wild animals and all the creeping beasts and on the earth."

**Note:** Man is, Biblically speaking, -created but in the context of his biotope or center of life.-- On that background we better understand the Noahic covenant which is decisive for the understanding of *Rom. 8: 16/23*.

God said to Noë (Noah).-- I will establish my covenant with thee (...), thy sons, thy wife, and the wives of thy sons with thee.-- Of every living thing, of every kind of flesh, two specimens of every kind in the ark to keep them alive with thee(...). Of every kind of birds, of all that is cattle, of all creeping animals, a pair shall come with you (in the ark) that ye may keep them alive.

**Note:** In other words: after the extermination by the flood ("great flood"), "all flesh" must continue its tôledôt or lineage history.

God spoke to Noë and his sons, "Look: I establish a covenant with you and with your descendants after you, as well as with all living creatures that are with you: fowl, cattle, all wild animals with you,--in short, all the animals of the earth. (...).

***The rainbow as a "cosmic" mark.***

The later covenant of faith with Abraham will have circumcision as its mark. The still later Israelite covenant with Moses further reinforces this. cf. *Gen. 17* and *Ex. 31:16v.*. The New Testament covenant will have as its mark Christian baptism.

The Noahic covenant gets the rainbow.-- God said, "I place my (rain) bow in the cloud and it will be a mark of a covenant between me and the earth." -- "When ... the rainbow appears in the cloud, I will remember the covenant that exists between me and you and all living creatures, in short, all flesh." A little further, the sacred text says, "When the rainbow shall be in the cloud, I, God, will see it and remember the everlasting covenant that exists between God and all living creatures, in short: all flesh that exists on earth."

**Note:** Biblical revelation or apokalupsis is a cosmic-encompassing revelation!

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## 65. *The lineage history on the moral level.*

With descent come traits that are naturally biological. Even the most primitive cultures know this. But they are convinced that, with that biological nature of being, ethical and especially occult traits pass from sex to sex.

Think of "So the father so the son" when it comes to behavior. -

Now we read *Ezek. 18:1/32*. The prophet, in his rendering of Yahweh's position, proceeds from a proverb: "The fathers have eaten green grapes and the teeth of the sons are sharp."

1.-- Yahweh thereupon, "the one who is 'righteous' (*emphasis*: conscientiously living according to the decalogue) will live."

*Note*: This is accompanied by the phrase "The one who is unrighteous (*opm.*: unscrupulous) will 'die'". So that all revolves around the systechy "life/death". What exactly do the two terms mean? Is it about the biological meaning? Is it about the occult meaning? Or about the two together but distinct?

### 2.-- *Case 1.*

If a righteous man begets a descendant who commits violence, spills blood, attends pagan sacrificial meals on the mountains, dishonors his neighbor's wife, further oppresses the poor and helpless, extorts, does not return collateral, lends at usurious interest, then he will not "live! "He will die and his 'blood' (*note*: responsibility ethically speaking) will come down upon himself." Thus the sacred text itself. It is evident that "life" and "death" are used here in the occult sense.

### 3.-- *Case 2.*

If a conscientious person renounces his good behavior and does evil, emulating all the abominations committed by the unscrupulous: "Will he live?" "He will die."

*Note*: On biology, no problem. On ethics: Ezekiel's solution is abundantly clear: "I will judge each individual according to his individual way of behavior." That is the ethical judgment.

Regarding earthly happiness (destiny): the descendants undergo at least minimally the destiny left by the previous generations. In this, the occult situation of those previous generations plays an undeniable role. After all, because of Yahweh, sins provoke punishment beyond the previous generations as *Exod. 20: 5* says.

## 66. Original sin.

If the generations are connected one after another by "tôledôt," descent, generational history, then that tôledôt shows more than one aspect because the soul, even concerning tôledôt, is central. What passes from predecessors to successors is:

- a. the soul as the seat of conscious life (mind understood as mind, spirit, will),
- b. the soul as the seat of biological life (the soul leaves the body and therefore dies),
- c. the soul as the seat of all kinds of life forces ("spirit"), good ones creating good destiny, bad ones creating evil destiny).

We now read *Rom. 5: 12/20*.

Through a single man ("Adam") sin (ethical? occult?) entered the world and through sin death (biological? occult?). Sin "reigns" in death.

**Note:** *Rom. 3:23*-- All have sinned and lost the glory of God.-- Behold the essentials.

*5:14*-- *Death* ruled from Adam to Moses (**note:** and also later) even over those who had not sinned (cf. *5:17*). Death, here, is certainly the biological that tradition points to as a symptom and consequence of occult -- often called "spiritual" -- death, which is then lack of life force, good life force. Even the stone good people can suffer from a lack of life force that is good, even though their souls are flawless as the seat of ethical decisions.

*5: 15*-- Because of the sin of a single person, the mass (**note:** all people; cf. *5: 18*) "died."

**Note:** Since she was occultly 'dead,' she, in the land of the living, also dies biologically. That occult death (lack of God's life force) is the result, via tôledôt or occult inheritance, of the first sin or "primordial sin" (of Adam).

*5:18*-- The sin of a single person brought condemnation (**note:** judgment in the pejorative sense) upon all men.

**Note:** God's response to sin is His "judgment" in the punitive sense or "condemnation."

*5:19*-- Because of the disobedience (**note:** to the commandments) of a single man, the mass became a sinful mass.

**Note:** 'Sinful' either in the inherited (tôledôt) sense or in the individual sense that thus springs from individual freedom (as e.g. Ezekiel clearly says).

67. *"My flesh will rest in safety"*.

*Ps. 16 (15).*-- Keep me, God, for my refuge is in you.

**Note:** -After this emotional salutation follows a citation, "I said to Yahweh: 'My Lord, thou, my happiness.' Nay: above thee (...). I turn to the 'saints' who are in the earth (...),-- those, and to those who are shuddering. All my pleasure is in them".

**Note:** Thus speaks the syncretist(s) who believes they can reconcile Yahweh belief with pagan belief in earth deities and other "shuddering deities" (perhaps sky deities ). The term "saints" means "power-laden beings.

***The response of a Yahweh believer.***

"Their sicknesses (**note:** idols/ idolatries) proliferate everywhere. One pays them the price of the stranger (**note:** the one who does not 'know' Yahweh).-- Plunging their blood sacrifices? Never! I let their names come to my lips? Never!"

After this basic refusal the own confession of faith.-- "Yahweh, my inheritance, my cup, it is you who guarantee my share. The measuring cord delineates to me a private domain full of pleasures, and the inheritance is wonderful to me."

**Note:** This alludes to what a Levite received as property for his Yahweh faith.

***The essence core.***

**1.--** I bless Yahweh who has made himself counselor to me: even AT NIGHT my kidneys (cf. *Ps. 51 (50):8*: the secreted part of my soul-life) bring insight to me. For I have Yahweh incessantly in my thoughts. Since He is at my right hand (**note:** the place of legal assistance), I do not fall down.

**2.--** Also: my heart is brimming with joy,-- my glory (**op.:** liver, seat of sensations) rejoices. And: my flesh shall rest in safety. For thou canst not deliver my soul to the sheol (**opm.:** underworld). Thou canst not show (**op.:** experience) thy friend the quarry (= sheol). On the contrary, thou shalt teach me the way of life (**op.:** god-given life).-- Before thy countenance (**op.:** presence) there is joy in abundance. In thy right hand lies endless happiness.

**Note:** Intimate cooperation (decatalogue) and even friendship with God leads to the soul escaping the sheol. Immediately the soul-body radically merges with that soul.

Soul body that makes our biological body into living matter. The glorified, because deified body is at least suspected here

## 68. Song of thanksgiving for reason of healing.

*Isaias 38: 1/20.*-- Ezekias (Hezekiah) becomes mortally ill. Isaias recommends treatment, among other things: "One hale a bread of figs which one puts on the ulcer and he will 'live'."

Note the term 'life' in reference to healing through fig bread! That kind of bread, in which apparently the fig plays a role as a medicinal plant, thus helps in part (not only) for the purpose of "life," in casu: healing. As *Wis. 1 :13* says, "The creatures of the world - in them is no deadly poison - are salvific."

### ***The song of thanksgiving.***

An insertion of later date which presupposes an unpredictably arising illness.-- I said, "In the midst of my days I go: within the gates of the sheol I shall be (...) shut up(...). My abode is torn out,-- thrown far away from me like a tent of shepherds. (...). Between the break of day and the coming of night thou hast ended my life".

"I called until the morning. (...). Lord, I am exhausted: come to my aid! How shall I express myself and what shall I tell Yahweh? I shall live on all my years in the bitterness of my soul".

"The Lord is "over them": they live, and all that is in them is life of his spirit.-- Thou shalt heal me. Make me live! -- Behold: my bitterness turneth to well-being! Thou: thou hast shielded my soul from the pit of nothingness (**note:** the underworld where non-being reigns). Notably, thou hast "left behind" all my sins.

**Note:** For the umpteenth time: sin leads - one way or another - to sickness and death and sheol. Sin forgiveness reverses that process. "Not sheol praise thee nor death! They (**note:** those who reside in the sheol) no longer hope for your faithfulness who descend into "the pit."

**Note:** Cf. *Ps. 6:6; Bar. 2:17; Ekkk.kus (Sir.) 17: 27/28.*

"The one who lives,-- the one who lives: he alone praises you, as I do today."

**Note:** The term "life" is twofold: sometimes purely biological (and thus subject to occult factors), sometimes occult, i.e. soul and spirit (roeah). Spirit which in turn is either demonic (sheol-bound) or Jahwistic (of divine origin). In any case: healing by Yahweh begins with the removal of sin in the soul and the collapse of Yahweh 's spirit (life force) such that the soul body (one with the soul) makes the biological body healthy.

69. "God created man for the purpose of (true) immortality."

Read briefly in The Book of Wisdom.-- Divine wisdom that, in creation becomes God-given wisdom. - 'Wisdom' means, in those days, the ability to come to terms with problems, in life and after death.

Thus: Wis. 1:12 vv.. -- Do not seek death through deviations in your life. Do not inflict destruction on yourselves by works of your hands. For God did not "create" death. (*Note:* He is not directly responsible for it). To the loss of the living He does not take joy. On the contrary: he created everything with a view to "being." - (*Ex. 3: 14:* God's proper name is "I am").

By the way: all that the world (*note:* creation) contains concerning (God-created} things, establishes salvation. Deadly poison is nowhere in it.

Hades (*op.:* the underworld) does not rule (*op.:* just) on earth, for righteousness (= conscientious life) is eternal (*op.:* works eternal life).

*Wis. 2: 23v.* -- Indeed God created man for the purpose of immortality. Nl. : he made man as an image of his own nature (cf. *2 Pet. 1:4* (*participating in God's nature*); *Gen. 1: 26*). Through the envy of "the devil" (*Job 1:6: Satan; Gen. 3:1 : "the serpent"*), death came into the world. All who are devoted to him do experience it.

*Note:* The latter does not mean that "Adam and Eve" the mythical first pair of humans, responsible for primordial or first sin, does not also have its co-responsibility. The expression "through (...) the devil" is not meant exclusively but inclusively (inclusively): both the first humans and the devil (whatever that may in fact be) are each in their own way responsible for getting through "death" or "ruin" (the ethical deviation that opens onto the underworld).

Thus, those who claim that the adoption of demonic influences is an escape from mere human responsibility "on the cheap" radically misunderstand biblical opinion."

Most of the time, by the way, that evocation is the cover of a radically secularist (excluding all religion in the true sense and radically earthly) opinion that is quick to satisfy itself with some argument.

## 70. *The groaning of material creation.*

Read *Gen. 3:17*.--To the man (Adam) Yahweh God said, "Because thou hast listened to the voice of thy wife (Eve), and therefore hast eaten of the tree of which I had forbidden thee to eat: that the ground of the earth may be cursed because of thee.

At the cost of strenuous toil thou shalt involve thy existence from it all the days of thy life. It shall bring forth for thee thorns and thistles, and thou shalt feed upon the field crop. So in the sweat of thy face thou shalt eat thy bread (...)." -

**Note:** Primal sin generates death, i.e. the lack of God-given 'roeah' (life force, 'spirit'), also for the earth's soil and field crops. This is evident from *Lev. 19: 23/25*, among others (*the fruit trees, even planted by the Israelites, are 'uncircumcised,' i.e. not truly Yahweh-born*).

Now we understand better *Rom. 8: 19/23*.-- The (material) creation longs for the revelation (**note: at the** end of time) of "the sons of God" (**note:** those who share God's nature and especially ethical behavior). Admittedly: the (material) creation is subject to vanity (**note:** lack of contact with the origin of everything, God) - not that it wanted this itself but for the reason of the one who subjected it to it (**note:** sinful man).

Yet that submissiveness is accompanied by hope, the hope that it too will be freed from the bondage of destruction (**note:** what lacks god-given life force falls apart) to enter the freedom of glory (**note:** god-given life in its full power) of the children of God (**note:** those who share God's nature and conscientious behavior).

For we know that the whole (material) creation groans in travail until this day. And not only they: we ourselves who already possess "the firstfruits" (**note:** the still hidden but real possession) of the spirit (**note:** that life force which Christ brought into the world through the paschal event),--we too groan inwardly in anticipation of the redemption of our bodies.

**Note:** That the material cosmos really also shares in sin and (occult) death is evident from what scripture says about:

- a. the deserts (*Luk 11:24 (lonely places); Lev. 16: 8 ; 17:7; Isaiah 13:21; 34:14*).
- b. the ruins (*Isaiah 34: 10/17*). These barren places are associated with the demonic world (*2 Cor. 4: 4 (the god of this world); John 12:31*).

## 71. *The everlasting covenant.*

Do we read *Is. 24: 1/6*.-- "Look: Yahweh destroys the earth and ravages it. The face of it he turns upside down,-- drives its inhabitants apart.-- The priest shall be like the people, the lord like the slave, the ruler like the maid, the seller like the buyer, the borrower like the borrower, the creditor like the debtor

Devastated,-- devastated shall the earth be. Plundered,-- plundered it shall be. -- For Yahweh hath spoken this word: the earth is depopulated: it is withering away. The world is dying,-- it is dying. The upper class (*note*: socially speaking) of the earth's population is languishing."

*Note*: Behold what Isaias, on a world scale, foresees and does so as "word of Yahweh," -- not as his own devising. Now he -- as an apocalyptic -- addresses the reason or ground for the catastrophe.

"The earth has been desecrated under the feet of its inhabitants, for they have violated the laws, raped the council decree, broken the eternal covenant. This is why the curse has devoured the earth, as it were. And its inhabitants are paying for it. That is the reason why the inhabitants of the earth are, as it were, devoured: few people are left".

*Note*: It is clear: the decalogue is for the umpteenth time the absolute norm such that if one deviates from it one provokes catastrophes by nature (o.g., lack of God's "spirit" or life force).

But this time the term is clear: **a.** it is an eternal covenant and **b.** a universal covenant. In this sense, it is similar to the Noahic covenant (*Gen. 9:8*).

*Note*: Again and again and again in the *Bible*: in *Is. 24vv*. Isaias pronounces an end-time apocalypse seen through sometimes very contemporary matters. The contemporary catastrophes are "signa prognostica," anticipatory signs, of the end-time disasters.

### *The pagans.*

The universal language of Isaias includes the Gentiles.- In light of Isaias' text, let us read what Paul says of the religious and moral responsibility of the Gentiles. Both Paul's text and Isaias' TEXT become clearer by it: they illuminate each other. In particular: apart from Noë's covenant, the Gentiles are also "bound" to God by a law that governs all creation. Of which humanity, pagan or otherwise, is only a part.



## **72. The Gentiles possess the law.**

*Rom. 2:14.*-- "When Gentiles who do not possess the law (*note:* in its Jewish wording) naturally live up to the law's rules of conduct, then these people--without possessing the law (*note:* again: in its Jewish wording)--are lawing themselves. They demonstrate the reality of that law as written in their hearts (cf. *Jer. 31:33*). The evidence is the testimony of their conscience as well as the inner judgments they make of some over others."

*Note:* The testimony of pagan conscience, portrayed in value judgments, shows the universal covenant.

A "covenant" IS not an external phenomenon! The covenant between God and his (gifted with spirit,-- mind and reason, mind and will) creatures is situated in the inner light of the moral and religious conscience.

THAT conscience Isaias, centuries before, put first when he involves all men - a part of the whole creation gifted with spirit, incidentally are not God's angels (sons of God) also "connected" with God in conscience? - involves in an end-time judgment.

### ***The Gentiles - at least some of them - do not live up to the law.***

*Rom 1: 18/32.*-- Now, collectively, what comes of the pagan knowledge of the law? "The anger of God reveals itself from heaven as directed against every estrangement from God and every unscrupulousness of men who despise the truth (*note:* as God reveals it through the intimate conscience (*Ps. 51 (50): 8*) in unscrupulousness."

*Note:* Behold the paulinic articulation of God's response to irreligion and immorality.

### ***Paul specifies.***

"For what can be known of God is clear to "men" (*note:* note the collective). Indeed: God has made it clear to them. For what is invisible to God - since the creation of the world (*note: note the universal*) - , shows itself to the mind through his works, namely his eternal power and his deity."

*Note: Heb. 11:1/2* says precisely the same thing: "By faith we see that the 'aiones,' the worlds, came into being by a word from God. So that what is seen springs from what does not show itself".

*Note:* The term "faith" here refers to both pagan, universal, faith and typically Biblical, private faith. Faith that is apocalupsis, exposure of the unseen.

**Paul's conclusion.**-- "So that they have no excuse since they have known God AND yet consecrated to him as to a god no glory or thanksgiving."

**Note:** The pagans, taken collectively, are therefore (collectively) guilty. Which implies that individuals per se are to be judged differently. As e.g. *Ez. 18: 1/4* notes very clearly. And *Ez. 18: 5/32* clarifies by examples: each individual though collectively affected has an individual responsibility.

**Paul's depiction of pagan destruction.**

"Instead, in their reasoning, they have lost their minds and their unwise hearts have become darkened. In their claim to 'wisdom' they have gone mad".

**Note:** The deviation from decalogue is situated first of all in the mind and its "reasoning.

**A model.**-- "Thus they have confused the glory of the undefiled God with an image,- - simply an image of corruptible people, -- of birds, of four-footed animals, of creeping beasts."

**Note:** The Jew that is Paul already did not tolerate images! Let alone: images of people, animals that were to represent "deity" present.

**Note:** It should be noted that the Jewish criticism of the pagan images - idols, abominations - is not plainly correct. It is as if the biblical man repressed something when he rejected those idols as abominations .

That repressed is very ready to surface in the syncretistic practices that are denounced again and again (remember *Ps. 16 (15) :1/4*).

**The outworkings of the decalogue deviation.**

Paul now gives several samples.

"Consequence: God has given them up -- going in the direction of the lusts of their hearts -- to an 'uncleanness' (*opm.*: unchastity) in which they themselves have lowered their bodies to and with defilement.-- Those who have exchanged the truth of God for the lie by viz. worshipping and serving the creature instead of the Creator. (...)"

**Note:** The Jews called "pagan religion" adultery, sex. From what? Because they were exasperated by the sexual magics in the pagan religions.

**Note:** *Gen. 6: 1/4* shows very briefly, in Jewish terms, the true background of the pagan sexually colored religions: the "sex" PRACTICED in them was "intercourse with strange flesh" (*Jud. 6/7*).

***Consequence:***

God has given them up to lowering urges. For their wives exchanged natural relations for relations "against nature." So did the men: they abandoned the natural use of women and burned with lust from one to another by "honorlessness" (*opm.:* sexual intercourse) of a man with a man (...).

***Note:*** Once again, eroticism and committing impurity take center stage but now in the form of "unnatural" sex.

Paul's list.-- After these two samples -- one in the religious the other in the moral realm -- Paul tackles degeneracy differently. Massive. Massive.

"Since they did not deem the preservation of the true knowledge of God worthwhile, God has given them up to their minds deprived of (*opm.:* religiously and morally right) judgment so that they commit what is irresponsible in conscience.-- They are full of every unscrupulousness,-- depravity, greed, wickedness.-- They only radiate envy, murder, strife, deceit, meanness. Slanderers they are,-- evil speakers -- enemies of God --, insulters, self-righteous, great speakers,-- at home in evil.-- rebellious against their parents, inconsiderate, untrustworthy, heartless, ruthless."

***Note:*** This list is similar to the list *Gal. 5: 19/21* ("All that leaves the flesh") and the list of end-time aberrations *2 Tim. 3: 1/7* (The people in the last days").

***Paul's final chord.***-- "Their knowledge of God's decree, namely, that all who commit all such things deserve death, notwithstanding, they commit all such things. More than that: they attack those who commit them".

***Note:*** Note that the term "counsel" of God already appears in Isaias' text (*24:5*: the laws, the counsel, the eternal covenant) as a reason for catastrophes.

***In the background: the elements of the world.***

Reading *Gal. 4:3* (concerning the Jewish phrasing of "the law" with its wholesome moral rules of conduct but also with its dubious precepts) and *Gal. 4:8/ 10* (concerning a case of pagan phrasing of wholesome rules of conduct and dubious "precepts"): the confused complex of rules of conduct and "precepts" was introduced by the elements of the world. The degeneracy just described applies to them as well!

### 73. Sun and rain over unscrupulous and conscientious.

"Your heavenly Father causes His sun to rise on the wicked and the good, and the rain to fall on the righteous and the unrighteous" (*Matt. 5:45*). If we examine the background of this statement, we fall upon the Noahic covenant (*Gen. 6:1/9: 28*).

In the midst of a generalized moral degeneration of man, Noë (Noah), "a conscientious man, remained flawless in the midst of his contemporaries," is situated.

God then shifts man by means of a cosmic catastrophe ("deluge"), saving Noë, his family and the rest of "all flesh" by means of the ark. That is a judgment of God.

**The Noahic Covenant** -- "Never again will I (God) afflict all living things as I have now done. As long as the earth shall last, seedtime and harvest time, cold and heat, summer and winter, day and night shall never cease." (*Gen. 8: 22*).

**Note:** The cosmic order, basis of said couples, is thus guaranteed "as long as the earth shall last."

#### **Man reclaims.**

The command to populate the earth and control the rest of living things (*9: 1/3; 9:7*) is renewed.-- This notwithstanding "the intentions of the heart of man from infancy are evil" (*Gen. 8:22*). In other words: the noahic covenant is independent of the decalogue. Unlike the general covenant about which *Is. 24:5* (and *Rom. 2: 14/15*) talks about.

#### **Gen. 9: 8.**

"God said to Noë and his sons, 'Look: I establish my covenant with you and with your offspring (**note:** the 'tôledôt'; 'paternity' (better: lineage))." *Ephes. 3:15*) AND with all animate creatures that are with you,-- birds, cattle, all animals of the earth (...). There will never again be a flood to ravage the earth. (...) This is the sign of the covenant I establish between me and you and all living creatures with you (...): I establish my (rain) bow in the cloud (...). Whenever the bow shall be in the cloud, I will see it and remember the everlasting covenant (*Gen. 9:16*) between God and all living creatures,--in a word, 'all flesh' (...)."

**Note:** The Abrahamic covenant (*Gen. 17*) refers to all the ethical descendants of Abraham; the Mosaic to the Israelites. Both are limited. The noahic refers to evil and good, righteous and unrighteous.

#### 74. From ordinary apocalypticism to end-time apocalypticism.

The first term "apocalyptic" means "revelation of extra- or supernatural realities.

The derived, second term "apocalyptic" means "revelation of extra- and supernatural realities that encompass in a much clearer way a well-defined end time with its disasters and its catastrophes.

According to experts, there are so four: *Ezek. 38/39*,-- *Is. 24/27*; *Dan. 7/12*; *Zak. 9/14*.-- We read the first model of the four,-- at least the main features of them.

***Ez. 38: 1vv.*** -- The word of Yahweh was addressed to me (...). - Son of man, look at Gog (***note:*** the prince of Magog (= land of Gog),--a name denoting a brutal persecutor of God's people). (...). Prophecy against him: (...) I declare myself against you, Gog. (...). I will make thee turn right around. I will implant hooks in your jaws. I will make you go out with all your army, horses and horsemen (...).--.

#### ***Be prepared! Be well prepared!***

Thou and thy troops as well as those who cluster around thee. Place yourselves in my service! After many days (***note:*** a term perhaps meaning many centuries) thou shalt receive orders. After many years thou shalt come to the land whose inhabitants escaped the sword (...) on the mountains of Israel (...). All dwell there safely! Like a storm wind (***note:*** image for war) thou shalt act, advance upon it (...).

Thus speaks the Lord Yahweh. that day (***note:*** term for a still very unpredictable future) thoughts will arise in your hearts, you will make unscrupulous plans. For thou shalt say, "I am marching against a defenseless land ...". To plunder thou shalt engage (...) against a people the navel of the earth (***note:*** Jerusalem;--like many cultures, the Israelites regard the capital of their society as the center of the world). (...).

***Note:*** In summary, the prophet Ezekiel "sees" rather clearly an end-time peri-ode in which a Yahweh-hostile culture -- Gog -- unscrupulous, outside the morality of the Decalogue, will deliver to God's chosen people (navel of the earth) burdens of all kinds, - called "storm wind.

In other words, Yahweh will use a culture foreign to him and its earthly powers to "set fire to" his own people. Gog "puts himself at the service - unconsciously - of Yahweh."

(...). It will be at the end of days (*op.*: the end times) that I, Yahweh, will cause you to march against my land so that the nations may "know" me (*op.*: experience my way of "being"),--when I will reveal my holiness (*op.*: highest life force coupled with highest conscientiousness) before her eyes through the mediation of you, Gog.

***Ez. 39: 1vv..***

Thou son of man, prophesy against Gog. (...). I declare myself against thee, Gog (...). I will make thee (*opm.*: again) turn to the right. I will lead thee (...) against the mountains of Israel. I will break your bow in your left hand. I will strike down thy arrows in thy right hand. Thou shalt perish on Israel's mountains: thou, all thy troops, and the nations that are with thee. I will cast thee away from me: as food for all kinds of birds of prey,--for the wild beasts. Ye shall perish in full field! For I have spoken. Word of God from the Lord Yahweh.

In Magog I will send fire (...). They will know, "I am Yahweh. I will make my holy name known in the midst of my people Israel. My holy name I will no longer allow to be profaned. Even the nations will know, "I am Yahweh, holy in Israel."

**Note:**-- St. Augustine once said that "God makes use of evil to accomplish his holy purposes." Here it appears that Gog, having "put himself in Yahweh 's service," has completed his task as a "storm wind" (for the people of God thus going through an end test), is literally "discarded."

Look: that's coming! It is a fact! Word of God from the Lord Yahweh. Such is the day that I have prophesied. (...). On that day I will make Gog a notorious site in Israel as a burial pit

The oberim valley (**note:** in Coptic: Abarim valley) (...), the valley of the passers-by. One will call them "valley of hâmongog" (Valley of the horde of Gog).

The house of Israel will order to the earth to "seven months" (**note:** a long time) to cleanse the land (**note:** from the taint caused by Gog's action). (...). I will show my glory to the nations. All nations will see my judgment (**note:** God's decisive action within the land of the living) when I shall execute it.

**Note:** Behold - at least in its basic structure - an end-time apocalypse.

## 75. Joel: The plague of locusts as an omen of the end times.

The end times are, from *Genesis* on, a constant threat and salvation. So that every disaster in the land of the living can serve as a warning: so much the worse will happen in the end times, so that every prosperity can likewise serve as an omen: so much the more abundant!

Reading *Joel 3/4*. Shortened to the essentials.

3: *Ivv.* -- "Afterward" (**op.:** after the end of (this) age) I, Yahweh, will pour out my spirit on all flesh: your sons, your daughters will "prophesy" (**op.:** exhibit prophetic giving); your old people will see through dreams, your young people faces.-- even over slaves and bondwomen will I pour out my spirit in those days (**note:** *Num. 11: 29*, where Moses says, "May all Yahweh's people be prophets because Yahweh gives them his spirit")."

**Note:** The (holy) spirit intended by Joel is both charismatic (prophesying) and ethical (as *Ps. 51 (50): 13* asks: "the spirit of God's holiness").

**Disasters.--** I will show signs in the skies and on earth: blood, fire and columns of smoke! The sun will darken, the moon become blood. Before the day of Yahweh comes, great and terrifying.

**Judgment on the nations.--** *Jo. 4: Ivv.* -- For in those days (...) I will gather all the nations. I will cause them to descend into the valley of Jehoshaphat: there I will enter into judgment with those nations concerning Israel (...). For they have "scattered" (**op.:** diaspora) Israel's people in the midst of the nations and divided "my land. (...).

I will, peoples, cause your deeds to come down on your heads. (...). That the nations may become confused and go up to the valley of Jehoshaphat. For there I will sit to judge all the nations round about. (...).

**Abundance.--** In that day (**note:** in that age, the new age) the mountains will drip with new wine, the hills will be bathed in milk, and Judah's streams will be brimming with water. (...).

**Note:** This sacred text is also an end-time apocalypse. It complements the other texts in that nature. So that if one thinks these partial apocalypses together, logically, one comes to a true though very approximate "picture" of the time, the new era, in which Jesus situates Himself. Namely, he sets up the end times.

## 76. *Jesus: the interpreter of destiny.*

There is more than one model of Jesus realized from the Old Testament. Perhaps the most powerful is that model we are sketching now.

### 1.-- *Job. 33: 23.*

"(...). An angel, a signifier, (...) who reminds man of his duty, takes pity on it and says: "Deliver him (Lord,--in Jesus' case: Father) from descending into "the pit" (*optm.:* the world of the dead): I have found for his life a ransom price; his flesh regains a youthful freshness."

**Note:** Jesus is brilliantly drawn Old Testament with this! One thinks of him when he ministers to the sick, yes, the dead, while visibly or inwardly praying to his heavenly Father. Not to mention "the ransom price" (his cross and resurrection passes).

### 2.-- *Tob. 3: 17, 12: 12.*

The angel Raphael was sent.-- "When ye were praying (...), it was I who brought your supplications to before the glory of the Lord, and who 'read' (**note:** recalled) them. So also when ye buried the dead. (...).

I was sent to test your faith, and God sent me at the same time to 'heal' you and your daughter Sarra.-- I am Raphael, one of the seven angels who always keep ready to penetrate to the glory of the Lord."

**Note:** One reads *Hebrews 9: 11v*: "Christ ... penetrated once and for all into the sanctuary (**note:** especially during His Ascension) ... at the cost of His own blood (**note:** especially in His Passes on the Cross),--while thereby obtaining for us an eternal redemption." Christ penetrates before the glory of the Father and is ever ready to penetrate that sanctuary for our benefit.

**The background.**-- One reads *Wis. 11: 21*.-- "The whole world is to thee (...) as the drop of the morning dew falling on the earth. But ye have mercy on all because ye can handle everything. For the sins of men thou shutst thine eyes that they may come to repentance. Ye love indeed all that is, and for nothing of what ye have made ye feel aversion ...".

**Note:** With this we have tried to outline "the psychology" of Jesus. If one can or may speak of "psychology" in his case!



## 77. "He will baptize in holy spirit and fire".

Read Matt. 3: 1/12.-- The desert of Judea is a mountainous, desolate region. Suddenly there echoes, "Repent for the kingdom of God (*note*: Matthew says 'heavens' instead of 'God') is near." The word : John the Baptist! The forerunner.

*Note*: "Kingdom of God" is an ancient concept in the Old Testament. It means "God's sweeping action as universe ruler." But in the mouth of John the Baptist, it is end-time related: "God's sweeping action as universe ruler in the style of the end-time apocalypse."

*John's baptism*-- In the Jordan River. Under confession (confession) of sins, i.e. breaches on the decalogue.-- "I baptize you in water with a view to repentance."

*Note*: A well-defined type of holy spirit is at work in John's baptism: as *Ps. 51 (50):13* says, God's spirit of holiness. From this, moreover, springs, o.g. being given by God (grace), the repentance intended by John.

### *Baptism in HOLY-MIND-AND-FIRE.*

John: "He that cometh after me is mightier than I: I am not even worthy to take off his sandals!". John: "He will baptize you in holy spirit and fire."

John situates that kind of "baptism": "He holds the winnow in his hand to scavenge. Is about to thoroughly clean his threshing floor.

1. His wheat (*note*: those who maintain the decalogue) he shall put into the barn (*emphasis added*: the place of bliss) piling up.

2. As for the chaff (*note*: those who are useless due to neglect of the decalogue): he will burn it by means of the never-extinguishing fire."

*Note*: *Ps. 18 (17): 9* says, "From Yahweh 's mouth devoured a fire." -- In many an Eastern conception, deity is identified with fire. - This is: divine life force - roeah, spirit - insofar as instrument of shifting useful and unusable concerning divine plans.

*Is. 66: 24.* mentions this. But *Judith 16:17* is clearer: "The Lord Almighty will (...) punish on the day of judgment. For He will send fire (...)"

*Matt. 18: 8/9* calls that "eternal fire" and "the gehenna (Ge-Hinnom) of fire." Ge-Hinnom was the place where the holocaust (burnt offering) of children took place.

At the time of Matthew, it was the name for "the place of the damned" (which in our everyday parlance is "hell" in the stricter sense).

## 78. "The mother of my lord".

*Luk. 1: 26/56.*-- Gabriel, an angel or messenger, appears in Nazareth to Mary "who, although 'betrothed' to Joseph, was living virginly (what will later be called "a Josephine marriage"). "Rejoice, gifted one! The Lord is with you!".

Horrified and not knowing how to interpret, Mary responds, "Fear not, Mary, for thou hast found grace with God. Look: thou shalt conceive and bring into the world a son whom thou shalt name 'Jesus.' Great shall he be and shall be called "son of the Most High." The Lord will give him "the throne of David his father." Forever he will rule over 'the house of Jacob' and his reign will never know an end."

**Note:** The terms in which the angel expresses himself are such that Mary must decide to become the mother of the Messiah, the promised "prince," descendant of David. The term "son of the Most High" expresses this clearly.

Mary: "How will this be since I do not 'know' a man (**note:** *Gen. 4:1:* know sexual intercourse). The angel: "The Holy Spirit will come upon you and the life force of the Most High will overshadow you."

**Note:** *Gen 1:2:* "a wind from God"; *Ps. 17 (16):8:* "the protective wings"; *Ex. 13:22:* "the column of fire, mark of Yahweh 's presence"). - The angel continued, "By this very fact, the holy being brought into the world will be called 'son of God."

By the way: Elisabeth, your kinswoman, she too, has just received a son in her old age and she is at her sixth month,---she who was called "the barren one." For before God nothing is impossible". The angel leaves her.

**Note:** Aretalogical:

**a.** the fact that Elisabeth has another child at her age;  
**b.** the fact that Mary, although without male intervention, nevertheless gives birth to a child. The first serves as the angel's credential. Mary sets out into the mountains. She greets her cousin Elisabeth with a very curious phrase: "How is it given to me that the mother of my Lord seeks me out?" -

**Note:** *1 Kings 2:19; 15:13.*-- There it speaks of the queen - mother as seated at the right hand of the Lord and as territress ("great lady"). See also *2 Chron. 15: 16/18.* Uxoric law (legal system relying on the great lady) seems to have been applied to Mary by Luke.

**In passing,** *Jer. 13:18* also combines "the king and the queen mother."

## 79. Jesus' basic trait: parenting.

Jesus can be characterized by Old Testament models: servant of Yahweh, son of man, even Jonah's hell-raising. But one Old Testament kentuk dominates, namely the parenting role as *Wisssh. 12: 17 vv.* outlines it.

1.-- "Thou showest thy strength if the full unfoldment of thy power be not believed, and the impudence of those who do know it thou makest to shame, but (rather than that) thou masters thy power in such a way that thou judge with moderation, and take us with great circumspection again and again. For thou hast only to will and thy power is there".

**Note:** Briefly:

a. if God wills, like the princes and empires of the earth, he can make his power felt (*Matt. 20: 25v.*);

b. but, if somewhat possible given the minimal but essential openness of his creatures to it, he does not want this.

2.-- "By so acting, thou hast taught thy people that whosoever is conscientious ('righteous') ought to be people-friendly, and thou hast given thy 'sons' (*op.*: those who believe in thee) the wonderful hope that after sins, thou grant repentance. For, if thou hast already punished with so much courtesy and benevolence those who, as the enemies of thy 'children' (*op.*: **those who believe in thee**), were doomed to death by providing time and space for them to rid themselves of their wickedness, with what precaution hast thou judged thy sons by making such beautiful promises to their fathers through oaths and covenants (*Gen. 9:8: Noah's covenant; 12:7: Abraham's promise et al.*)?"

In other words, you work on our education while moderately scourging our enemies so that, when we judge, we may remember your goodness and, when we are judged, count on your mercy."

**Note:** This image seems to us to express the very essence of Jesus and his action. Everything else flows from it. "Thou lovest all that exists, and hast aversion to nothing that thou hast created": is this not the summary of Jesus' whole doings? Except where he encounters sin against the Holy Spirit, vengeful sin or sin of radical pride? In these latter cases, he does have to allow the full unfolding of his power to be felt, even if he would have it otherwise.

**80. God: the radically unknowable. And yet: possessed see through Jesus.**

There is both apocalyptic (revelation) and apophatic (concealment) in the Bible.

*John 1: 18:* "No one has ever seen God. The only Son, one with the womb of the Father, has made him known." (Cf. *Jn. 3:13; 5:37; 6:46*). -*1 Jn. 4:12:* "Never has anyone beheld God." (Cf. *1 Jn. 4:20*).

***The distinction between those who keep the commandments and those who do not keep them.***

*3 John 11:* "He who lives conscientiously is from God. He who acts without conscience has not seen God."

**Note:** Faith, at least the living faith that makes the Decalogue true, thus involves some degree of "knowing God, "seeing God."

The tragedy of those who do not live up to the decalogue is that what is left of initial knowledge of God in him or her literally "fails. He, she "sees nothing" where conscientious people "see God." Through creation,-- through fellow human beings who reveal something of God's reality (as *Wis. 12: 19* and *13: 5* (thought together) say). Through Jesus' life on earth.

**Note:** The reason for this distinction is always the same: those who live well possess God's "spirit" (life force); those who live poorly do not. With all its consequences. Among other things, the darkening of perception and thought concerning God and His revelations. In that case one does not see "the light of God's countenance" (*Ps. 4: 7*) coming upon him!

***Jesus' messianic secret and the revelations of demons.***

Limit ourselves to what Mark says.-- Jesus hides himself and his true personality: *Mark. 1:40/45* (looks for deserted places after the publicity by a healed leper); *7:36; 7:24; 7:33; 8:23 (25); 9:2; 9:25*.-- Outside the villages and towns. As far from "the crowd" as possible.

But the possessed possess paranormal knowledge (vision, clairvoyance).-- So "What is there between us and thee, Jesus of Nazareth? Hast thou come to plunge us into destruction (*op.*: sheol)? I know who thou art: 'the holy one from (because of) God.'" (*Mark. 1: 23/27*). -- Cf. *Mark. 1:34*;-- *3:12* ("the son of God");-- *5: 6* ("the son of the most high").

In other words: paradoxically but true: the possessed, prefigured by so-called "evil spirits," were at the forefront of identifying Jesus as the "son of God" (though perhaps in the sense of "Messiah"). Which is nevertheless thought-provoking!

## 81. *The Son of Man.*

Jesus calls himself "the son of man" (in the individual sense). In doing so, he joins an Old Testament model that mentions *Dan. 7: 1/28* (though either in the individual or collective sense).

### *The term.*

"Son of ..." ("daughter of", "child of") means "that which is descended from and has the nature of ...". Short for "man" Thus *Ps. 8:5*; *Dan. 8:17* (*Daniel himself*). Similarly but in a more mysterious sense *Dan. 8: 15/18* ("To me, Daniel, one who had the appearance of a man": just as well the text could have said "son of man").

### *"The Son of Man.*

#### *Dan. 7:13.*

1. That son of man the text contrasts with animals (lion, bear, leopard, mysteriously horned animal) and does so as man naturally higher, yes, of heavenly origin, while the animals "rise from the earth" (**note:** one may safely say "from the underworld").

2. Mysterious is the number: is that son of man an individual or the collectivity of heavenly people?

### *Judging political systems.*

Daniel "sees" (mantically) one animal after another. Until "thrones were placed and a highborn sat. His robe was snow-white (...). His throne was one and all flames of fire, with 'wheels' of glowing fire. A stream of fire flowed, springing from what was before him. Thousands of thousands served him, myriads of myriads were standing upright before him.-- the court was seated: the books were open." -- Thereupon Daniel "sees" the empires surrendered to destruction and fire or being deprived (delayed, if necessary) of ruling.

### *The son of man appears.*

"I beheld the faces of the night: behold: coming on the clouds of heaven someone like a son of man. He acceded to the highborn (...). To him was given dominion, honor and princely power ("kingdom").-- All peoples, nations and languages served him.-- His dominion is an everlasting dominion that will never perish (...).

**Note:** Daniel asks for an explanation: "The huge beasts, four in number, are four princes who will rise from the earth. Those who will be given sovereign power are the 'saints' of the Most High (...)." - So much for the essentials.

**Note:** The exalted (glorified) part of the servant of Yahweh goes well with the judgmental, ruling role of the son of man.

## 82. Satan.

Instead of much speculation, let the sacred texts speak.-- Thus: *Luke 4: 1/13*, where the threefold "temptation" (testing) of Jesus by Satan is shown.-- Jesus, full of "holy spirit" (divine life force (since his baptism: *Luke 3: 21/22*)), is "led through the desert "for forty days. "To be tempted by the devil" (*Matt. 4:1*). When that time is over (he ate nothing), "he became hungry."

1.-- The 'devil' told him, "If thou art 'the son of God' (*Luke 3: 22*), say to that stone that it become bread." Jesus: "It is written, 'Not by bread alone shall man live' (*Deut. 8:3*)".

2.-- The "devil" leads him up the heights (cf. *Ezek. 37:1; 40:2*) and shows him all the kingdoms of the universe, saying, "I will give you all this power and the glory (cf. *Habak. 2:5/8*) of those realms for it has been given to me and I give it to whom I will. Ye therefore: if ye prostrate yourselves before me in worship, it shall be wholly yours."

Jesus: "It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve' (*Deut. 6:13; Ps. 68 (67): 33vv.*)"

**Note:** That Satan is not contradicted by Jesus here is for the reason that Satan, in a high degree, speaks truth: he is "*the god of this world*" (*2 Cor. 4:4*), "*the prince of the kingdom of the air*" (*Ephes. 2:2*),--"*the prince of this world*" (*John 12:31; 14:30; 16:11*).

3.-- Satan then brings Jesus to Jerusalem, places him on the superstructure of the temple: "If thou art "the son of God," cast thyself down from this place, for it is written, "He will command his angels for thee, that they may protect thee," and still "On their hands shall they bear thee, that thou mayest not strike thy foot on a stone" (*Ps. 91 (90): 11/12*). -- Jesus: "It is said, 'You shall not provoke the Lord your God' (*Deut. 6:16*)."

**Note:** Luke: "With this the devil had finished the whole temptation and removed himself until the auspicious moment."

This seems to mean especially but certainly not only *Luke 22:3* and *22:53*, where it is said that Satan even steps in an apostle (Judas Iscariot) and that "the hour of authorities as well as of darkness" has come. Which proves that Satan is in control of the Jewish authorities.

### 83. "Elements of the(she) world."

This term is found in *Gal. 4:3, 4:9, Col. 2:8, 2:20*.-- Explain first the ancient-Greek term.-- 'Stoicheion' lat. elementum, meant either 'specimen' within a collection or 'portion' within a system (system) such that the understanding of it helped to understand, to comprehend something.

In this sense, it ran together with the term "archè," lat. principium, literally "something that governs" (principle, axiom).

"Elements of the world" thus meant "all that makes the(she) world intelligible as a specimen or as a part."

"Elements of this world" in Paul's language is to some extent limited to religious systems, such as e.g. especially the Jewish law system or e.g. the pre-Christian Galatian religion as a system, insofar as governed by "elements" prioritize things that govern those religious systems and make them immediately comprehensible. In short, if one knows the elements of those systems, one understands them.

#### 1.-- *Gal. 4: 3/10*.

We too (**note:** Paul speaks as a Jew) were as slaves (...) in the service of the elements of the world.-- But, when the fullness of time was coming (**note:** when the expected period was there), God sent his son (**note:** Jesus), born of a woman (**note:** Mary), to redeem the subjects of the law (**note:** the Jewish religious system). This was to bring us adoption as "children" (opm.: God's children).

**Note:** "The law" of the Jews was a thoroughly religious system of society that sprang, over time, from the decalogue. Decalogue which was called "the law" in a more original sense.

Paul now addresses the Galatian Christians.

At that time - in your ignorance of God - you were as slaves in the service of god(s) (**note:** apparently not the Jewish deity but pagan beings) who, fundamentally (**note:** compared to God), are none.

But now that you are acquainted with God - or rather, now that God is acquainted with you (**note:** dealing confidentially) - for what reason do you still return to those elements without power or value, from whom - as in the past (**note:** before your conversion) - you want to be slaves in service again? Observe days, months, seasons, years! (...).

**Note:** With these last words, Paul mentions part of the precepts (= law) which the deities impose on her believers for the purpose of salvation.

## 2. -- Col. 2:8, 2:16vv..

In the letter to the inhabitants of Colossae who had become believers, he repeats his warnings.-- "That no one may get it into his head to make remarks to you regarding such questions as 'What may be eaten or drunk?' or 'What annual celebrations, new-moon festivals, Sabbath days are prescribed?'" (....)

That not someone take you by the nose who is absorbed in self-flagellations (literally: humiliations) within the framework of a religion of "angels" (*note:* other name for "elements of this cosmos"), because such a person is totally absorbed in things he has "seen" (*note:* via faces (= visions or via his own thought products). (...).

Wherefore fold ye under prescriptions as if ye were still living in this world? "Do not take in your hands!". "Do not taste of it!". "Do not touch!" All SUCH things which, by their (mere) use, are doomed to decay! If those are not precepts and teaching points of (mere) men! Such precepts may indeed have the appearance of "wisdom" through their excessive piety or self-flagellations (*note:* humiliations) that do not spare the body: in fact, they have no value (...).

### *Note: The concept of THE world.*

The elements of the world (cosmos) can be meant neutrally or also pejoratively (as here in Paul's letters) or also melioratively (when those elements are integrable in the Yahweh religion, in the Trinity religion).

In other words: the concept of THE world is "harmony of opposites." -- but at once the religions, both Jewish and pagan: they too are "harmony of opposites." Some of their elements are neutral, some are not good, some are good.

*Note:* "Beloved, do not entrust yourselves to every 'spirit' (*op.:* form of life force) but test the 'spirits' to see if they are from God." (1 John 4:1). St. John adds, "For many false prophets (*note:* representatives of the elements of this cosmos) have come into the world."

*Note:* Notice St. Paul's systematic repetition and emphasis of the term "precept" (which is likewise harmony of opposites): "Man is not justified (*note:* comes into God's cooperation and friendship) by the practice (*note:* implementation of the system of the Jewish model of society) of "the law," but only by faith in Jesus Christ (...)."



#### 84. *The occult background of all authority figures.*

The fourth commandment ("Parents' child'ren shalt thou honor") is clear: "Remind all to submit to judges (magistrates) and those in authority." Thus *Tit. 3:1*-- However, the term "authority (bearer)" (as e.g., "world" or "life" et al.) is "harmony of opposites": neutral (all authority without more, meliorative (as in *Tit. 3:1*), pejorative (as in *Ps. 82 (81)*: "gods" ABUSING their "prestige").

##### 1.-- *Luk. 12:11.*

"When you will be dragged before the synagogues, the judges (magistrates), those in authority, do not anxiously seek to know beforehand how you will defend yourselves or what you will say, for the Holy Spirit (*note*: here, first of all, "God's life force") will instill in you at that moment what must be said."

*Note*: This means that in fact, once in SUCH a situation, the disciples will still anxiously wonder how to behave but, when in front of the body, also in fact, they will say things they could not possibly prepare (unless vaguely, because God's promptings will only then come through).

##### 2.-- *Luk. 22: 52 / 53.*

Evidently connects with *Luke 4:3* (The devil removes himself from Jesus until "the favorable moment (for him)" is there).-- Jesus to those who had come upon him -- high priests, commanders of the temple guards, elders (*note*: according to *2 Sam. 14:20 as rulers "angels of God"*) --(...). When I was daily with thee in the temple, thou didst leave me untouched. Yet this is thy hour and the power of darkness".

*Note*: Note the unity "thy hour/ power of darkness." Both are in solidarity: the sheol (and the other cosmic powers) stand behind the "gods" (*Ps. 82 (81):1; id.: 6; Ps. 58 (57):2*), i.e. those in authority.

*Note*: *1 Pet. 3:22 (Angels: dominions and powers)*,-- *Col. 2:10 (Dominions and powers)*,-- *Ephes. 1:21 (Principalities, powers, powers, highs)*,-- *Ephes. 3:10 (Celestial principalities and powers)* et al. leave no doubt: they, as occult presences, control all that wields authority on this earth, which is thereby given up to "the harmony of opposites" which typifies these cosmic beings: at times neutral, at other times good or evil in the ethical sphere. St. Paul, therefore, does not trust them!

## 85. Herod. The "god," as man-killer.

Monarchs, empires, judges are called "gods" (*Ps. 58 (57):2; 82 (81):2; id.:6*).-- Satan and the other "elements of this world" are "slayers of men" (*John 8:44*).-- Jesus' time shows it.

### 1.-- *Matt. 2: 3/18.*

"*The silly children*". -- The magicians (= astrologers) surprise Jerusalem and King Herod with great news: informed by the star - his - in the east, they come to inaugurate "the newborn king of the Jews. Bethlehem comes out.-- But he finds that the magi do not keep their word. He became the prey of a fierce anger and sends "man-killers" (*John 8:44*) to Bethlehem and surrounding to kill all the children under the age of two.

*Note: Matt. 19: 25* says princes rule, empires make their power felt. Completely different from *Wis. 12:15vv.* says: God controls his power and acts responsibly. According to the Decalogue.

### 2.-- *Matt. 11: 2: 14: 3vv.*

Herod had caused John the Baptist to be arrested, beaten in shackles, thrown into prison. Because of Herodias, the wife of his brother Philip. For John said to him, "It is not lawful for you to have them." -- whereupon Herod had wanted to kill him -- as a man-killer (*John 8:44*).

But he had feared the crowd - public opinion - that mistook John for a prophet. Well, when Herod celebrated his birthday, the daughter of Herodias performed dances for the company. She struck a chord with Herod. So much so that he promised by oath to give her everything she would ask for. Moved by her mother, she said, "Give me here on a platter the head of John the Baptist."

The prince was disappointed but for the sake of his oaths and the disciples, he ordered her to give him the head and sent human slayers (*John 8:44*) to behead him in the prison. His head was brought on a platter and given to the girl who delivered it to her mother - also a human slayer (*John 8:44*).

*Note:* Is it any wonder then that *Ps. 82 (81):7* says, "As men, ye gods (understand: rulers) shall die. As a single man shalt thou, princes, perish (note: afflicted by God's exterminator).

## 86. Jesus as "seer" (prophet).

Point of departure: *1 Sam. 9:9*-- "Instead of 'prophet' as today one used to say 'seer'". This is still evident from *John 4:19*-- The samaritan: "I have no husband." Jesus: "Well said! "I have no husband!" For you have had five husbands, and the one you have now is not your husband. (...)". The woman: "Lord, I see that thou art a prophet".

**Note:** The samaritan notes Jesus' clairvoyance (he knew what no one could have told him) and, quite naturally, she uses the word for it: 'prophet'. Just as in bygone times people said 'seer'.

The evangelist who mentions with a certain emphasis - if it was still necessary, when he wrote his gospel - Jesus' gift of sight is John. We therefore read some texts on the subject.

*John 1:48*-- Nathanael "Whence knowest thou me?" Jesus "When thou wast under the fig tree, I saw thee".

*John 2:24*-- Many believed in his name at the sight of the signs he performed. But Jesus had no faith in them in that he knew them all and thus did not need a testimony concerning man, for he himself knew what was in man.

*John 6: 60vv.* -- Jesus speaks in raw terms about (the future Eucharist as about) himself as the bread that came down from heaven to be eaten. The disciples: "What a difficult word to digest!". But Jesus, who knew in himself that his disciples were murmuring in response to his word, said, "Does that annoy you?"

*John 6: 64v.* -- Jesus: "There are some among you who do not believe." Jesus knew from the beginning who did not believe AND who would betray him (Judas Iscariot).

*John 13:1*-- Jesus knew his hour had come to go from this world to the Father.

*John 13:11*-- Jesus knew who would betray him. That is why He said, "Not all of you are clean."

*John 13: 27v.* -- Jesus to Judas Iscariot : "What you are doing (i.e. betraying Jesus), do it quickly." But no one among the disciples understood why he said that.

*John 16: 19*-- Jesus caught that they wanted to ask him questions.

*John 18: 4.*-- In the olive garden.-- "Jesus already knew what was going to happen to him."

In two places John summarizes.-- *21:17*: "*Peter*: "Lord, thou knowest all things."  
*16: 30*: His disciples told him, "We now know that thou knowest all things and hast no need that any should ask thee questions. On this basis we believe that thou art from God".

**Note:** Explaining these texts as if they are only about Jesus as omniscient God does not ring true: it is the man on earth named Jesus who convinces those around him that he is a "seer" ("prophet"). Though of course it is in his unique way, as Son of the Father.

**Note:** The three synoptic gospels also mention Jesus' seership in passing.

*Matt. 3:11ff.* -- There Matthew notes that already John the Baptist, Jesus' forerunner, was prophetically gifted: "I baptize you with water (...). But the one who comes after me is greater than I (...)".

When Jesus then comes before John to be baptized by him, the latter says: "I utterly need to be baptized by you and you come to me!". In other words, John does not misappropriate the identity of the one who will baptize in holy spirit and fire after him!

*Luke 22: 10/13.*-- Peter and John: "Where wilt thou, Jesus, that we make ready the paschal meal?" Jesus: "Look when you enter the city, you will meet a man carrying a jug. Follow him into the house where he will enter (...)". They found as he had said.

*Mark. 2:8 (// Luke 5:22).*-- The Scribes and Pharisees began to think, "(...) Who can forgive sins except God alone?" But Jesus observed their thoughts and said, "Why these thoughts in your hearts, (...)".

*Matt. 12: 25.*-- The Pharisees, "He drives out demons just o.w. Beelzebul, the prince of demons." Jesus saw through their feelings.

**Note:** a 'watchman'-- *Is. 21: 6vv.* -- "Thus the Lord spoke to me, 'Set forth a watchman! That he proclaim what he sees! He will see the riders on horseback (...). That he may observe with attention, with great attention!'. (...).

The term "watchman" can be translated as the seeing ability of a prophet. Cf. *Habak. 2:1 vv., Ezek. 33:1/9*. A 'watchman' (spied upon) 'sees' (in advance) what is going to happen and even at a distance!-- Jesus' 'watchman' obviously surpassed all others.

**87. Man does not see through himself. Jesus sees through man.**

*1 Cor. 4: 3/5.*-- "As for myself: it does not affect me much that I am judged by you or by a human court. More than that: I do not even judge myself! True, my conscience does not reproach me. But that does not make me blameless. My judge? That is the Lord! -- So do not judge prematurely! Let the Lord come: he will reveal the secrets of darkness and uncover the intentions of hearts." The Bible as an apocalyptic book shows one of its strongest sides in this text. Modern depth psychology can emulate it!

**1.-- The hiding within.**

Every person has a "countenance," i.e., an external view. But what hides behind it?

*Ps. 51 (50): 8.*-- "Thou dost keep from the truth what is kept hidden (within)." -- This against self-deception.

*Deut. 8:1vv.* -- "Thou shalt keep all the commandments (...) (**emphasis:** fulfill in thy life). (...). Keep before your eyes all the way that Yahweh your God made you go through in the wilderness for forty years: to 'humble' (**op.:** submit to chastisement) you, to test you, to know the depths of your heart. Wilt thou - yes or no - keep his commandments? (...)".

**Note:** One sees that the later very psychological teaching of the prophets and of the psalms is already very evident in Deuteronomy. We say "very psychological teaching." Better were: "very depth psychological teaching" because the main issue is not the knowledge of observable behavior alone! Main issue is what "the fruits" of "the tree" - what the external behavior of the soul and its decisions - say. Cf. *Luke 6: 43/45 (By the fruit one knows the tree).*

*Luk. 12: 1/3.*-- Jesus to his disciples, "Beware of the leaven, i.e., the hypocrisy ('hypocrisy,' literally: to pretend to be), of the Pharisees.-- Nothing by the way is concealed that will not be revealed,-- nothing concealed that will not be made known (...)." --

The ongoing threat of the coming revelation of things, among other things of conscience, is a constant of apocalypticism. Jesus in this lukanic text threatens the coming judgment,--a provisional or at least the final judgment.

**2.-- "We have made falsehood our refuge."**

*Is. 28: 15.--*

"Thou, counselors of Jerusalem, have said, 'We have made a covenant with death. With the sheol we have signed a pact.- As for the (*note:* announced by God's prophet) scourge, it will come upon us without afflicting us, for we have made falsehood our refuge,--in falsehood we have put ourselves away." Cf. *Wis. 17: 2/3*, where a similar thought is addressed.

*John 8: 31vv.* -- Jesus reasons like Isaias.-- To the unbelieving Jews he says, "If ye keep my word, ye are truly my disciples. And ye shall know the truth, and that truth shall make you free men." To which the Jews say, "We are the descendants of Abraham, and never were we anyone's slaves."

*Jesus*, as a seer who "sees" right through their "countenance" that shines with piety, shows how, against their own self-deception, they are "slaves" TO the elements of the cosmos.

*Jesus* -- "(...). All who commit sin are slaves. (...). Thou performest the works of thy Father. (...). Thou art of the devil, thy father, and the lusts of thy father wilt thou execute."

*Note:* The term "father" here means:

- a. the origin of the modes of behavior and
- b. the ingatherer who inspires thoughts, reasonings, states of mind, wills - in a word: spirit life. Unbelieving Jews live from a "spirit," life force, which is not divine.

*Jesus.--* "The devil was from the beginning (*note:* and since the beginning of his godliness and in principle) a slayer of men.--

'Anthropoktonos,' literally: man-killer, murderer. And fundamentally since he does not bother fellow creatures and does not fear God,--as the cynical judge, as *Luke 18: 2* and *18: 4* say. God is dead to Satan and his commandments are dead letters.

*Jesus.--* "The devil was not based on truth. Because there is simply no truth "in him." In other words, when he lies, he speaks "ek ton idion", ex propriis, from what is his own,--because he is a liar (*note:* substantially) and the father of it."

*Note:* The reluctant Jews deceive themselves. Jesus pulls off the mask that conscious oppression and unconscious repression create. Even though they have entrenched themselves in falsehood.

## 88. Jesus toward all who live "in darkness."

The "darkness" is the sheol insofar as it controls earthly life. This shows itself unequivocally in ignoring the ten commandments. Now we see how Jesus acts in the midst of the darkness.

### 1.-- *Luk. 22: 47/53.*

Jesus is still speaking and there appears a troop headed by Judas, "one of the twelve" who goes up to Jesus to give him a kiss. Clairvoyant as Jesus was, he sees through Judas' intention: "Judas! Precisely with a kiss thou betrayest the son of man!". Judas knew that term "son of man"!

Those who are with Jesus see what happens, "Lord, must it be struck with the sword?" One of them strikes the servant of the high priest and cuts off his right ear. - But Jesus: "Leave it at that!" He touches his ear and heals him.

**Note:** Even then, Jesus devotes the noblest of what he possesses, his life force or "spirit," to someone who unwittingly falls victim to the recklessness of one of the disciples. As *Wisdom 12: 19* says, "The righteous one belongs to be man-friendly."

### 2.-- *Luk. 19: 1/10.*

In *Luke 3: 12/13* Jesus says to all that are tax collectors (tax collectors) "Do not demand more than what is prescribed for you."

Jesus is passing through Jericho. Zacchaeus, chief official among the tax collectors, "a rich man," tries to see who Jesus is. Small in stature and in the midst of the crowd, he cannot. He walks forward, climbs a wild fig tree. Jesus approaches, looks up, "Descend quickly, for this day I must take up residence with you." Zacchaeus quickly descends from the tree and receives Jesus "with joy."

Protest: "With a sinner he has gone to stay!". Whereupon the rich man: "I am going to give half of my goods to the poor and, if I have committed extortion on anyone, I will give it back to him fourfold (*Ex. 21: 37*)." Jesus: "this day salvation has come to this house because he too is 'a son of Abraham'. For the son of man is there to find and save all that was lost." -

**Note:** *Luke 3:8* draws attention to the fact that the "tôledôt" or descent from Abraham is not biological but ethical. In other words: being a biological Jew is insufficient. A sinner who converts to the commandments becomes "Abraham's son"! And so he shares in "salvation" or redemption.

## 89. Jesus "desecrates" the Sabbath rest.

For Jesus, the Decalogue is the absolute rule of conduct. But the additional "precepts" are "relativized" (considered relative) by him.- Read the following texts on this matter.

### 1.-- *The Family Tree History.*

*Gen. 2: 1/4.*-- "So the heavens and the earth with all that inhabit them were finished.- God finished the work he had done on the seventh day, and on the seventh day he rested .... God "blessed" the seventh day and "sanctified" it. For he had rested after all his work of creation.

That was the 'tôledôt' (lineage history) of the heavens and the earth when they were created (...)."

**Note:** One senses the sacred emphasis, indeed, "pressure," placed in these words! Without saying anything expressive about the Sabbath (since it was not introduced until *Ex. 31: 12/17*).- Here the divine epitome (cf. *Ex. 25:40*) is indeed indicated: as God rested "in the origin" after labor, so man will rest after labor (and thus participate in the origin). Imitation as well as participation!

### 2.--*The stern prescription.*

The preceding belongs to the decalogue. What follows is "casuistry" (exaggerated aspiration for application).-- *Jer. 17: 19/27.*-- "Thus speaks Yahweh: "Take heed and carry no burden on Sabbath day! Do not carry a burden through the gates of Jerusalem into the city! Do not put out a burden from your houses on Sabbath and do no labor. 'Sanctify' the Sabbath day as I commanded your fathers!".

**Note:** Connoisseurs wonder if this passus is not a piece added later to Jeremias' text: it deviates from Jeremias' tone. Fine! But it reflects a main trait of Judaism.

### *Jesus as 'DESECRATOR'*

Several times the evangelists mention that Jesus clashes with the considerable concerning Sabbath rest regulations.- *John 5: 1/18.*

1. Unbelieving Jews: "It is Sabbath. You are not permitted to carry your bed" (to the one just healed).

2. Jesus' humane response (*Wis. 11: 21/26*).-- "My Father is at work to-day, and I also am at work." Nl. when I just now command the sucker to carry his bed after thirty-eight years of "burden" as proof of his healing (*Tob. 3: 17*).

Persecution of Jesus: the will to kill him are the response of the Sabbath SAINTS-WITHOUT-HUMAN-FRIENDLINESS.



## 90. Jesus and the dissenters.

Two models.-- Jesus thinks much more broadly than the typical Jewish milieu.-- Both toward the Samaritans and toward the Gentiles.

### 1. -- *Luk. 9: 51 / 56.*

The moment when Jesus was to be exalted (*note:* cross and resurrection passes) was approaching. With decisiveness he struck the road to Jerusalem. Sends messengers ahead. These enter a samaritan village to prepare everything. "But they did not accept him because he was on his way to Jerusalem (*Note:* *Luke 17:11; 17:16; Acts 8:5/8;-- Matt. 10:5; John 4:1/42*)." James and John -- disciples --: "Lord wilt thou have us command fire to come down from heaven to destroy them? (*Note:* *2 Kings 1: 10/16*)." Jesus, however, turns around and rejects this proposal (*Note:* *Wisdom 11: 15; 12:27*)."

### 2. *Matt. 15: 21/28 (// Mark. 7: 24/30).*

Jesus leaves the place and retreats (*Mk.:* into a dwelling) in the region of Tyre and Sidon. Look: a Canaanese (*Mk.:* syrophoenician) woman - from that area - cried out loudly, "Have mercy on me, Lord, Son of David: my daughter (*Mk.:* little daughter) is fiercely tormented by a demon (*Mk.:* unclean spirit)."

Jesus does not say a word. His disciples pleaded, "Having heard them, let them go away for she hangs behind us with her cries." Jesus: "I am sent only to the lost sheep of the house of Israel." But the woman had come close. On her knees before him: "Lord, help me!". He: "Taking the bread from the children (*note:* the Jews) and throwing it to the doggies (*note:* the non-Jews) is not allowed." "Indeed, Lord, and precisely the little dogs nibble the crumbs that fall from the table of their masters!". Jesus: "Woman, great is thy faith! Be done what ye wish!". From that moment her daughter was healed.-- *Mk.:* "She returned to her house and found the child lying on the bed and the demon gone out of her."

*Note:* These two examples of broad-mindedness are far too infrequently cited in traditional catechesis and almost never cited together. Unfortunate because seen in light of the teaching of *Wisdom 11: 15v*, one sees in these "pericopes" that Jesus at least - not his surroundings - takes as a model God's omnipotence that demonstrates goodness.

## 91. The "aluka" sucks out: Jesus "gives off power."

The actual opponent of Jesus is not so much the people on this earth (except those who are short of life force: the sick, the possessed,-- the dying) but the mysterious background of "the land of the living," namely the sheol (underworld).

### 1.-- *The sheol.*

The main thrust of the sheol is twofold.

**a.** Those who inhabit the subterranean spaces - the refaim or shadows - lack both nefesh (unless just enough to still have their own identity) and roeah (especially that "spirit" or life force that makes the nefesh or soul "livable").

*Ps. 88 (87)* in its entirety draws the condition of a PHANTOM-ON-EARTH. *Ps. 88 (87): 11/13*: God's miracles, his love, his justice (as a rule of life) are absent in the sheol. In other words: God is dead there.

**b.** Those who inhabit the subterranean places have conscience to spare: the decalogue is dead letter there.--See the main wisdom concerning the sheol.

### *Consequence.*

*Spr. 27: 20*-- "Insatiable are the sheol and the abaddon (place of destruction) : so also are the (**emphasis**: covetous, sucking out) eyes of man insatiable." -- In this text, eyes can be translated by "envious" eyes. Indeed: both the envious man testifies that he lacks life force and the sheol (those who live there) are envious of the life force of the living.

*Spr. 30: 15/16*-- "The aluka (bloodsucker, vampire) has two 'daughters' (**opm.**: outworkings). "Let it come! Let it come!". Immediately after, the sacred text reads, "the sheol is insatiable." Understood: as the leech.

The term "blood" -- *Ps. 30 (29):10*: "What gainest thou with my 'blood,' with my descent into the grave pit? The parallelism "blood (which disappears)"/ "descent into the grave pit" shows that "blood" here stands for "life" (and at least as much for "life force" that makes one live!). What exactly does one sacrifice in bloody sacrifices? Not so much the biological as the occult life (and thus the nefesh (soul) and its roeah (life or soul force)!

**Note:** From *Gen. 9:6* one can infer that all blood (especially human blood) (*Gen. 4:10; Lev. 1: 1/17* (bloody sacrifices) "belongs to Yahweh" (natural because result of His creating - spirit or life force).

*Spr. 1: 10/19.*-- A first type of people who particularly reveal the sheol and His ways on this earth are the highwaymen (bandits).

The term "sinners" here means "people to whom God is dead and His commandment dead letter. -- "If sinners say, Join us! Lay us in ambush to draw blood. Do we - without (legitimate) reason (**note:** interjection of the ordained writer) - lay ourselves in wait against the innocent. As the sheol we devour them alive (*Num. 16: 31/33*) alive in their entirety like those who descend into the pit (by which is meant: either to be devoured ourselves or to be devoured)."

Notice the purpose,-- the totally unscrupulous purpose: "We will find a lot of precious things. We shall fill our houses with booty. With us ye shall draw lots for your share. We shall form common purse".

**Note:** The unscrupulous pursuit of profit!

*Spr. 22: 14.*-- "A deep pit is the mouth of the stranger (wife: **note:** the wife of fellow man) the one who has rejected Yahweh steps into it."

**Note:** Adultery, violation against the sixth and ninth commandments, is "a deep groove" i.e. comes down to the existence of phantom in the underworld. As sanction of God showing His rejection by that act.

In confirmation, *Spr. 27: 20.*--"A deep pit is the prostitute, a narrow pit is the stranger (woman)." In other words: with all that is unscrupulous sex, we come to the second type of people who very particularly show the sheol way in the midst of the living.

### **Decision.**

Bloodthirsty people such as the prince of Babylon (*Is. 14: 3/21: Pilgrimage of Babylon's prince*) or the prince of Egypt (*Ez. 32; 17/32: Pilgrimage of Pharaoh*) - who are far worse by their conquering policies than the brigands - as well as all what we now call 'sex' - the stranger, the prostitute - are eminently extortionate because sheol-guided. They literally 'steal' the nefesh (soul) and its roeah (life force) of countless. Contact with them is "deadly," unholy.

### **Jesus' appearance.**

It is Mark par excellence who draws attention to this.-- Bearing in mind what we mentioned a moment ago about the sheol-sucking - particularly palpable in the case of tax collectors and "sinners" (prostitutes) in Jesus' environment - let us read some of Mark's texts where he briefly touches the scenes of touch for reasons of vitality.

**2.-- Jesus.--** Jesus is the antithesis of the "aluka": his aura is inexhaustible in terms of healing, exorcising, uplifting life force.

*Mk. 6: 53/56.* - The region of Gennesaret.-- The people recognize Jesus: immediately they walk all over the region "and but bear the sick on their beds thither where it was heard that Jesus was." "In every place where he arrives,-- villages, towns, hamlets, they place the sick in the squares, begging him to let them at least touch the edge of his cloak (cf. *Lk. 8:45*). All who touched him were saved".

*Mk. 7: 32/35.--* Dekapolis.-- A deaf person who had speech impediments is offered to him for laying on of hands (**note:** touch form). Jesus "put his fingers in the ears, and with his saliva he touched the tongue, raised the eyes to heaven, sighed, "Effeta! (Open thyself!)." His ears opened and immediately the budding of his tongue came loose and he spoke normally."

**Note:** One sees it: from Jesus to the sucked out! From Jesus' life force through some form of touch to the soul (and immediately the biological body) of the sheol afflicted.

*Mk. 8: 22/25.--* One brings a blind man, begs Jesus to touch him. On his eyes Jesus applies saliva (**note:** all that is Jesus', -- clothing, saliva,-- spoken words (commands e.g. to demons), is likewise charged with "dunamis," life force: "Do ye perceive anything? The blind man: "I perceive people as if they were trees that I see going."

**Note:** Jesus handles the exhausted soul of the blind man very carefully: he heals him in stages. "Thereupon he again laid his hands on the blind man's eyes: he now saw clearly."

**Note:** Cf. *John 9: 1/7* (Jesus spits on the earth, making "mud" and covering the blind man's eyes with it).

*Mk. 10: 13/16.--* Little ones Jesus treats very specially.-- People offered him little ones that he might touch them. The disciples, blind to what Jesus is actually doing, boldly reject them! "When Jesus saw this, he became angry." -- what does he do? "He embraced them and blessed them by laying hands on them."

**Note:** Both the embrace (to reassure) and the laying on of hands are power-charged-dynamic touches. In which transfer of life force occurs.

**Note:** *Mk. 16:18.--* One of the many signs that accompany "those who believe": laying hands on the sick and healing them! "touching" them!

## 92. Jesus heals but after first forgiving sins.

As *Mark. 1:34* says, Jesus was healer and exorcist.--Still we dwell on one model, viz. *Matt. 9: 1/8*.--The healing of a paralytic.--

We are in Capernaum.-- Look: one brought a paralytic lying on a bed (Mark: carried by four men), to Jesus. Jesus saw their faith.

**Note:** Not the practices neither of the Gentiles nor of the Jews in question, which spring from "the elements of this world" (*Gal. 2:15*), but faith in Jesus! -- Having established faith in him, he says, "Have faith, my child. Your sins are forgiven you." -- Some of the scribes said within themselves, "He blasphemes God."

**Note:** *Mark. 2:7*: "Who can forgive sins except God?" -- Jesus saw through their feelings, "Why these evil feelings in your hearts? Now which is easier : saying "Your sins are forgiven you" or saying

"Arise and go?" Well, that ye might know that the Son of Man possesses the power on earth to forgive sins: "Arise - he said to the paralytic - , take up your bed and go home!" The man got up and went home.

**Note:** Jesus shows it.

**Note:** This is the elaboration of what the angel of the Lord said to Joseph (*Matt. 1: 21*): "(...). You shall give him the name (**note:** in ancient cultures the designation both of the name in the social sense and of the abilities, the life forces) 'Jesus' (**note:** Yehoshoga, Yahweh saves), for it is he who will save his people from their sins."

From *Matt. 20:28* and *26:28* it appears that this occurs through the Passover of the Cross, i.e., through Jesus' suffering and death,-- first part of his exaltation as "ebed Yahweh" (servant of the Lord).

**Note:** The annoyance of the scribes present is understandable: "With Yahweh is the grace,--with him the abundant ransom. It is Yahweh who will redeem Israel from all its sins." Thus *Ps. 130 (129): 7/8*.

Since sin is primarily a matter between the sinner and God (*Ps. 51 (50):6*: "Against you, you alone, have I sinned") its forgiveness is exclusively God's business. When Jesus forgives sins a.k.a. in his own name (that's what it looked like at the time), this is similar to assuming a divine prerogative and .... impersonating God. Such a thing had to annoy the scribes.

### 93. *Jesus casts out demons: not by means of Beelzebul.*

*Matt. 12: 22/28.*-- One offered Jesus to a blind and mute possessed man, He healed him so that the mute could speak and see.

**1 -- *The crowds.***-- These are much less fanatized : "Is he not "the son of David" (cf. *Matt. 9:27: Messiah*)?".

**Note:** Since in fact this title was too politically charged, Jesus avoided it. He did not want to get involved in politics as the elements of the world define them!

**2.-- *The Pharisees.***-- "He drives out the demons only through Beelzebul, 'the prince of demons!'".

**Note:** "Beelzebul" is a Canaanic term : "Baal, the prince," a deity. Member of the elements of the world.-- In a Jewish interpretation, he was "the prince of demons."

***Jesus' rebuttal*** -- "(...). If Satan casts out Satan, he is divided in himself. Consequence: how will his kingdom endure?" -- Jesus reasons as if Satan has a realm of his own which, if by means of satanic life force he exorcises his own spirits, unclean spirits, realizes an inner contradiction which would lead to the collapse of his own realm.

**Note:** That logical consistency (absence of cleavage) has its reason.

Satan, the elements of the world around him,--all of them are aluka (*Spr. 30: 15v.*: the leech, aluka, is insatiable; thus: the sheol that is insatiable concerning life force of divine origin (which the sheol lacks precisely)).

Exorcising in satanic fashion is displacement of life force stolen from god-friending beings. By itself, the sheol is "nothing!"

Jesus: "If by means of Beelzebul I cast out demons, by whom do your sons (***note:*** followers) cast them out? Also: they will be your judges". In other words: Jewish exorcists also work out exorcisms. But with whose life force? -- "But, if by means of the spirit of God (***op.:*** God's life force) I cast out demons, this shows that the kingdom of God (***op.:*** God's exercise of His universe government) has come to you."

**Note:** With this, Jesus situates Himself within "the kingdom" in contrast to "external darkness" (*Matt. 8:12*),-- to "the world" in which primarily "sensuality" (lust of the flesh), arts and crafts (lust of the eyes: 'glitter'), self-importance o.g. possessions (*1 Jn. 2:16*) reign supreme that submit to Satan.

#### 94. *The dangers of conjuring (exorcizing). Jesus' mastery.*

Reading *Acts 19: 13/17*.-- Some Jewish itinerant exorcists in turn tried to pronounce the name of the Lord Jesus on those possessed by evil spirits. They said "I beseech you by Jesus, whom Paul proclaims." They were seven sons of Sceva (Skevas), a Jewish high priest, who acted in this way.

But the evil spirit responded, "Jesus? I know that one! And Paul? I know who he is! But thou: who art thou?".

**Note:** The unscrupulous spirit measures the life force at work in Jesus and Paul as well as in the Jewish exorcists!-- He, the man in whom the unscrupulous spirit dwelt, threw himself upon them,-- overpowered them one after another and maltreated them to such an extent that they fled from the house without their clothes and full of injuries.-- All the inhabitants of Ephesus -- Jews and Greeks alike -- learned of this.

**Note:** Conjuring demons possessed by demons is not just a matter of "speaking formulas"! Without the necessary and sufficient God-given life force (nefesh, soul, charged with roeah, life force), this is primal.

Now we read *Mark. 9: 37/39*.-- John said, "Master, we have seen someone casting out demons in your name,--one who does not follow us, and we wanted to forbid him because he did not follow us." Jesus: "Do not hinder him in such a thing, for no one can perform a miraculous act (**note:** aretalogy) in my name and immediately thereafter speak evil of me. He who is not against us is for us".

**Note:** That someone was apparently in deep, though socially imperceptible cooperation and friendship with Jesus,--with the Father. He accomplished what *Ps. 16 (15):10* articulates, "thy friend" (viz. of thee, Yahweh). His soul and its life forces were corresponding: "They were not given up to the sheol"! This allowed Jesus' forces to work through him, even though he did not explicitly belong to "the little flock" of Jesus.

More than that: in conjuring, he counted first and foremost on the forgiveness of sin that only God could handle. Only in the wake of that purely God-given act of sin forgiveness could that "someone" in Jesus' name risk his own soul and its life forces (charismatic. among others) in the form of an exorcism, i.e. the occult, highly unpredictable confrontation with unclean (subject to the elements of the cosmos) people.

## 95. Appearance and 'ground',-- at possessed.

1. -- **Luke 13: 10/17.**-- Sabbath day. In a synagogue.-- A woman. "She was all bent over, - could not possibly raise herself up." Thus the rendering of the "countenance," i.e., the phenomenal view.

Jesus: "Woman thou art healed of thy 'malady'". Then he lays his hands on her: from that moment she straightens up,-- praising God. The reason or ground of her 'countenance'.

Jesus defines, "This Abraham's daughter (*note:* either believer or Jewess) shackled - in ancient Greek: 'edèsen' (lat.: alligavit) - Satan eighteen years ago now." In other words: the shackling (let us not forget that, in the language of the time, 'edèsen' meant both simply (tying) (handcuffing) as well as by magic 'shackling' (LAT.: fascinare) someone) by Satan, was undone by Jesus. By breaking the satanic 'fascinare' on an occult level, she was able to walk upright again immediately.-.

*Note:* Luke says: "Since eighteen years a spirit had entered her which made her sick." In other words, Luke, a Greek physician, assumes that an "illness" can be attributed, apart from purely natural, to extra-natural factors. Jesus, however, outright mentions Satan.

2.-- **Mark. 9: 14 / 29.**-- A father comes to Jesus with his son.-- This one is thrown against the ground,-- gets foam in his mouth,-- grits his teeth,-- stiffens.-- Jesus' disciples tried to exorcize him. They did not succeed.

The reason or ground of the boy's countenance.-- That externally observable behavior is attributed by the father to "a mute spirit" in him.

Jesus.-- "He threatened 'the unclean (*op.:* godly) spirit' with words: 'Dumb and deaf spirit, I command you: "draw out of it and penetrate it no more!" The boy emits screams,--is shaken violently. Suddenly ready, "the spirit" pulls out.-- The pupils ask the reason for their impotence: "This kind can only get out thanks to prayer." -

*Note:* 1. Jesus divides spirits into "types. 2. Well-defined types of spirits can only be cast out through prayer. In that context, by the way, Jesus emphasizes the faithful type of prayer. He says, "All that ye shall ask in a prayer that is full of faith ye shall obtain."



## 96. Jesus walks on water.

Jesus' soul, his soul body and his biological body control the cosmic elements.

Its signs.-- Besides the healings (of the possessed as well as the simply sick, as *Tob. 3:17* indicates "healed"), there are "bizarre" phenomena.-- Thus : *Matt. 8: 23/27* ("He threatened the winds and the sea, and there arose deep calm.").

Thus: *Matt. 14: 13/21 (15: 32/39)* ("In a desolate and lonely place. Thousands come to see him. The evening surprises them : he multiplies loaves and fishes").

Thus : *Matt. 21: 18/22* ("Jesus was hungry. He went up to a fig tree that bore only leaves: "Never shall ye bear fruit again. Instantly the tree withered").

Thus: *Matt. 17: 24/27* ("The didrachma collectors: 'Does not your master pay the didrachma (temple tax)?' Jesus: "In order not to annoy them (...). Open the mouth of the fish: ye shall find in it a stater (...). Give it to them (...)").

*Matt. 14: 22/32.*-- "When Jesus had sent the crowds away, he climbed the mountain, in solitude, to pray there. Once evening had fallen, He was there alone.

The boat (...) was ravaged by the waves because the wind was "against."-- In the second night watch (**note:** from three to six in the morning) Jesus came to them walking on the lake.

When the disciples saw him "walking" on the lake, they were beside themselves: "It's a ghost!" they said and, seized with fear, they cried out. Immediately afterwards Jesus spoke to them: "Rest assured! It is I! Do not be afraid!

To which Peter answered him, "Lord, if truly it is you, command me to come to you on the water!" "Come!" said Jesus. Peter descended from the boat and began to go on the water. But he noticed the wind, got scared and began to sink. "Lord, save me!" Immediately Jesus reached out to him and grabbed him, "Man of little faith! Why hast thou doubted?". As they climbed into the boat, the wind became calm (...).

**Note:** Not only does Jesus control the soul and body of those "to be healed," does he control winds and waters, does he control a fish (with a coin in its mouth), does he control loaves and fishes (multiply them): he levitates, i.e. controls the cosmic force we now call 'gravitation' (gravity), in himself, in Peter. - His 'dunamis' (life force, 'roeah'). comes through in these bizarre things.

### **97. The servant of Yahweh ("ebed Yahweh") humbled/glorified.**

"It is necessary that in me should be realized what is written: 'He was counted among the criminals' (Is. 53:12)." Thus says Jesus according to *Luke 22:37*.-- Thereby Jesus refers to the mysterious servant of Yahweh in *DEUTERO-ISAIAH* (42:1/4 (5 /9); 49:1/6;50:4/9 (10/11); especially 52:13/53:12).-- Since this Old Testament model updates that of Jonah, we pause to consider it.

#### **1.-- The suffering and dying servant.**

"Who believed what we (**note:** the princes, the nations) heard asserted? (...). Like a shoot it has sprung up (...),-- like a root in barren earth. Without beauty or brilliance (...),-- with no vista that would tempt us(...). Man of sorrows, at home in afflictions (...). A miscreant (...)". The principle of solidarity.-- A mysterious union concerning destiny typifies the servant.-- Our ills he took upon himself. With our sorrows he enjoined himself (...). The punishment that brought us peace is his. Thanks to his bowls we found healing. (...).

"Like the lamb led to the slaughter (...), he did not open his mouth. Who among his contemporaries was troubled by being cast out of the land of the living? (...). One conceived him a grave that could be that of the unscrupulous".

#### **2.-- The exalted (glorified) servant.**

*Is. 53: 10/12*.-- "He shall see a 'tôledôt,' offspring,-- seeing his days grow long. Through him the will of Yahweh will be realized. (...). He will see the light (...). Thanks to his "knowledge" (**note:** divine and God-given wisdom), "the righteous one, my servant" will "justify" (**note:** transform the multitudes into righteous ones) (...). To this end he will partake in the midst of those multitudes and share with the righteous the result. Precisely because he gave himself up to death and was considered a criminal by taking upon himself the sins of the multitudes and serving as their intercessor".

**Note:** The son of man with whom Jesus identifies is thus Jonah (who descends into the underworld) AND the servant of Yahweh: "The son of man did not come to be served but to serve, to give his life as a ransom for 'a multitude'" (*Mark.10: 45*).

## 98. *The sign of Jonas.*

The book of *Jonas* talks about the prophet's descent into hell and his salvation o.k. prayer.-- Jesus (*Luke 11:30; Matt. 12:40*) refers to that "descent into hell" through the grave. This is why we dwell on it.

### 1.-- *The model.*

Jonah is called by God to go to Nineveh but he flees on a ship to Tarsis, "far from Yahweh," who thereupon unleashes a storm. The sailors, each according to his religion, invoke a deity. The captain, however, catches Jonah, "in the depths of the boat," sleeping: "Get up! Call loudly to your god!". One draws lots (a form of consulting deities) to know who is causing mischief. The lot falls on Jonah who confesses that he worships a sky god but ignores his command. He is thrown overboard: the sea calms down -- Yahweh sends "a great fish" which swallows Jonah. He stays "in the innermost part of the fish three days and three nights." And there he prays.

In the distress in which I was, I cried out to Yahweh (...). From the womb of the sheol I cried: thou hast heard me. Thou hadst cast me into the depths, into the heart of the sea, and the flood of water surrounded me. All thy waves, all thy breakers (*note:* foam waves) rolled over me. And I: I said, "I am rejected from before Your eyes! How should I yet behold thy holy temple? The waters had surrounded me to the throat. The abyss tightened around me. The weed was wrapped around my head.- -To the root of the mountains I had sunk (*note:* the deepest of the sea), down to a region whose latches had closed behind me for ever.---but from the grave pit thou hast caused my life to rise (...). While my soul was committing within me, I thought of Yahweh, and my prayer has reached unto thee. (...).

### 2.-- *The original.*

*Matt. 12:40.*-- "The son of man shall dwell in the womb of the earth three days and three nights." *Luk. 11:30.*-- "THE SON OF MAN SHALL ABIDE IN THE WOMB OF THE EARTH THREE DAYS AND THREE NIGHTS. Like Jonas.-- And just as Jonas was a sign to the Ninivites, so the son of man will be a sign "to this generation" (*Luk. 11:30*).

*Note:* This points to Jesus' descent into hell (= sheol).

## 99. Jesus' exaltation (glorification).

*Gen. 5:24* (Henok's "taking away"), *2 Kings 2: 9vv.* (Elias' exaltation); -- *Mark. 16: 19* ("Jesus was taken up into heaven and seated at God's right hand"): the terms may be phrased differently each time but the case is the same. It includes cross passes and resurrection passes.

### 'Finished'

*Luk. 13:31*.-- Some Pharisees come to Jesus, "Depart and go from here for Herod wants to kill you (*John 8:44*)." Jesus: "Go and tell that fox, 'Look: I chase away demons and perform healings today, tomorrow, the third day (*note*: about short) I am finished. But today, tomorrow and the day after, I must continue my way because it is the fate of a prophet that he does not die outside Jerusalem."

*Note*: Jesus' work will be "finished" when he is taken away from this earth, exalted, as glorified (as St. John chooses to say).

Jesus' clear but misunderstood prophecies.-- Beginning with *Luk. 9: 51*.-- As the time when Jesus was to be exalted approached, he set out on the road to Jerusalem with decision.

1.-- *Luk. 9:22*.-- "The Son of Man must suffer much, be rejected by the elders, the high priests and the scribes, be killed (*John 8:37; 8:40; 8:44; 8: 41*: unbelieving Jews want to kill Jesus, inspired by Satan) AND rise on the third day."

*Note*: It was noted that cross and resurrection passes are one uplifting event.

2.-- *Luk. 9: 43/45*.-- "Ye: knot well in your ears the following words: 'The son of man is going to be delivered into the hands of men.'" But His disciples did not understand this word.

-- *Luk. 18: 31*.-- Jesus to the twelve: "Behold: we ascend to Jerusalem. All that the prophets (*Luke 24: 25/27; 24:44*) have written will be fulfilled concerning the son of man. In particular: he will be delivered to the Gentiles,-- mocked, abused, spit upon. After having scourged him, they will kill him (*John 8: 44*), and the third day he will rise." But they understood none of that.

*Note*: We are not going to dwell on the gospels' detailed account of Jesus' exaltation. After all, one does not learn much there unless details. The essentials are on this page: cross and resurrection passes!

## 100. God raises from the dead.

Beginning with *Wis. 16:13*-- "Yea, thou, Lord, hast power over life and death. Thou dost cause to descend to the gates of Hades (*op.*: underworld) and to rise again from them.-- Man, owing to his lack of conscience, can kill, but he cannot restore the breath of life, once it has dissipated, and free the soul that has entered Hades." -- Cf. *Tob. 4:19; 13 2*.

### 1.-- God saves from mortal danger.

*Ps. 9:14*-- "Behold my calamity: thou makest me to rise again from the gates of death (*op.*: Job 38: 17)." --

*Ps. 107 (106):10/20*-- Out of mortal danger in the wilderness (4/9: "*Their souls darkened within them*" (5)),-- out of the dungeon of exile (10/16: "*They collapsed, and no one to give them help*" (12)),-- out of deadly sickness (17/22: "*They were already standing just before the gates of death*" (18)),-- from the mortal danger of the sea storm (23/ 32: "*In the storm their souls melted away*" (26)) Yahweh saves.

In between words of thanks: 6 and 8 (*desert journey*), 13 and 15 (*dungeon*), 19 and 21 (*deadly disease*), 28 and 31 (*severe weather at sea*). Thus 13: "*They called on Yahweh in distress: out of their fear he delivered them.*"

In other words, God brings about the turn into the opposite regarding fate. Fate situated on the brink of death.--Mention *Is. 38:1/19* (*Ezekias' fatal illness is cured*).

### 2.-- God saves from death.

The soul, already descended into the sheol, is called back into the biological body.

So: *1 Kon. 17:17/27*-- Elias, the prophet, prays and Yahweh, through his life force increase, causes the soul of the dead child to return to his "flesh.

So: *2 Kon. 4:33/35*-- Elizeus (Elisha) prays and Yahweh, through His life-force enhancement, causes the flesh of the dead child to become warm again upon which it sneezes (breath of life) and opens its eyes.

*2 Kings 8: 4/6* speaks of "the resurrection of the dead child."

*2 Kings 13:20v.* -- Elizeus dies, is buried. Men encountering a moabite mob threw a corpse they were burying into the prophet's tomb and left: "The man touched the bones (*note*: relic, still loaded with the extraordinary life force of Elizeus) of Elizeus: he became alive again and raised himself up."

### **101. Jesus saves Lazarus from death.**

John 11:1/54.-- Lazarus' sisters, Mary and Martha, inform Jesus through messengers, "Lord, the one you love is sick." Jesus: "This sickness does not lead to death: it is there in view of the glory (*note*: God's miraculous (aretalogical) life force) of God. So that the son (*note*: the Messiah but also sometimes the second person of the Holy Trinity) of God - through that sickness - may be glorified."

*Note*: The term "glorification" means the "exaltation" of Jesus through his cross and resurrection passes.

*John 11:11*-- Jesus: "Our friend Lazarus 'rests'. But I go to 'raise' him up." The disciples: "Lord, if he 'rests,' he will be saved. But Jesus was talking about his death where they thought it was about "the rest of sleep." Whereupon Jesus told them clearly, "Lazarus is dead. And I rejoice - for you - that I was not on the spot: that ye might believe!".

*Note*: Apparently, Jesus was convinced that his disciples could use the sign of raising from the dead such that Lazarus' soul (recalled from the underworld (or at least from the heavenly sphere)) biologically revives his biological body - which had already been decomposing for four days. Because "raised from the dead" - in this context - means, thoroughly read through, THAT!

*John 11:7*-- Upon his arrival, Jesus found Lazarus in the grave, and for four days he had been buried in it.-- Martha: "Lord, if you had been here, my brother would not be dead now. But still I know that whatever you ask of God, God will give it to you."-- Jesus: "Your brother will be resurrected. Martha: "I know that he will rise at "the resurrection." -- at the last day".

*Note*: Late Judaism already knew the concept of resurrection. Jesus' teaching reinforced that, delineated it more precisely. Martha believes that type of resurrection. To which Jesus: "I am the resurrection. Whoever believes in me, even when he dies, will 'live.' And all who 'live' AND believe in me will never 'die.' Do ye believe that?"

*Note*: Jesus uses terms that require further clarification! "When he dies" e.g. means biological death. "Will live" means the continued life - notwithstanding and after biological death - of the soul (which is inseparably connected to its soul body).

As *Ps. 16 (15): 9/11* clearly states, "My flesh (**note:** soul body) shall rest in safety for thou canst not give up my, soul to the sheol (world of the dead),-- thou canst not make thy friend 'see' (**note:** sheol) the quarry (note: experience)."

**Note:** Why did we say that Lazarus' soul(body) would be recalled from the underworld "or at least from the heavenly sphere"? Read very carefully *Ps. 16 (15)*.-- Steller of the psalm says of himself that he has Yahweh as his counselor,-- that even AT NIGHT his kidneys (**note:** deep perception) inform him,-- that he ceaselessly keeps Yahweh before his eyes (lives in God's presence),-- as his defender on his right side (*Ps. 16 (15): 7/8*).

**Consequence** - he says immediately afterwards - my heart rejoices, my 'liver' (glory) jubilates, and my flesh shall rest in safety, for thou (...) canst not show thy friend the pit." If anyone was Jesus' friend, surely Lazarus was! How would his soul, which was already experiencing New Testament grace to the fullest, just like before in the Old Testament, end up in the dark sheol? -- Also: what does Jesus say to Martha? "All who live AND believe in me shall never die."

**Note:** "Dying" here in the sense of "once biologically dead in the world to come, end up in the sheol". THAT type of "never dying" we may well ascribe to Lazarus' soul(elichaan) - given the context.

*John 11:38*.-- What follows next is one type of "resurrection," viz. biological revival.-- "Jesus (...) goes to the tomb ("the pit"). A rock tomb.---with a stone in front of it. Jesus: "Take away the stone!" Martha: "Lord, he smells already: it is the fourth day!". Jesus: "Did I not tell you that if you believe, you will see the glory (**op.:** miraculous life force) of God?".

Whereupon Jesus prays. Loudly for reason of the crowd. "After these words he cried with a loud voice (**note:** *John 5:25*) : "Lazarus, come out!" The dead man came out,-- feet and hands bound with bandages, and his countenance was covered with a sweat cloth."

## 102. Jesus' transformation as model of resurrection.

*John 5:29* is formal: "All who are in the graves will hear Jesus' voice (...) : those who lived conscientiously will come out of the graves in view of a resurrection "of life"; those who lived unscrupulously, in view of a resurrection "of judgment (*op.*: condemnation)."

In other words: resurrected will be everyone but glorified ('alive') as Jesus will not be everyone.-- Jesus once showed His glorified or 'living' beingness. Read *Luke 9: 28/36*. Jesus took Peter, John and James and ascended the mountain to pray. As he was praying, the appearance of his countenance changed and his clothes became of a brilliant whiteness.

**Note: In other words**, his soul body comes through in and through his biological body. Immediately - since his clothes also contain his life force - *dunamis* - (as *Luk. 8:44, 8:46* say very clearly) - his clothes become "brilliantly white." Like the clothes of the resurrection angels in *Luk. 24:4*, by the way.

### **JESUS' "exodos" (exodus, departure).**

Notice: two men spoke to Jesus. They were Moses and Elias who "appeared in glory" and spoke of his "exodo"; his death (*op.*: *Wis. 3/2; 7:6*), which he was going to execute in Jerusalem.

**Note:** It was about Jesus' exaltation (removal), i.e. his cross and resurrection. Notice that already then - before Jesus' exaltation - Moses and Elias showed themselves in glory. Which we can also assume for Lazarus.

### **Jesus' glory.**

Peter and his companions had been overcome by sleep. But waking up ready, they saw his glory (**note:** *2 Pet. 1:16*: "eyewitnesses of his majesty") and the two men who were with him.

When these took leave of him, Peter said, "Master, it is good that we are here. So strike us three tents: one for you, one for Moses and one for Elias." He didn't know what he was saying. While he was saying that, a cloud came up and overshadowed them, and they were startled as they entered the cloud. A voice came out of the cloud, "this is my son, the chosen one. Listen to him." -When the voice had resounded, Jesus was there alone(...).

**Note:** Immediately we have a kind of perception of what the one type of resurrection (to eternal life) might be.



### 103. JESUS' "exodos" (exaltation).

JESUS' "exodos" (literally exodus) had been discussed with him by Moses and Elias on the occasion of his transformation (*Luke 9:30*). - *Matt. 27:45* -- "From the sixth hour (*op.*: 12 a.m.) darkness occurred over all the land. Until the ninth hour (*op.*: 3 p.m.)."

**Note:** The suffering cosmos (cf. *Rom. 8:19/23*) responds by means of well-defined "elements of the cosmos" (cf. *Col. 2:18, 2:20*) interpreting their state of mind through a meteorological phenomenon. "Around the ninth hour, Jesus cried out with a loud cry, "Eli, Eli, lema sabachtani?" (*Psa. 22 (21): 2*: "My God, my God, why hast thou abandoned me to my fate?"). (...). Immediately thereupon someone among them ran to get a sponge which he soaked in "sour wine" (**note:** Roman soldiers' wine), put it on the tip of a reed and gave Jesus to drink (...).-- Jesus again uttered a loud cry,-- gave up the ghost."

#### ***The day than Yahweh.***

"Look: The veil of the temple tore in the middle. The earth trembled. The rocks split open." -- With the day darkness, these bizarre phenomena make up signs of the end times.-- Thus *Am. 8:9* says: "It shall come to pass 'on that day' that I cause the sun to set at full noon ..."

#### ***Note: A peculiar passus.***

It is as if he was later added to *Matt. 27:51*. "The graves opened, and many bodies of departed saints arose: they came out of the graves after his resurrection,--entered the "holy city" and showed themselves to many."

**Note:** This text does fit into the end-time context because the resurrection from the "tombs" was an element of "the day of Yahweh. But the context is about the beginning of Jesus' descent "into hell" understand: the sheol. Matthew does emphasize "after Jesus' resurrection." He makes a chronological leap. -

According to experts, it is about Old Testament "saints" (friends of God). When Matthew says "out of the tombs," this can only be in a broad, metaphorical sense: those tombs had long since been swallowed up! At least the oldest ones.

The body with which they show themselves - those saints - is apparently the soul body. Soul body that resembles that of Jesus' transfiguration (think of Moses' and Elias' glorious body).

#### 104. Jesus' descent "into hell" (into the sheol).

To properly realize this enormous act of salvation, it is utterly necessary to see the enormous role of "the elements of the world" (*Gal. 4:3; 4:8/9; Col. 2:8; 2:20*) as God's court council (*Job 1:6 (the sons of God or angels); 2:1 (again, the sons of God,--along with a Satan)* who i.instead of pure conscientious co-ruling of God's universe (participation in the Kingdom of God) commit "GOOD-AND-EVIL" (*Gen. 2:17; 3:5 (the "serpent" who, as the son of God, is at home in GOOD-AND-EVIL, -- in "the harmony of opposites")*). In which they "precede" earthly humanity.

The Bible gives two samples regarding the actual behavior of his court council.-- We repeat briefly.

##### 1.-- The "strange-meat sin.

**Type 1.--** *Gen. 6:1/4* succinctly describes: sons of God lower themselves to take girls on earth as "wives" (with the disastrous offspring from them).

*Jud. 6.--* "As for the angels who did not keep their high rank but left their appropriate abode (*op.*: heavens), it is in view of the judgment of the great day (*op.*: end times) that God locked them in eternal shackles."

**Note:** *2 Pet. 2:4:* "God did not spare the angels who had lived unscrupulously, but consigned them to the 'tartaros' (*opm.*: deepest sphere of the sheol) and abandoned them to the abysses of darkness where they are stored up with a view to judgment."

To there the sins "angels/girls".

Now a variant of type 1.-- *Jud. 7.*

"Sodoma and Gomorrha and the neighboring cities were thus held up as models concerning the undergoing of an eternal fire because, namely, as the aforementioned sons of God (*Gen. 6:1/4*), they committed unchastity and lusted after strange flesh (**note:** in the midst of homosexual relations with two 'angels' visiting Lot: *Gen. 19:24*)." -- *2 Pet. 2:6/8:* "God - as a model for the future unscrupulous - reduced the cities of Sodoma and Gomorrha to ashes and condemned them to be destroyed."

##### 2.-- The "strange-meat sin",

**Type 2.--** *Tob. 3:17, 6:8* (husband or wife), *6: 14/15.--* Sarra had already had "seven" husbands, all of whom were left dead during the first night of marriage: an erotic demon killed them, but "did nothing to Sarra in that he desired them. Cf. *Tob. 8: 1 vv.*

***And now the second sample.***

*Gen. 6:3* says, "Yahweh said, 'That my spirit (**note:** divine life force) be not indefinitely responsible for man since he is 'flesh' (**note:** man living without God's spirit).'" *Gen. 6:5*: "Yahweh saw that man's unscrupulousness was extensive on earth ...".

This primal degeneration -- not without obvious connection to sin with the alien flesh -- is cited in *2 Pet. 2:5*: "God did not spare the untimely (**op.:** pre-Noahic) world while at the same time saving "eight people among whom Noë, the herald of conscience (*Gen. 6: 9/11*)",--while unleashing the flood on a world of unscrupulous people."

**Note:** That the pre-Noahic human model of moral degeneration weighed heavily in the biblical revelation of actual evil and its causes is evidenced by *Matt. 24:37vv*: "As were the days of Noah so shall be the (**note:** second) coming of the son of man. In those days which preceded the flood, people ate and drank, married a mate until the day when Noah entered the ark, and people did not sense anything until the breach of the flood which swallowed them all up. So shall also the coming of the son of man be." -- which *1 Thess. 5:3* repeats.

From what Peter in particular says, it is clear that this is more than a mere literary memory. It is as if gradually, since the covenant with Noë, mankind is facing the same degeneration: "Unscrupulousness will increase" (*Dan. 12:4*). Cf.- *Matt. 24:12*; *2 Tim. 3: 1/9* (*end-time people*).

***In that background: Jesus' descent "into hell."***

One recalls the basic text concerning sheol, i.e. *Num. 16:33*. Jesus makes an allusion to it in *Matt. 16:18*:

"Thou art Petros', rock, and upon that rock I will build my church, and the gates of hell shall not stand against it." -- well, to those "gates of hell" Jesus goes. Immediately after His death on the cross,-- His lifting up on the cross,-- His glorification.

***The Primal Creed.***

*1 Cor. 15:3*.-- "I passed on to you (...) what had been passed on to me, namely, that Christ died for our sins - according to the scriptures - , -- that he was laid in the tomb,-- that he rose the third day - according to the scriptures - , -- that he appeared to Cephas (Peter), then to the twelve (...)."

Paul skips one very decisive salvation fact here.-- *Matt. 12: 40*!-- "As Jonah abode in the innermost part of the sea monster for three days and three nights, so also shall the son of man be in the bosom of the earth for three days and three nights." -- This is confirmed: *Acts 2: 24, 2:7, 3: 31*!-- *Rom. 10: 7*!-- *Heb. 13: 20*.

***The effect of Jesus' glorification.***

After all, Jesus became a "life-giving spirit" (Paul) through his cross and resurrection passages.-- *1 Pet. 3:18ff.* -- "Christ Himself died once and for all for sins. As a conscientious man for the unscrupulous: to bring us to God. Slain though "according to the flesh" (*Gen. 6:3*) yet he was raised to life according to the spirit" (*Gen. 6:3*)."

That is the reversal to the contrary.-- "In that spirit (divine life-force) he even went and proclaimed that message to the spirits in the dungeon (sheol),-- to those who had refused to believe at the time, when God's toleration (*op.:* of evil) granted respite,-- in the days when Noë built the ark (*Gen. 7:14*), in which a small number (...) were saved from the flood waters."

***Note:*** Who are these "ghosts"?

**a.** According to some, the saints mentioned by *Matt. 27:52* as "risen" and showing themselves "to many."

**b.** Others claim "the chained demons" spoken of in the book of Henok.

**c.** Others still: the souls of those who died as unscrupulous in the Flood AND who obtained grace, if they accepted the glad tidings of Jesus descending into hell. This seems the obvious explanation given the words of the text. *1 Pet. 4:6*!-- Peter outlines the abyss between the Gentiles (in their extreme deviations especially (*1 Pet. 4:3*)) and Christians of which the - profound misunderstanding of the Gentiles for all that is Christian morality is the symptom. Whereupon Peter: "(For that misunderstanding) they" will give account before Jesus who holds himself ready to judge the living and the dead. For this is why the Good News was proclaimed even to the dead, so that, though according to men they may be judged (*op.:* condemned) 'according to the flesh', yet according to God (*Wis. 12:19: philanthropy*) they may live 'in the spirit'".

***Decision.***-- Jesus attacks in the sheol the cause of prenoahic decay,-- cause that was still active at the time and ... will remain active until his return. .

### 105. *Jesus' resurrection: including the revival of his biological body.*

Read, e.g., *Luke 24:4*.-- Women who had come with her from Galilee (*Luke 23: 55*) find the stone in front of "the pit" (the tomb) where Jesus was to lie rolled away. Suddenly two "men"(cf. *Gen. 19:5, 19: 8*) stand before her in radiant white garments (cf. *Luke 9:29: the transfiguration*): "Why seek ye the living one (**note:** the one who carries the divine life in him and rises, among other things, because of it) among the dead? Here he is not. But he is "risen. (...). He said, "Necessity it is that the son of man fall into the hands of sinners (**note:** those who do not 'live': *Luk. 22:53 (the power of darkness)*) is crucified, rises on the third day." The women remember Jesus' words.-- Peter comes very briefly: he "sees only the bandages" (*24:12*) in the tomb. Jesus' body is not there.--

**Note:** This resurrection resembles that of Lazarus: this one comes out of the tomb with a revived ("resurrected") biological body. Jesus also leaves the tomb with a revived biological body.-- THAT is the type of resurrection.

#### *A model.*

*Mark. 16:12*.-- After the appearance to Mary Magdalene, the risen Jesus showed himself "en heterai morfèi," "in alia effigie," in another form. In other words: where Lazarus lives simply on earth organically, Jesus lives in the other - heavenly - world from which he "appears. Under that point of view, Lazarus and Jesus differ profoundly after their "resurrection. Jesus' earthly life does not resume: that must be the sense Markus puts into the term "other form."

By the way, *Luk. 9:29* says that "the appearance ('eidos') of Jesus' countenance was 'heteron,' different. But he then anticipated his risen 'form.

*1 Cor. 15:5*.-- Jesus "appeared" to Cephas, to the twelve. Then to more than five hundred at a time -- "most of them are still alive and a few have died" (Paul specifies) - - Then to James. Then to all the "apostles" (**note:** "apostle" here in a broader sense than "the twelve"). Lastly, to Paul himself.

In other words: there has been no lack of eyewitnesses (*2 Pet. 1:16*). An invented "myth," according to Paul, is not Jesus' appearance after his resurrection.

## 106. Jesus: 'the kurios' ( lord).

*Mark. 16:19*: "The Lord Jesus ... was taken up into heaven (*Gen. 5:24*), and he sat down at God's right hand." -- This is resurrection Passover at its height.-- Indeed, "The prince of the world was - through Jesus' transition to "the other world" - cast out."

(*John 12:31*), because "not to angels (*op.*: sons of gods, deities) was God subjected the world to come" (*Heb. 2:5*), because "even to his servants (*op.*: sons of gods) God gives no credit, and he persuades his angels of deviation" (*Job 4:18*).

It is in this well-defined sense that we understand *Matt. 28:18*: "Given to me was given all 'exousia,' power, in the heavens and on the earth (*note*: to be silent of the sheol)." As *Filip. 2:10/11* so brilliantly agrees.

### ***The sons of gods (angels. 'elohim' (deities)) are harmony of opposites.***

In particular, there are good (conscientious) sons of God. Thus: *Job 16: 19/22* (*defender*); *33: 19/30* (*interpreter*). Thus: *Tob. 3:17* (*Raphael*); *12: 11/15* (*seven angels*). So: *Lu. 22:43* (*angel giving courage to Jesus*); *24:4* (*24:23*) (*two angels*).

But there are also unscrupulous angels or sons of God. Thus: *Gen. 6:2* (*6:4*) (*the sons of gods committing sex with girls*); *Tob. 6:8* (*3:7/9; 6:14v.*) (*sex demons*); *Matt. 17:18* (*demon of moon sickness*). And the many possessed people whom Jesus delivers from either a disease demon or a demon of possession'.

Thus especially: Satan (*Job 1: 6(2:1)* (*disaster demon*); *Matt. 4: 1/11* (*Satan testing Jesus as prince of demons* (*Matt. 9:34*)); *John 13:2* (*13:27*) (*Satan taking possession of Judas Iscariot*).

**Note:** Add that even the highest situated angels are only creatures and thus thoroughly characterized by finiteness regarding life force ("spirit"). Which puts them in powerless situations in the fight against the unscrupulous demoniac.

### ***The elements of the world.***

We recall very briefly this paulinic term.-- *Gal. 4:3* (*Jewish precepts*); *4:8* (*Gentile precepts*);-- see also *Col. 2: 8; 2:20*.-- Thus, *Acts 7:38* mentions the role of an "angel" (in addition to the mediator Moses) in the revelation of the decalogue (intermingled with the myriad precepts of the Jewish law).

Among the totality of all the elements that make the world intelligible (which is the first and fundamental meaning of "elements of the world"), the "cosmic" (celestial) beings play a leading role. Their name or names, i.e. role or roles, are very weighty. Hence Paul's concern to open Christians' eyes to the danger involved in (re)introducing "angelic worship" (*Col. 2:18;-- 2:15*).

### ***Some "names***

We now turn to some enumerations that mention some of the elements of the world.

*Ephes. 1:21*-- Having exalted Jesus above every 'archè', principatus, dominion,-- 'exousia', potestas, power,-- 'dunamis', virtus, strength,-- 'kuriotes', dominatio, loftiness (majesty), he was raised from the dead and seated at God's right hand,-- with a 'name' (*opm.*: position of power, role) above every 'name' that will be able to be called not only within this 'aion', age (encompassing era), but moreover in the coming 'aion', age.

**Note:** One sees that in addition to reckoning with the underworld entities (some of the elements of the world), Jesus also reckons with the heavenly or "cosmic" entities.-- In *Ephes. 3:10* the dominions and powers are mentioned.

*Ephes. 6:10/13*-- "Make yourselves mighty men "in the kurios, Lord; (**note:** Jesus as seated at God's right hand) and in the power of his strength (...) to be able to resist the wiles of the devil. For not against opponents of blood and flesh (**note:** men) but against the dominions, powers,-- against the universe rulers (cosmokratores) of this darkness,-- against all that is spiritual that represents evil,-- in the heavenly regions, we have to fight."

**Note:** *I.e.*: the battle against hostiles runs in tandem with the occult, cosmic beings (which appears most strikingly - not worst - in the possessed). Note that Paul writes this text after Jesus' ascension. Which means that the good - and - evil influences of the cosmic beings (like those of the sheol beings) have not yet been totally attenuated. Which can only be expected with the second coming of Jesus. It is and remains a "battle. As Paul clearly says. Jesus, in that struggle, is only the one who has finished that struggle as far as he himself is concerned. We, however, are not that far along!

*1 Cor. 15: 24.* -- Jesus "destroys" every dominion, power and strength.

**Note:** Again, part of the universe controllers.

***Saint Peter on the subject.***

We read in light of Paul's writings *1 Pet. 3:22*-- Having subdued the angels (**note:** sons of God, deities), the powers ("exousiai," potestates), the powers ("dunamis," virtues) to himself, Jesus, as the risen one, penetrates to heaven and sits at God's right hand.

**Note:** If there is anyone who emphasizes the subjugation of the underworld beings, it is Peter. But, like Paul, he emphasizes the subjugation of the cosmic beings, of which he lists a few kinds - names.

**Note:** The origin of the 'names'. -- These come in part from the Bible (e.g., 'angels') but apparently come in part from religions of the time.

**Note:** According to connoisseurs, the term "kuriotès" (dominatio, majesty (highness)) is said to refer to occult beings who control political power and, in particular, all that is justice, as "enablers" (N. Söderblom), as "function deities (Usener).

In *Luke 12:11, 20:20* the worldly rulers ("high authorities") - magistrates e.g. - are mentioned. In *Tit. 3:1*, Paul reminds us of our duty of obedience (fourth commandment) to magistrates and authority figures.

But after the foregoing, this obedience is under well-defined conditions: after all, the significant ones regarding authority are under the influence of the under-worldly and cosmic beings (*Ps. 82 (81)*) who are harmony of opposites (good -AND-EVIL).

Thus, the term "elohim" (divine being) -- cf. *Gen. 3:5, 1 Sam. 28:13* -- is singled out from authority figures and judges (consider *Ex. 21: 6; 22: 7*;- to *Ps. 82 (81): 6*: "I (Yahweh) said, 'Ye are god(s), sons of the Most High?' Surely not!").

Which makes it understandable that Moses is a "god(heid)," AS *Ex. 4:16* says, "Thou, Moses, shalt be to him (Aaron) a god(heid)," -- as authority.-- Cf. with *Ex. 7:1* (Moses deity, Aaron his prophet)

Which likewise makes it understandable that the Messiah is such a being : *Is. 9:5* ("Strong God(s)).

**Note:** The terms - names - were at the time given over to all sorts of sometimes very wild "speculations. As they still are today in New Age. Here we are dealing with the essentials.



### 107. Noë's "toledot" (offspring history).

To understand the total action of Jesus and his mission of the Holy Spirit, one must go back and to the Fall in paradise that culminates in the moral fall, in *Gen. 6*, and to the Noahic covenant with Noah and "all flesh" (*Gen. 6: 9/ 11:32*).

**The nations** -- "Be fruitful. (...). Populate the earth" (*Gen. 9: 1*), addressed to Noë and his sons as well as all flesh, realizes itself in its "tôledôt" (*Gen. 6: 9; 10: 32*) or "patria" (*Ephes. 3: 15*), its offspring, which is rendered in the terms of the VIIIth/ VIIth centuries before Christ,-- in *Gen. 9: 18 / 10: 32*.

**The confusion of languages.**-- Man is "flesh" (*Gen. 6: 3*), i.e. a living being without "spirit" (*Gen. 6: 3*), i.e. God's life force. Notwithstanding the Noahic covenant.--That shows itself in "the tower of Babel." Note: "Babel" meant "gate of god(s)." Which for Biblical revelation coincides with "the gates of the sheol" (*Matt. 16:18*),--with "the abode of the elements of the world."

*Gen. 11: 1/9*-- Everyone used the same language (...). The people of Shinar (Babylonia) said to one another, "Make we stones and bake them in the fire (...). Let us build a city (**note:** Babel, God's gate) and a tower whose top will reach to heaven (cf. *Dan. 4:8*). Do we make ourselves a name (**note:** life force, position of power (*Ekkk.kus (Sir.) 40: 19*)) and spread over the whole earth."

**Note:** In Mesopotamia people built the ziggurat, a tower with floors. This was according to divine (understand: pagan - divine) model "the holy mountain," on which the deity dwelt and on which one could worship it. In other words: a consecrated building.-- But for biblical revelation, that deity and its sacred place is "an element of the world" in which boundary-breaking (understand: unfaithfulness to the decalogue; *Dan. 5: 20*) becomes visible.

*Gen. 11:5vv.* -- Yahweh: "Look: all make themselves into one people and speak one and the same language (**note:** the language of the pagan deity) and that is the purpose of their plans. But from now on, no plan will be feasible for them. (...). Confound their language so that they no longer understand each other". Yahweh thenceforth scattered them throughout the face of the earth. (...)".

### 108. *The spirit of wisdom and revelation.*

Thus *Ephes. 1:18*-- 'Wisdom' i.e. divine and god-given insight. 'Unveiling' (apokalupsis), i.e. drawing bare the divine and God-given of all that is - hidden from man "in the flesh" (absence of divine and God-given life-force)--This is the basic idea that characterizes both spirit outpourings through Christ.

Moses had already expressed it as a wishful dream: "Ah! Could all Yahweh's people be prophets because Yahweh gives them His spirit!" (*Num. 11:29*: The prophet Joel, when speaking of the new age and the day of Yahweh, says, "(Then) I (Yahweh) will pour out my spirit on 'all flesh'.")

**Note:** Keep in mind mordantly *Gen. 6:3*: "That my spirit be not indefinitely responsible for man (**note:** as a collective concept) since he is flesh."

In other words, God, the God of Heaven (*Tob. 7:12*), in a future epoch, is going to "pour out" his spirit (life force) and this over all flesh. To prevent a second primal degeneration, as Noë experienced it.

Joel specifies, "Your sons and your daughters shall 'prophecy' (**note:** develop seers' gifts by which they bear witness to wisdom and revelation). Your elderly will see dreams,-- your young will see faces. Even over the slaves and bondwomen -- in those days -- I will pour out my spirit."

**Note:** The phenomena that betray wisdom and revelation recall what Balaam says: "The eye that is flawless. The hearing of God's words. Seeing what Shaddai (God) shows. Getting through the divine answer (*opm.:* on consultation with God). The opening of the eyes.-- Knowing the knowing of the Most High". (*Num. 24:3/4; 24:15/16*). Behold what "the coming of the Spirit of God" over (Balaam) works out.

#### ***Glossolalia.***

*Num. 11:25/26* already speaks somewhat along these lines: the charism "does speak."

*1 Sam. 10: 5/6* (transported prophets); *10:10/13* (King Saul also gets transported); *19:20/24* (stronger degree of transportedness);

*1 Kings 22: 10* (analogous phenomenon) somewhat anticipate the New Testament form of "speaking languages," found in Acts 10: 46 ; 11:15 (Gentiles ); -- 19:6 (Johannites);

*1 Cor. 12/14* (charismata) ; yes, also *Mark. 16:17* (one of the signs that accompany believing) is brought up.

### 109. The first outpouring of spirit at Jerusalem.

*Acts 2:1ff.* -- All (*Acts 1:13v*: Mary, the twelve, some other disciples) were gathered together on Pentecost. About 9:00 A.M. (the "third" hour).-- Suddenly from heaven came a sound as of a violent squall that filled the whole house where they were. They saw tongues appear -- one would have said 'tongues of fire' --. These spread out and one tongue settled on each of them. All were filled with the Holy Spirit and they began to speak in "other" (foreign) languages (**note**: glossolalia:*1 Cor. 14:2*) according to what the spirit gave them to interpret.

**Note**: "from heaven".-- One reads this in the background of *Ps. 88 (87): 11/ 13*.-- "Do ye perform miracles for the dead (**op.**: the souls in the underworld)? The phantoms: do they rise to praise thee? Do they in the sepulchre speak of thy truth (**note**: what thou revealest) in the place of abaddon (destruction)? In darkness do they know thy wonders and thy righteousness in the land of oblivion?"

In other words, in the underworld (punishment place of all that is merely "flesh") is silence. Regarding the utterance of God's miracles, utter silence reigns there. Glossolalia as on Pentecost in Jerusalem is unthinkable there. Also: that speaking comes "from heaven,--from by the heavenly God." --

*Acts 10:46* clearly states the opposite of underworld silence: to speak "languages" is to praise God, which the sheol does not know.

**Note**: The language miracle and other charismata are attributed to the Holy Spirit, this time as the third person of the Holy Trinity - unity.

*Jn 16: 13*: "When he shall come - the Spirit of Truth (**note**: truth understood as what God, the God of Heaven, reveals) - : he shall lead you into all the 'truth', for he shall not speak from himself, but what he hears (**note**: coming from the Father and Jesus, the Son), he shall say (...)."

In other words, he will do what Jesus, the Son, does: "I say what the Father has taught me" (*John 8:28*).

We underline this already to make it felt that the Pentecostal language miracle is quite different from the "language" of the biblical tower (*Gen. 11:1; 11:6; 11:9*: the language of the God-gate confounded by God, the sky-god),--than the "language" of the prophets transported (Saul included) in Numbers.

"**All nations.**" -- The text *Acts 2:5ff.* -- There dwelt in Jerusalem pious men from all nations that are under the heavens. In response to the sound that occurred, the crowd ran and was amazed: each one heard them speaking in his own language.(...). Parthians, Medes and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, of Pontus and Asia, Phrygia and Pamphylia, Egypt and the part of Libya bordering Cyrene, Romans residing here, both Jews and proselytes (**note:** non-Jews who had been circumcised), Cretans and Arabs: "We hear them proclaiming in our language the miracles of God."

**Note:** One sees it: just as later in Cornelius' HOUSE, the content of the language spoken by the spirit is radically the opposite of (the silence to the point in) the sheol.

***The Christian 'KERUGMA',***

'Kèrugma' is 'message.' And it is basic insight into the essence of Christianity.-- This shows two hatches.

**Peter --** "Nay! These people are not drunk (...). But it is what the prophet Joel said, "It shall come to pass in the last days -- so speaks the Lord -- that I will pour out of my spirit (cf. *Gen. 6:3*) upon all flesh (cf. (...)). Follows the entire citation of Joel (see above).

**First part.--** Jesus was the man whom God made credible in your midst by "dunamis" (**note:** aretalogical facts, "powers"), "terata" (**note:** literally: impressive divine signs) and "sèmeia" (**note:** signs) (...). As you yourselves know.--This man who was delivered up according to a well-defined counsel and God's foreknowledge (*Heb. 11:3*), you killed (*John 8:40; 8:44*) by nailing him to the cross (...). But God resurrected him by rescuing him from the torments of the underworld. (...). Of this we are the witnesses (**Note:** *2 Pet. 1:16*).

**Second Part --** And now -- exalted as he is by God's right hand -- he has received from the Father the Holy Spirit, as promised, and he has poured him out. That very thing is what ye see and hear.

Thus Peter. One sees Peter revealing truth behind the appearance of glossolalia. Inspired by the spirit of wisdom and revelation. Just like the languages speakers he declares.

### 110. *The second descent of the Holy Spirit in Caesarea.*

The painful transition from narrow Judaism to the nations. That is how it could be called! For it hurt Peter!

1.-- *Acts 10:1vv.* -- Cornelius, Roman centurion, God-fearing (**note:** sympathetic to the Jewish religion but uncircumcised). He experiences a "teras," impressive, yes, terrifying sign. In the form of a face,--one of the forms prophesied by Joel for the end of time. NI. : "the angel of God" enters him about 3 p.m. (the ninth hour). "He saw it clearly" (says Luke). The angel calls out to him, "Cornelius! This one looks at him and gets fear. "What is it, Lord?" "Your prayers and your generousities have risen up before God (**Note:** *Tob. 12: 12*), and God is remembering you.-- Indeed, immediately send men to Joppa and summon Simon Peter. He lives in with a certain Simon, a tanner, whose house is by the sea." -- Cornelius executes. Already the following morning his messengers approached Joppa.

2.-- *Acts 10: 9vv ...* -- Peter went out onto the terrace about 12:00 h.(the sixth hour) to pray there. (...). While one was preparing his food, a rapture overcame him. "He sees the heavens (**note:** not the sheol, as in *1 Sam. 28: 13*) opened and something - like a great sheet hung at the four ends - descending to earth. In it: all kinds of four-footed and crawling animals and all the birds of the sky. A voice: "Come, Peter! Slaughter and eat!". "Ah, nay! Lord! For I have never eaten anything defiled or unclean!".

**Note:** One reads *Lev. 11* (The regulations regarding "clean" and "unclean" animals). Also: *Col. 2:16* (issues of food and drink); *2:21* ("Do not take hold! Do not taste of it! Do not touch it!"). In other words: what Paul calls the precepts of the elements of the world! Peter, then, is a straight-talking Jew! Again the voice: "What God has purified: do not call that defiled!". This occurred up to three times. After which immediately the sheet to heaven was raised again. Peter was perplexed. Peter exceeded the precepts.

"Just then (cf. *Tob. 3:17*: synchronicity) Cornelius' envoy arrived. The spirit (**note:** something parallel to the angel) said, "Behold: there are men seeking you. Go and descend and go with them without hesitation: it is I who have sent them."

The following day Peter left Joppa with the men and some "brothers. A day later in Cesarea: Cornelius was waiting for him with his relatives and intimate friends.

Peter: "You know: it is absolutely forbidden for a Jew to associate with a non-Jew or to go to his house. But God has just informed me that one should not call any 'human being' defiled or unclean."

*Note: Acts 15: 9.--* Peter: "God purified their hearts by faith," viz. The heart of the "nations",-- called "Gentiles."

### ***Peter's exposition.***

"I maintain that God really knows no regard for persons (*Mal. 2:9; Matt. 22:16*) but that in every people the one who fears God (*note: who keeps the universal covenant (Is. 24: 5; Rom. 2: 14v. (that law written in their hearts))* make true) and live conscientiously is pleasing to Him."

### ***The Christian kerugma.***

The essence of Christianity in two parts. As in Jerusalem.

### ***First hatch.***

Thou knowest what occurred throughout Judea: Jesus of Nazareth.-- His beginning appearance in Galilee -- after the baptism proclaimed by John the Baptist -- : how viz. God anointed him with holy spirit and power (*note: Matth. 3: 16*). He who went about doing good and healing: all who had fallen into the power of the devil (cf. *Matth. 4:1/11; John 8: 44*). For "God was with him." We: we are the witnesses (*Acts 1:8; 2 Pet. 1:16*) of all that he did in the land of the Jews and in Jerusalem.

He whom people dared to kill (*John 8: 39v.*) by hanging him on the crosswood. But God raised him up the third day. And made him appear not to all the people but to witnesses whom God had chosen beforehand,--to us who ate and drank with him after his resurrection from the dead. He instructed us ... to come forth that he was appointed by God judge of the living and the dead ....

### ***Second hatch.***

Peter was still expounding when the Holy Spirit (*Gen. 6:3*) descended on all (*Joel 3:1* "all flesh") who listened to the word.-- All the circumcised people who had come with Peter were appalled when they saw the gift of the Holy Spirit being poured out on the Gentiles as well: namely, they heard them speaking in tongues and praising God.

To which Peter said, "Can one refuse the water of baptism to those who have received the Holy Spirit as well as we have?" He ordered them to be baptized "in the name of Jesus Christ."

**Note:** Here one sees very clearly that the transgressive tendency of Jesus' outpouring of the Spirit goes very far: even before the basic sacrament, baptism, was there, the Holy Spirit descends sent by Jesus! The mere "baptism of desire" (which is based on adherence to the Decalogue - whether one is a pagan or not - as the basic form of (Abrahamic) faith) is sufficient for Jesus to bestow the spirit of wisdom and revelation.

***Also about the Johannites.***

*Acts 19: 1vv ...* -- Ephesus, third largest city of the Roman empire, after Rome and Alexandria. Multicultural center.-- Paul met some "disciples" there and asked "Have you received the Holy Spirit when you have accepted faith?". "We have not even heard that there is a holy spirit (*op.*: poured out)!". "Then what baptism hast thou received?". "The baptism of John (the Baptist)". Paul: "John baptized with a baptism of repentance while telling the people to believe in him who would come after him, i.e. in Jesus". Thereupon they were baptized "in the name of the Lord Jesus" and, when Paul had laid hands on them, the Holy Spirit came upon them and they began to speak in tongues and to prophesy. In all, these men were a dozen.

**Note:** God, the Sky God, is surprising after all: lost in the metropolis that was Ephesus, lived a dozen men who quietly knew and lived John's teachings in the desert. And - coincidence? - Paul fell upon that little group! Equally curious: we know that Paul was rather reticent regarding charismata (*1 Cor. 13: 1/1*). But look: so much does Paul associate baptism with the gift of the Holy Spirit that his question reads, "Have you received the Holy Spirit when you have accepted faith?" Faith, i.e. that which characterized Abraham, as the father of all believers, seems to go together with Holy Spirit, as it was then prevalent. The prophet Joel seems to have been taken very seriously at the time with his prediction regarding Holy Spirit over all flesh.

### 111. *The inspired speaking.*

The spirit of wisdom and revelation - apart from the actual, strongly "irrational" glossolalia - has another type of "language speaking" at its disposal. Turning to this.

**1.-- Matt. 10:17/20.--** "When one shall deliver thee up, seek not as anxious men how to speak or what to say. What ye shall have to say shall be given you at the time, for it is not ye who shall speak but the spirit of your father who shall speak in you."

**Note:** It is evident that 'glossolalia' IS also at work here in some sense but in a form sometimes unconscious to the inspired and in all cases without any hint of 'transportedness'.

*Mark. 13:11.--* "Not thou shalt speak but the Holy Spirit." -- *Luk. 12:12.--* "For the Holy Spirit will teach you at that hour what must be said."

#### **2.-- Luk. 20: 14v..**

"Remember well that ye should not have your defense ready beforehand. For I (Jesus) will give you a language and a wisdom that none of your opponents will be able to resist or discount."

**Note:** In this text it is striking that Jesus puts himself, as it were, in the place of the Holy Spirit or the Spirit of the Father. Not so surprising when one reads this text including *John 8:28v.:* "When you (**note:** the unbelieving Jews) shall have 'lifted up' (**note:** on the cross,--on the occasion of his passages on the cross) the Son of Man, then you shall realize that "I am" (**note:** the Old Testament divine phrase emphasizing the continuance of God's power) and that I do nothing of my own accord but say what the Father has taught me. And the one who sent me (**note:** the Father), he has not left me alone because I always do what is pleasing to them.

This text is truly paradoxical: on the one hand, Jesus, as the son of man, identifies himself with God ("I am" or "I am Yahweh") in his exercise of power and at the same time, on the other hand, he is pure obedience,--he grants obedience to what the Father prompts him,--he prompts him in such a way that Jesus is never alone! The Father is present in him.

These texts seen together seem to put the mystery of the Holy Trinity first after inspired speech in emergency situations.



## 112. *The Holy Trinity.*

We read John.-- He has his own way of making the Holy Trinity tangible - "audible" - in a manner of speaking.

### ***The fulfillment of what the prophets predicted.***

Beginning with *Jer. 31:31/34*--The "new covenant" is outlined in it. "They (those living that new covenant) will not have to 'teach' one to another -- one his neighbor, another his brother -- saying, 'Possess the knowledge of God,' for all will know me. From the smallest to the greatest (...)"

**Note:** "Knowing" is "intimate knowledge. Seeing from face to face. Intimate intercourse.

*John 6: 45*-- It is written in the prophets, "All shall be taught by God" (*Is. 54:13 (The New Jerusalem)*) All who are attuned to listening to the Father and to his teaching, come to me". Cf. *John 14: 23*.

**Note:** That what matters in the new covenant is God contact -- o.w. hearing the inner voice of God -- without mediators, -- unless the Son and the Spirit, of course.

### ***The sheep and the friends.***

*John 10:8*-- All those who have come before me (**note:** *John 5: 43*) are thieves and robbers (**note:** instead of shepherds). But the sheep did not listen to them.

*John 11:27*. My sheep listen to my voice.

*John 10:16*-- I have other sheep (... ). They will listen to my voice.

**Note:** *John 15:15*-- "I call you 'my friends' because all that I have heard from the Father I have made known to you (**Note:** and you have listened to my voice)."

**Note:** This sheds light on *Rev. 3:20*-- I stand at the door and knock: if any man hear my voice and open the door, I will enter in with him (...).

### ***Jesus hears and listens to his father's voice.***

First the antithesis.-- *Jn. 5:30*-- I can do nothing by myself. I judge according to what I hear.-- Cf. *John 14:24; 14:31*-- *John 5:37*. Ye, (**Note:** who reject me) have never heard the voice of the Father. Thou hast never seen his face (**note:** never dealt intimately with him) AND thou hast not his word permanently in thee.

**Note:** This contradiction dominates all of John's gospel.

*John 7:16v.* -- My teaching is not from me but from him who sent me. If anyone is willing to carry out his will, he will see whether my teaching is from God or whether I speak from myself.

*John 8: 26.*-- I say to the world what I have heard from him (**note:** the Father).

*John 8: 28.*-- I say. what the Father has taught me.

*John 8: 58.*--I say what I have seen with my Father, and ye: ye do what ye have heard with your "father" (**note:** the devil).

**Note:** The inner speaking from which, moreover, the (outer) speaking and acting spring is thus plural: both God and demons speak in the form of an inner voice that inspires words. Hence the emphasis and on the contrast as well as on the distinction of spirits (*1 John 4:1*), i.e. of the types of life-force that inspire. This again and again according to *Gen. 6: 3* (God's spirit/flesh).

*John 8: 47.*-- He that is of God heareth the words of God: if therefore ye (**note:** reluctant Jews) hear not (**note:** concerning God's word), it is that ye are not of God.

*John 15: 15.*-- All that I have heard from my Father, that I have made known to you.

**Decision.-- The spirit of wisdom and revelation**

(Revelation concerning God's reality) is at work in Jesus' speaking, which is therefore one type of "glossolalia," namely, the sensible - rational - speaking out of what "bubbles up from the depths of the soul" (*John 7: 37/39*: "ek tès koilias") - like living water (the Holy Spirit).

**Hearing and listening to the (outer or inner) word is destiny.**

*John 12:48v.* -- The word which I have made known, the one who rejects me will judge (**emphasis:** condemn) on the last day. For not of myself have I spoken, but the Father himself who sent me has commanded me what I had to say and had to make known.

*John 5: 24.*--The one who listens to my word AND believes the one who sent me (**note:** the Father), possesses eternal life.

*John 5: 25.*-- The hour is coming -- and it is here now -- when "the dead" (**note:** those who lack divine life) will hear the voice of the Son of God. And those who will have heard it (**note:** in the sense of obeying it) will live.

Cf. *John 6:40; 6:44*. Similarly, *John 5:28* (where the hearing of the Son of Man's voice is situated at the time of the resurrection (both of the conscience-full and the unscrupulous)).

### **113. God the son speaks of God the Holy Spirit.**

*John 14:16.*--I will plead with the Father and he will give you another assistance that it may be with you forever: the spirit of truth which the world cannot receive because the world does not see it or acknowledge it.

**Note:** Two things:

- a. the Holy Spirit is apparently through and through similar to the son, which Jesus, though at first sight a man, is in the depths of his being;
- b. the same role ("another assistance") and also the same opposition to "the world" typify the third person of the Holy Trinity.

The role of the Holy Spirit.-- *John 15:26.* -- When the Assistance shall come (**note:** apparently from his descent into Jerusalem) whom I will send from the Father - the Spirit of truth - , he will testify for me.-- *John 14:26.*-- The Assistance, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you.

**Note:** The Holy Spirit apparently serves Jesus' mission. By extension. But by other means : the intimate inspirations and also sometimes the charismata, the socially intended endowments.-- *John 16: 13.*-- When he - the Spirit of truth - shall come, he shall lead you into all truth. For he shall not speak from himself but what he shall hear, he shall say, and he shall reveal to you the things to come.-- He shall glorify me for it is of my "good" that he shall receive and he shall reveal it.

#### ***The great condition.***

This brings us to the intersection of the first and second parts of the Christian kerugma.-- *John 16:7.*-- If I do not "pass away" (**note** Jesus' cross and resurrection passes), then assistance will not come to you, but, if I pass away, then I will send it to you.

#### ***Baptism.***

Faith (typical of Abraham) expresses itself ritually in Christian baptism. After what we have just seen, is it any wonder that *Matt. 28:19* indicates as a baptismal formula, "Go therefore and ... baptize them in the name (**note:** vitality and power) of the Father, the Son and the Holy Spirit"? The New Testament shows texts here and there where that triune deity is mentioned.