

Text 19. Christianity III (24 p.).

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1. Introduction.

Understanding the Bible logically.-

Modern and postmodern scholarship studies the Bible primarily in a historical manner: it applies the requirements of historiography to its texts. The present exposition looks at the Bible first and foremost logically. "Logic" is theory of thought. It pays attention to whether and how what is said is related to the reality it deals with, and whether and how an assertion is related to all the others.-The text about the adulteress in *John 8:1/11* is - historically speaking - impossible from S. John but its content is - logically speaking - consistent with the rest of John's Gospel and of the whole Bible.

Ground Insights.-

What follows consists of seemingly separate chapters but in such a way that one will grasp their logical connection as one reads.- Thus the basic pairing "flesh/spirit" forms the thorough logical connection of the great mass of Biblical texts. The pair "the gates of hell." (*Matt. 16:18*)/ the holy city (*Matt. 27:53*)" is logically related to "flesh/spirit." So also "destruction/ life" (*Galat. 6:7*). Those who pay attention to this will not lose themselves in the multitude of Biblical texts.

"Consulting God"-.

One finds this expression explicitly several times in the Bible but it is present as under understood in Old and New Testament.- Life can be defined as a collection of problems to be solved. Well, the Holy Trinity, center of the whole Bible, deals very accurately with our daily concerns. The Father, the Son, the Holy Spirit - even if we do not ask anything - intervene in them, if only because we sometimes miss the necessary and sufficient data in a bad way. By prayerfully consulting God, we are never alone, even in the midst of the desert: even if we are abandoned by everyone, we can still

"consult" God directly without a mediator. - This conviction dominates all the pages that follow.

The Convinced Widow.-

Luc. 18:1vv.- The goal of biblical life is what is called "the new covenant" (*Jer. 31:31w., Ezek. 18:1, 36:26w.;- Heb. 8:6w., John 6:45*), i.e., uninterrupted direct and intimate contact with the Holy Trinity in prayer. Something terribly lacking today.- Well, Jesus emphasizes the necessity of praying without discouraging oneself.- There was in a city a judge who had no reverence for God and just esteemed his fellow man. In that city there was also a widow who sought him : "Provide me with justice in the face of my adversary." He refused for a long time. Whereupon he said to himself, "Although I do not reverence God and do not bother fellow men, yet this widow troubles me! I will therefore provide justice so that she does not come and bore me endlessly".

Faith.-

"The Lord said : 'Listen to what this shameless judge says! Would not God then provide justice for his chosen people who cry out to him day and night? I tell you that he will quickly provide justice for them.'"

In passing.

Jesus reasons a fortiori: "If already - in order not to be bored endlessly by the tough widow - the shameless judge grants a good, how much more - out of love for his creatures - will God provide goods."

End Time.-

The sacred writer immediately adds Jesus' main intention: "But will the Son of Man (understand: Jesus), when he shall come (understand : at his second coming at the end of time), find faith?" In unison with an entire Biblical tradition, Christ foresees the great apostasy. Well, when one consults God, faith - tough as the widow - is a necessity when praying and continuing to pray. Thus, according to Jesus, the end times will give up praying to consult God due to lack of faith, which, precisely then, is more necessary than ever: Luke rightly says that Jesus wants to explain with the parable "the necessity of praying and of never giving up."

Remark. -

The fact that praying God consultation is a necessity is explained by the fact that the praying one acquires God's "spirit" (understand: God's life force) through which he can cope with the problems, indeed, the challenges that earthly existence brings, while those who are "flesh" (understand: living without God's spirit (life energy)) end up underperforming: "The spirit is strong but the flesh is weak" says Jesus in Gethsemani (*Matt. 26:41*).

2. Biblical dynamism.

'Dynamism' on religion theory means "the claim that religion is, among other things, a matter of an energy or life force." 'Dunamis' (ancient Greek), 'virtus' (Latin), word found in *Luke 8:46*, means "ability," "power," such that one can meet the challenges of life.

Two gauges.-

The Bible essentially distinguishes between flesh and spirit.

1.1. Flesh is the lesser level of life force.

1.2. Meat, if subverted by unscrupulous behavior, is the lower grade of meat.

2. Spirit is the life force proper to God (Yahweh, Holy Trinity).-

Opm.-

Flesh, of course, also means the animal or human matter (as distinguished from bones or living blood) or even the whole body. These meanings are assumed but religiously secondary. We especially keep in mind the Johannine and Paulinic meanings. We explain on the basis of two biblical texts.

Life force and destiny.- The life force is decisive for the destiny a creature prepares.

1. *The days of Noe (Noah).*

(*Luke 17:26*).- *Genesis 6* describes.- Among the numerous people on earth there are girls: "The sons of God (mean: higher beings) found taste in girls, and they took as wives those who pleased them. Yahweh says thereupon, "My spirit weze with endless responsibility for man since he is flesh" (*Gen. 6:3*).-

As an aside, the triad "unconscionable eroticism (angels/women)" is flesh in the strict Biblical sense. The sacred writer explains its cultural role.- "The nefilim were on earth in those days (and also later) when the sons of God (understand: high angels) became one with the daughters of men and they bore her children: these are the heroes (understand: cultural founders) of old, those famous people."

In other words, the unification of otherwise fallen angels in a rite results in giftedness. But given its sinful nature, this flesh in the lower degree begets such that God refuses its spirit. Consequence : such humanity cannot cope with a natural catastrophe (a deluge) for lack of God's essential spirit or life force.

2. *The days of Lot.*

(*Luke 17:28*).- *Gen. 19*.- Three "men," in fact Yahweh and two angels, arrive at Abraham's house. Yahweh stays. The two men make their way to Sodom because "the cry against Sodom and Gomorrah is great, for her sin is exceedingly heavy." -

In passing:

sodomy (homosexuality), present around Israel in raw degrees, was considered "sin against nature" in then Israel, liable to capital punishment (*Levit. 18:22*). - Vengeful sin is unscrupulous behavior that - for reason of its heaviness (flesh) - is rectified early by God (earlier than usual he no longer invests his mind). Application of *Gen. 6:3*.

Brutal homosexuality.-

Lot gives shelter to the two "men" but "they were not yet in bed when the house was surrounded by the men of the city (...), from the younger to the older, all the people without exception (...): 'Where are the men who are with you this night? Release them that we may abuse them'. Although Lot even wants to put his two virgin daughters at his disposal to respect the then ordained hospitality, the sodomites continue to insist violently.- Premature divine intervention.- The two angels strike all - from the smallest to the largest - with blindness.

God's judgment.-

They thereby perform a divine judgment (intervention of God in earthly history either directly or through the laws of nature). Note the structure which is a shuffling: some, the sodomites, against all expectations because of their flesh, are unable to withstand the action of the angels; the others, Lot and his people, because of their conscientious behavior, possess God's spirit and are saved. Some do not see the catastrophe of nature (sulfur and fire) coming; the others are warned by the angels and escape.

One sees:

flesh, especially to the unscrupulous degree, is "weak," exposed to the challenges in creation; spirit is protected from such challenges. Life force partly decides destiny.

Flesh.- Again, the triad that defines flesh in the raw sense: "unconscionable eroticism (angels in the appearance of men/men)".-

Meat does not always mean its raw or strict form but it is invariably unnamed in the background anyway.

3. Meat in the stricter Biblical sense.

Meat

Flesh means, among other things, the first degree of God's animal and human spirit in the history of creation. We define this concept unusual for our present language.

Prostitution.-

In passing, 'sheol' (Greek: hades') means "underworld spaces, hell." (*Numbers 16:30vv*).

We read *Proverbs 7:1vv*.- The unknown temptress.- We quote somewhat abbreviated.- I saw among naive youth one without insight. He enters the alley, near the corner where she is, takes the way of her dwelling, at dawn, at dayfall, "into the heart of darkness and shadow" (understand: the atmosphere of hell). Look: a woman, dressed as a prostitute, approaches him with a false heart. She acts self-confident and shameless. Her feet do not hold up in her house. She grabs him, she embraces him. With an aggressive attitude, she says, "I have covered my lounge with blankets. With myrrh, aloes and cinnamon I have sprinkled my army seat. Come, intoxicate us with love until morning!". By the power of persuasion, she seduces him. He immediately follows them. Like an ox on its way to the slaughter, like a madman with foot clutches, without realizing that his life is at stake.-

The sacred writer explains what he understands by "life": "Thy heart wandereth not in the direction of her ways ..., for many are they whom she hath mortally afflicted: her dwelling is the way to the sheol, the slope that gives out into the domain of the dead. In *Proverbs 23:27* he says, "It is a deep grave the prostitute, a narrow pit the stranger."- In other words, whoever engages with a prostitute, engages with a hell figure. Her dwelling is the visible and tangible presence of the underworld on this earth. -

Those who engage in prostitution become flesh in the unscrupulous degree such that God's creature spirit is cast out according to *Gen. 6:3* (God no longer invests his own spirit in an unscrupulous one).

Possession.-

Tobit gives us Sara, a young woman, who did not let go of the demon Asmodaüs (Asmodee). Several marriage attempts failed because this son of God (understand: powerful being) killed her partners, one by one, before they came to intercourse. As Sara's invisible lover, he did her no harm but "as soon as a man approached them, he killed them" (*6:15*).

The intervention of the archangel Raphael (*12:15*) with an incantation drove out the demon.-The triad "unscrupulous eroticism (demon/woman)" proves that it is about flesh in the strict, yes, raw sense. God's essential spirit is radically absent in the demon who is pure "flesh" (which is not true of the conscientious Sarah). Such form of "in-possession-name" proves that "flesh" possesses power, yes, great power. Such is hell as dominion.

Religion.-

Numbers 25.- Meat in the raw sense can be religion.- Israel settled in Sittim. There the people began "fornicating" with Moabite women who invited them to sacrifices in honor of her deities. Jews fell into this and "bowed down before her deities."-

In passing:

Baal (the Lord) was the chief god who together with Astarte formed the sacred (mean: power-laden) couple. The sanctuary of both was located between Israel and Moab (*Numbers 23: 28*) and was visited by both peoples. Which encouraged seduction by Moabite women. The rite took place in a bedroom. Committing love play evoked the couple who mystically drew into the two lovers in the course of intercourse. In the Moabites' interpretation, this was not prostitution but religion. Yet the Bible saw in it "flesh" and in the rawest sense, namely as apostasy from God: the triad "illicit eroticism (Baal/ Astarte/ man/ woman)" proves it. From there the Biblical term "(sacred) prostitution," i.e. religious act involving apostasy. So much so that the term "prostitution" then simply meant "apostasy."

Opm.-

Jude 6/7.- Jude depicts how God judges the flesh in the crudest and especially crudest sense: spirits (sons of God) who fail to live up to their high rank by committing sex with humans become trapped in the deepest darkness in view of Jesus' return; humans who commit eroticism with "angels" become trapped in the underworld spaces, exhausted by God's "fire" (understand : the withdrawal by God of his creature spirit).

4. Biblical dynamism (subtle mind).

God's spirit,

understand: his life force, possibly exhibits an aspect that we are now defining in greater detail.-.

"Thy undefiled spirit is in all things" (*Wis. 12:1*) means that God as power is creatively present in all creatures and all creation. "The spirit of the Lord fills the world" (*Wisdom 1:7*) such that the world - the totality of all that ever was, now is, ever will be - can be referred to as the "fullness" (drill-filled abundance) of God. In this sense, spirit is invariably "holy" because from God

2. Within that omnipresent spirit situates the couple "flesh/spirit" as destiny-determining realities.

Spirit as particulate energy.-

We illustrate with a model.- *Isaiah (Isaias) 65:1vv.*- God speaks: A people who challenge me incessantly - sacrificing in gardens, burning incense on stones, dwelling in sepulchres (understand: to summon beings), eating pork, putting unclean pieces on dishes (understand: violating then taboos) -, they say, "Withdraw, do not touch me, (for) I will sanctify you."-

Do we note

(1) "unclean," opposite of "pure.

2, "Do not touch me (for) I will sanctify you."- Those who participate in rites (possibly as initiates), do up something that traditional cultures call "sacred" ("sacred"), "consecrated. Well, that sacred is apparently a kind of substance (which bears names like 'fine'; 'rarefied', 'subtle') which, as spirit, is at the same time life energy. In short : spirit insofar as fine substance.

Contacts.-

Such matter is contraband, i.e. it sails through (coarse) material realities. Thus, it is transmittable through physical or biological contact.- Moreover, it is twofold: initiates as on the same level of "holiness" (subtle energy) benefit from contact; uninitiated as on a lower or at least unadapted level of holiness are "profane" and lose vitality on contact with a higher level.- Thus Isaiah's text becomes comprehensible: those at a higher level notify profanes and say, "Do not touch me (for) I will 'sanctify' you in the diminishing sense ("On contact, your life force will be harmed"). 'Sanctify,' then, as a transmission of spirit, is both favorable and unfavorable according to the context.

Sacred.- Sacred is inviolable (which cannot be violated). Since spirit - fine material or otherwise - co-decides destiny, spirit is to be taken seriously, yes, very seriously Hence spirit and its subtle form is to be approached with deep reverence.

Models.-

Ezekiel 44:15vv.- Priests in Yahweh's sanctuary clothe themselves with appropriate linen cloth. "When they go out (...), toward the people, they shall discard the garments in which they performed sacred acts, and immediately put on other clothes so as not to sanctify the people through their garments." The people as profane, i.e., of lower spirit level, cannot withstand the ethereal energy that priests and their garments exude.

Clean/ unclean.-

Ez. 44:25.- Priests will not approach a dead person for fear of making themselves unclean - unless under conditions - for a corpse gives them a tenuous spirit or which "sanctifies" them (corrupts their life force) and renders them unfit for rites requested by Yahweh. God in *Ez. 22: 23v* complains, "The priests violated my law (understand: the Decalogue and its Old Testament extensions) and desecrated my sanctuaries. Between the holy and the profane they made no distinction, and they did not teach the difference between the unclean and the pure."

God.-

Levit. 17:23vv.- God Himself is holy, - not only as conscientious but also as life sustaining and giving off subtle energy. What belongs to him - places (temple, place of appearance), times (Sabbath), persons (priests), objects (garments) -, is also holy thanks to participation. God is the primal source of all that is holy - *Ps. 54(53): 9 33(32): 9* therefore says, "Yahweh spoke and it came to pass; he commanded and it was." His word is an energy-charged word that works.

- *Ps. 54(53): 3* says, "God, thanks to your name help me and thanks to your life force provide me with justice." In other words, the name is life force. Which still resonates in the Christian baptism formula because we are baptized in the name (life force) of the Father, the Son, the Holy Spirit.

That (post)modern science does not discover that kind of subtle substance is due to its method, which it first self-prescribes and then applies to mind, tenuous or otherwise.

5. Biblical dynamism (two types of subtle body).

Man's soul is immaterial spirit while his body is material spirit in more than one way.

1. *Old Testament*.-

The summoner of the dead in *1 Sam. 28:13v.* sees the prophet Samuel ascending from the underworld as an old man in a cloak.- He penetrates through the coarse dust with a body that is finely material and can take on forms (old man, cloak).- By touching his subtle body, the prophet Elias (Elijah) heals a child (*1 Kings 17:17v.; 1 Kings 4:30v.*).

2. *New will*.-

Jesus carries in his gross material body a fine material body. *2.1. Marc. 6:56* says, "Everywhere he passed through ... people brought the sick into the squares and asked him to touch them, or tried to touch them, or if only the hem of his cloak. And all who touched him were saved". *Luke 6:19* says the reason was that he radiated a power such that the sick were healed and the possessed set free. Cf. *Acts; 19: 11v.*

The hemorroïssa.-

Luke 8:43vv.- A woman had been suffering from loss of blood for twelve years, touched the hem of Jesus' cloak and was instantly healed. Jesus knows he had radiated a power and praises her faith in the touch : his subtle body "sanctified" the sick person.

2.2. *Luke 9:28vv.*.-

On a high mountain, three apostles see the face of the praying Jesus change and his garment become radiantly white. Moses and Elijah appear "in glory" (understand: God's spirit in full bloom) and with them speak of his impending death in Jerusalem.- *Peter (2Pe. 1:16v.)* says that it does not apply to a sophisticated story but to an eyewitness account.- Jesus' biological body harbors a finely materialized and indeed a glorified finely materialized body. The appearing body of Moses and Elijah is subtle but they come not from the underworld like Samuel but from God's presence (*Ps. 16(15):10v*) with a glorified subtle body ("in glory" says Luke).

2.3. *John 20:19vv.*.-

The doors are closed but Jesus - through walls and doors - enters, stands in the midst of his apostles, shows his hands and silk and asks Thomas to test : "Bring your finger here: these are my hands. Bring your hand closer and place it in my side". Thomas observes that Jesus has subtly passed through the wall and the door and immediately afterwards "materialized" his subtle body so that it is physically palpable. When Jesus leaves, his body again becomes purely subtle: he swells.

Opm..-

From these determinations one understands the Church Fathers (33/800) who defined the foundations of Christianity during the first centuries when they explained the virgin birth of Jesus. According to them, in the virgin womb of Mary, God the Son

assumes a subtle body that is the core of his biological body. But at the moment of birth, this is absorbed by his subtle body and the latter slips smoothly through Mary's seal to become biological again immediately afterwards.-

Such is a sign of pure spirit that in coming into the world radically transcends the level of the flesh,- omen of the transition from flesh to spirit that Jesus will bring into the world at Easter. Hence Eastern liturgies say, "As the risen one, Lord Jesus, thou comest through doors and walls; as a child at thy birth thou hast already untouched thy mother's virginity."

Opm.-

In *1 Cor. 15:44vv*, Paul distinguishes between a "psychic" and a "spiritual" body. The former is related to the incorporeal soul; the latter to the glorification Jesus brings.- "Is there a soul body, there is also a spiritual body. Thus it is written, "The first man, Adam, was created as a living soul; the last Adam (understand: Jesus) was there as a living spirit. But not the spiritual is there first: there is first the psychic and then the spiritual. The first man as earthbound is earthly; the second comes from heaven (cf. *Dan. 7:13* about the heavenly son of man)."-There are two kinds of subtle body, that proper to the immortal soul (psychic) and that proper to the heavenly glory (spiritual). Jesus' virgin birth is the first sign of the latter.

6. Biblical moralism.

Thus, to understand the Bible, the concept of life energy (spirit) is necessary but including the Decalogue. Conscientious living is the basis par excellence of the life energy desired by God.- "He who sows in the flesh will reap corruption from his flesh; he who sows in the spirit will reap eternal life from the spirit" (*Galat. 6:18*). Well, Jesus prioritizes the commandments as the condition of eternal life with Him. In *Marc. 10:17v*, a rich man asks the question, "Good Master, what ought I to do to inherit eternal life?" Jesus answers, "You know the commandments: do not kill, do not commit adultery, do not steal, do not bear false witness, do not harm, honor your father and your mother." This response of Jesus clearly shows that the high point of the Old Testament (*Exod. 20:1 vv., 34:10vv.*), i.e., the ten commandments (the ten words), remains the foundation of God's spirit in us even in the New Testament. Moralism, understood : the emphasis on conscientious behavior (including evangelical councils), is - with monotheism - the kentrek par excellence of biblical dynamism.

The Decalogue.-

The wording exhibits the structure of traditional cultures. First, the first three commandments which concern the deity (Yahweh, Holy Trinity) as to be highly esteemed in thought, word and deed. The deity is the foundation, the highest value, of culture - then creation with its values. The fourth commandment inculcates reverence for parents and children and immediately for all authority figures and subjects.

Finally, the commandments that prioritize such fundamental values as truth (8), - life in all its forms (5), sexuality (6, 9), property (7, 10).- One can interpret these "ten words" as premodern or as not postmodern in order to dismiss them as merely relatable or as "mythical mentality" but such attitudes to life that are of easy disdain forget that they represent values that remain the basis of all reverence for oneself and others. Those who live the commandments in their lives clearly experience that they are living spirit of God.

Flesh/mind.-

Galat. 5:19vv gives us a suggestive list.

1. Results of meat.-

Fornication, uncleanness, excesses, - idolatry, magic, - hatred, strife, envy, outbursts of anger, intrigues, quarrels, partisanships, jealousies,- orgies and the like.- *Apok. 21:8* lists: cowards, faithless, depraved, murderers, idolaters, - all who harbor the lie."

Apok. 22:15 reads to this effect: dogs (pagans), magicians, unchaste, murderers, idolaters, i.e. all those who put lies first and carry them out.- S. John emphasizes the absence of sense of truth (held up as a value by the eighth commandment) in all "carnal" life.

2. Result of mind.-

Love, joy, peace, patience, service, goodness, trust in others, gentleness, self-control.

Behold the view that the basic couple of the Bible gets if one examines its behavioral forms.

Remark. -

False teachers.- Meant seem to be gnostic libertines who introduced a libertine pseudo-Christianity on the basis of "gnosis," occult knowledge.- *Jude 4* warns in this regard: "Some, whose judgment has long been described in Scripture, have secretly succeeded in entering your church. Godless are they who misuse the grace of our God as a pretext for licentiousness and immediately renounce Jesus Christ, our only Master and Lord."

To this, Jude refers to apostate Jews in the past as well as to the sons of God (angels) who indulged young women in the days of Noah (*Gen. 6:1vv*), and to the sodomites who sought to abuse angels appearing as men in the days of Lot. The divine judgment that such "flesh" provokes "does not prevent our dreamers from doing precisely the same thing: they defile the body (understand: as high value), despise the dominions and taunt the heavenly powers (understand: the angels) (*Jud. 8*). Jude sees in them a sign of the end of time and labels them as "psychic" beings, i.e., persons without God's essential spirit (*Jud. 19*), as well as "reasonless animals" (*Jud. 10*).

7. God and his court council.

1. Divinity This is described in the Bible as conscience-less life force (spirit) that created heaven and earth (the ordered universe) in the beginning. *1 Cor. 8:4* summarizes, "An idol is nothing in the world, and there is no God apart from the one God. For, though there are so-called gods either in heaven or on earth - in fact there are a multitude of gods and lords for us at least there is one single God, the Father, from whom all things come and for whom we are there, and the one Lord, Jesus Christ, through whom all things exist and by whom we are there"(cf. *Rom. 3:29*). -

'God' (elohim) means "mighty being" (*Gen. 3:5; 1 Sam. 28:13*). 'Lord' means "deified being" in *2 Makk. 11:23*.-The Father, the Son (Jesus), the Holy Spirit (not expressly mentioned here but thought of in part) are together the Holy Trinity, one deity as three persons, to whom compared all other "deities" appear to be only her creatures.- *2 Pe. 1:4* does state that, in unison with the glorification (passing from flesh to spirit) of Jesus, we escape the corruption of the world (flesh) and partake of the divine nature (spirit). That type of deification is the essence of becoming a Christian.

2. God's court council.-

The Holy Trinity governs creation not alone but together with the sons of God or saints (understand: angels) (*Ps. 89(88): 6vv; cf. Job 1:6, 2:1*), not all of whom are conscientious, far from it. Thus *Gen. 3:5* says that there are those who know (understand: are at home in) "good and evil." Being at home in good-and-evil is called "harmony (intermingling, confusion) of opposites (good/evil, salvation/disaster, health/disease)." *Job 1:6w*. mentions that among the higher and lower spirits is a "satan." Cf. *Job 4:18* (unreliability of angels).

Submission.-

Gal. 4:3w. states that the Gentiles were subject to deities and the Jews to elements of the world.-.

In passing:

'World' means "totality" (neutral), "God-controlled totality" (meliorative) or "flesh-controlled totality" (pejorative). 'Element' means "that which controls" (and thus makes intelligible). If one puts the deities of the Gentiles first, one understands their religion. If one puts the law of Israel first, one understands the behavior of the Jews. *Col. 1:16* lists some world elements: "thrones, highs, dominions, powers" (cf. *Gal. 4:3*). Thus the Bible sees in and above rulers beings whom they "control," yes, enslave. Philosophy that centers these beings (*Col. 2:8*) is itself such an element of this world because such thinking controls those who live by it. Element par excellence is Satan, the god of this world, who blinds understanding (*2 Cor. 4:4*), the prince of this world who puts Jesus to death (*John 12:31, 14:30, 16:11*).

Peter, Paul, John do not hide their rejection of the world's elements. - For example, *1 Pe. 3:22* that having subjected the angels, powers and forces to Himself, Christ, having passed from this world to heaven at Easter, sits at the right hand of the Father. He therefore, as supreme judge, grasped the problem of mankind's addiction to the elements

of the world: "He deprived the dominions and powers of their subjection" (*Col. 2:15*), the basis of their sin against the Holy Spirit (*Matt. 12:31v.*), i.e. their frontal deliberate will to radically displace God from the world and take His place (*2 Thess. 2:3v.*).

Judges.-

Some psalms are not unkind to judges as elements of the world.- So *Ps. 82 (81)*.- God rises in the divine court council; in the midst of the judges he judges "How long wilt thou judge unlawfully, support the positions of power of the godless? Judge in favor of the powerless and the orphan; grant justice to the needy (...). Without understanding, without realizing it, they are at work in darkness (...).

I said, "Ye gods, sons of gods, ye all? Nay yet! As men ye shall die; as one man, ye princes, ye shall fall down." Jesus outlined them in his parable about the cynical judge (*Luke 18: 1vv*). *Ps. 58 (57)* says it starkly: "Is it true, ye divine beings, that ye have judged according to right? (...). From the womb they have departed, the godless; from the gestation they have departed, those who honor error as justice (...)."

8. Christ in strictly Biblical interpretation.

Christianity is of biblical origin. Well, a basic pairing - flesh/spirit - dominates the Bible from the creation story but is explicitly mentioned in *Gen. 6:3*. Yahweh, faced with humanity's increasing unscrupulousness (not without the pernicious influence of "sons of gods" (angels)).

Concludes, "That my spirit be no more responsible for man for he is flesh." Flesh is the first degree of God's spirit in mankind. Flesh, if corrupted by unscrupulousness, is the degenerate degree of flesh.- God, faced with that degenerate degree, no longer invests his spirit. Immediately man's vulnerability as far as flesh increases: the Flood story shows this weakness. Without God's life force, one is given up to the many challenges of creation. The story of the Fall resulting in the loss of the paradisiacal condition already showed that event clearly but without explicit mention of the couple "flesh/spirit."--Provided by the author.

In passing:

the term "spirit" in the Greek sense means "intellectual capacity. The biblical term "mind," once at the level of all that is conscious person, includes intellectual capacity.

Meat.-

The stage of flesh, even in the lapsed degree, is not nothing. It creates life, yes, miracles. *Exod. 7/8* mentions the Egyptian miracles. *Acts 8:9vv.* mentions Simon the magician. All attached themselves to him, "This man is the power of God called "the great one." Since long he had amazed them by his magical miracles. *2 Thess. 2:9vv.* foretells the miracles of the coming antichrist in the service of the god of this world, Satan.

Opm.-

The miracles of the flesh are limited to the natural level including the extra-natural (= paranormal). The Church very strictly distinguishes from this the supernatural level of the miracles performed by Jesus thanks to his unique degree of God's spirit.

Jesus.- *John 1:14* says that the Son became flesh by being born of Mary.

1. As an embodied human being, he is flesh in the biological sense.
2. Immediately he is flesh, i.e. life force in the weak sense.
3. Flesh in the sense of being an unscrupulous human being he certainly is not.-.

According to *1 Pe. 3:18w.*, *2 Pe. 2:4vv.* the God-man Jesus was put to death insofar as flesh (in the aforementioned sense) but raised to life insofar as spirit. On Easter he accomplished that transition.- This defines the essence of Christianity which is transition from flesh to God's spirit.- It should be noted that the Bible, when speaking of Jesus' role, expresses it in the terms of the basic couple "flesh/spirit." Only if one understands him in this way does one understand him Biblically.

Prophetic spirit.-

In *Numbers 11:29*, Moses, overcome with prophetic work, exclaims: "Yet could all the people be prophets because Yahweh gives him his spirit!" Prophetic spirit allows one to hear God's voice within. This voice is first of all the voice of conscience peculiar to all men as *Rom. 2:14v.* states but it can assume an extra-natural clarity. Which is the case with true prophets.

Jesus.-

Jesus speaks of himself as a prophet: "I proclaim to the world what I have heard from the one who sent me" (*John 8:26, 8:28*). In *Matt. 3:16*, he is baptized so that God's prophetic spirit descends upon him and he can begin his calling.

Reception.-

"He who has been willing to listen to the Father and what he teaches comes to me" (*John 6: 45*). Yet many do not grasp his true being as a prophet. To the contemporaries who reject him, he says, "Ye have never heard my Father's voice. Ye have never seen his countenance" (*John 5:37*). Notice that "to see the face" means "to have access to" and thus "to deal intimately with."

In passing:

intimate intercourse with God is, according to the Bible, the vocation of man.-The reception that his contemporaries prepare for him, therefore, depends either on the fact that they are - or are not - already intimate with the heavenly Father. Those who are intimate with God recognize in Jesus what they themselves are already experiencing!

As an aside, "knowing God" in the Bible means "intimately interacting with him." The Greek meaning "intellectual knowledge" is at most an aspect of the typical Biblical "knowing."-The prophet as prophet, if he has genuine God contact, hears God's voice and transmits it to fellow human beings who thereby share in his prophetic spirit.

9. Power and impotence of hell.

What the Bible calls hell shows itself somewhere. If not, one would not speak of it.- Hell is the sign either of an earlier stage concerning God's spirit, namely flesh, or of a form of it degenerated by unscrupulous behavior. Especially the latter form provokes alienation from God. Cf. *Gen. 6:3* and, e.g., *Ps. 104(103):29v.*: if God hides his face, the creatures are liable to fear; if he withdraws his life force, they are liable to die. In this sense, *Ps. 88(87)* reads: *11v.*: "Do you, Yahweh, still perform miracles for the dead? Do phantoms rise up to praise thee? Does one speak of your love in the grave, of your truth in the place of destruction? Does one realize your miracles in darkness, your righteousness in the land of oblivion?". In other words: one misses there the intimate dealings with God with all its consequences.

Power.-

Isaiah 28:15vv.- The rulers in fear of the encroaching Assyria make a pact with hell: "We made a pact with death (understand: the powers of hell); with the sheol we made a pact. The threatening scourge will pass us by without striking us (...)" - A pact is made with those who have power!

In passing.-

In *Acts 19:16*, a spirit possessed by an evil spirit throws himself upon some Jewish exorcists, overpowers them and wounds them to such an extent that they escape naked and covered with injuries That is physical power.- When Jesus is apprehended, he says, "This is your hour and the power of darkness" (*Luke 22:53*). Meant is legal power.- These are a few signs of a hell power working on earth that *Ps. 59 (58)* describes, "Powers seize me." They are like the feral dogs that return at night: "A dog like them growls and drives about in the city, hunting for food." This is how the psalm experiences hell.

III.-

Ps. 88(87).- The sick person laments, "My life is on the edge of hell. As already experienced as one who is buried, I have been there, (...), similar to the fallen who lie in the graves, to those of whom thou, God, thinkest no more. Thou hast placed me in the depths of the grave, in the darkness, in the abysses (...)." The consecrated writer uses poetic language to depict an actual sacred experience: to be sick is to be hell as rising from the depths on earth and showing itself experientially.

Cynical wealth.-

Ps. 49(48):11 vv.- "Man in his opulence does not realize it (...). Also: self-confidently they live (...). But it amounts to a flock which one destines for the underworld: death puts them to graze. Conscientious people will rule over such."-This last sentence clearly expresses the impotence of hell.

Power and powerlessness.-

So there is an underworld layer that rules and shows the power of hell. However, there is also a layer in the depths of the earth that rules and shows the impotence of hell.

The way out.-

Ps. 86(85):7.- "In the day of fear (understand: the experience on earth of the underworld) I cry to you (...). Among deities there is none like thee, Yahweh. Nothing resembles what thou performest. Exalted art thou and miracles thou performest, thou alone (...). I am grateful to thee (...) for thou hast saved my soul from the bottom of hell". What passes as "gods/goddesses" is below it of required life force to rescue from the underworld.

Unscrupulousness.-

In *Marc. 2:3v*, Jesus is confronted by a paralytic: Jesus sees faith and says to the paralytic, "My child, your sins are forgiven." To respond to unbelief regarding forgiveness of sins, Jesus says, "So that you may know that the Son of Man (Jesus) can forgive sins on earth, I command it to you - he says to the paralytic - : Take your berry and go home." The unscrupulousness - assumed here as the cause of the lameness - is the entry already on this earth into the underworld which, precisely because of this, shows itself on our earth o.a. in the consequences of the absence of God's essential life force. The latter alone ultimately protects against the challenges that creation, insofar as given up to flesh and underworld, contains (such as disease, natural disasters etc.).

Above all, one does not think that sacred writers are "selling poetry" when they describe in figurative language the power and especially the impotence of hell.

10. Self-exaltation as flesh and not mind.

In *Isaiah 31:1vv*, Israel's commanders count - without consulting Yahweh (*Isa. 28:15*) - on the horses, horsemen and chariots of Egypt. Whereupon the prophet says "The Egyptian is man and not God. His horses are flesh and not spirit". Political power is judged in terms of the basic "flesh/spirit" couple.- The normal course of godless power, according to *Ezek. 26:20, 28:8vv*.

1. power conquest (prosperity (*Ez. 28:5, 33:31*), army) thanks to mostly godless and unscrupulous actions;

2. God's judgment condemning to the underworld. In other words: hell visible and tangible on earth.

Wisdom.- Sapiential texts present historical facts but paying attention to the salvation-historical course hidden in them (including neglect of details). We give examples.

1. *Nebuchadnezzar* (Nabukodonosor).-.

Dan. 4:11/34 describes a prince's madness. The monarch dreams of a tree becoming huge and fruitful, until a "watcher" (understand: an angel who is always watching) cries out: "Cut down the tree (...) but leave its root stump in the earth. In chains (...) he must dwell in the green of the field (...). His human heart shall be changed into that of an animal. Thus seven times shall pass."-

Daniel interprets the dream: the tree is the prince whose waking prophesies that he will live in madness like an animal for a time "until thou, prince, hast realized that the Most High controls princely power."

Restoration is possible if the monarch expiates his unscrupulousness with conscientious deeds and his crimes with mercy toward the poor.- One sees biblical moralism as a condition of vitality and success.- The following year the king admires the glory of Babylon (Babel) "thanks to his power." At that moment a voice echoes from heaven: "(...). The kingship has been taken away from you". Nebuchadnezzar becomes animalistic until he regains his human mind, as he himself confesses. Because of his repentance, honor is given to him by God.

2. *Belsassar* (Baltazar).-.

*Dan. 5:1/30.-*Same course as before but without recovery. The ruler at the height of his power holds a grand banquet with his realm giants, his wives and concubines. Drunk, he gets the inspiration to drink from the gold and silver vessels from the temple in Jerusalem. While drinking, they praised the idols. Until suddenly a human hand made marks on the wall. He had the wise men - conjurers, magicians and liver eaters (that is, those who practice mantism via "looking" at the liver of a slaughtered animal) - interpreted.

When none among them could do this, a fierce fear seized him. Daniel was asked, who briefly stated that, unlike his father, Nebuchadnezzar, who came to understanding, Belshazzar put himself above the Lord of Heaven by the sacrilege of the vessels from

Jerusalem. There the prophet reads, "Mene tekem ufarsin." The decipherment reads: 'mene', God has counted thy reigning years and put an end to it; 'tekem', weighed thou on the scales and found too light; 'ufarsin', divided is thy kingdom and given to the Medes and Persians.

Balladesk.-

The course of this great one is like a ballad: in the midst of revelry, fate strikes: "That very night Belshazzar, king of the Chaldeans, was put to death. His kingdom falls into the hands of Darius, the Median. For God no longer invests his spirit in Belshazzar.

God as the "All-Manager who was, is and is to come" (*Apoc. 4:8*), gives and takes. When Pilate in *John 19:10v.* makes his power felt as the representative of Rome's imperialism, Jesus calmly replies, "Thou wouldst have no power over me, if it were not given thee from above." In *Dan. 4:14, 4:29* it was already said that the Most High gives to whom He deems good. That, by the way, is one of the reasons the Bible respects authority, as *Rom. 13:1ff* says: "There is no authority unless it comes from God So much so that whoever is rebellious goes against the order established by God." Which does not mean, however, that lust for power and the boundary violations inherent in it are not robbed of their "spirit" by the same God as All-Manager according to His plans. After all, to act arrogantly toward God and His decalogue is to show oneself as the "flesh" as the underworld on earth.

11. A soul summoner.

Belief in life after death is the reason for contacting souls in the other world (*Isa. 8:19, 19:3*) so much so that *Levit. 19:31, 20:6, 20:27* prohibits this (capital punishment included). Cf. *1 Cor. 15:29* (which speaks of being baptized in behalf of the deceased).

1 Sam. 28:3vv.-.

When King Saul (-1030/-1010) saw the camp of the Philistines, he became anxious. However, when he consulted Yahweh (through dreams, destiny, prophets), the latter did not answer. Whereupon he responds to the advice of two subordinates who accompany him to En-Dor at night in disguise. To the woman he says: "Let me foretell the future by a soul and call for me that which I shall tell thee." The woman: "But look: thou knowest thyself (...) that Saul has forbidden soul summoners and soothsayers in the land(...)". He swears by Yahweh that nothing will happen to her, and she asks whom to call. He: "Call me Samuel." This prophet acted from -1040 but had died (*1 Sam. 25:1*).

The woman sees Samuel, raises a cry and says, "Why hast thou deceived me? Thou art Saul!" He: "Have no fear! But what seest thou?"-"I see an elohim (understand: a being full of life force)". This one rises from the underworld. Saul asks, "What does he look like?". - "It is an old man in a cloak". Cf. *2 Kings 2:8, 2:13* (prophet's cloak). With that Saul knew it was Samuel: he bows the face to the earth out of deep reverence.- Samuel: "Why hast thou disturbed my rest by calling upon me?".

In passing:

Not all souls want to be caught up in earthly history and want rest.- Saul: "I am deeply distressed: the Philistines are making war on me, and God has turned away from me: he does not answer me ... I have called you to show me what to do. Thereupon I called you in to show me what to do."- Samuel: "What is the point of consulting me if God has turned away from you (...)? Yahweh did to thee as he said to thee through my mediation: he withdrew kingship from thee and gave it to thy kinsman David because thou didst not perform Yahweh's will (...). More: Yahweh will deliver up with thee thy people Israel into the hands of the Philistines; tomorrow thou shalt be with me with thy sons beer (understand: in the sheol). Yahweh will also deliver up the camp of Israel to the Philistines". Saul, terrorized by Samuel's words, collapses to the earth over all his length.

Seeing.- The seer apparently possessed a very great life force so much so that she could force the prophet, herself an elohim, a power-charged one, to ascend from hell. Thus she herself was also "elohim" (a word that also expresses deity)-.

Isa. 20:6vv. Explains seeing somewhat: "The Lord spoke to me, Go, place an observer (literally: one who watches). (...). He will see the cavalry (...). That he may observe with attention, with great attention (...)". The seer also possesses this ability: she is someone who, if she concentrates, watches! And does so in the underworld in search of someone.

Faith as a stronger degree of life force.-

Heb. 11:1 vv. says that faith is the guarantee of goods expected, the proof of realities not seen." One sees them not with the biological eyes but with believing eyes: faith is a first degree of mind that allows one to see what the ordinary senses do not see.- The observer/observer of the seer is an even stronger degree of this: as she "watches" with great attention, she sees the soul of the prophet, obeying her, ascending.

Initiation.-

1 Cor. 14:1vv. states that spirit gifts presuppose a special degree of God's spirit. Thus as one speaks in languages that one understands directly only if one is "initiated" (*1 Cor. 14:16, 14:23v.*). Initiation is essentially enhanced grand of life force (with specialization of it).-

In passing:

John's transportedness in *Apoc. 1:10* also testifies to his consecrated degree thanks to God's spirit: "I fell in transportedness on the day of the Lord and heard behind me a voice calling ...". Even hearing what ordinary biological hearing does not hear is sign of initiation, i.e. heightened degree of life force. Prophets testify to such a degree. -

Slotsom.-

Believing as the first degree of mind that "perceives," is the foundation; the "gifts" are the superstructure. Those who do not believe, therefore, perceive nothing!

12. The secret and its revelation.

When S. Paul is shipwrecked in Malta, he throws some barren wood into the fire in which a viper sticks to his hand. The Maltese interpret, "This man is a murderer: he escapes the sea in a moment, and divine vengeance does not leave him alive" (*Acts* 28:3v.). They reason from consequence to a "divine" cause.- In emergencies, they resorted to public fasting and prayers to expose error (*Recht.* 20:26; *1 Kon.* 21:9; *Joel* 1:14, 2:15).-

Opm.-

The causal relationship biblically rests on *Gen.* 6:3: the flesh (error) provokes in God the withdrawal of his spirit. Which begets vulnerability through nasty consequences.

Hidden error.-

1Kon. 17:17v.- The prophet Elijah (Elias) lives with a widow. The woman's son fell ill and gave up the ghost. To which she said, "How is it between me and thee, man of God? Thou hast therefore come to me to remind me of my faults and cause my son to die!". Elijah says nothing but heals the child.- A person sent by God exposes secrets by his presence and hastens God's judgment in the form of unexpected miscalculations.

Jesus.-

At the commission of Jesus, Simeon indicates, "This child will bring with him the fall and the resurrection (understand: judgmental shifting) of many in Israel ... that the secret thoughts of many hearts may be exposed" (*Luke* 2:34v.). After all, Jesus is one sent by God.

Daniel.-

The hidden and its revelation is central to the book of Daniel: amid a host of "wise men" (diviners, conjurers, magicians) (*Dan.* 2:2) who specialized in the "interpretation of mysteries" within non-biblical framework, Daniel puts "the Exalted God" (2:45) or even "the God of gods" (2:47) first as "the revealer of mysteries" (2:47), who reveals deep things and secrets and knows what is in the darkness (2:22).

Who sinned? - *John* 9:1vv.- Jesus notices a man born blind. The disciples ask : "Rabbi, who sinned - him or his parents - so that he was born blind?". That his parents qualify is a case of the genealogical thinking spread worldwide. But in doing so, the disciples do not rule out the hypothesis of a personal fault before birth. Reincarnists conclude reincarnation from this. With parental error, the hypothesis of an error before conception is considered possible.... But Jesus states that neither he nor his parents sinned : the blind man does show the works (signs, miracles) of God.

Note.- The text does not necessarily involve reincarnation. - The blindborn may have committed a mistake in the mother's womb : one thinks of *Luke* 1:41, 1:44, where Elisabeth says that when Mary arrived, the child "sprang up in her womb." Which

perhaps indicates awareness of in the mother's womb with the possibility of sin. Personal error, peculiar to the blindborn, makes reincarnation logically non-necessary.

Biblical examination of conscience.-

1 Cor. 4:3vv.-"I do not judge myself. Although my conscience does not reproach me, that does not make me justified (understand: in order with God). The Lord is my judge.- Consequently: judge not prematurely. Let the Lord come (understand: at his second coming): he will illuminate the secrets of darkness and uncover the intentions of hearts. Then everyone will receive from God the praise due to him." Thus S. Paul. examining his conscience for unconscious errors as if the glorified Jesus had already returned at the end of time. This eschatological (end-time-oriented) way of thinking is typical of the entire Old and New Testaments.-.

Remark. - If moderns state that they have discovered the unconscious, they have in S. Paul a forerunner of stature who concerning our consciousness as an exposed draw of truth had no illusions. *Matt. 11:25.*-"Jesus said, Father, Lord of heaven and earth, I bless thee because thou hast (understand : the mysteries of his action) hid it from the wise and prudent and hast revealed it to the very little."-Jesus speaks as *Ps. 72 (71)* already says it: the little ones, the children of the poor, do not get their due from the powerful on earth. Jesus, the All-Manager as the just judge, initiates "the little ones" into the mysteries of God's justice.