

Courses 6-10. The healing of a man born blind

Location:

6. Courses from 1990 to 1993

6.1. Elements of Philosophy of Thought and Methodology, 1990-1991, (EDM1-EDM71, 97p.)

6.2. Elements of harmology 1990-1991, (EH72-EH201, 157p.)

6.3. Elements of Logic, 1990-1991 (EL202-EL321, 351p.)

6.4. Elements of Methodology, 1990-1991 (EM322-EM363, 334p.)

6.5. Elements of Platonism , 1991-1992 (EP1-EP117, 147p.)

6.6. Elements of Platonic Psychology, 91-92, (EP1-EPS114, 150 p.)

6.7. Elements of Rhetoric, 1991-1992 (ER1-ER300, 356p.)

6.8. Soloviev Cosmology, 1991-1992 (SK1-SK65, 78p.)

6.9. Apocalyptic Theology, 1992-1993 (AT1-AT71, 79p.)

6.10. The Healing of a Man Born Blind, 1992-1993 (GB1-GB85, 104p.)

6.11. Elements of thinking, 1992-1993 (logic) (ED1-ED79, 91p.)

6.12. Elements of Rhetoric, 1992-1993 (R1-R61, 70p.)

6.13. Elements of Philosophy of Culture, 1992-1993 (CF1-CF84, 92p.)

Note: *This course has been spaced larger than the text of the original course. References in the older version of this text therefore do not correspond to the current 'Word' pagination. For this reason, the original pagination is displayed each time with the letters 'GB'. They stand for 'Healing Blind Born' (in Dutch: Genezing Blindgeborene) and are derived from the old page number.*

Introduction: *This text concerns a person born blind, physically. That is the first level of reality. But Jesus extends the line. When it comes to religious sensibility, many people are like the man born blind. They do not see any further. And it is precisely Jesus' intervention that makes us 'seeing' for his work and for the subtle aspects of that religious world. The Apostle Paul said that man is threefold: he 'is' an immortal and immortal soul and possesses a subtle and a biological body. The religious is primarily the domain of subtle forces, and Jesus wants to open our eyes to this.*

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Courses 6-10. The healing of a man born blind

1. The healing of a man born blind

Before we begin the interpretation of John 9:1/41 by the Byzantine liturgy, we first give the full text as translated by *La Bible de Jérusalem*, Paris, Cerf, 1978, 1545s. (with a few nuances).

1. A miracle by "the sent one".

Jesus passed by. He noticed a man who had been blind from birth. -- The disciples asked: "Rabbi (Teacher), who committed the sin (that caused the blindness)? He himself or his parents?" Jesus: "Neither he himself nor his parents are guilty. (If this man is blind, it is) so that the wonders of God might be revealed in him."

2. A digression.

“As long as the day is here, -- I must perform the miracles of the One who sent me. -- For the night is coming, -- in which no one can accomplish anything. -- However, as long as I dwell in this world, until then I am available, as the light of this world.”

3. The miracle.

Then Jesus spat upon the earth. He made a mud with his saliva. He put this mud on the eyes of the blind man. To this he added: “Go wash yourself in the Pool of Siloam .” ‘Siloam’ means “the one sent.” -- The blind man went. He washed himself. Came back with restored sight.

4. The neighbors and acquaintances.

The neighbors and all who had seen him before (he was a beggar): “Is that not the one who sat there begging?”

The ones: “Yes, it is him.”

Others: “No! He only looks like him.”

He himself said: “It is I.”

She: “How were your eyes healed?”

He: “A man—they call him ‘Jesus’—made mud. He rubbed it on my eyes. He said: ‘Go now to the Pool of Siloam .’”

(**Note** -- ‘Siloam’ means “the one sent”).

“And wash yourself in it.” Thereupon I went, washed myself, and since then I can use my eyes.”

She: “Where is that man?”

He: “I don’t know”.

5. The Pharisees.

They led the formerly blind man before the Pharisees. Well, on a Sabbath day of all days, Jesus had made the mud and healed his eyes.

Now it was the turn of the Pharisees to question him about the proper manner in which he was healed. He:

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He put mud on my eyes. I washed myself. I see.

Some Pharisees said: “This man is not from God. For he does not observe the Sabbath.”

Others: “How can a man who is sinful perform such miraculous signs?” Thus disagreement arose among them.

She: "You yourself, what do you say about him and about the healing of your eyes?" He: "That he is a prophet."

6. The Jews.

The Jews did not believe that the man had been blind before they had called his parents over .

They asked the following questions: "Is this indeed your son, of whom you claim that he was born blind? How is it then that he can see now?"

The parents: "We know for sure: he is our son who was blind from birth. But how he can see now—we do not know. Or who healed his eyes—we do not know. Please ask him himself your questions. He is old enough, surely. He himself will give an explanation."

His parents spoke that way out of fear of the Jews. For it had already been agreed upon: anyone who identified Jesus as the Christ would be expelled from the synagogue! That was the true reason why his parents said: "He is old enough. Ask him such questions himself!"

The Jews called out to him again: "Give glory to God! We know that this man is a sinner."

The blind man: "Whether he is a sinner, I do not know. But I do know: I was blind and now I see."

She: "What exactly did he do? How did he heal your eyes?"

He: "I have already told you that. You did not hear it. Why do you want to hear it again? Are you also becoming his disciples?"

They answered contemptuously: "You are his disciple. We are also his disciples, but of Moses! We know one thing: God spoke to Moses. But your husband there: we do not know from whom he comes."

He: "That is indeed astonishing! You do not know on whose behalf he comes to the place where he healed my eyes. We know, after all, that God does not hear sinners, but also that if someone respects him and lives according to his will, God hears such a person. – It has never been heard that anyone has healed the eyes of a person born blind. Now, if that man did not come from God, then he could not have accomplished anything of this nature ."

She: "You have been a sinner from birth, and you want to lecture us." They kicked him out.

7. Jesus' judgment.

Jesus heard that they had banished him. -- He met him and said: "Do you believe in the Son of Man?"

He: "Who is that, Lord? I am willing to believe in him."

Jesus: "You see him: it is the one who is speaking to you."

He: "I believe, Lord"

Then Jesus said: "I have come into this world to bring judgment, so that whoever 'does not see' sees, and whoever 'sees' becomes blind.

Some Pharisees stood by him. They heard what he said. "Do we also belong to those 'blind'?"

Jesus: "If you were 'blind,' then you would be without sin. But yes, you claim 'we see.' So your sin remains."

First comment. -

It is clearly visible: "this world" lies in "the night". What S. Jan calls "the light" (that is God, the Father whom Jesus sends "into this world") is in principle 'hidden', 'inaccessible'!

But "the light" (God) sends 'sent ones' (prophets, priests, sages, seers). These "come into this world because of the light" so that the light (God) is at the disposal of "the night" which is this world.

But especially with Jesus' ministry (as was already the case with his Old Testament predecessors "from the light"), it becomes apparent that the light is also directed towards those who are not 'sent ones' but destined ones to whom the sent ones are sent.

Incidentally: this is clearly stated in Jer. 31:31ff.: a "new covenant" is established so that not only the sent ones or 'mediators' but everyone can have direct contact with the light. "All will 'know' me (have intimate contact with me), -- from the least to the greatest" (Jer. 31:34).

That is what happens to the one born blind. He is no seer, no priest, no prophet, not even a 'sage' (except as regards the wisdom that every person with experience possesses).

Yet he comes into direct contact with “the light”. And in connection with a life problem, at that: he is a 'disabled person', for he has been blind from birth.

Jesus frees him from that handicap and heals him by means of a 'miracle'. Thus he escapes “the night” that is this world alienated from God, and he becomes directly acquainted with “a new humanity” that God wishes to establish through Jesus—his person, his work, and his miracles.

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Second explanation.

According to the interpretation of some, during the Feast of Tents, water was drawn from the Pool of Siloam as a symbol of the blessings of the Messianic era. This is: the period of the One sent, who is Jesus.

Jesus, apparently, refers to himself by the term “the sent one”. The texts in St. John leave no doubt: 3:17; 4:34; 5:24; 5:36; 8:42; 9:7; 11:42; 17:8; 17:21/25. These texts mention Jesus as “the sent one”.

The one sent “from the Father.”

3:31; 6:46; 7:29; 8:42; -- 3:13; 6: 38; 6:42. Behind him who shows himself in the foreground stands “the Father”.

He is “the light” in the most original sense: if there is any mention of 'Light' at all, within the Holy Trinity and in creation, then this is possible thanks to “the Father”.

He forms the mysterious backdrop to what takes place “in this world” in and around Jesus.

As stated: what we see and touch “in this world”, for example, is merely “the foreground” (which, without any insight into its background, risks becoming meaningless or at least opaque, or being superficially 'interpreted' ('filled in')).

That is one of the reasons why intermediaries (priests, prophets, seers, sages) are of some importance: after all, through a supernatural disposition and giftedness, they are more at home in the 'background'.

The 'message' of the Father.

When “the one sent” reveals—the term is deliberately chosen, for the background is in itself unfathomable and must be 'drawn bare'—Jesus “the words of the Father”, which he, in his innermost being, through inner word, continuously perceives.

See 3:34; 7:16; 8:26/28; 12:49/50; 14:24; 17:8; 17:14. -- 8:26/28 says: “The One who sent me speaks the truth. I say in this world what I heard from him.” They did not understand that Jesus was speaking to them about “the Father.”

The will of the Father.

We know the term from Jesus' prayer: “Our Father, who art “in heaven”. Thy will be done on earth “as in heaven” (...): -- “Heaven” or “the heavens” mean “the light in its high inaccessibility”.

The texts: 9:4; 10:32; 10:37; 14:10, -- 9:4: “(...) That, in him (the one born blind), the wonders of God may be revealed”. That is to—besides a doctrine (words)—the will of the Father.

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The selection process.

We already saw it, 9:16. -- The Pharisees, confronted with the light coming through in this world—in the miraculous work that makes a disabled person livable and delivers them from beggary—are divided.

The ones: whoever disregards the observance of the Sabbath is not “because of God”.

The others: “How can a sinful person perform such miraculous signs?” Contradictory interpretations.

Immediately, the interpretation of Jesus' deeper personality takes center stage: within Jewish presuppositions, a sinner cannot perform (high, divine) miracles (therefore, Jesus must be good in his depth); within Jewish presuppositions, whoever does not honor the Sabbath cannot be a good person in his depth.

It is clear: the mysterious background leads to more than one interpretation, indeed to contradictory interpretations.

Thus God, the true light, sifts people when they are confronted with His action.

“See/ not see” and “not see/ see”.

Those who do not see, like the one born blind, are those who are acutely aware that they are confronted with a mystery and admit that it is opaque. They “do not know.” Cf. Deut. 29:3; Isaiah 6:9/10; Ezek . 12:2.

Deuteronomy 19 says: “Moses came and proclaimed the following words to all Israel: ‘You have seen everything that Yahweh has done before your eyes in Egypt, with Pharaoh, with all his courtiers, with all his land.’”

Specifically: the great plagues that you have seen with your own eyes—the great signs and wonders.

But—to this day—Yahweh has given no 'heart' (seat of insight) to understand,—no eyes to see,—no ears to hear.”

In other words: one can keep getting stuck on the foreground—the surface—without grasping the background!

Even more: insight into the miracles of Yahweh is a gift—a 'grace'—which He adds to His actions! Such is the 'faith'—for that is what we are dealing with here—

a. contact with the unfathomable light that is the Father (in Jesus, for example, or in Moses) and

b. insight into what is happening from that light.

The 'heart', that is, the deeper personality or soul, must open up and 'see' ('realize' that God is at work).

Unbelief is the fact that one, by arbitrariness, believes one can judge and evaluate. Without the grace of God. Autonomously. Without the higher light that, from the deity, must come through into the deeper personality, the 'heart'.

GB6

2. The Power of the Son of Man. (06/09)

So much for two brief explanations. However, let us delve deeper into the presuppositions of the phenomenon of 'Jesus' as a miracle worker.

1. Daniel.

It is considered likely that the Book of Daniel dates from 167 to 164. The recipients are Jews in a persecuted state.

Daniel and his companions suffered with them the downfall of the 'law' (with the Decalogue or “Ten Commandments” as its core), idolatry.

But they survived. It immediately became clear to the persecutors that, behind the powerless Jews, a mysterious 'power' was lurking.

All this against the background of “the time of the end” (Dan. 8:17; 11:40): accompanied by the downfall of persecution and calamities of all kinds (sin in its consequences) is “the kingdom of the saints (friends of God)” under the leadership of “a Son of Man” whose kingdom has no end.

This end-time perspective dominates the entire book. All phases of humanity, indeed, of the entire cosmos, sooner or later lead to that 'end time'.

Apocalypse.

' Apo.kalupsis ' means 'revelation'. Communication of that which is mysterious. Of that which is inaccessible to ordinary human understanding. Cf. Dan. 2:18; 4:6.

But at the same time, God's mystery is revealed by mediators, mysterious beings who are “the messengers of God”.

- Incidentally: in it, what the Bible calls 'angels' sometimes play a very important role. In this respect, the book of Daniel resembles that of Tobias and Ezekiel.

One cannot, therefore, disregard this aspect—on the basis of criticism, for example—without mutilating the integrity of the Biblical message.

Daniel is immediately an apocalyptic writer. Let us briefly elaborate on this aspect.

2. Dynamism

2.1. Power.

Undeniably, a well-defined 'dynamism' (belief in power) dominates apocalypticism.

Daniel sees—in a future phase of which a number of events are the forerunners—a figure “in heaven” or “on/in the clouds”.

'Heaven' and 'clouds' signify, in the first place, the sublimity ('transcendence') with which all that is the light of God transcends everything.

The figure in question turns to God to receive, from His hands, 'power', that life force, and immediately a mission executable by Him.

Only then does that figure become “the sent one”.

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2.2. -- Son of Man.

The one sent is 'Son of Man'. One of the meanings attached to this is that he possesses “human nature” and thereby surpasses (the realm of) animals.

In other words: compared to the people in the night of this world, with their rather animal nature, he is a man. And indeed “a man on earth.” But Daniel nevertheless situates him in “heaven,” from where he, as a messenger, performs miracles on earth.

2.3. -- Frost.

Daniel sees the Son of Man—man—establishing a kingdom on earth in the end times. “To Him was given dominion, along with the accompanying glory and princely position of power.

The power of the Son of Man is an eternal power that therefore never passes away. The kingship of the Son of Man is a kingdom that is indestructible. (Dan. 7:9/14).

2.4. -- Wonders.

The apocalypticist Daniel sees the Son of Man performing miracles, -- as a sign of his high life force or 'power' coming from the light of the deity.

3. Princely humanity.

In ancient Greek: ' philanthropia ', philanthropy. -- There are pagan models of this.

Bible st . : M. Bloch , *Les rois thaumaturges* , Paris, 1924;

R. Labat, *Le caractère religieux de la royauté assyro-babylonienne* , Paris, 1939.

The Assyrian and Babylonian rulers—like all ancient kings—are, in the religious system in which they appear, “the messengers” of the deity.

That deity is, to use the words of N. Söderblom , an *Urheber* ; a causative power. In and through the person and the work—the miracle especially—of the earthly prince, the deity 'causes' her will.

The result of that will is first and foremost the general and total fertility in the natural and cultural landscape: plants, animals, and people thrive thanks to the 'arrival' (understand: permanent presence) of the God-given sovereign. But the result is also, and even remarkably, 'human-friendly'.

The text (cf. Labat) says it: “He who was condemned to death for reasons of sin, the prince – “our master” – has raised up. ”

You have released from prison those who endured years of imprisonment. Those who were ill for a long time have been cured. Those who suffered hunger have food at their disposal.

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and he who was thinned becomes corpulent. Those who walked around without clothes now walk around clothed.

In that benevolent action, the will of the deities reveals itself through their messenger, the prince. In that benevolence flows the life force which the prince radiates on behalf of the deity as a beneficial aura.

Compare with that Matthew 25:34/36 (and the negative 25:41/43).

“Then the Prince—Jesus means himself in his kingdom—will say to those on his right hand:

“Come, blessed of my Father, and receive the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you visited me.”

The pagan model clearly resonates: the 'chosen ones' who faithfully responded to God's message in Jesus, the prince, display princely behavior thanks to the power, or rather, strength, that was at work within them and her.

One detail stands out: Jesus identifies himself in a hidden and mysterious way (' mustikos ', in a mystical way) with the suffering “in the night of this world”.

Incidentally : the traditional list of “works of mercy” (the spiritual and corporal miracles) reflects this age-old tradition of 'princely' behavior towards the less fortunate. Thus, the healing of the man born blind acquires its Biblical significance: it demonstrates the princely— power-laden— conduct of Jesus.

4. Friendship - and - cooperation - with God.

The biblical name is probably known: ' anawim ' (singular: ' anaw '). Usually, ' anawim ' are lowly , unsightly, usually destitute , and invariably simple figures.

Cf. Wisdom , 2:10 . They count few friends (in the worldly sense) and just as few 'disciples' (in the current sense).

However, upon close inspection, an intimate friendship and a close cooperation with God shines through in an anaw .

5. God-given wisdom.

The divine light in the anaw causes an 'insight' ('wisdom') that is simultaneously 'power' (life force). The prerequisite for performing miracles.

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“The spaciousness enters from generation to generation—into holy souls which it transforms into ‘friends of God.’ -- It is that power-laden wisdom that works in an incomparable way in Jesus’ miracles.”

5.1.-- In the depths of the soul.

Psalm 50 (51): 8 says: “In all secret you teach me wisdom.”

Ezekiel—following in Jeremiah’s footsteps and in the footsteps of all who, from the beginning of mankind, lived in deep contact with God’s light—explains this: God creates—note the term 'creates' (for at first there is nothing of that kind)—in “heart and soul,” in 'heart,' in the conscious and the unconscious part of our deeper personality ('soul') an uninterrupted series of inspirations.

These are referred to by the term “inner word”. They are like a source of living water that wells up from our depths.

5.2. -- Inner guidance.

Even in the greatest solitude, in the greatest desolation, the one thus inspired is never alone. God Himself, without an intermediary, guides the anaw . His 'spirit' (understand: His mysterious, living, and life-founding life force) is present in the deeper soul. Thus God transforms someone into a “friend and co-worker of God.” -- That was, in an unparalleled sense, the phenomenon of 'Jesus.'

5.3. -- *Non-ceilinged prayer.*

Jesus says it clearly: “One ought always to pray and never to cease.” For that peculiar type of prayer—so prayed Jesus—is the breath of life of friendship with God,

-- Ps. 51(50)02/13. -- “Create in me a clean heart, my God. Establish within me a new, steadfast spirit. (If necessary, if I fail) Do not cast me away from Your presence.

(**Note:** whoever appears before someone has intimate relations with him/her)

And (then) do not take your Holy Spirit away from me. (On the contrary) (Then) restore to me the joy of your salvation and (then) strengthen the obedient spirit within me” --

It is clear: the miracle of God in the Anaw is not a kind of unattainable, flawless behavior , but rather a behavior that, notwithstanding failure, remains anchored in God thanks to God.

Ps. 143 (142). -- “Close to you, O God, I am safe. Teach me to know your will. For you are truly “my God”. My wish is: your solid, fundamental life-giving power guides me.” -

Behold the so-called object of that type of prayer that reflects the essential core of the Biblical message.

GB10

3. “I stand at the door and knock”. (10/18)

Revelation 3:14/22 speaks of the 'church' of Laodicea . It is neither hot nor cold. Lukewarm.

The Lord Jesus has a remedy: “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I come in to ‘eat’.”

To penetrate into deep intimacy. Intimacy that is mutual: “I with him/her and he/she with me.” Rev. 3:20.

Jesus had said: “No one can come to me unless the Father—the one who sent me—draws him.”

Moreover: I will raise him up “on the last day”. It is written by the prophets: “All will be ‘disciples of God’”. Whoever hears the Father comes to me.” John 6:44/45. -- We will now explain this.

1. Samuel: “Speak, Lord. Your servant listens.”

1 Samuel 3:1/10.” The 'calling', i.e., hearing and listening to the voice of Yahweh. “The young Samuel served Yahweh under the leadership of Eli. -

In those days “the word of Yahweh” was rare. Visions were not common. (...). Samuel was sleeping in the sanctuary of Yahweh. (...). Then Yahweh's voice sounded: “Samuel! Samuel!”

He answered: “Here I am;” He hurried to Eli. (...). But Eli answered: “I did not call you. Go back to sleep.” (...). Samuel did not yet 'know' Yahweh (Note: “did not yet have an intimate relationship with Yahweh”) and “the word of Yahweh” (Note: the inspirations) had not yet been revealed to him. (...).

Then Eli understood that it was Yahweh who was calling the boy. He said to Samuel: “Go to sleep. -- If Yahweh calls you, say: ‘Speak Yahweh. Your servant listens.’” Behold the story of the 'calling' of the prophet Samuel.

Let one keep this 'little story' firmly in mind, for it opens the way to a better understanding of Jesus, Jesus especially as the 'Son of Man'.

2. Responding to Jesus' word

2.1. -- “If anyone loves me”. -

John 14:23/25. -- Jesus: “If anyone loves me, he will answer my word. My Father will also love him. We will come to him and dwell in him.” Whoever does not love me does not answer my words.

Incidentally: the word that you hear (from my mouth) does not come from me, but from the Father who sent me. -- I told you this while I was among you. But the 'Guide' (Note: ' Paraclete '), the Holy Spirit, whom the Father will send in my name, -- that Spirit will teach you all things and remind you of all that I have said.”

Here, “Holy Spirit” clearly means the third person of the Holy Trinity. This third person will complete Jesus' mission.

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He is the 'guide', who, like Jesus and the Father, does not “leave alone” but acts in a helping capacity, just as an advocate or a lawyer 'helps' someone in legal distress.

This text clearly demonstrates that the Holy Trinity 'dwells' in the anaw , the friend and co-worker of God, as a source of inspiration.

Therefore, the anaw resembles the Son of Man, Jesus.

Since this is the calling of the one who truly believes in Jesus as “the sent one”, let us delve deeper into this.

2.2. -- Jesus' word is therefore - as John 14:23/25 says - from the Father.

John 12:49 repeats: “For I have not spoken of myself, but the Father—he who sent me—has commanded me what I had to say and what I had to share.”

John 12:50 repeats: “I know that what the Father imposes is ‘eternal life.’ In short: what I say—as the Father gives me inspiration, so I say it.”

John 8:28 repeats: “Of myself I do nothing, but I say what the Father taught me.” From this it is evident that Jesus is a type of ' anaw ': he has an intimate relationship with the Father and, as such, hears “the voice of the Father” in the depths of his soul. Just as Samuel heard it, but in an unparalleled way.

2.3. -- The miracles as a sign of the voice of the Father.

When Jesus heals the man born blind, he carries out moment after moment what his heavenly Father inspires him.

John 5:36/37. -- “The works that the Father commanded me to do—the very works that I perform bear witness that the Father sends me. And the Father—he who sent me—bears witness for my benefit.

But you, Jews, have never heard his voice. You have never “seen his countenance”. (Note: lived in his intimacy).

His word—that you do not have in you enduringly. This because you do not believe in the one whom he has sent.

In other words: because the reluctant Jews (not the others, the believers, of course) themselves, in the depths of their souls , do not hear the voice of the Father, they therefore do not grasp that Jesus, when he appears, is listening to the inspirations of his Father.

In other words: 'seeing' Jesus heal the man born blind is seeing how the Father gives him an order: "Spit on the earth/ make a mud/ put the mud on the eyes/ send him to the Pool of Siloam to wash himself".

That is precisely what the unbelieving Jews do not grasp, and that is because, in their deepest souls, they do not hear the same inner voice by which they could, as it were, hear along with what Jesus hears. -- And yet: John has Jesus hammer it home!

John 8:26. -- "The One who sent me speaks the truth, and I tell the world what I have heard from him. But John 8:27 sadly—disappointedly—adds: "They did not understand that he was talking about 'the Father'".

The chasm between faith and unbelief lies there: whoever hears God's voice within and responds to it believes; whoever does not hear God's voice and does not respond to it refuses to believe, relying on all kinds of 'reasoning'. Such as, for example: "This man does not come because of God, for he does not keep the Sabbath." (John 9:16).

Not reasoning! But listening to the one who stands at the door of the soul and knocks! That is faith-building .

2.4. -- *Living water.* -

Jesus – John 4:4ff. – stays in Samaria. He comes to "Jacob's well".

To the Samaritan woman he speaks mysterious-apocalyptic, heavenly realities, revealing words:

"If you knew of the gift of God and also who the one is who says to you: 'Give me something to drink,' then you would have asked for a drink. And he would have given you 'living water'."

Further on, John puts these words in Jesus' mouth: "Whoever drinks of the 'water' that I will give will never be thirsty again."

Indeed: the 'water' that I will give him will become in him "a source of water that wells up as eternal life". (John 4:13/14)

John 7:37/39 returns to this. -- "On the final day of the feast—the great day—Jesus—standing—cries out: "If anyone is thirsty, let him come to me and

drink , namely, the one who believes in me.” This according to the Scripture :
“Out of his depths streams of living water shall well up.”

(Exod. 17:1/7). -- He was talking about the Spirit that those who had believed in him had to receive.

Incidentally : 'spirit' did not yet exist since Jesus had not yet been glorified.

The life force or 'power' “in the depths” resembles a source of uninterrupted flowing water, an endless stream of inspiration.

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3. Jesus as the second person of the Holy Trinity.

Jesus labels himself with an apocalyptic term 'Son of Man', making him 'man', higher than the 'animals' (and the demons).

This is evident, incidentally, from Mark 1:12. -- After Jesus was baptized as “the beloved son” of God, he enters “the wilderness.” “Immediately afterward the spirit drives Jesus into the wilderness. And he stayed in the wilderness for forty days, -- tempted by Satan. And he stayed there with “the wild beasts.” And the angels ministered to him.”

Anyone familiar with the apocalyptic atmosphere knows that it is no coincidence that where “the animals” are located—outside the civilized world—Jesus encounters (the domain of) Satan.

One need only read, for example, Isaiah 34:14: “The wild cats will meet the hyenas there. The 'sather' (wild buck) will cry out to the 'sather' (wild buck) there. There also Lilith (Oôpm ∴ a female demon who inhabits ruins as a ghost) will nest.”

The city of Edom , as it will look after its ' apocalypse ' or downfall, is a 'desert' or 'wasteland' where animals and demonic creatures preferably dwell.

In that demonic-animalistic midst dwelt “the man (and son)” who in his depths was a heavenly being. Is this world “a night”, the world present there is night in full! He, the light that shines in the darkness, seeks out the full degree of darkness.

3.1. -- “I am”.

Who is this Jesus anyway? John 8:23ff. -- “You Jews are ‘from below’. I, I am ‘from above’. “You, you are ‘of this world’.” “I, I am not ‘of this world’.” I have therefore told you that you, in your sins, will enter into death. For if you do not believe that ‘I AM’, then you, in your sins, enter into death.”

From this it appears that “the night” is not merely the wasteland situated outside the civilized world, but the very civilized world of “the chosen people” (as the Jews called themselves).

3.2. -- “I am”.

-- John 8:28/29. -- “When you have lifted up the Son of Man (Note: the crucifixion is meant), then you will realize that “I am” and that I do nothing of myself but speak what the Father put into my heart. -

The One who sent me is with me. He has not left me alone because I always do what he approves.

GB14

The term “I am” (which also appears in John 13:19) dates from Exodus 10:2; Ezek . 6:7; 6:10; 6:13; Isaiah 43:10. This expression—“God or Jesus (as the second person of the Holy Trinity) says ‘I am’”—refers to the divine life force or power in itself, or insofar as it is at work in a sign of power or a miracle.

Such a 'miracle' par excellence is, for example, Jesus' “exaltation on the cross” and the subsequent glorification (descent into the underworld, appearances on earth, ascension, mission of the Spirit , return “in power” at the end of time).

3.3. -- *Jesus' voice.*

Behold: I stand at the door and knock. -- The prologue to John says it: “The 'Logos' (note: universe-ruling wisdom of God) was the true light that enlightens every man.” (John 1:9).

John 10:3/5 highlights a model of Jesus as a “good shepherd” (good prince): the sheep know “the voice” of the good shepherd (they are familiar with it).

The original to which the model refers: “I am the good shepherd; I know my sheep and my sheep know me” (John 10:14).

Furthermore: “I have other sheep (...), they will listen to my voice.” (John 10:16)

Or again: “My sheep listen to my voice. I know them, and they follow me.” (John 10:27).

That this is more than a literary 'form' is evident from John 5:25: “Truly, truly! I say unto you, the hour is coming—it is now here—when the dead (Note: all who do not have the divine life within them) shall hear the voice of the Son of God.”

Those who have heard (and believed) that voice will live.

The explanation follows immediately: “Indeed, just as the Father has life in himself, so he has given it to the Son to have life in himself. He has given him the power to judge because he is the Son of Man.” (John 5:26/27).

This explains why Revelation 3:14/22 describes Jesus, lifted up on the cross and then glorified, as the creative Universal Wisdom and addresses the 'church' of Laodicea :

“Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him/her and eat.” (Revelation 3:20).

Conclusion . -- Just as the Father makes his voice heard in the depths of the soul, so too the Son, -- as glorified Son of Man, -- as second person of the Holy Trinity.

GB15

3.4. -- Jesus, the Son of God.

Just one more word of philology. -- The ancient East is familiar with ' theophoric ' names, -- with 'ben' or 'bar'. Ben- Hadad , for example. Or with ' ab ' (father), such as Abi -El (“God is my father”).

Such personal names express the familiar association: one is 'ben' or 'bar', son (of the deity). - As already mentioned: the prince is in the excellent sense “son of God”.

In the Old Testament, the reigning prince is called 'son' by Yahweh. He is the chosen one, the 'firstborn', the one appointed by Yahweh, the representative “on Yahweh’s throne”.

Moreover: Ps. 45(44):7 uses the term 'elohim' (divine being): "Your throne is "of God" (of 'elohim') forever and ever." This term is pronounced of the Messiah (Is. 9:5), -- of those in authority and of the judges (Exod. 22:6; Ps. 82 (61):6), -- of "the house of David" (Zak. 12:6).

The reason: the prince possessed power granted by Yahweh, as did, in their own way, the Messiah, the judges, and every authority figure. In fact, everything that is 'authority' is bathed in a sacred atmosphere.

Collectively, the people of Israel are called 'son'. Or "firstborn son". The seemingly 'sensitive' term "child of God" is situated here. Thus, all who belong to the people of Israel are "children of the living God".

Later: Israel is "son of God" or "sons of God". In particular, the conscientious ('righteous') Israelites are "sons of God". -- In a theocentric culture, this is normal.

In the New Testament, Jesus is called "Son of God" multiple times. But not always in exactly the same sense.

In the Synoptic Gospels, the term "Son of God" appears twenty-seven times: God, listeners, the possessed, and the devil speak thus. Jesus never does. He does, however, say of himself that he is "the Son."

To make this philological part brief: the term "Son of God" sometimes means "Messiah" or even simply "Man of God".

In Paul's letters and in John's texts, however, Jesus is the Son in the sense of "Son from all eternity", indeed "just as the Father is God (by nature)".

In any case: the term "Son of God," as spoken of Jesus, means that he is "the one sent," "clothed with divine power."

As Messiah or "Man of God," and even more so as the second person of the Holy Trinity, his miracles indeed bear witness to this.

GB16

4. Spirit. -

First, a word of philology. -- The Hebrew word 'ruah' - just like the Greek 'pneuma' and the Latin 'spiritus' - means, at its root, either wind or breath

(life-breath), especially as a mysterious power. Immediately also, in certain contexts, life force.

We say: 'mysterious'. Indeed: in the sacred and theocentric intellectual and spiritual climate of the primitives and the ancients, ruah (pneuma, spiritus) is usually associated with “coming from the deity”. Hence, “spirit of God”.

Since God is 'holy' (both powerful and morally superior), God's spirit is “holy spirit”. This is “holy life force”.

Apart from wind and breath, as natural phenomena, ruah is associated with “emotions of all kinds”: the embittered person, for example, exhibits an “embittered ruah ”; the patient person is “patient in his or her ruah ”.

Note : -- This implies that ruah merges with ' nefesh ' (soul): the embittered person is, in his nefesh (soul), bitter.

Besides being the seat of emotions, the ruah of man is also the seat of thoughts and related matters, as well as of volitional decisions. Just like the soul or “the heart” or “the heart and the kidneys”.

Especially in the New Testament, pneuma, spirit, signifies a 'spirit' that has left the body. Or is such a disembodied spirit “a spirit of envy”—that is an overly brief characterization.

4.1. -- Spirit and 'flesh'.

as a system or pair of opposites, the meanings come down to this: God is spirit and therefore mighty and imperishable (Job 10:4/5; Isaiah 40:5).

Flesh, being human, is deprived of power and perishable. God therefore possesses 'spirit' (life force that is exceptional and eternal) and gives that spirit or works through that spirit upon nature and humanity. -- In particular St. Paul - Rom. 8:4/13; Gal. 3:3/6; 5:16/25; 6:8 - reflects on that system .

In “the flesh”, that of man before God’s spirit intervenes, sin reigns with all its evils (physical evil); thanks to faith, the flesh, the weak man, receives divine life force or 'power' and is sanctified.

Thus, “the letter,” that is, the old law of the Jews, also needs God’s life-giving spirit to become a means to eternal life. 'Law' here means “the written precepts, insofar as they remain a ‘dead letter’.”

4.2.-- Holy Spirit.

Without (God's) 'spirit', that high and mighty power, the soul or the heart, or heart and kidneys respectively, is 'empty'. With God's spirit, 'gifts' bubble up like a spring.

Thus the passing miraculous deeds and wonders. Samson, seized by “the spirit of Yahweh”, tears a lion to pieces, strikes down thirty men, breaks ropes, defeats a thousand Philistines (Judges 12ff.).

Acting as a prophet springs from the “Holy Spirit”. In those cases, the actions of those inspired by the “Holy Spirit” surpass average performance. They are no longer normal, but ' paranormal '.

The Holy Spirit also takes on an enduring form: an office provided for by Yahweh, for example, is sustained by his “Holy Spirit”. This is how it is for Moses (Numbers 11). And for Joshua , King David, the prophet Elijah, and others...

In particular, “the Holy Spirit” has a morally uplifting effect and immediately leads to intimate communion with God. Thus in Isaiah 11:1/6: the Messianic 'prince' is sustained by “the spirit of Yahweh”; His co-workers likewise.

“Holy Spirit” is then the power with which Yahweh intervenes in the deeper soul life of His creatures, -- who thereby become “a new creation.” Thus, “the Holy Spirit” becomes a sanctifying force.

The entire New Testament is full of those workings of “the Holy Spirit”.

4.3. -- God is spirit.

“God is immaterial.” -- John 4:24. Consequence: he is bound neither to a place nor to a people (John 4:21). Whoever serves him ought to serve him “in spirit and truth” (John 4:23/24).

The latter encompasses: “in spirit”, i.e. in an immaterial manner; “and truth; i.e. as he reveals it in Jesus' person and work. Man in his spiritual inner being and depth is the true place where God as 'spirit' (in this Johannine sense) is served as it ought.

4.4. -- *The helper.* -

In the Johannine texts, the Holy Spirit is the Spirit of Truth, who imparts the full truth (of revelation) to the disciples. As such, He is “another helper”—*parakletos* — especially in times of legal distress.

After Jesus, who is and remains the first 'helper'. It is clear that John conceives of the Holy Spirit as a person and a personality—at least in some texts.

Just like Paul in the texts where he mentions the Holy Trinity.

Thus we arrive at the artery of the New Testament, the Holy Trinity.

GB18

5. -- *The Holy Spirit says what he 'hears'.*

John 14:16/17. -- “I will pray to the Father. He will give you another Helper who will be with you forever, the Spirit of truth.” 'Truth' here is apparently “the truth as Jesus' message contains it.” -- Jesus sends him “from the Father,” he “comes from the Father” (John 15:26).

“When he comes, the Spirit of truth, he will teach you all the truth. For he will not speak on his own authority, but what he hears, that he will speak. He will reveal to you the things to come.” (John 16:13).

Maw: **a.** we saw that Jesus, the second person of the Holy Trinity, says “what he perceives by hearing and listening;

b. we now see that the Holy Spirit, the third person of the Holy Trinity, “says what He hears.” The voice of the Father is in the Son. The voice of the Father and the Son is in the Holy Spirit.

Thus, in this world, the night, the light of the (full) 'truth', is revealed. For the Father, the Son, and the Spirit speak in our—opened to that end—deeper soul with their inner voice. Just as the Son and the Spirit listen, and with them, so we listen. And come to the full truth. No other way!

The Holy Trinity stands at the door of our soul and knocks. Whoever hears her voice becomes anew , humble but initiated.

6. -- *The opponent.*

Let us now listen to another type of “inner word” that is terrifying. -- John 8:38ff. -

Jesus attempts to make clear to the resistant Jews that, in their unbelief, they are unfree. They do not realize that, in their deeper soul, a hostile inner word resonates.

“I, I speak as I have seen it with my Father. You, you act as you have heard it from your father. (...). You carry out the works of your father. (...).

The reason: you are unable to hear my word. You spring from the devil, your father. The desires of your father—that is what you want to carry out.

Thereupon Jesus characterizes the devil: “The devil, from the beginning, was a man-killer.

He was also not at home with the truth. Because there is no truth in him. So when he lies, he speaks as he really is, -- because he is a 'liar' and the father of lies.

In Revelation 12:00, the devil appears as a dragon who passes on his life force to “the beast” and “the false prophet of the beast”. The Son of Man, as a man higher than the beast, is indigestible to man-killing and lie-addicted beings.

GB19

4. Biblical belief in power or 'dynamism'.

Anyone who might doubt that the Bible even contains the primitive belief in power need read, for example, Alfr . Bertholet, *Die Religion des Alten Testaments* , Tübingen, Mohr/Siebeck, 1932, 1/9 (Dynamistisches).

Not without close connection to this are the belief in demons (about which 9/13 (Dämonistisches)) and the belief in myths (oc, 14/18 (Mythologisches)) and the belief in legends (oc, 21/24). All this is situated by Bertholet within the 'universe' of that time (oc, 18/21 (Das Weltbild)).

One of the methods regarding belief in power or 'magic' (sorcery) is described in Numbers 5:11/3-1- (The Envy Sacrifice). A woman, suspected of adultery, is given 'curse water' to drink, in which “the power of Yahweh” is present.

Compare, incidentally, with Exodus 32:20 (32:35), where there is also mention of the curse water for the Israelites.

Let us briefly reread G.BL. 18 (The Adversary), where attention was drawn to the uncanny depth of the soul of those who rejected Jesus: in their deeper

personality, someone is at work “like father; the inspirer ,” who ‘manipulates’ the rejecters with his “inner voice” (and immediately renders them unfree, for they are driven by unconscious and subconscious motives).

Judas Iscariot's 'father' was Satan. Through a piece of 'cursed bread' that he gives him to eat, Jesus will address that “father in him”.

Yet let us read the story. A story that, for everyone who truly knows magic (there are surely not that many among Bible scholars), reminds us step by step of magic, but purified and elevated to the supernatural plane.

1. -- *The bite of bread for the traitor.*

John 13. -- The Jewish Passover was at hand. Jesus' behavior betrays that he realized that “his hour” had come. A supper is held. “At the moment that the devil had already put into Judas Iscariot (...) the plan to betray Jesus”.

(John 13:2). -- Regarding the foot-washing rite, Jesus says: “You are clean (Note: friend of God). But not all. For He knew who would betray him. (...)”.

(John 13:10/11). Jesus cites a rule of conduct: “I cannot say of all of you that you are saved (by applying that rule of conduct). I know those whom I have chosen.”

GB20

But the Scripture must be fulfilled: “He who eats my bread lifts up his heel against me” (Ps. 41(40): 10; -- which means: “Even the one whom I trusted acts against me”). Now I say it already before it happens. So that, when it happens, you believe that “I am”;

(John 13:18/20). - - “When Jesus had said this, he was troubled in his spirit. He clearly said: “Truly. Truly. I say it to you: someone among you will betray me.” (...). John: “Lord, who is it?”

Jesus: “He is the one to whom I will give a bite of bread that I am going to dip.” Jesus dips the mouthful of bread. He hands it to Judas. He accepts it. At that moment, Satan entered into him.

Jesus then said: “Do not delay what you are doing.” However, none of those reclining understood why Jesus spoke to Judas in this way. (...). Immediately after accepting the mouthful of bread, Judas went outside. It was night.

In the story of the healing of the man born blind, we heard it: “the night is coming, -- in which no one can do anything” (John 9:4). That 'night' is here now. Satan, who already controlled the deeper soul of Judas from within, “now fully enters” into Judas. Thus, Judas is now “a driven man” (not to say “a possessed man” to the fullest degree).

The curse roll worked, -- magically it worked.

Also: Jesus then says: “(When Judas was outside, Jesus said:) At this very moment the Son of Man is glorified (...)”. Indeed: what the Eastern Christians call ' Cross Easter ' the Way of Suffering, had just begun, -- the entrance to the glorification.

2. -- Magic. -- Sorcery.

This is controlling the fate of something. That something can be a landscape, an object, a person, an entire community, an idea. It can be anything. Except God. God is the great exception.

All black magicians know this ('black' here means 'unscrupulous' and “preferably working in the dark.” “It was night,” says John), and they act as if God were dead.

Characteristic of magic is the spirit of independence from divine rule and moral law, with which the sorcerer exercises his own power.

Such is one of a scientist's definitions. It is unfortunate, but that definition applies solely to one kind, namely godless magic.

GB21

But the facts of cultural history speak clearly: a great deal of magic, especially the primitive kind, actually works closely with the deity. Do not the Black Africans say to the 'enlightened' missionaries: “After all, God created the magical power”?

What is true, however: especially in late antiquity and since the Renaissance, a number of magicians and sorceresses have believed that they can act completely autonomously in the occult realm. This is what they claim, but nowhere do they prove convincingly.

Let us define neutrally: magic is the mastery of fate by virtue of being at home in occult, 'dark' beings, forces, and processes inaccessible to ordinary reason (including modern scientific reason). This definition is Socratic: it is universal.

3. -- *Both God and the magician concern themselves with fate.*

The magic of the 'peoples' ('pagans') moves on its domain. The 'power' or life force of Yahweh or the Trinity also moves on that same domain. But differently.

Cathartic : **a.** magical yet purifying that magic and **b.** especially elevating to a higher, supernatural - apocalyptic - level.

Let us consider a concrete example. -- Exod. 4. -- Moses meets Yahweh in the midst of the flame in a (burning) bush. In that flame, Yahweh cloaks—a true 'apocalupsis' or revelation—His essence: “I am” (Ex. 3:14). Immediately, Moses became “the one sent because of ‘I am’.”

But now it is only just beginning:

“And if the Egyptians do not believe me,—do not take me seriously and claim: ‘Yahweh did not appear to you?’”

Yahweh: “What do you have in your hand?”

He: “A staff”.

Yahweh: “Throw it on the ground.” The staff became a snake. From which Moses fled.

Yahweh: “Stretch out your hand and seize the snake by the tail.”

Moses stretched out his hand and grasped it. Once in his hand, the serpent became his staff again.

We know, after all that precedes, what happens: in the depths of Moses' soul, Yahweh creates a new—supernatural—life force or 'power' so that he can perform miracles.

In other words: “the spirit of Yahweh” or “the Holy Spirit” bubbles up within the deeper, hidden, or 'occult' personality of Moses. Thus—God is then 'Urheber' (N. Söderblom)—causes in and through Moses, by means of a mysterious force or 'power', an equally mysterious process.

GB22

The three elements of magic are present: the acting being, the force, and the process or event made possible by both.

Admittedly on a higher plane, -- that of Yahweh who shows therein that he is “I am”.

Note: -- What we call 'rational', under the influence of the ancient Greeks and even more so of modern Enlightened rationalists, is another 'world'. For one of the characteristics of 'rationality' is 'earthliness' or attachment to what is accessible on this world or earth.

Anything supernatural or extraterrestrial is 'suspected' of “not existing”.

A second characteristic of 'rational' life is that, in principle, every human being capable of perceiving and reasoning is empowered to judge the existence and essence of what “this world or earth” offers as 'reality'!

Anything that escapes the research community (especially, indeed, exclusively the research community of scientists) is 'suspected' of being 'nothing'.

Now no one can read the Bible without taking two things into account:

a . the transcendent and extraterrestrial is a type of reality above and outside this earthly reality;

b. only whoever possesses an organ of perception capable of grasping that supra- and extraterrestrial type of reality is ultimately capable of judging the existence or non-existence of that 'other' world.

Consequence : that other world (God (Yahweh/Trinity), angels or deities, life force or power, -- to name just a few elements that constitute the content of that other world) is, viewed from the “rational mentality” (it is merely a mentality, i.e., a choice from all possible presuppositions), 'irrational' or at most 'transrational'.

What, for example, is the expression “I am” (so central in the Old and New Testaments) viewed from a 'rational' standpoint, unless it is “something irrational” or at most “something transrational”, 'suspected of non-existence: For escaping rational methods.

But the same applies to the actual phenomena specific to religious studies, such as magic, spirits of nature, deities, etc.

All this must be radically clear to the 'critical' Bible reader. It governs every 'interpretation' (hermeneutics) of Biblical realities. We may say 'realities', but

the Bible speaks of ' nothingnesses ', fleeting visions—at most literary forms concerning purely literary themes.

It may seem like a malicious insinuation : the question arises whether the typical unbelief—Biblically speaking—that lies in the purely rational approach to religions (and the Biblical in particular), could also be attributed to “another father” in the depths of such rationalists .

GB23

Another 'father' or inspirer who prompts them to take into account only what is secular (earthly, worldly).

The hypothesis, Biblically speaking, cannot be ruled out unless on genuine grounds.

What is in any case abundantly clear is that the Bible says: only the 'seeing' of faith ('faith' here is metonymic for 'seeing', for the believer sees first and then believes) is the method to truly grasp the realities the Bible speaks of.

Whoever does not see with the eye of faith, for him/her God/Trinity, grace, life force, above all miracles etc. remains 'nothing'. Air! Fantasy' . Product of literary or artistic or poetic talent etc.

It is also abundantly clear that 'believing' in the strictly Biblical sense of “seeing what God does” entails its own type of 'criticism': “Beloved, do not entrust yourselves to any 'spirit' (life force working in the depths), but test the 'spirits' to see whether they are indeed 'from God'. For many false 'prophets' have come into the world.” (1 John 4:1).

That is the well-known “discernment of spirits.” Cf. 1 Thess. 5:19: “Do not quench the spirit. Do not despise prophecies. But test everything, and hold fast to what is sound.” Biblical faith is anything but naivety! Cf. 1 Cor. 12:10; 14:29; 2 Thess. 2:2.

3.1. -- “The god and his spokesman”.

-- Let us pick up the thread: God meets man even where he behaves magically. -- Exod. 7:1. --“Yahweh said to Moses: ‘Look: I will make you “a god” for Pharaoh and Aaron , your brother, will be your “prophet”’.”

Cf. Hand. 14:12 (where for the Lukeonians Barnabas was Jupiter and Paul was Hermes as spokesman).

“Pharaoh will not listen to you. But then I will make Egypt feel my power (...). The Egyptians will realize that I am Yahweh.”

“If Pharaoh challenges you with, ‘First show me a miracle,’ then you shall say to Aaron , ‘Take your staff and let it fall to the ground before Pharaoh; it will become a snake.’” (Exod. 7:4, -- 7:5; -- 7:9).

GB24

It is clear: even if this text were a purely literary product—which no one has yet proven strictly—the intention remains evident: Yahweh, through Moses and his spokesman, wishes to 'meet' Pharaoh and his Magi not only on a natural level but also, and above all, on an extra-, indeed, supernatural level; that is to say: to engage in a test of strength with them.

This implies that a life force is at work in paganism that might well be labeled as “rather nothing than something,” but which, in any case, is not merely nothing.

3.2.-- *The showdown.*

Yahweh thus uses a language that Pharaoh can understand insofar as he relies on magic. -- Exod. 7:10/13. -- “ Aaron , - before Pharaoh's face - threw his staff before Pharaoh and all his courtiers: he turned into a snake.”

Pharaoh grasps that 'language' and the challenge hidden within it. “Pharaoh, in turn, summoned his sages and sorcerers: with their magical means, the Egyptian magicians did the same. Each dropped his staff: he turned into a snake.”

Aaron 's staff devoured them”.

Egyptian magic is certainly not nothing. But, confronted with Yahweh, it proves to be “rather nothing than something”: it therefore vanishes thanks to a recreating counter-act by Yahweh.

The rhetoric, that is, the persuasive power, lying in recreating the counter-action, crashes against Pharaoh's presuppositions: “Yet Pharaoh's heart

hardened, or: he did not accede to the question of Moses and Aaron (concerning the departure of the Israelites). As Yahweh had foretold.”

Note : -- In Luke 16:31, Jesus speaks of the powerlessness regarding persuasion, even of extra- or supernatural 'signs' (miracles):

“If they do not listen to Moses and the prophets, they will not be convinced even if someone rose from the dead.” Cf. Acts 28:24/27.

In other words: magic can impress but does not necessarily convince: the prejudices (the subjective presuppositions) of the one witnessing it always find another 'explanation'.

In Rome, Paul explains the evangelical message: “Some were convinced by his words. Others remained unbelieving.” Paul then quotes Isaiah 6:9/10.

GB25

4. -- Vitality: “An exceptionally beautiful girl”.

We will discuss Biblical dynamism. We will consider an example.

1 Kings 1:1/4. -- “King David was already of a very advanced age. They covered him, but he could not get warm.

Thereupon the servants: “Let them find for our Lord a young girl who serves and cares for the prince. She sleeps ‘in his lap’ (in his privacy): then our Lord will surely get warm.”

They went throughout the entire region of Israel in search of a beautiful young girl. They found Abishag of Shunem (Sunem). They led her to the prince.

This girl was exceptionally beautiful. She cared for the prince and served him. But he did not 'know' her.

That concludes the text, inspired by the Holy Spirit—so the Church believes.

The decisive fundamental concept here is not sexual life or eroticism. The fundamental concept active in the background is 'life force'. Young people possess much more life force than older people.

Women—at least of a particularly 'charged' type—possess much more 'life force' or—as the New Testament says— 'dunamis ' (Lat.: virtus).

Such a woman, or rather: young woman, was once the Shunammite. Abishag . - Whoever truly knows magic knows what has just been said.

The inability to keep warm was interpreted as diminished life force. An “exceptionally beautiful young girl” like Abishag radiated life force all around her: when she lives with the prince (serves him, cares for him,—especially in his proximity—sleeps in his lap at night), then she will radiate onto him and share her high life force.

Consequence: the frost will be able to warm himself again and prolong his life at the expense of the vitality and lifespan of the exceptionally beautiful young girl.

Eroticism plays a subordinate role there: the sight of such a 'charged' (possessing and radiating life force in abundance) creature as Abishag is erotic.

However, it is not eroticism per se, but rather its role as a channel for the transmission of life force that stands at the center of this sacred text. Whoever reinterprets this text from a purely sexological standpoint (prejudice)—e.g., purely psychoanalytically—misinterprets its original meaning from that time.

GB26

But he didn't 'know' them.

When the Bible speaks of sexual relations, it uses the term 'to know'. For example, Gen. 4:1: “Adam knew (had sexual - intimate relations with) Eve, his wife.

So too Matthew 1:25. -- “Joseph did not know Mary until the day she gave birth to a son, whom he named 'Jesus'”:

Paul Tournier , *Bible et médecine* , Neuchâtel / Paris, Delachaux , 1951, 62, says: “Well, the Bible uses the same word – to know – to indicate the highest bond with God which is faith: “In Israel, never again did a prophet appear like Moses. -

Moses, who knew Yahweh face to face. (Deut. 34:10)”. -- Note: the text says that Yahweh knew Moses “face to face”.

The initiative regarding faith—the light that shines in the darkness—does not come from the 'knowing' man—even when it concerns the exceptionally prophetic Moses—but from God.

Dr. Tournier emphasizes this: the intimate sexual relationship between man and woman within marriage serves as a model for the bond between Jesus and the believers.

“That explains why clear souls—to describe their most profound experiences regarding faith—used a term like ‘mystical marriage with Jesus Christ,’—a term that often shocks people afflicted with a contemptuous prejudice regarding sexual instinct.” (Oc, 61).

Well then, the Bible a. accepts, b. but purifies and elevates to a higher (supernatural) plane (cathartic principle): David accepts a pagan custom, the emanation through eroticizing young-girl beauty, but “he did not know Abisjag”.

Not that the old ruler was so detached from eros! But in this case at least, a demonic magical method for 'revitalization' (who is not familiar with current revitalization religions?) is re-established within Biblical presuppositions.

5. -- Life force: “the child’s flesh grew warm”.

Kings 4:8/37. -- Let us place this. -- It concerns the prophet Elisha and the wealthy lady in Shunem. She has a son. Having grown a little older, he dies one afternoon (“My head! My head!”). -

Elizeus first sends Gehazi, his helper, to the dead boy. “Go lay my staff on the boy.” (...). Gehazi (...) laid the staff on the boy.

GB27

But there was neither a sound of voice nor a sign of life. (...). -- Elizeus entered: there lay the boy, -- dead, and on his own (i.e., Elizeus's own) bed!

He entered, closed the door, and prayed to Yahweh. Then he climbed onto the bed, stretched himself out over the child: he stretched out his mouth, eyes, and hands over the mouth, eyes, and hands of the boy. Thus he remained bent over him until the flesh became warm.

Then he paced back and forth in the house. Bent over the boy again. Up to seven times. Then the boy sneezed and opened his eyes.

The staff.

Anything intimately connected with a living person, especially a person charged with power such as the prophet Elizeeus , radiates partially the same life force as the person himself. As a result , “a magical power” (*La Bible de Jérusalem*) emanates from Elizeeus 's staff .

Because Gehazi ritually holds the staff over the boy, at the command of Elizeeus , with Elizeeus 's intention , the immediate opportunity is created to cause an emanation of life force to draw into the boy, so that he revives.

Compare with Exodus 4:17: “As for the staff, take it in your hand: with that staff you shall perform wonders.” In that text, it concerns a staff that Yahweh gives (back) to Moses, -- the staff of Yahweh (Exodus 7:20, 9:22ff; 10:13ff). -- The Gentiles also worked in an analogous manner.

The prayer.

The magical life force inherent in the Prophet's staff, however, reaches a much higher level of effectiveness—miraculous effect—when the Prophet himself acts and prays first.

Through that prayer, he comes into intimate contact with God “face to face”. Thereby, the staff, through the praying prophet, shares in God’s life force or “Holy Spirit”.

Thereupon the prophet applies what the pagans also did: through touch, here “face to face” (as in a marriage meeting) with the boy, God’s life-power comes through.

The boy comes back to life. As in Gen. 2:7: “Yahweh God molded man from clay, breathed the breath of life into his nostrils. Immediately man became ‘a living soul’.”

Cf. Isaiah 2:22. -- One sees it: just as with Abisha , so with Elizeeus ! Intimate contact involves the transfer of life force and works 'magically'. It is just that the role of prayer is not explicitly mentioned in the text about Abisha .

GB28

6. -- The life force of God through “the man from God”.

1 Kings 16:29 ff. shows us the prophet Elijah under King Ahab (-874/ - 853). In Sarepta , with the widow, Elijah did what Elizeus later imitated.

1 Kings 17:17/24. -- Elijah lived with that woman. -- “The son of the mistress of the house caught an illness. It became so severe that he lost his life. -

To which the woman replied: “What am I to think of you now, man by God’s will? (If I am right) did you come to live here to expose my sins and immediately have my son die?”

He: “Give me your son.” He took the child from her arms, carried him to the upstairs room where he was staying, and laid him on his bed.

Thereupon he prayed to God for help: “Yahweh, my God, will you bring disaster even upon the widow whose hospitality I enjoy, by letting her son die?”

Then he lay down three times on the boy, while appealing to Yahweh's intercession:

“Yahweh, my God, I ask you: let the soul of this child enter into him.”

Yahweh answered Elias's prayer, and the child's soul returned. It revived.”

One sees it: what the pagans do (lying stretched out over someone, -- face to face, -- calling upon the deities or spirits and imploring), Elijah does too, but “as a man of God”.

Through prayer, Elias—before and during his rite—comes into intimate contact with God, thereby sharing in His divine or 'holy' spirit (life force).

As a result, it flows through to the little boy. His soul enters him again.

“Then the woman said to Elijah: “Now I know that you are ‘a man of God’ and that therefore the word of Yahweh in your mouth is truth.”

The prophet as 'revealer'.

The commentary in *La Bible de Jérusalem* addresses this: the woman interprets Elijah's dwelling as an ' apokalupsis ', a revelation.

Due to his intimate presence in the house and her life, secretly kept or unconscious sins may be exposed (revelation of the occult aspect), and this may be accompanied by punishment.

The woman therefore interprets the death of her child as a revelation of her sins. This is reminiscent of Jer. 31:29 (The parents eat sour grapes so that the children taste them) and amounts to descendants dying (one of the calamities) because of the sin guilt of the ancestors.

In other words: when Yahweh, through “a man (or woman) on His behalf”, acts as “I am” (understood as: active as God intervening with His power or life force), then He reveals—which in the strict sense is 'apocalypse' (revelation, exposure)—alongside all that is good, also all that is evil.

The woman in question interprets this in the context of assumptions prevalent in her time, which were captured in the saying “unripe grapes/bitter taste”.

7. -- Paul in Troas as a source of God-given life force.

Acts 20:7/12, -- “A young man, Eutuchos, was sitting in the window opening. He became terribly sleepy while Paul kept on speaking. Overcome by sleep, he fell from the third floor. They found him dead.

Paul went down, stretched himself out over him, and embraced him. He said: “Do not be afraid; his soul is in him.” He went back up, broke the bread, and ate. He continued speaking for a long time afterward—until dawn.

As for the young man: he was brought in alive. Which brought no small relief.

It is clear: Paul continues an ancient tradition regarding the transmission of life force. There are, therefore, indeed clear texts that bear witness to a Biblical dynamism or belief in power.

The texts we cited exhibit—coincidence or not—a peculiar method that operates “face to face” (and thus refers somewhat to 'knowing' (intimate interaction)): Yahweh, the Holy Trinity, 'knows' a person in need through a mediatrix (Abisjag) or mediator (Elizeus, Elijah, -- Paul)—and saves him. Which then establishes faith.

Conclusion. -- One can continue in this way with texts that prove Biblical dynamism. Yahweh, Trinity, as “I am” (understood as: power, acts 'knowing' and saves). -

The methods employed by the messengers resemble those of the heathens, but have been recreated from within. Raised to a higher level.

This superiority is particularly evident where a direct confrontation with pagan acts of power or miraculous birches is depicted (likewise, for example, 1 Kings 18:16/40: Ahab (Baal) / Elijah (Yahweh)).

GB30

5. Interpretation through the Byzantine liturgy

Now that we have, Biblically and exegetically, paved the way, we can now cite the texts concerning the healing—'salvation' (across the board)—of a man born blind.

We supports us still on K. Kirchhoff, *Osterjubiläum der Ostkirche (Hymnen aus der fünfzig-tägigen Osterfeier der byzantinischen Kirche)*, Münster (Wf.), 3/71 (Fünfter Sonntag nach Ostern (Sonntag des Born Blind) usw.).

The Sunday of the Blind Born as a Prelude to Ascension Day. Hence the fact that so many texts deal with the healing in question—which we will, of course, far from cite in their entirety. If only because many texts that are merely repetitive can be found ,

Idiomela .

Oc, 5/6. -- “The man born blind said to himself: “Was I blind because of the sin of my parents? Was I born as a witness because of the unbelief of the Gentiles? -

I am (in any case) unable to determine whether it is night or day. My feet are not strong when they stumble over stones. For I did not see the radiant sun. Nor did I see “in view” the one who is my Creator.

But to you, Christ, my God, I turn as a suppliant: Look at me and let yourself be moved by my condition.

Note : -- It is striking, at least to reincarnists , that the text does not cite the words where it is claimed that the man in question was perhaps born blind before his birth due to a personal sin.

Apparently, the author of the Byzantine texts avoids articulating the reincarnistic hypothesis, which the New Testament indeed mentions.

For the rest, the biblical text about the man born blind is 'paraphrased': one empathizes with the entire situation as the Bible describes it, but inserts hindsight reflections and such.

This actualizes in such a way that the person born blind becomes our contemporary and we his (as Søren Kierkegaard says). This is the “eternal present” through which what happened in the past (or will happen in the future) is still or already current now.

In the Latin liturgies, the term ' hodie ' ('today') appears with clockwork regularity to express precisely that “eternal now” that characterizes God as God.

GB31

Seeing the image of the Creator.

'Image' here means a. likeness, b. such that that which the likeness depicts is made present, (in)visibly, -- precisely through that likeness.

Here: Jesus became human such that, in his humanity, God the Son becomes clearer, thanks to the personal unity in Jesus of the two natures, the divine one he had, and the human one he acquired.

It is precisely through this— apokalupsis —that Jesus reveals what God (the Son) is. In this way, we see in him “the image of the Creator”.

Oc, 6. -- The second idiomelon or song says: “When Jesus came out of the temple, he met a man who had been blind from birth. He was moved by this, put mud on his eyes: “Wash yourself in Siloah ”. -

After the washing, he regained his sight and his mouth was therefore full of praise for God. - But the neighbors: “Who opened your eyes that ‘no one among those who see’ could heal?”

To which he replied: “A man. His name is Jesus.”

He said: “Were you in Siloah ?” “Since then I see.” -

He is truly the one whom Moses, in the law, called 'Christ', 'Messiah'. He is the savior of our souls.”

' Paraphrasis ' reliving stories from a later situation!

The Bible text is like the melody in a song that is freely taken up.

are freely retold variants of a myth or a 'we' story .

Why? Because what the myth tells is “eternally present” and, through the telling of the myth—at least in a serious context of life—is made present. What was “in the beginning” or “when the event first occurred” is still there today.

The ritual retelling of myths is paraphrase , a varied reinterpretation from a similar situation. -- Likewise, the healing of the man born blind is “eternally present”. The Liturgies paraphrase—sometimes very freely, at least at first glance—in order to make present.

Simply that Jesus' deeds, in contrast to mere mythical events, are historical facts. Historical facts, but with mythical significance: they live on in an eternal present. At least for those who still live in the mythical or sacred sphere. This is not abolished by the Biblical facts, but purified and elevated to a higher, supernatural plane.

Paraphrasis is thus the literary genre (“literary form”) of liturgies as representations .

GB32

Oc, 6.-- Third idiomelon .

“Lord, as you passed by on the way , you met a man who was born blind. -- The disciples—astonished—were faced with the question: “Teacher, who sinned—he or his parents, so that he was born blind?”

But You, my Savior, cried out to them: “Neither he nor his parents sinned. No: God’s works ought to be revealed in him.

For I must perform the works of the One who sent me. No one can accomplish those works.

Then he spat on the earth, made mud, smeared his eyes, and said, “Was you in the Pool of Siloam ?”

He washed himself, became well. He cried out to You: “I believe, Lord!” He fell down before You. -- Therefore we also cry out: “Let Yourself be softened by us.” -

a. The literary form is first and foremost prayer. Why? Because liturgy is essentially communion with God and therefore proceeds in prayer!

Incidentally : this time the reincarnistic hypothesis is mentioned.

b. The second part is narrated instead of prayed.

Note “God’s works ought to be revealed in him – apokalupsis –” and “Therefore we also cry out: ‘Let yourself be softened by us’”.

One sees it: on a mythical, sacred level, we are contemporaries, within “the eternal present”, of the one born blind.

So much for three paraphrasing texts on the eve of the Sunday of the Blind-born.

The midnight service.

It is no coincidence that liturgies—just like myths—have midnight ceremonies. The night is (the symbol and the present representation of) life problems of all kinds.

The light that represents the liberating myth or, as here, the liberating historical intervention of Jesus, contrasts sharply with the given situation, which is 'night', the absence of 'light' (which amounts to salvation by the deity).

First, the Holy Trinity is celebrated at length, insofar as it has revealed itself in sacred history.

Then follows the Easter Canon (song), alternating with the “Canon of Joseph of Thessalonica on the blind man”.

Citing all of this would be too long. We will, however, provide the “first ode” of that canon. This is to give an idea. Those odes situate the event of salvation that took place for the man born blind within the entire sacred history: it is precisely one salvific event within it!

GB33

Canon: first ode and theotokion .

Oc, 17/18. -- Everything takes root in the Old Testament. -- “A land over which it did not shine was never seen by the sun. An abyss that the unhidden firmament did not see, -- Israel passed through it dry-footed,

Lord. You led the people (of Israel) to the mountain of sanctification. Meanwhile, they sang songs and let a song of victory resound.

This is the connection, within a sacred context, that is, within the eternal after-effect, indeed, presence of the salvific event (Exod. 14:21), to the crossing of the Red Sea, the journey through the wilderness (Exod. 15:22), the theophany (Exod. 19:16 (Sinai)) with the gift of the Ten Commandments.

It is the same deity, the same life force of “I am” that is at work in the healing of the man born blind and its manifestation in the current liturgy. An eternal present!

And now the new covenant: “A freely willed death on the cross you took upon yourself , as the Incarnate , and thereby let blessing and life well up for the world, Lord, -- you, the only one who is blessed everywhere, the maker of the universe. -”

Therefore we praise You, -- speak singing praise over You, a loud song of victory on our lips: -- The “blessing and life” that represent a healing are rooted—that is the doctrine of redemption—in the suffering and glorification of Jesus.

In which “blessing-and-life” is a ' methexis ' (Latin: participatio), a participation: the blessing and the life that Jesus, crucified and risen, is, come through in such a healing. It is therefore a theophany (God revealing Himself). “I am” blessing and life in that healing!

Always the new covenant:

“In a deep pit—a very deep one—after your death, Christ Joseph (of Arimathea : Mark 15:43), the noble one, laid you to rest and placed a stone before the entrance of your tomb—which you accepted as your lot.

But in glory you arose, caused the world to rise with you, a world that sang songs and let a song of victory resound.

Easter is the great reversal of fate. -- Jesus' act of acceptance became a “turning-into-the-opposite”! Thus the fate of the man born blind is reversed: from not seeing (a sign of 'eternal' death) he became seeing (a sign of 'eternal' life). That turning into the opposite is “a piece of Easter” (' pascha ' means passage).

GB34

The lowest point.

“Why are you preparing myrrh?” Thus spoke the angel to the honorable women when he appeared to them. “Go quickly and tell it to the disciples who contemplate God —they mourn and weep—so that they may rejoice and, gladly, perform dances.”

Mark 16:1ff. (// Matt. 28; John 20, somewhat different) mentions, although consistent with Luke 24, the fact that some women visit the tomb.

We label it “the low point”. Indeed: at that moment, Jesus seemed like a complete failure (notwithstanding the cosmic and other phenomena surrounding his crucifixion)! The angel, messenger of God, however, shows the turnaround to the opposite.

And now—finally—the miracle: “Performing surprising miracles, Jesus also healed a man born blind. He treated him with earth moistened with saliva, saying: ‘Go, take a bath in Siloah , so that you may see in me God who dwells on earth and, out of tender kindness, took upon Himself a “garment of flesh”’.”

Once again: the somewhat “free paraphrase”! The deeper purpose, namely the apokalupsis or revelation of God in Jesus (as an 'image'), is placed in the mouth of Jesus! The healing is merely one sample of this. It stands as a model for the entire miracle entailed by the Incarnation.

The freedom to paraphrase is very limited: it remains radically within the tenets of the Gospel.

“Above all: realize that no prophecy of Scripture should be interpreted by oneself,” says Peter (2 Peter 1:20/21). The reason—so he says—is that the writers of the Bible “spoke, driven by the Holy Spirit and because of God.”

not human products but God-given insights. 'Free' interpretation is possible only within the presuppositions of Scripture and the God-given tradition.

Just as the painters of icons created their works in prayer, inspired by God himself, so too did the liturgists who composed the texts of the liturgy: in prayer, they paraphrase in order to actualize.

And now the foundation.

We worship a single, tripersonal being. Let us, believers, praise the Father, the Son, and the good Spirit—Creator and Lord, Savior of the universe, the only uncreated God—while we—with the disembodied spirits—sing: “Holy! Holy!”

GB35

Holy! You are Ruler!

Note: -- The expression “Yahweh Sabaot”, “Yahweh of the armies or hosts” dates from 1 Sam. 1:3, where the sanctuary of Shilu is mentioned. Cf. Joshua 18:1. -

There is also the expression “Yahweh who sits enthroned on the cherubim”. Cf. 1 Sam. 4:4: “the ark of Yahweh Sabbath that sits enthroned on the cherubim”. See also 1 Kings 8:6 as well as 2 Sam. 6:2 (sanctuary of Baalah); 6:18; 7:8; 7:27.

The cherubim (Babylonian: 'caribou') were half-animal Half-human spirits (guardians of entrances (palaces, temples)). Think of a winged sphinx (such as around the throne of the (ancient Syrian) rulers). Cf. Exodus 25:18/20.

The ark was already a symbol—the presence of Yahweh—and therefore awe-inspiring. The fact that the pagan cherubs surround the ark like guarding nature spirits shows that Yahweh is not a 'god' like any other. Nor is he the greatest among the deities. Rather: the transcendent, all-transcending God-without-qualification.

If there can be talk of 'deity' (god/goddess) in the universe, then this is solely as a 'vague' image of God.

All this explains why the text speaks of “the one, uncreated God”. Also why “the disembodied spirits” (angels, subject to God) are mentioned as—along with mortals—crying out “Holy! Holy! Holy! Thou art Ruler!”

The term 'holy' means first and foremost ' power-laden ' (life-force) – “I am” – , with the secondary meaning of “morally upright,” and indeed morally upright in the absolute sense.

In contrast to the ' cherubs ', for example, and other pagan deities and 'powers', who “knew good and evil”, those who practiced both good and evil.

As Genesis 3:5 says. Or already Gen. 2:17 (“the tree of 'knowledge' (= intimate interaction with) good and evil).”

The premise was: whatever is a 'deity' decides what is good and what is evil. Which is what the pagan deities interpreted in her own way. Consequently, 'holy' was regularly associated with those deities, as was 'frightening' because they were unpredictable and deceiving (like the serpent).

Theotokion . -- Oc, 18. -- The praise of the Trinity is invariably accompanied by a praise in honor of Mary: “In your virginal womb, Pure One, the Lord, out of tender goodness, took up his dwelling: he wanted to save man who—through the cunning, deceptive actions of the enemy—had sunk into shame.

GB36

Turn then to him as a suppliant, that he may spare this community every conquest, every onslaught of the enemies . -- God, the savior who led his people dry-footed through the Red Sea and caused Pharaoh and his entire army to sink into the flood, -- we sing to his honor. For he revealed himself in his glory.”

So much for the twofold theotokion . It concludes the first ode. -- Immediately we have a more precise idea of what an ode (within the framework of a canon of nine odes) can be. The other odes are analogous.

The two realms.

Matthew 4:8/11 shows it to us! Jesus, in the wilderness amidst the 'animals', meets Satan there. -- The correct Biblical perspective on “the enemy” and “the enemies” begins with Genesis 3:1, where it is mentioned, in semi-mythical language, how “through the cunning, deceptive actions of ‘the serpent’ mankind sank into shame”.

Gen. 3:13: “The serpent deceived me, and I ate (from the tree of the 'knowledge' of good and evil)” (says Eve, the mother of the living, who paved the way for “the man”, Adam). -Eve and Adam were created “in the image and likeness of Yahweh”.

This entails: they were, precisely because of this—through contact with God—situated above the animals. As Gen. 1:28ff. clearly insinuates.—That “image and likeness” fell into disgrace: they listened to the beast, the serpent. This animalization of mankind drags on—throughout the entire history of salvation.—

Until when Dan. 7:9/14 the Father, on the throne, 'sees' in the midst of fire.

“I saw (...) until the beast was killed and its body destroyed, -- fall prey to the flames of fire.

And the other animals were deprived of “power” (...). I watched, in night visions. And behold: with the clouds of heaven came one who resembled a man (...).

To him was given: power and honor and royal dominion. (...). Cf. Alfred Bertholet , Die Religion des alten Testaments , Tübingen, 1932, 131, where it is stated that “someone who resembled a human being” is actually “a son of man”, such that 'son' merely means belonging to (the class of men).

One People "The Kingdom of God resembles a man just as the empires of the world resemble animals—think of the devouring serpent . " Thus Bertholet .

GB37

It is therefore clear: within the totality of creation, there are two realms or spheres of power! The human Kingdom of God, or the exercise of God's princely life force, and ... the animal system of world empires, supported by a different type of life force.

The foundation of both is clear:

John 8:18 says it! “I—I say what I have seen with my Father. You—you carry out what you have heard from your father.”

The intuition or inspiration decides. - This is evident in “the works”. Lying (deceiving), killing people are, for the sake of “the works” that reveal the principle of intuition - apokalupsis - that characterizes the animal realm of “the serpent”.

Listening obedience to the Father—the Ten Commandments—characterizes the human Kingdom of God that reveals God-at-work—apokalupsis , for Jesus' works bear witness to truth and not to deception and lies.

The foundation of both is clear:

The animal is freely chosen; the human is freely chosen. Ekklesiastikus (Ben Sira) 15:11/20: “God created—in the beginning—man and he left him to his own judgment. -

If you wish, then you shall take the commandments as a rule of life to please him. He has laid out water and fire for you: as you decide, stretch out your hand. For man are life and death: as he chooses, one of the two is given to him.”

Ben Sira repeats Deut. 30:15/20: “Look! I -- Yahweh your God -- lay before you life and salvation, death and disaster.”

St. Paul repeats it: “Do not be deceived! God is not mocked! For what one sows, that is exactly what one shall reap: whoever sows “in the flesh” (= being a wretched man, pre-eminence of animal life), shall reap corruption in the flesh; whoever sows “in the spirit” (= glorified divine life), shall reap eternal life “in the spirit”; (Galat . 6:7/8). —

In both cases, there is autonomy, independent action. Yet there is autonomy and autonomy! Genesis 2:17 says that God possesses “the knowledge of good and evil.” But the free man—every free creature—can—Gen. 3:5; 3:22—at the prompting of “the serpent” (the beast) decide of his own accord what is good and what is evil.

In that case, he is like the deities who “know good and evil,” those who do both good and evil to work themselves out towards their own 'powerfulness'.

GB38

Two delicacies.

The Theotokion says it: “We sing to His glory. For He revealed Himself in His glory.”

Both the crossing of the Red Sea and the healing of the man born blind are samples from the totality of God's active glory.

But there has long been another type of glory. Matt. 4:1/11.

Jesus, guided—inspired—by the Spirit, the God-given principle of life, enters the desert “to be tempted there by the devil”.

The tempter appears: “If you are “the son of God”, ... (...) If you are “the son of God”,

A third and final time Satan puts him to the test to know whether Jesus is “the Son of God” (Messiah): “Again the devil takes him up a very high mountain, shows him all the world's empires with their glory and says: ‘All

this I give you, on the condition that you, prostrating yourself, worship me'. (...)

Jesus does not deny that Satan holds sway over all the world empires! He would experience this firsthand - Matt. 26:57ff. (Jesus before the Sanhedrin, the Jewish court that decides over life and death) and Matt. 27:1ff. (Jesus before Pilate's judgment seat that decides over life and death) -

And he knew it well: Mark 10:35/45 (Matthew 20:20, 45) teach it. "He knows that those who are regarded as great men of the realm make their power felt over the nations and rule in that way. That is not how things should be among you."

On the contrary: whoever among you wishes to be 'great' shall be your servant (...). That is the rejection of the animalistic life principle of the world systems – such as the Roman one – and the introduction of the human life principle of God's kingdom.

The economic foundation.

Matthew 19:16/30. -- A young man, very rich, asks about the conditions for "eternal life." Jesus, based on the Theophany on Mount Sinai (Exodus 20:1/21: the Decalogue), mentions a few commandments and adds a degree of perfection: "Sell what you own and give it to the destitute . Come and follow me." -

Then Jesus generalizes: "It will be difficult for a wealthy person to enter 'the kingdom of heaven' (the Kingdom of God)."

Well then, possession is one of the principal foundations of the world empires. Judas, who was satanically inspired, steals—in the presence of Jesus!—There is no doubt: animal behavior is aimed at acquiring possessions!

GB39

Indeed: Mark 5:25/34 tells how a woman, who had suffered from a hemorrhage for twelve years, "had suffered much because of numerous physicians and had spent all her possessions without result, but was rather worse off."

Doctors cost money—sometimes a great deal of money! That is, fundamentally, the system of (animal) life force. What a contrast with God's

life force through Jesus: in faith in Jesus' healing power, it touches his garment and “a dunamis ”, life force; it emanates from Jesus who heals the woman instantly—and for free!

Medicine is a part of the world empires.

The world empires rely on Mammon.

Matthew 6:24 puts the principle first: “No one can serve two masters. (...). You cannot serve God and Mammon.” 'Mammon' is the money that provides security of existence. If necessary, in an 'evil', i.e., unscrupulous, manner.

The 'evil' mammon! - Jesus experienced it: “The Pharisees - who are greedy for money - heard Jesus say this and they mocked him.” (Luke 16:14). Even those 'prominent' Jews chose the security of money! Luke 16:9 says it - restrictively - “the evil mammon” “money acquired without conscience”. Money, that is, insofar as it was acquired without conscience. -

But the Roman Empire also needed money: Matt. 22:15/22. There, the tax for the emperor and the tax coin are discussed .

And, also, what follows: “Jesus was outside. As he passed by, he saw a man sitting in the tax office, named Matthew. He said: ‘Follow me.’ This man stood up and became a follower of Jesus.” Cf. Matt. 9:9.

Opposed to these Jewish and Roman existential certainties and their 'glories', Jesus sets the existential certainty of God's kingdom: “Do not heap treasures on earth where moth and worm destroy them, -- where thieves dig them up and steal them.

But indeed: heap treasures in heaven. There are neither moth nor worm that consume, -- no thieves who dig up and steal, For where your 'treasure' is, there shall also be your heart.” The heart, through which God's voice can come, must not be taken over by greed that stifles that voice.

Judas. -

We already mentioned him briefly. -- He is one of the twelve. Mark 3:19. He betrays Jesus for ... money! Mark 14:10! And with a deceptive kiss he identifies Jesus (Matthew 26:48ff.).

GB40

The motive is greed, “evil Mammon”: -- To begin with: “Judas kept the purse” (John 13:29). Which already points to a 'disposition'!

Then: “One of the twelve, named Judas Iscariot , sought out the chief priests and said: ‘What will you give me? I will betray him to you.’ They paid him thirty pieces of silver. From that moment on, he sought a favorable opportunity to betray Jesus! (Matth. 26:14/16). Cf. 14:10/11. That is greed, of course, -- so that even a master like Jesus is simply — cynically — betrayed!

But we find ourselves in full revelation— apokalupsis— : “the devil had already put into Judas’s heart—“into his heart”—the plan to betray Jesus” (John 13:2).

“After dipping the piece of bread, Jesus handed it to Judas Iscariot . When he had taken the morsel, Satan entered into him. Jesus: “What you are doing, do it quickly!” (...). Immediately after Judas had taken the morsel of bread, he went outside. It was night.” (John 13:26/30).

In other words: in the unscrupulously cynical greed, an inspiration is at work, the inspiration of Satan, the serpent from the beginning. The works show—reveal—the inspirations.

-- It is therefore not surprising that Jesus, who was clairvoyant, had already said beforehand: “Jesus answered: ‘Have I not chosen you, you twelve? And yet: one among you is a demon.’ He was referring to Judas, son of Simon Iscariot . He would indeed betray him in due time, he, one of the twelve.” (John 6:70/71).

Whoever fills their heart with satanic promptings is a devil themselves! -- What the heart is full of, the mouth speaks of: “The house was filled with the fragrance of balm. But Judas Iscariot , one of the disciples—the one who would betray Jesus—said: ‘Why was this balm not sold for three hundred decimals to give that money to the poor?’”

But Judas did not speak thus out of love for the poor, but because he was a thief and made whatever went into the purse disappear.” (John 12:3/6/7) – Behold, existential security in the style of Judas, – of Satan. –

Matthew 27:3/10 mentions how Judas afterwards showed regret (for the miscalculation) and even remorse (a remnant of conscience) but no repentance

(true conversion): “He threw the coins into the sanctuary. He withdrew. He went to hang himself.”

The end of the life of a traitor and thief. Guided by his 'father' (John 8:38), his 'inspirer'.

GB41

The Byzantine liturgy paraphrases. -- Mercenier , * *La prière d. egl , de rite byz .*, II, 119/131 (Le saint et grand mercredi), gives us the sacred texts. They situate the event of salvation—a prostitute kissing Jesus' feet—against the possible imminence of the return of the Lord Jesus at the end of time.

In this we recognize apocalyptic theology. In the foreground a contrast -- Oc, 123. -- “(...) Judas, the betrayer, seized by greed, walks around with the thought of handing you over, Lord, treasure of life.

Also: in his drunkenness he seeks out the Jews (...). Oc 127. -- “(...) The prostitute acknowledged her master; Judas loses contact with his Lord. She is immediately freed; he acted as a slave of the enemy (...)”. -- Oc, 163 (Holy Thursday: foot washing). -

“Overwhelmed by a diabolical stupor, Judas slept unto death. -- (For us) it is the time for vigil, the time for fasting.

Let us continue our psalm singing throughout the night. For great is the power of the cross. Christ stands at the gates (...). On “Great Saturday” the Byzantine liturgy also thinks of Jude. Oc, 241. -

Shivering, she says: “In the deepest part of hell, in the pit of oblivion of lostness, the betrayer plunged down.” The reason: “Like a madman, the one who was an initiate, Judas, delivered Jesus into the abyss of wisdom (Oc, 240). Indeed: whoever associated with Jesus for years underwent an initiation into the mysteries of God's glory.

And yet: notwithstanding that high initiation, Satan succeeds in making Judas, seduced by the glory of money and possessions, apostate. Oc, 227: “Come here, dishonorable, murderous disciple, reveal to me the degree of wickedness that led you to betray Christ.” So far, a few samples regarding Judas: they situate Judas against the background of satanic desires that expose his 'works'.

It is a kind of depth psychology that is apokalupsis , or the uncovering of the depths of the soul! But not a materialistic or secularist one : through observable behavior—the works—it probes for what lies hidden, if necessary disguised behind the mask of 'charity for the poor' (as Judas pretends when he treats perfume as something whose monetary value is calculated and not its symbolism).

GB42

What good are a candle and glasses, if the owl does not want to see.

We are still within the subject of “the healing of a man born blind”! The Byzantine liturgy deals with that aspect in Jude. - E. Mercenier , *La prière* , II, 170. -

“At the very moment when the illustrious disciples—the twelve—are enlightened in the course of the Last Supper during which the Savior—Jesus—washed their feet, Judas, the god-estranged one—as one lost beforehand—found himself amidst dense darkness: indeed, he plays you into unscrupulous hands,—you, the conscientious Creator.”

'Enlightenment', based on inspiration, is 'wisdom', insight into the true nature of things and situations. The liturgy, here, notes the sifting of judgment: the ones save themselves; the other, Judas, plunges into ruin. -- With this text, we are in the liturgy of “Great Friday”.

The question arises: how is it that some see and others do not? -- This is a significant or doctrinal question. The Byzantine liturgy addresses this. oc, 172s (Troisième antienne). -- “(...) During your Last Supper, Lord, you made the prophecy in the presence of your disciples: “One among you will betray me”.

But Judas—the slacker—would not see.” (Oc, 172).

In other words: Judas, eyewitness to Jesus' divine revelation (1 John 1:1/3 (“What we have seen with our own eyes”); Luke 1:1/2 (“the eyewitnesses”); Acts 1:8 (“witnesses”)), unconsciously and subconsciously represses, consciously suppresses the message emanating from Jesus’ works and their glory!

He refused to see! The entire antiphon repeats “he refused to see”—up to four times.—The unwillingness to see is a constant theme of apocalyptic

theology: “Angrily Jesus looked around at them,—grieved at the blindness of their hearts” (Mark 3:5).

Or again: “Jesus could not perform any miracles in his hometown. Except to heal a few sick people by laying his hands on them. He marveled at their unbelief: (Mark 6:5/6). -

In other words: a portion of the spectators behave like those born blind! In their deeper nature, they do not see who Jesus is or what he does. Unless it is the surface. And even then, to reject that surface with its background.

Judas is merely a curious case: he is one of the twelve!

GB43

Jesus' compliance.

' Sun.kata.basis ' (lat.: con.de.scendentia), literally: to go down together, - compliance. -- “What an unheard-of miracle of goodness! What words can be found for such compliance?

The One who is at home in the highest heavens is, of his own free will, sacrificed beneath the earth—Holy Saturday. God is treated like a vagabond! (...): --

Jesus's behavior towards Judas is an extreme application of this: “(...) You were aware of Judas’s plan to betray you. You knew very well that he was incorrigible. Yet you tried to persuade him (...)”. -- Oc, 251 (Grand samedi); - oc, 173. -

In other words: Jesus attempted for more than two years, through teaching and works, to come to an understanding with Judas. Yet the result was that Judas made money out of his 'rabbi', master! His soul was taken by passion—a passion for money! And immediately by Satan!

All people are, because of the first sin (the Fall) and the original sin arising from it, 'born blind': of their own accord, without special grace transcending nature—supernatural grace—they are pitch-blind regarding God's glory.

But a portion converts, while another portion wishes to remain blind. Despite all divine leniency.

The further odes.

We spent a long time considering the first ode of the canon of Joseph of Thessalonica to the man born blind. We now quote passages from the following odes that deal with the man born blind. They should become perfectly clear after the detailed explanation above.

Ode 3.

-- K. Kirchhoff , *Osterjubiläum*, II , 19ff. "A man born blind who turned to you, you, who allow yourself to be moved by everything, healed at that time, -- a man full of praise for your plan of salvation and your miraculous works". -

System of Salvation' - *oikonomia tes sotèrias* – is the entire ministry of Jesus up to and including Pentecost. The miracles demonstrate in singular circumstances what the entire order of salvation practically means.

They are parts of it—*signa prognostica*, 'signs' anticipating the glory of the end times: this is what the new heaven and the new earth will look like! Always that proximity of the end-time salvation of humanity, insofar as it responds to God's light in Jesus' actions.

GB44

Ode 4.

Oc, 21. -- "You have given sight, Lord, to someone who was blind from the womb, with these words: 'Wash yourself and become one who can see, and praise my divinity.' -

Ode 5.

Ocv 23. -- "After you opened the eyes of someone who did not see the visible light, you enlightened the eyes of his soul and commanded him to praise you, whom he acknowledged as Creator, -- you who revealed yourself as a mortal out of tenderness". -

It is seen: a. theophany, b. with the intention of bringing humanity out of darkness and 'enlightening' (bringing it to insight inherent to faith).

Ode 6.

Oc, 25. -- "A mud was made by you. With it you could anoint the eyes of the man born blind. To the man who sang hymns of praise to you, you, Logos (universe wisdom), have granted the favor to see your ineffable power with which you save the world." -

Divine wisdom, the theme of the wisdom books (sapientile or sophiological texts) of the Bible, is visibly and tangibly present in Jesus, essentially the second person of the Holy Trinity—revealed so that whoever believes can 'see' it. And indeed in its power that saves from a handicap and immediately initiates into God's wisdom.

Kontakion en oikos .

Two texts now follow that provide a brief interruption. - Oc, 26. -- “As someone whose soul’s eyes are blind, I come to you, Christ, just like the one born blind. Full of repentance I cry out to you: ‘You are the brightly shining light for those who spend their lives in darkness’.”

One sees it: the miracle of the eyes of body and soul , recounted in the Gospel, is still present today: “I, just like the man born blind,” realize that, thoroughly viewed, I am no better off than the man born blind. “Thoroughly viewed” means “apocalyptically viewed,” that is, from God’s light on things.

“Grant me, Christ, a stream of unspeakable wisdom and heavenly insight. For you are the light of those who spend their lives in darkness, -- the guide of those who go astray. So that I, a poor one, may proclaim your wonders: the divine book of the joyful message of peace reports the miracle with the blind man!”

He is blind from birth, yet he receives the visible eyes and the eyes of the soul as a gift. Full of faith he cries: “You are the brightly shining light for all who spend their lives in darkness.”

GB45

The terms ' inexpressible ' and 'heavenly' are not poetic terms, but apocalyptic ones! What is 'heavenly' is transcendent, transcending everything, fundamentally different.

And so “there are no words for it” unless ‘ apophatic ’, those earthly terms that also signify the unearthly, the inaccessible. In other words: all earthly terms are restrictive! They are valid subject to reservation.

They are approximations. ' Apophatic ' means 'negative': thus “ apophatic theology”. That is a theology that respects the inaccessibility of the mystery and states what the mystery is not rather than what it is.

Ode 7.

Oc, 28. -- “You anointed the eyes of the blind man with saliva and commanded him to go to Siloah . After the bath he could see: he praised You with songs of praise, Christ, Prince of the universe.”

Time and again, the Byzantine liturgy thinks cosmically: the entire cosmos or universe is involved in the economy of salvation in and around Jesus, who is the prince of the universe—in a very literal sense.

Ode 8.

Oc, 30. -- “From a blind man who turned to you, Christ, you made him seeing: you commanded him to wash himself in the spring of Siloam and to open his eyes and to proclaim yourself as God who, for the salvation of the world, showed yourself as one incarnate .” -

Ode 9.

Oc, 31f.. -- “As foretold, giver of life , you rose from the dead and, after your resurrection, showed yourself to the holy disciples, -- you who performed miraculous signs and gave light to the blind. -- With him we praise you throughout the ages”.

“In the centuries”, --

“Lord, prince of the ' eons ', ages, and maker of the universe” (oc, 33). That is the name of Jesus. Jesus is the prince who rules over the entire ages ('ages').

“Since the very beginning” (oc, 157), “before the ages” (oc, 232), “before the ages and the generations” (oc, 110; 78) Jesus was already there, as God. “Up to the boundaries of the age” (oc, 30), “in the ages of ages” (oc, 27), ‘ eveningless ’ (oc, 11) Jesus will be there. “In the fullness of time” (oc, 41) he appeared. “Before the end” (oc, 45), that is, before his return, he already reigns, though not so clearly.

Only faith that 'sees' notices him. As, for example, in the healing of the man born blind.

GB46

6. Jesus as the clairvoyant.

It may seem strange to those unfamiliar with 'seeing' and 'clairvoyance' that one discovers a 'seer' in Jesus.

And yet: the eyewitnesses of his actions have left us the evidence. He is no different from what we still call a clairvoyant. Let us discuss this.

1. Old Testament data.

A few samples that briefly indicate the psychic structure of what is called the 'clear' form of 'seeing' (understand: perceiving).

First of all. We all know what is meant by the term 'observing': a newspaper, for example, or a TV station sends "an observer" somewhere to 'report'! Well, the ancient Greek term ' theoria ' (Latin: speculatio) means precisely (the ability to) observe.

Seeing 'clearly', i.e. perceiving more clearly than most people, is indeed a form of perception -- not fantasy or even a hallucination (which quite a few scientifically trained people frequently imagine).

A ' speculator ' (Latin) is someone who keeps a close watch to determine exactly what is happening! Anything but a 'floater' who acts unrealistically! Thus, in ancient Latin, a spy is "a speculator ". Likewise, a soldier "on guard".

Isaiah 21:6ff. -- "Send out an observer".

The fall of Babylon is the subject. -- "For thus spoke the Lord: "Go. Send forth an observer. What he sees he shall report. - "

If he spots chariots (...), then he ought to watch closely, very closely."

The observer cries out: "All day long I stand on the watchtower. Every night I remain faithfully at my post." (...). -- The words of the prophet speak for themselves!

A. Bertholet , *Die Religion des alten Testaments* , Tübingen , 1932, 110, notes with the term "den Späher " (the observer) that it is about "das zweite "Ich des Visionärs " ("the second self of the seer") goes.

Further on (Is. 21:11ff.): "Pronunciation concerning Duma . -- They cry me out of Seir :

"Observer, how far is the night?". Observer, how far is the night?".

The observer: "The morning has come. (...)" . -

The text gives us a dramatized portrayal of what 'clairvoyance' is.

GB47

The 'I' or 'soul' of the seer has the impression that it encompasses a second 'I' or “deeper soul,” with which, provided that attention is focused on something distant (too distant in time or space), clear perception is possible.

The sighted person lives, as it were, in constant contact with what happens far away. This capacity can be referred to, with Bertholet, as “a second self”.

Ezekiel 2:1ff.

Perhaps the prophet's first 'vision', in -593. Namely, “The vision of the book”. -- 1:28. -- “It was something along the lines of ‘the glory of Yahweh’. I looked, fell on my face, and heard the voice of someone speaking to me”. -

Remark.

Yahweh is the unknowable. Seeing Him “face to face” is awe-inspiring. Hence: Yahweh reveals Himself by the means of His princely glory (a luminous cloud, -- here: with a human figure that is equally luminous).

Then the prophet says (2:1): “He said to me: ‘Son of man (Rev.: man, yes, wretched man), stand up, for I am going to speak to you: As soon as he had spoken to me, “a spirit” (Rev.: life force) entered into me which made me stand up and I heard him speak again’.”

Here, 'clairaudience' is at work. Hearing voices is frequently accompanied by seeing faces. In that case, it does not say “I saw,” for example, but rather “the word of Yahweh was addressed to me.” Or even: “Thus speaks the Lord.”

For example, Ezekiel 5:5; 7:2 (“Thus says the Lord Yahweh”). -- It also happens that the seer experiences the impression that he or she is being “lifted up and moved” in order to “perceive”:

“The Spirit lifted me up and moved me to the east gate of the house of Yahweh” (Ezek . 11:1; see also Ezek . 11:24: “The Spirit lifted me up and brought me, in my heavenly face, back to the exiles in the land of the Chaldeans”)

Zakarias 2:1ff.

“I opened my eyes and saw (a face). Look! Four horns! I said to the angel who spoke “in me”: “What do those four horns mean?” He answered me (...). -

According to A. Bertholet , oc, 111, this refers to what is called (in Latin) “angelus interpres ”, the interpreting or clarifying angel. See also Zak. 4:4. That is, then, “an entity” that acts as a guide for someone who is gifted (possesses an observer).

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Daniel 10:4ff.

“(...) I found myself on the bank of the great river, the Tigris. I lifted my eyes to look. Look: a man, dressed in linen (...).

Only I, Daniel, saw the face. While the men around me saw nothing. Yet a deep fear seized them, and they were gone to hide! I remained alone with the face. I was powerless, my countenance changed—it was distorted—my life force had drained from me. -- I heard the sound of his words and—upon hearing that sound—I lost consciousness and fell face down on the ground.

This already shows that one and the same 'appearance' – a paranormal phenomenon – sometimes elicits more than one reaction.

Comparison. -

John 12:20/33. -- The story refers to Jesus and the Greeks. -- “Jesus: “(...) Father, glorify your name (note: yourself)”. From “heaven” then came a voice: “I have glorified it and will glorify it again”. -- The crowd that was present there had heard it.

They said: “There was a clap of thunder.” Others: “An angel spoke to him.”

Jesus: “That voice did not sound for me, but for you. Now the judgment of the world is being carried out. Now the prince of this world is going to be cast out. (...)”.

Again: the same phenomenon of a paranormal nature elicits more than one reaction, which does not prevent all reactions from touching upon reality somewhere—perceiving something real.

Why? Apparently due to the fact that the inner observer, “the second self” (Bertholet) or the deeper soul, is not the same in all those present or involved.

Matthew 4:1/11.

Jesus, as the new Moses, is in the desert. -- Satan puts him to the test. Through three temptations. “The devil took Jesus to the holy city, placed him on the top of a temple gate and said to him (...)”.

Then: “Again the devil took him up to the top of a very high mountain, showed him all the kingdoms of the world, said to him (...)”. -- Comparable not only to Ezek . 11:1; 11:24 (“lifted up and moved”) but also to Acts 8:39.

“The angel of the Lord spoke to Philip: “Depart from here, southward, the way down, to Jerusalem and Gaza. (...)”.

The apostle meets an Ethiopian. -- “When they were both out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more;

GB49

'Take-and-place', 'take-and-show', 'snatch', -- all terms that seem related to what was mentioned above, but which - certainly in Philip's case - indicate a spatial-bodily displacement.

2. New Testament data.

Let us take a few samples.

a. -- The dream.

Matthew 1:18/25. -- Joseph assumes the role of foster father to Jesus. -
- Joseph, Mary's husband, was a 'righteous' (conscientious) man. He did not want to bring Mary into disrepute regarding her mysterious pregnancy and resolved to 'disturbance' her quietly. “But look: the angel of the Lord appeared to him in a dream. (...)”.

Matt. 2:13: “Look: the angel of the Lord appears to Joseph in a dream and says: “Arise, take the child (Jesus) and the mother (Mary) with you (...)”. -

Matthew 2:22: “Warned in a dream, Joseph withdrew into the region of Galilee.” -- Some people dream more than others: is that thanks to or due to their 'observer' within them? Furthermore: there are many types of dreams, -
- useful and unusable ones; for example, the information that comes through in Joseph's dreams is in any case equivalent to that of (clair)seeing.

Some clairvoyants or clairsaudients regularly have such informative dreams.

b. -- A star.

Matthew 2:2ff. -- It speaks of Magi from the East, “Where is the Prince of the Jews who was recently born? We have seen his rising star and have come to pay him our homage.” -

“The Magi set out on their way. And behold: the star which they had seen rising went before them. Until it stood still over the place where the child (Jesus) was.” “They were warned in a dream not to return to Herod.”

That the Magi, familiar with astrology, saw “a star” is fundamentally not so surprising, given the laws of clairvoyance. The realm of the paranormal or occult regularly takes on forms that align with the everyday world.

But—whether star or dream—information comes through by an abnormal path.

c. -- A bad dream.

Matt. 27:19. -- “While Pilate sat on the chair, his wife told him: “Do not get involved in the matter of ‘this righteous one’ (Jesus), for today I have suffered a great deal in a dream because of him.”

GB50

The pagan lady, therefore, experienced the drama surrounding Jesus in her own way. God only knows how many people received information in such paranormal ways during Jesus' ministry. After all, Jesus seems to be surrounded by such a field of messages of all kinds.

d. -- Demons and the demonized .

Matt. 8:28ff. -- “When Jesus had come to the other side (of the lake)—in the land of the Gadarenes —two ' daimonizomenoi ', demon- possessed ones , who came out of the tombs, came to meet him.

They were so dangerous that no one could pass along that road. Suddenly they began to shout: “What do you have to do with us, ‘Son of God’? Have you come this way to torture us before time?”

Now, a little further on, a herd of wild boars—a large herd—had been led out to graze.

The demons—hoi daimones —begged him: “If you drive us out, send us into that herd of pigs.”

Jesus: “Go!” They went out from among the possessed in the direction of the pigs, who, with the whole group, hurled themselves from the steep bank into the lake and perished in the water. (...).

a. Mark 5:1/20 and Luke 8:26/39 tell a similar story but with one possessed person. Is this a narrative style of Matthew, or does it concern a different, albeit similar, story?

b . The fact is that both demons and, immediately, those possessed by those demons possess information. Information that extends beyond that of many among Jesus' contemporaries.

Mark 1:23/26. -- “(In Capernaum), -- soon there was a man in their synagogue in (the grip of) an unclean spirit. He cried out: “What is there between us and you, Jesus of Nazareth? Have you come to destroy us? I know who you are: “the Holy One of God ”.

Jesus, threateningly, said: “Be silent and come out of him!” The unclean spirit shook him violently, gave a loud cry, and left him.

Zechariah 13:2 taught us: sin and the stain of sin go hand in hand with idols and those 'defiled' by demons. They do not possess the moral 'purity' that Judaism demanded.

They are “unclean ones”. “Unclean spirits”. Beings alien to God.

But beware: they possess a 'knowledge' that exceeds the ordinary measure! Before many suspect who Jesus really is, the 'unclean' already know who Jesus is: “Son of God”, “the holy one by God”.

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What is more: they cry it out—publicly! Which is ' apokalupsis ', revelation. At home in occult knowledge, they see through it much faster than the “man in the street” in question. Their 'observer' within them “invariably stands guard” to probe the environment for accurate information.

Note : -- “If you drive us out, send us into that herd of pigs!”

This is confirmed in Daniel 7:9ff. -- “I watched until the beast was killed (...). The other beasts were deprived of power (...). I watched in night visions. Look: there, on the clouds of heaven came “a Son of Man” (...).” -

Bertholet , **Die Religion des alten Testaments **, Tübingen, 1932, 131, says: “The kingdom of God resembles a man just as the empires of the world resemble animals.”

The 'glory' exhibited by demons and those seized by them —such as a higher, supernatural knowledge—we sense here clearly and distinctly. Anyone who still associates with possessed people today still establishes that mysterious knowledge. But it is an 'animalistic' and therefore 'unclean' knowledge.

Always Markus.

Mark 3:11. -- “The unclean spirits—when they saw Jesus—thrown themselves down at his feet and cried out: ‘You are the Son of God.’ Jesus strictly forbade them to reveal his true nature.” We find ourselves in the full 'apocalypse '.

Luke 4:40/41.

“At sunset, all who had sick people—suffering from all kinds of ailments—brought them to him (Jesus). He healed them, one after another, by the laying on of hands. -- Out of a great number of them demons went out, -- crying out: “You are the Son of God”.

Threateningly, Jesus did not allow them to say anything. For they knew that he was the Messiah.

Time and again the ability—in a kind of clairvoyance—to define the true identity of Jesus, -- before many had any inkling of it!

Acts 16:16/18.

“(In Macedonia) -- One day we went to prayer. We came across a slave girl who had a python spirit inside her. She brought her masters a lot of money, earned through her clairvoyant gift (' manteuomenè ').” -

She kept walking behind Paul and us, shouting: “These people are servants of the Most High God.”

GB52

They proclaim to you “the way of salvation”: Thus she raged for many days. Until it became too much for Paul: he turned around and said to the spirit: “I command you in the name of Jesus Christ to draw out of this woman!” Immediately he drew out.”

The story does not end here: the owners of the female slave with a ' puthon ' (think of the snake killed by Apollo , the god) or divining spirit had lost a source of income! “Much money” could be earned by acting as a ' manteuein ' seer! Partly due to naivety, -- but also partly due to the facts!

The possessed know a great deal. Especially regarding fate and destiny. Fate analysis is their strength. Well then, just as the demons had clear insight regarding Jesus and his true identity, so too regarding other people! Today's rationalists are naive if they attribute “that large sum of money” solely to pre-rationalist naivety.

Just as Peter – 2 Peter 1:16 – makes a clear distinction between “ sesofismenoi” muthoi ” (lat.: doctae fabulae), sophisticated stories, and ' epoptai ', eyewitnesses, as well as quite a few contemporaries of Peter.

In other words: 'critical' rationalists do not possess the monopoly on distinguishing between fantasy and reality outside of that fantasy. Thus, if divination was so successful at the time, it was partly due to the genuine clairvoyance of the 'unclean'.

“I know Jesus, and Paul too. But you—who are you?”

Acts 19:13ff. -- Paul in Ephesus . -- A few itinerant Jewish exorcists took great risks: they attacked the possessed with the formula: “I adjure you by the Jesus whom Paul preaches.”

But the evil spirit answered: “I know Jesus and Paul too. But you—who are you?” The man in the grip of the evil spirit threw himself upon them and overpowered them all, with the result that they fled the house naked and wounded.

When it comes to a showdown between demons and humans, the occult life force – ' dunamis ', Latin: virtus – plays a decisive role.

Even on that delicate and decisive point, quite a few demons have 'clearer' vision than naive exorcists—who, for example, believe that one simply has to

find the “right formula” somewhere! Jesus never spoke lightly about demons and the possessed!

GB53

Incidentally : such mutilation by clairvoyant possessed people is also an 'apokalupsis' revelation. Revelation of 'hidden' - 'occult' - aspects of the entire situation.

e. -- The Holy Spirit.

Let us quickly read Acts 21:4. -- We are in Tyre. -- “Driven by the Spirit, (the disciples) advised Paul whether to go to Jerusalem.” In other words: a number of Christians possess clairvoyant flashes and sense Paul’s fate coming! -

So too Acts 21:8/11.

“We went to the evangelist Philip, -- one of the seven. We even took up residence there. -- He had four unmarried daughters who acted as prophetesses. -- We spent several days there.

A prophet, Agabus , came down from Judea and visited us: he took Paul’s belt and bound his hands and feet with it. “Here is what the Holy Spirit says: ‘The man whose belt this is—the Jews will bind him in such a way in Jerusalem and deliver him to the Gentiles.’” Acts 28:17 confirms this 'prophecy' or prediction of fate.

Let us list: a. a number of disciples, b. the four daughters with the gift of prophecy, c. Agabus . Paul, too, just like Jesus, is surrounded by a network of 'clairvoyances'.

Note: --”Prophecy - in deed”.

We have already seen the evil spirit battering the Jewish exorcists. Which is a revelation—in fact. But let us read, for example, Jeremiah 18:1/12 (or already 1 Samuel 15:27/28, for instance). Not merely words. Also deeds—acted messages, dramatized information depicted in actions! That, too, 'reveals'!

And what is more: one cannot escape the impression that not only is information being conveyed, but also that the communicated fate is, as it were, magically fixed by that acted portrayal and petrifies into fate. -- A practice that is still prevalent today.

With this, we have reviewed a few samples regarding what can be found in the Bible concerning clairvoyance (and clairaudience) .

With this, we have prepared what can be established regarding clairvoyance in Jesus , so that similarity and difference are clearly perceptible. Jesus possessed an 'observer,' a deeper self, but to a supernatural degree. Let us now examine this, especially by means of the Apocalyptic Gospel of John.

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f. -- Imaginary model.

M. Eliade , **The Myth of the Eternal Return **, Hilversum, 1964, 14, says: “On Mount Sinai Yahweh shows Moses the 'form' of the sanctuary that he is to build for him: ‘You must work everything out according to the model of “the dwelling” and the model of its furnishings in the manner that I will show you:’ (Exod. 25:9).

This is an ' imaginal ' model, i.e., a model that comes through in the (seer's) imagination. So too Exodus 25:40: “Look and carry out according to the model that was shown to you on the mountain.”

King David hands over the building plan of the temple and its accessories to his son Solomon. The chronicler writes about this: “(...) The whole according to what Yahweh had written with his hand to make understandable the entire work of which he gave the model:”.

Incidentally : Hebrews 8:5 reminds us of such a model elaboration: “(...) Only a copy and a shadow of the heavenly reality -

And Wisdom 9:8 already referred to that imaginary model: (Solomon) “(...) representation of the holy tent which you prepared from the beginning”.

The heavenly Jerusalem.

The heavenly Jerusalem was once a source of inspiration for all Hebrew prophets:

Tobias 13:16, Isaiah 60:1ff., especially Ezekiel 40, etc.

To show him the city of Jerusalem, God leads Ezekiel to a very high mountain - Ezek . 40:2 - in ecstasy. (...)

But we find the most beautiful description of the heavenly Jerusalem in Revelation 21:2:

“I saw the holy city—a heavenly Jerusalem—coming down out of heaven from God. It was beautiful as a bride adorned for her betrothed.” (Elijah, oc, 15v.). -- Elijah calls such a transcendent model a “heavenly archetype”.

That, too, is information that comes through thanks to clairvoyance!

Note carefully : ' imaginal ' (paranormal present in the imagination) is not 'imaginary' (merely imagined). Besides freely creative imagination, the function or role of the imagination is the perception—via the inner observer or deeper self—of extraterrestrial, extra-natural, and supernatural realities.

Incidentally: myth already contains such archetypes: “What the deities did in the beginning—that we ought to imitate!” One seer or another saw them.

GB55

g. -- Saul 'consults' God. -

Man can also act actively and consult God in (emergency) situations. -- An example: 1 Sam. 28:3/25. -- The situation: a military campaign is undertaken by the Philistines against Saul and Israel. -- Here is the text. -

“When Saul looked at the Philistine camp, fear seized him: his heart trembled. -- He consulted Yahweh. But Yahweh did not answer: neither in dreams nor through Urim-Tumim nor through prophets. - ”

Then Saul said to his courtiers: “Find me a woman who calls up the dead, so that I may visit them to seek counsel.”

The courtiers: “In En-Dor there is such a dead-caller .” Saul disguised himself with other clothes and set out with two men. In the night they arrived at the woman.”

Note : -- Saul had forbidden all kinds of magical and mantic practices, in the spirit of Deut. 18:9/12. Now that he himself is “in extreme distress,” he is exceeding his own measure!

Saul: “I beg you: foretell my future fate for me through the ghost of a deceased person. Call up for me the one whom I shall name to you.” But the woman: “But surely you know for yourself what Saul has done—how he has cleansed the land of those who call upon the dead and fortune-tellers .”

“Why do you attempt to lure my life into an ambush to cause me to die?” Saul then swore this oath by Yahweh: “As surely as Yahweh is a living being,

so surely will you suffer no punishment for this deed.” The woman: “Whom shall I summon for you?” Saul: “Call Samuel for me.”

Note : -- The prophet Samuel had died and all Israel had mourned over him. He was buried in Ramah , his city. “Then the woman indeed saw Samuel, -- cried out, said to Saul: “For what reason have you deceived me? You are Saul!”

The prince: “Do not be afraid! What do you see?” She: “I see an ' elohim ' (a superhuman, 'divine' being) - Gen. 3:5; Ps. 8:6 - rising out of the earth - Numbers 16:33 (Sheol or underworld).”

Saul : “What is the view?” The woman: “An old man. He is coming up, -- dressed in a cloak.”

Note : -- The sign of a prophet: the mantle of a prophet. -- “Saul knew immediately with certainty that it was Samuel. With his face bowed to the ground, Saul threw himself on the ground.”

GB56

“Samuel said to Saul: ‘Why disturb my rest by calling me?’”

Saul: “Great fear is within me: the Philistines are waging war against me, and God has turned away from me. He answers no more, neither through prophets nor in a dream. That is why I have called upon you: tell me, please, what I must do!”

Samuel: “Why consult me if God has turned away from you and become your adversary? Yahweh has dealt with you as he said—through my mediation: he has snatched the kingship from your hand and given it to your neighbor, David.

Because you have not obeyed Yahweh and have not followed His “burning wrath” against Amalek . That is the reason why Yahweh is treating you this way now.

However, there is more: along with you, Yahweh will deliver your people Israel into the hands of the Philistines. Tomorrow—you and your sons—you will be with me—in Sheol (Num. 16:33). Yahweh will also deliver the camp into the hands of the Philistines.”

The impression on Saul was devastating: the woman finds only one solution, namely, slaughtering a calf.

Note: -- Consult God.

Modern people sometimes dare to make fun of such a practice.

But that is not so ridiculous ... for whoever makes God—as the Bible teaches—the center of his life,—“knows God” (who has an intimate relationship with him)!

Prayer, when it is supplication, is always a way of consulting God. For the suppliant expects an answer.

The reasons:

a. evil, with its blindness regarding the true nature of our situations, creates uncertainty;

b. our knowledge of situations is always inductive (sampling from a set of things or from a totality) and is therefore essentially incomplete.

These two reasons are the presuppositions of supplication, and of practices that the Bible calls “consulting God.”

A misinterpretation of Deut. 18:9/12 (a text referring to pagan practices) combined with skeptical rationalism leads to a misunderstanding regarding supplication and the practice of consultation.

We call it 'lack of understanding'! For the one who does not place God at the center and does not have an intimate relationship with Him possesses not an inch of information regarding situations.

Where the true believer in God can fall back on God. Even if it is through 'consultations'.

GB57

Of course, one ought to remember Psalm 51(50): “You, God, love the truth in the depths of the soul. In all secrecy you teach me wisdom. (...). God, create in me a pure heart. Restore in my breast a convinced spirit. (If I happen to stray), do not cast me away from your countenance (your intimacy), -- do not deprive me of your spirit of holiness.”

We add to the text: “if I happen to deviate” (by which is understood: in interpreting your inspirations through which you impart to me your truth, your wisdom).

Infallibility does not exist! Why not?

Because we are permeated by evil (which clouds our ability to interpret).

Because we only reach samples of the total reality (instances from a collection or parts of a system) (which can also confuse our ability to interpret).

Psalm 51(50) is the psalm par excellence for those who “consult God or through intermediaries”.

Conclusion : The fallibility of our “observer” (our deeper soul) is indeed accompanied by consultation with God,

h. -- Drawing lots by praying.

Situations with more than one way out, if necessary with more than one contradictory way out, necessitate consultation with God.

Acts 1:15/26, -- Judas had acquired a piece of land (the 'field of blood') with the sum of his betrayal—the thirty pieces of silver. But money and possessions do not represent happiness: at a certain moment “he falls forward, bursts open so that all his entrails bulged out.” (Acts 1:18). -

To replace him among the eyewitnesses of Jesus' actions, whom to choose?

a . “You, Lord, see through the heart of all people: show us then which of the two—Joseph Barsabbas or Matthias—You have chosen.”

b . **Then “they cast lots** , and the lot fell on Matthias” (Acts 1:26). -- A pure example of 'consulting God', even though it does not appeal to modern or postmodern skeptics . -

Based on the Old Testament model.

Exodus 33:7 says: “Whoever had to consult Yahweh turned to the tent.” 1 Samuel 14:41 mentions a twofold situation similar to that of both apostles: “If my son Jonathan is guilty, Yahweh, God of Israel, then give Urim . If the guilt lies with Your people Israel, then give Thummim .”

The yes- no method ! God, the creator, is also active through lots, if necessary.

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Jesus as the clairvoyant.

3. The Synopticians .

portrays Jesus' clairvoyance most sharply—as an apocalypticist—we will nevertheless first pause to consider the synoptic writers who—they too—left behind a clear picture of the matter .

a. -- The deepest thoughts.

The evangelists live in an apocalyptic or revealing climate. -- Luke 2:33/35. -- Simeon says to Mary: “Look: this child must cause both the downfall and the rise of a great number of people in Israel. He is called to be a sign of contradiction. This is so that the deepest thoughts of many hearts may be revealed.”

Let us keep this apocalyptic central idea firmly in mind for the rest of this text.

b.1. -- Jesus sees through the thoughts.

Matt. 12:9/13 (Mark 3:1/6; Luke 6:6/11). -- Jesus heals a withered hand, -- yet another handicap. Mark: “Jesus casts an angry look at the bystanders , sorrowfully struck as he was by the hardening of their hearts. -

'Petrification' means 'inaccessibility' to Jesus' message. -- Luke: “Jesus saw through their thoughts”. Without comment!

b.2. -- Jesus is a 'seer'!

Luke 10:17/18. -- “The seventy-two returned with great joy: “Lord, even the demons are—in your name—subject to us.” He said: “I saw Satan fall like lightning from heaven.”

Cf. John 12:31/32, where Jesus speaks of the moment when “the prince of this world” is cast out.

b.3. -- Jesus is sensitive.

'Sensitivity' or ' clairsentience ' is one type of clairsentience : the body plays the role of an organ of perception. One feels physically what is usually not felt physically.

Luke 9:43/48. -- “A woman had been suffering from a flow of blood for twelve years, and no one had been able to heal her. She approached Jesus from behind, touched the edge of his cloak: immediately the flow of blood stopped. But Jesus: “Who touched me?” No one knew.

To which Peter replied: “Master, the crowds are pressing around you and pressing upon you.” But Jesus said: “Someone has touched me, for I perceived that a power— *dunamis* —went out of me.” The woman became aware that she had been discovered.

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Trembling all over, she threw herself at Jesus' feet, -- tells — where all can hear — why she of all people had touched Jesus, -- how she was instantly healed. He: “Daughter, your faith has saved you. Go in peace.

It is evident that it is faith in the life-force of Jesus that saved her! And not 'pure' faith mere-qualification. As is all too often asserted—with explicit disregard for the literal text itself.

What ' *dunamis* ' (Latin: *virtus*) is can be seen from Luke 5:1 (“The power of the Lord enabled him to perform healings”) or Luke 6:19 (“All the people tried to touch Jesus, for power went out from him that healed all”).

Also Luke 11:20 (“If I cast out demons by the finger of God—God’s life-giving power—then immediately the kingdom of God—the exercise of God’s princely power—has come among you”).

Compare, for example, with Mark 6:56 (“They asked Jesus that they might only touch the edge of his garment. And all who touched him were healed”).

But beware: in many cases, 'touching' is more than physical touching!

When Jesus embraces the children, he touches them! When he merely gives a command verbally (to demons, for example), “he touches (those demons)”. When he lays hands on (whether or not at a certain distance), “he touches”.

Let us not so simplistically confuse the term 'touching' in this context—in this context of presuppositions and ideas of the time—with mere physical touch.

Well, a form of 'clear' perceptiveness consists in perceiving that mysterious, 'occult' – for most 'hidden' – type of touching, which is immediately a transfer of life force ('fluid').

With what? With what since Isaiah 21:6ff. (G.BL. 46) an 'observer' (theates , speculator), “ ein second Ich ” is called.

Jesus, like all gifted people but in a way that transcends everything, possessed an 'observer'.

This 'observer' made it possible for him to even physically feel—to perceive and thus to know—that a fluid or life-force process was taking place. That is the message, regarding clairvoyance , that Luke's story offers us: the woman, familiar like other contemporaries with the concept of 'life force', with the concept of “touching-to-absorb-life-force”, provoked an occult process that Jesus perceived 'clearly'.

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Note : -- When we consider this briefly, we realize that with every work of wonder (miracle), Jesus testifies to clear foresight. Take, for instance, the two multiplications of the loaves, Matt. 14:13/21 (Mk . 6:30/44; Luke 9:10/17) and Matt. 15:32/39 (Mark 8:1/10).

Once again: the Old Testament model 2 Kings 4:42/44! Elizeus , “the man from God” (which Jesus also was in his all-transcending way), gave the command: “Offer to the people and let them eat.”

The servant responds: “How can I serve something like that to a hundred people?”

Indeed: twenty barley loaves and some grain in the ear!

Elizeus : “Offer it to the people, and let them eat! For thus has the Lord said: ‘They will eat and still have leftovers.’ He served up, they ate, and still had leftovers. According to the word of the Lord.”

Jesus therefore knew, just like the prophet Elizeus , beforehand, on account of the inner word that he heard from his Father (G.BL. 11v.).

That is another form of information that does not come through naturally and therefore demonstrates 'clear' knowing.

Such a 'clear' foreknowledge is the presupposition of Jesus' miraculous actions. The certainty with which he acts betrays—reveals—at least to those who see God at work in him—clairvoyance.

b.4. -- Jesus predicts. -

'Prophesying' means two things: a. acting as a prophet (the broad sense); b. predicting (the narrower sense). -- See Matt. 12:38/42 (Mark 8:11/12; Luke 11:29/32).

"One day some scribes and Pharisees turned to Jesus: 'Teacher, we desire that you show us a sign.' -

Old Testament example: Isaiah 7:10ff. "Furthermore, the Lord said to Ahaz : 'Ask the Lord your God for a sign—in the depths, Sheol (the underworld), or in the heights, on high.'"

That is consulting God in the form of a divine answer in sign language. Zakarias , Luke 1:18, does something in that sense: "How shall I know that?" (to the angel Gabriel).

John 2:11: "The changing of water into wine was the first of the signs of Jesus."

How does Jesus respond to the question of the prominent ones? "He answered: "A bad and 'adulterous' - Osee 1:2 ("Committing adultery by turning away from Yahweh") - generation". It desires a sign! Regarding the sign, it will receive only one sign, the sign of Jonah.

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Indeed: just as Jonah was in the belly of the sea monster for three days and three nights - Jonah 2:1 - so also will the Son of Man be in the depths of the earth for three days and three nights" (...).

Which was approximately realized by Jesus with the Holy Week events (Friday/Saturday/Easter Sunday).

The sign of Jonah is concealing-revealing, as is so often the case in Jesus' ministry: whoever did not come to the insight of faith from Easter onwards indeed 'saw' no sign! The sign, as an answer to consulting God, is reserved for those who share in Jesus' clear knowing (faith).

Jesus predicts more accurately.

Matt. 16:21/23 (Mark 8:31/33; Luke 9:22). -- A second time: Matt . , 17:22 (Mark 9:30/32; Luke 9:43/45/7 - "From that day Jesus began to make clear to his disciples that he had to go to Jerusalem, -- that he would have much to

endure there, -- because of the elders, the chief priests, the scribes , -- that he would, eventually, be put to death and rise again three days later”.

Jesus (provided with his 'observer') sees it coming!

Let us now see how one of the disciples reacts to this. -- “Peter then took Jesus aside and began to rebuke him: “God save you from such things, Lord! No, such a thing will not happen to you.”

But Jesus: “Get out of the way of me, Satan! You stand in my way! For your thoughts are not God’s thoughts, but human ideas!”

Let us reread G.BL. 18 (John 8:38ff.) – “You act as you heard it from ‘your father’” – and G.BL. 20 (John 13) – “At that moment Satan entered Judas” – and we see that what St. John says about the “other father (inspirer)”, Satan, can be found perfectly in the synoptic Gospels (who likewise think apocalyptically).

Opposing suffering as a toll to succeed within a humanity controlled by satanic forces is, at its core, realizing an equally satanic inspiration.

Note: -- Jesus predicts.

Matt. 26:17/19 (Mark 14:12/16; Luke 2a. 8/13). -- Let us take Luke's version: “Jesus sent Peter and John ahead: ‘Go prepare for us the Passover meal that we are about to celebrate’.”

She: “Where do you want us to get it ready?”

He: “Look: as you enter the city, you will meet a man carrying a jug of water.

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Follow him to the house where he enters. Say to the owner of the house: “The Master has you told: ‘Where is the hall where I—with my disciples—can hold the Passover meal?’ He will show you a large upper room with cushions. Make everything ready there.” When they had left, they found everything as he had said. They prepared the Passover meal.

The text requires no explanation after all the foregoing.

Jesus predicts even more accurately.

Matt. 26:1/5 (Mark 14:1/2; Luke 22:1/2). -- “(...) You know that in two days the Passover will be celebrated. Then the Son of Man will be handed over to be crucified. -- At the same time the chief priests and the elders of the people gathered together (...)”. -

Note the simultaneity: Jesus—through his 'observer'—follows closely from a distance what is being plotted against him and ... says it clearly.

Jesus predicts.

Matt , 26:30/35 (Mark 14:26/31; Luke 22:31/34):

We are already in the Garden of Olives. -- “At that moment Jesus said to them: “You will all soon be bitterly disappointed in me — 'offended' — — this very night. For it is written: ‘I will strike the shepherd — prince. Immediately the sheep will be scattered.’” (Zechariah 13:7).

But—after my resurrection—I will go before you to Galilee.” -- Peter said: “If all are bitterly disappointed in you—offended— I, I will never be bitterly disappointed.” Jesus: “Truly I say to you: this very night—before the rooster crows—you will have denied me three times.” -

Moreover : all the disciples spoke in a similar vein. Jesus had no illusions about people—sinners, controlled by Satan! Nor about his own disciples,—even if they 'swear' that it will not be as he predicts.

This, after they had already been able to test Jesus' predictions so often! What a capacity for self-deception even the disciples display after more than two years of intimate fellowship with Jesus!

The Byzantine liturgy on the matter .

E. Mercenier , *La prière des églises de rite byzantin* , II, 187. -- “(Troparia). -- Christ, you said: “Disciples, shake the sleep from your eyes so that you may be awake in prayer, -- so that you may not fall prey to temptation”. -

So much for the eschatological or end-time doctrine introduction. Where is that end-time idea expressed? In the contrast “sleeping/waking”.

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The sinful human being, alienated from God and his Ten Commandments, is 'asleep' in the Byzantine liturgy.

He/she does not see! What does he/she not see? That the end times are approaching—yes, that it is—sacredly speaking, situated within the 'age' (the infinite time of God)—already here.

'Watching' is therefore living a life friendly to God , with the realization of the basic code of creation, the Decalogue or Ten Commandments, -- in the awareness that sacred history is the breakthrough of the end times with the Kingdom of God.

But let us read on. -- “Especially you, Simon (Peter)! For the more powerful , the greater the test of strength! Know me, Peter, as I am: the one who is blessed by every created reality and glorified throughout the ages. -

I will not allow a wrong word to pass my lips, Master. I will die bravely with you, -- even if “the others” deny you. -- Thus cried Peter. -- For not flesh and blood—ordinary humanity—but your Father has revealed you to me (...).

Note : -- Once again: the liturgical paraphrase , a somewhat free rendering of the original biblical text! Half meditating, half interpreting, Jesus answers.

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“You, Peter, have not yet thoroughly examined the depth of divine wisdom and knowledge! You, man, have not yet thoroughly understood the abyss of my words!” -- Thus spoke the Lord.

You are 'flesh'—an ordinary human being! So do not overestimate yourself. For three times you will deny me. You are raising objections, Simon Peter, against something that you will soon confess, just as I have said. An ordinary girl who will confront you directly will throw you off balance.

Thus says the Lord. -- But you will weep bitterly and find me—as always—ready to understand (...). - This is reminiscent of Ps. 51(50): “(If I happen to stray) do not cast me away from your countenance, -- do not deprive me of your spirit of holiness”.

Although a friend of God, Peter was still subject to 'carnal' (sinful - human) failure! But God's forgiveness is already present beforehand! With the effect: increased self-knowledge of the sinful, failing human being that Peter is.

GB64

Jesus 'sees' the traitor - with - the - gang nearby.

Matt. 26:36ff. (Mark 14:32/42; Luke 22:40/46). -- “Then Jesus went to the disciples and said: “Sleep now and rest! For look: the hour is very near when the Son of Man will be delivered into the hands of sinners. -- Arise! We are going! He who betrays me is very near.”

The Byzantine liturgy on the matter .

That the idea of the end times dominates everything, once it concerns ' apokalupsis ', revelation (and apocalyptic theology), is evident from what the Byzantine liturgy says -- in the matins of “Great Monday” (the Monday of Holy Week).

“Look, the bridegroom is coming. -- In the middle of the night! Blessed is the man whom he finds awake! But unblessed is anyone whom he finds abandoned to sloth!”

Note : -- 'Slowness' or 'inertia' is that property whereby a person or even something does not move of its own accord. Sleeping life—in the apocalyptic sense—is “failing to come to” seeing and acting in accordance with “the hour” of sacred history. Which is 'unreal' life. -

The text continues: “Take heed, therefore, my soul, lest you allow yourself to be lulled to sleep by ‘sleep,’ with the result that you are delivered over to ‘death’ and, immediately, see the gates of the kingdom of God closing before your eyes. -”

On the contrary! Become yourself and cry out: “Holy, holy, holy are You, my God! Thanks to the Mother of God, Mary, have mercy on us.”

Note: -- “Towards the end times”.

-- The revealing or exposing of the true reality is ' apokalupsis ', apocalypse . But that is, in a Biblical context, invariably end-time conscious. -

Matt. 25:1/46 (Luk. 12:35/48). -- In Matthew, a sequence is striking:

a . the parable of the 'wise' (seeing, enlightened by God) and the 'foolish' (blind, not enlightened by God) 'virgins'.

b. the parable of the talents (non-inertia);

c. the discourse on the return of the Son of Man at the end of time (with the Last Judgment and the Separation).

That order is, from an apocalyptic perspective, no coincidence. -- Let us review the essence of the first parable. “At that time—at the end of times—the kingdom of heaven (God’s kingdom) will be like ten virgin bridesmaids—who, with their lamps, go to meet the bridegroom.

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Now, five among her were 'foolish' and five 'wise'. (...). At midnight a cry rang out: “The bridegroom is coming! Go out to meet him (...). Those who were ready went with the bridegroom into the wedding hall, and the gate was closed.

Finally the other virgins also came and said, “Lord! Lord! Open!” But the bridegroom said: “Truly I say to you, I do not know you.”

Watch therefore, for you know neither day nor hour. -- It is clearly visible: the Byzantine liturgy already sees in Jesus in the Garden of Gethsemane the 'bridegroom', the Son of Man in the glory of the end times.

For, in the 'age' (infinite presence) of God, what sacred history experiences separately is present together in an 'eternal' now or present. The ' hodie ' of the Roman liturgy.

Jesus, as the clairvoyant, sees from that eternal perspective, from the eternal now of God. The 'sleeping' apostles, for example—but not they alone, far from it—'see' things differently!

That the future is already mysteriously and sacredly present in the present of the olive grove escapes them. They 'sleep' instead of 'waking'.

After all, from that perspective, we are all 'born blind' who do not 'see' that end time coming! -- With that, we have arrived back at “the healing of the born blind.” It is clear that, in the perspective of S. Jan, ' apokalupsis, ' or the revelation of what lies hidden behind the illusory realities of “this world,” also encompasses that end-time perspective.

And that the 'seeing' of Jesus—that 'clear' seeing—must be interpreted doctrinally in end-times: Jesus' clairvoyance is essentially that! 'Seeing' the end times coming! “The bridegroom is coming.” Jesus as 'prophet; predictor,' has made no greater prediction than that of his return—in—glory,

4. St. Jan.

The ground is now cleared for the doctrine of St. John regarding Jesus as seer. -- Let us begin with the opposite of 'seeing'.

1 John 2:11. -- “Whoever hates his fellow man—'brother'—such a person is “in darkness”, -- lives “in darkness”. At once such a person does not know what he can achieve, precisely because the darkness blinds him.” -

This is reminiscent of Luke 23:34: “Father, forgive them, for they do not know what they are doing”: That typifies the 'born blind' of mankind without God's light in the darkness. -- However, let us now delve a little deeper into Jesus as the clairvoyant at St. John.

GB66

4.a. -- Jesus, the light of men.

The preface to the Gospel of John is complete: “In Him – the Logos or divine cosmic wisdom – was life. And the life was the light of men. The light shines – reveals itself (theophany) – in the darkness. The darkness has not grasped it. The Logos was the true light that illuminates every human being who enters the world.”

This text serves as a kind of motto (a theme that recurs time and again). If Jesus—as we have seen—is a clairvoyant, then he can indeed act as the 'light' of people in concrete situations.

For that is precisely one of the main roles of a clairvoyant: saving people in (emergency) situations thanks to the fact that he 'sees' (past, present, future, -- near and distant things): -- John 1:4/5.

4.b.1. -- “Before Philip called you, I saw you under the fig tree!”

John 1:45. -- “Philip meets Nathanael (...). Jesus saw Nathanael coming toward him: “Behold, a true Israelite in whom there is no deceit!”

Nathanael : “How do you know me?”

Jesus: “Before Philip called you, I saw you under the fig tree!”

Nathanael : “Rabbi, you are “the Son of God”; you are “the Prince of Israel”:

Jesus: “Because I said to you, ‘I saw you under the fig tree,’ you believe. You will see even greater things.” -- Without comment after all that precedes.

4.b.2. - “Jesus had no confidence in them/her”. -

John 2:23/25. -- Jesus stayed in Jerusalem during the Passover. Many believed “in his name” (in him), -- at the sight of the signs he performed. -

But Jesus himself had no confidence in them because he knew ('saw through') all—because he did not need anyone to testify about him. For he himself knew what was present within man.

That is yet another of the recurring characteristics of practicing clairvoyants: they 'see through' the soul!

4.b.3. -- “*You had five men*”. -

John 4:16/19; 4:29. -- “Jesus to the Samaritan woman : “Go call your ‘husband’ and then come back here.”

The woman replied: “I have no ‘husband’”.

Jesus: “You did well to say: ‘I have no husband’; for you once had five. The one you have now is not your ‘husband’’. In that sense, you are telling the truth!”

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The woman: “Lord, I see that you are ‘a prophet’ (...).”

From the Samaritan 's reaction , it appears that the concept of 'prophet' could indeed coincide with ' clairvoyant '.

Furthermore: “The woman left the jar, walked into the city, and said to the people: ‘Come and see! A man who told me all that I have done. Could he not be “the Christ”?’ (...). Thus we see Jesus building up a kind of charismatic authority, -- an authority not like that of the scribes or the Pharisees! Supported by clear knowledge.”

4.b.4. -- “*Jesus knew*”.

John 6:61; 6:64; 6:71. -- “Jesus knew in his heart that his disciples were dissatisfied for that reason.

He said: “Does such a thing—eating the Eucharist as His flesh and drinking His blood—offend you? And when you see the Son of Man ascending to where He was before?” “The Spirit creates life. The flesh serves no purpose. The words that I speak are Spirit, and they are Life.”—“Yet among you are those who do not believe.”—

Jesus indeed knew from the beginning who those were who did not believe and who—Judas—would betray him.

He said: "That is the reason why I told you that no one can come to me unless this is given to him/her by the Father." -- Whereupon many of his disciples withdrew and no longer stayed with him." -

Incidentally: the term 'given' occurs frequently. For example, John 3:27; 13:3; 17:2; 17:6; 19:11; --

Luke 5:38/39. The gift that the Father bestows is a pure gift. Not that people ought not to make an effort (laziness is evil)! But the decisive factor comes from the Father. Without that benevolent and most gracious initiative of the heavenly Father, our effort—our works—is without sufficient reason or foundation.

4.b.5. -- *"This disease does not lead to death".*

The essence of John's account. -- John 11:1/43 (Lazarus raised by Jesus). -- Martha and Mary (she perfumed Jesus and washed his feet with her tears) have a brother, Lazarus. He falls ill. -- "(...)

"This disease does not result in death. It exists for the sake of the glory of God: so that the Son of God may be glorified after that death." (...)

"Our friend Lazarus is resting," Jesus said to the disciples, "but I will go to wake him up": The disciples: "Lord, if he rests, then he will be saved."

GB68

Jesus had meant the death of Lazarus! They, however, thought that by 'rest' he meant sleep.

Then Jesus says clearly: "Lazarus is dead. And, in your place, I am glad that I was not there so that you would believe." (...).

Jesus said: "Your brother will rise again."

"I know," said Martha, "that he will rise again! But regarding the Last Judgment."

Jesus: "I AM the resurrection". (...).

When Jesus saw Mary weeping (...), he was deeply moved in his spirit and immediately became annoyed.

He said: "Where have you laid Lazarus?" (...). -- The story concludes with the raising of his friend from the dead.

Two remarks.

a . It is clear that, as with all miracles, Jesus, as a clairvoyant, knew what would happen.

b. The Byzantine liturgy has “The Saturday of Lazarus”. In long prayers, it commemorates—presenting it in the present—the dramatic event. But what stands out is the fact that Andrew of Crete, in his odes, repeatedly emphasizes the humility of Jesus as a clairvoyant. Cf. . E. Mercenier , *La prière des églises de rite byzantin* , Chevetogne , 1948, 43/54. -

For example, what follows. -- “(...) How did the Creator of all things come to ask, as an ignorant man, what he knew well? “Where lies the one whom you weep for?” (...). (Oc, 45). -

Lazarus is put into his mouth: “You asked where I was, -- you who know everything (...)”. (Oc, 49).

The monks Theophanes and Kosmas , in their canons, address the same theme.

“You who once caused the whole creation to come into existence out of nothing and who know the secrets of the hearts, have—like a master—announced to your apostles ‘the sleep of Lazarus’.”

You who assumed a true human nature from the Virgin Mary, Christ, inquired as a man about the tomb of Lazarus, -- although you, as God, knew exactly where he was buried.” (Oc, 57).

Or again: “You sought the grave of a mortal like Lazarus. But as the creator of Lazarus, you raised him up. (...)”. (Oc, 63).

Such lines of thought repeat themselves time and again. The Byzantine liturgy is so convinced that Jesus knew everything and was therefore a clairvoyant of the highest caliber. Jesus' humility reminds us that he forbade the demonic people to say who he was.

GB69

4.b.6. -- “Now the prince of this world is going to be cast out”.

John 12:31/33. -- Some Greeks sought contact with Jesus. At Jesus' prayer (“Father, glorify your name!”), a voice rings out from heaven, which the crowd perceives as a clap of thunder or as the speaking of an angel: “I have glorified him and will glorify him again!”

To which Jesus replied: “That voice did not sound for me, but for you! Now the judgment upon this world has arrived! Now the prince of this world is going to be cast out.”

“And I, once I am lifted up on the cross, will draw all people—for the sake of the Greeks (John 12:20).” By speaking thus, he made known what death he was about to die. -- We already know: Jesus 'saw' himself—long in advance—handed over, crucified. And glorified!

Note: -- 1 John 2:16 tells us what is to be understood primarily by 'world' or “this world”—at least apocalyptically: “For the world amounts to ‘the lust of the flesh’ (sensuality), ‘the lust of the eyes’ (deceptive appearances), ‘the pride of riches’ (the self-satisfaction of those who are rich).”

All this does not come from the Father (...). John 8:44 taught us that “the world”, through the desire to kill people and to lie, betrays itself as inspired by Satan. 1 John 5:19 says: “The whole world is in the grip of the evil one”. -

The victory over “the evil one” (1 John 2:13; 2:14) begins solemnly with Jesus’ suffering and death (his Easter on the cross).

The term 'prince' or 'shepherd' (John 10:16) implies that he, thanks to his overflowing life-force— *dunamis* , *virtus* —bestows life upon the subjects, the 'sheep'—primarily 'from within,' by hearing his life-giving voice.

Thus Satan: he is the 'father', the one who gives life and bestows inspiration from within. Seen in this light, he is 'providence': he truly leads this world as his domain (Matth. 4:8/9: “All those riches of the world with their glory I, Satan, will give to you, Jesus, if ... (...)).

Jesus' Passover on the cross tackles that kingdom of Satan at its root: Satan's life-force, with which he gives life and inspires, is thoroughly and definitively undermined in Jesus' “ being lifted up .” The prince of this world is 'cast out'; Jesus 'sees' it and announces it.

GB70

That of all things is one of the most far-reaching 'revelations' - apokalupsis
- !

By attacking the very root of satanic providence (the life force of Satan and his followers), he immediately establishes Trinitarian providence. This will gradually increase in size as free creatures join Jesus in “seeing-in-faith” (like a mustard seed, the Kingdom of God will grow).

This observation may shock the naive. But it is evident that what Scripture calls “this world”—not to be confused with “all that exists”—controls a vast portion of humanity as it is empirically observable. Humans are far from 'saints' who embody the code of conduct of the universe, bestowed upon Moses on Mount Sinai in the form of the Ten Commandments, in their practical lives.

They are led from within, by a providence that is not the Trinitarian providence. They live of Satan's life from within, as a source of living water ... unto death, in an incessant stream of inspirations ... unto death.

That is precisely what Jesus wants to end in a paradoxical way, namely by enduring Satan's will, -- will which is aimed at eliminating Jesus forever by killing him: -

But—oh, tragic irony for Satan—precisely because of this, Jesus enters into his definitive and irreversible glory. With which he will return “on the Last Day.” The twilight of that threatening Last Day breaks through again and again whenever Jesus speaks of his Passover on the Cross .

Innocently, the “children of the Hebrews”—Palm Sunday celebrates this every year—have celebrated the coexistence of Cross Easter (the apparent triumph of Satan and this world) and Resurrection Easter (up to and including the glorious Second Coming on the Last Day):

“They pulled branches from the palm trees, went to meet Jesus, and cried out: ‘Hosanna! Blessed is he, “the one coming in the name of the Lord, the Prince of Israel.”’ Jesus truly responds to this, knowing that this is more than a popular celebration: he mounts a donkey foal and makes his solemn entry, his ‘ epiphany . ’”

“His disciples did not understand such things at first. But only when Jesus was glorified did they remember that something similar was written about him (...).” (John 12:12/16). -- We know: apokalupsis is an awareness of the end times in the light of the Last Judgment.

GB71

Once again: Jesus the humble clairvoyant.

E. Mercenier , *La prière d. égl . d. rite byz .* , II, 120s. -- The liturgy of “Holy and Great Wednesday” (of Holy Week), in a triod by Andrew of Crete, says:

He who at that time showed Moses the 'image' of the burning bush (ablaze) on Mount Sinai, -- sings of him, blesses him, and exalts him throughout the ages.

Although You knew the time of our completion—the end times—Lord of all ages, You nevertheless expressly said that the (right) day was unknown to You.

Which demonstrates that you set limits to the (in itself already) insignificant knowledge of all.”

Note : -- One sees it again: the Byzantine liturgy prioritizes the absolute knowledge of Jesus, as the second person of the Holy Trinity, and immediately his clairvoyance as an embodied human being. And yet: just as Jesus forbade the demons (through the possessed) from revealing his true identity (prematurely and inappropriately)—a false apokalupsis —so too he conceals his knowledge concerning “the Last Judgment.” Which testifies to extreme modesty on that sensitive point.

4.b.7.-- Three texts.

1 John 13:11. -- “It was the day before the Passover. Jesus knew that “his hour” had come to pass from “this world” to “the Father” (...).” -

This recalls, in presenting it, Exodus 12:11 (the Passover or transition night, during the exodus from Egypt) -- and Exodus 14 (the exodus from Egypt through the Red Sea).

2. -- John 13:6/7. -- “Jesus—washing feet—turned to Simon Peter, who said to him: “Lord, will you wash my feet?”

To which Jesus replied: “What I am doing, you do not realize now. Afterwards you will grasp it!” -- Once again the 'slow' grasping confronted with Jesus' 'seeing'.

3.-- John 13:11. -- “Jesus knew the one who would betray him. That was the reason why he said: “You are not all clean”.

And John 13:27. -- “After the morsel of bread—which Jesus dipped and gave to Judas—Satan entered into Judas. Whereupon Jesus said: “What you are doing, do it quickly.” But that—no one among those reclining at the table understood why Jesus spoke to him in this way.” -

Once again: Jesus, through his divine 'observer', 'knows', 'understands', 'sees' what is happening. Much better than those who are sometimes unknowingly involved in that event! They carry it out under the belief that this escapes Jesus' attention!

GB72

4.b.8.-- *Jesus predicts the coming of the Spirit and his coming.*

John 14:16ff. -- The farewell conversation, celebrated and nowadays set on “Maundy Thursday”.

“I will pray to the Father and he will give you another 'helper' - parakletos - so that he may be with you forever, -- the Spirit of truth. (...). I will not leave you as orphans: I will come to you (...). You will see that I live.” (...).

The 'truth' contained within the Holy Spirit is the true religion that Jesus reveals in the world. -- Clearly, Jesus knew what would happen after his cross-pass. The disciples have been able to establish—for the umpteenth time—that he correctly foresaw the future.

4.b.9. -- “*I told you*”.

John 16:1ff. -- “They will drive you out of the synagogues. Moreover, the hour is coming when anyone who kills you will think that he or she is honoring God (...). But I have told you so that you—once their hour comes— would remember that I told you.”

Jesus lived without illusion regarding “this world” which, guided by Satanic providence from within, unconsciously displaces or consciously suppresses the 'truth' (Jesus' revelations, the revelations of “the Spirit of truth” regarding the true state of this world) – the father of lies is Satan – and thus kills – the father of killing people is Satan.

Jesus 'sees' it all happening and predicts it to harden the disciples against a satanically prepared fate: being killed for the sake of truth. - The later history of the disciples has confirmed this.

4.b.10. -- “A little more and then a little more”.

John 16:16ff.-. “(...) “A little while longer, and you will not see me, and after that a little while longer, and you will see me.” (...).

Jesus foretells, in mysterious terms, the Paschal mystery: he will die (no longer be seen) but rise again (be seen again). That will not take long.

“The disciples said: “What does ‘a little’ mean? We do not know what he means.” -- Jesus understood that they wanted to ask him questions and said: “You are asking each other questions about what I said (...).” -

Jesus explains the words.

“The disciples said: “That is spoken bluntly! And without beating around the bush! Now we know that you know everything and that it is not necessary for anyone to ask you questions.

GB73

Therefore we believe that you have come from God.” (...).” -- With this it is clear: the omniscience of Jesus dawned on the disciples in due time.

4.b.11. -- “Jesus already knew what was going to happen to him”.

John 18:3/4. -- In the Garden of Olives. -- Judas, at the head of a group, “with lanterns, torches, and weapons,” is approaching. -- “Jesus already knew what was about to happen to him. He then stepped forward and said: “Whom do you seek?”(...).”

4.b.12. -- Jesus sees Peter's martyrdom coming.

John 21:18/19. - Jesus appoints Peter as 'shepherd' - leader - in three times - over his church - “my sheep” - “Truly, truly, I say to you, when you were young, you girded yourself and went wherever you wanted.

When you have grown old, you shall stretch out your hands, and another shall put your belt around you and take you where you do not want to go.”

By speaking in this way, Jesus meant the kind of death with which Peter would glorify God.

That concludes a few samples from S. Jan.

They confirm the synoptic statements and interpretations. Moreover, in a clearly apocalyptic manner and to a higher degree, they situate Jesus' clairvoyance against the background of the fact that he is the 'logos', God's

universal wisdom, who has shown himself, has revealed himself. -- The Byzantine liturgy elaborates on this.

E. Mercenier , *La prière* , II, 109s.. -- “Look closely! Look closely! I am the God who, before everything exists, -- before earth and heaven exist, knows everything. For I am all in the Father and I encompass everything within me.
-

By means of my word I have established heaven and earth. I sat down with the Father, -- born of his spirit, as his Logos, his universal wisdom, his power and his image. I act with him and just as much as he does.

Who created the order of the ages? Who established the centuries? Who knows the measure of life (as duration)? Who determined everything and set everything in motion? No one unless He who—without beginning—is with the Father as the radiance by the light.

How boundless is Your lovingkindness, Jesus! You have taught us to discover the time of the consummation in heaven,

GB74

whereby you conceal the hour from us—the right moment—while you make us clearly recognize the signs.

You know everything, you understand everything, Jesus, for in yourself you possess in a divine manner the entire dignity of the Father and in you you encompass the entire Holy Spirit, who is just as eternal as the Father.

Master and Lord, Creator of the ages, may You also deem us worthy to hear Your holy voice, which calls the elect of the Father to the Kingdom of Heaven.

Trinity, without preposition and uncreated art thou, -- indivisible unity! Thou art three and yet one! Father, Son, Holy Spirit, one God, accept this hymn of praise (...).

You appeared, Virgin Mary, as the dwelling place of God, for the Prince of heaven dwelt bodily within you, came forth from you full of loveliness. Whereby He caused humanity to be reborn within Himself in a divine manner.

Moved by Your mercy, Christ, benefactor, You go to meet Your suffering, -
- with the will to deliver us from the grip of passions and the condemnation to hell. Therefore we sing songs, in honor of Your holy suffering, and we glorify, Savior, Your blameless mercy.

Behold a part of the second ode by Andrew of Crete. It is part of the liturgy of “Holy and Great Tuesday” of Holy Week.

When one reads the Book of Wisdom in the Old Testament—Wisdom 7:22/30; 8:1—one sees that the above text exudes the same sapientile or sophiological (wisdom-doctrinal) breath.

re-establishment of this is found in the prologue of St. John, John 1:1/18. Jesus is—in an all-transcending sense—the divine wisdom that created the universe. But human, having become—become 'flesh,' that wretched man—and 'appeared' among us (theophany).

So that time and again, through that wretched and vulnerable humanity, Jesus reveals something of the splendor and glory of the second person of the Holy Trinity, the eternal wisdom.

We, born blind by virtue of original sin, then establish that he 'sees'; 'knows'; 'understands': Hidden things. Which he reveals when the opportunity willed by the Heavenly Father presents itself. Seemingly accidental, culturally bound— situation-bound . And yet according to a plan, the salvation plan of the Trinity.

GB75

5. *Jesus as an example – present.*

Similitudo " Participata ", resemblance that is participation in that which one resembles. That is the Thomistic expression,

If Jesus is clairvoyant to an all-transcending degree—such that what we usually call 'clairvoyance' is more blindness than 'seeing' compared to Jesus' clear knowing—then, normally, the one who is one with him must share in his clear knowing. Let us now briefly explain this.

a . -- Franz Cumont, *L' Egypte des astrologues* , Bruxelles, 1937-1, 19822, 158, says that the initiates in—mind you—ancient astrology (which differs greatly from what is called 'astrology' today) “reveal future things” (predict)—

based on contemporary presuppositions regarding the cosmos and life—doing so “as if they were deities.”

The ' magos ', magician, or 'prophetess', prophet (in the astrological sense of the time) is – according to, for example, Rhetorios 145:5 – “hos theos ”, equal to a deity.

Psalm 82(81):6 says that rulers ('judges') are 'deities'. Or, immediately thereafter, Ps. 82(81):6 still, “sons of God” (as Job 1:6 already says).

1 Samuel 28:13 says that the shadow of the deceased prophet Samuel rising from the depths of the earth is an ' elohim ', a divine being.

Yes, Gen. 6:2, 6:4 speaks of ' sons of God ' when the ' Nephilim ' or Titanic giants are mentioned. -- In all those cases, it concerns “more-than-ordinary-people,” or at least beings who, in ancient usage, are “more-than-ordinary-people”—exhibiting “more-than-ordinary-human gifts.” -- Perhaps one can translate this as 'paranormal' gifts. That term is correct in any case. For all the instances of gifts mentioned are, in fact, to be called 'paranormal' in our current usage. --

Let us also reread Ps. 58(57):2: “divine beings” are the names of the judges on earth.

See also Ps. 45 (44):7 (“Your throne is God’s for ever and ever”),

Exod. 21:6 (“Approaching the servant as God”),

Exod. 22:7 (“Approach God”),

Deut. 19:17 (“Case before Yahweh”),

2 Sam. 14:17 (“The prince just like the “angel - of - God” regarding the correct understanding of good and evil”).

Conclusion . -- 'Deity' (god/goddess), “divine being”. “Beings approaching God”; “angel of God”, “sons (and daughters) of deity/God”. -- all related expressions!

GB76

b. -- John's text.

John 10:22/34. -- Due to the fact that Jesus—in the Johannine interpretation—openly declares that he is “the Son of God,” there is talk of 'deities' in Jesus' language.

“(…) The Jews surrounded Jesus and said: “(…) If you are “the Christ”, tell us directly (note: not in parables, for example) Jesus: “(…) I and the Father are one”. The Jews brought stones again to stone him (…).

The Jews answered: “We are not stoning you for a good work, but for blasphemy, -- because you, only a man, make yourself God.”

Jesus answered: “Is it not written in your law: ‘I said: “You are deities”?’ (Ps. 82(81):6). Where your law has called 'deities' those to whom the word of God was addressed (note: princes, judges)—surely Scripture cannot be rejected as non-binding—there you say to Him whom the Father has sanctified and sent into the world, ‘You blaspheme God,’ because I said: ‘I am the Son of God’(…).”

From the context, it is clear that, in the first place, Jesus is speaking about the fact that, because his miraculous power is one with that of his heavenly Father, he has the right to call himself “Son of God.”

If the term 'deities' is already applicable to rulers (judges) in the Jewish holy books, a fortiori (all the more) the term “Son of God” applies to the one who proves himself to be one with the Heavenly Father in his miracles.

Within the framework of Johannine theology, the term “Son of God” does indeed convey that Jesus is the second person of the Holy Trinity—God the Son. But that is a Johannine interpretation.

c. -- Peter's text.

2 Peter 1:4. -- “(…) That you might become people who partake of the divine nature”. -- The phrasing sounds Greek. The ancient Greeks made the term 'fysis', Latin: natura, nature, into a fundamental philosophical and even scientific concept. It means:

- a** . form of being, mode of existence, 'essence', 'essence';
- b** . the collection and/or system of all that has the same 'nature' (essence).

Here: the Christians “participate in God’s mode of being (essence) and thereby constitute a collection and system of beings participating in God’s nature!” - The ancient Greek Church Fathers and their contemporaries found in Peter’s usage of language one of the reasons to speak of 'theosis' ('theiosis'), Latin deificatio, deification.

GB77

Where Christ transforms the soul, a process of deification takes place. Through oneness with him, man is deified.

Hence the slogan: “ enanthropesis theou theo (i) osis anthropou ” (lat.: incarnatio dei deificatio hominis)! Which means: the incarnation (incarnation) of God entails the deification of man.

As soon as Jesus is conceived in Mary's womb, a deification of all humanity takes place (and even of the human being's center , the entire cosmos) which reaches its 'seal' (final and concluding point) in the second coming of Jesus, “on the Last Day”.

The introduction (2 Peter 1:3/4) to Jesus, who has called us “on the basis of his own glory and life-giving power,” entails that we “become partakers of the divine nature.”

The miracles performed thanks to his life force constitute his own glory: faithfully entering into them brings about a process of deification.

Behold the doctrine of the first 'pope'.

Note : -- Peter is not alone. -- Luke 16:8 speaks of “the sons of light” (where 'Light' is God).

John 8:12 speaks of “possession of the light of life” (in the follower of Jesus), – where 'life' is God's life and 'light' its glory. Paul: “the sons of the light”, “the sons of the day” (1 Thess. 5:5) or “the children of the light” (Eph . 5:8).

'Light' ('day') and 'God' are equivalent. “Son of” means “endowed with the nature of”. “Son of God” is “one who possesses God’s nature (wholly or partially)”. The same applies to “child of”.

Note : -- Incidentally: E. Mercenier , *La prière* , II, 141 (Grand jeudi). -- “Christ, you have said: “In my kingdom—I say it clearly—I will drink a new drink with ‘my friends’,—an unspeakable drink. And I who am God, I will live with you as with gods. For the Father has sent me into the world,—me, his only son, as an atoning sacrifice.” -

The apostles are Jesus' friends (John 15:15) and immediately “like gods”! Thus speaks the Byzantine liturgy on Maundy Thursday, regarding the institution of the Eucharist. It continues New Testament theology.

GB78

d. -- Communion with God.

1 John 5:1. -- “Whoever believes that Jesus is ‘the Christ’ (Messiah) is born of God.” This text is crystal clear: faith in Jesus’ mission by the Father entails the fact that one is a “son/daughter of God” and thus shares in His nature.

This statement repeats John 1:12: “To all who have accepted Jesus, the Logos, he has given the power to become ‘children of God,’ -- to all who believe in his name.” Whoever, therefore, believes in “the son of god” immediately becomes “children of god” themselves.

John 14:20. -- “On that day you will acknowledge that I am in my Father and you in me and I in you.” -- “On that day” means “when God remarkably displays his glory by acting.” -- Here: after the resurrection. With this, Jesus says that just as he is one with the Father, so too are his disciples one with him.

John 15:4/5 – “Remain in me as I remain in you.” – “As the vine branch cannot bear fruit by itself unless it is attached to the vine, so neither can you unless you remain in me.”

One speaks of ‘verticalism’ when one attributes the results of the Christian life solely to God: here Jesus speaks vertical language. Intimacy—so characteristic of the true faith that Jesus proclaims—is the fundamental premise of “Christian success” (“bearing fruit”).

In connection with the relationship between “vine and branches,” people later spoke of the “mystical body” of Christ: just as Jesus has a physical body, so he has, on the basis of faith, as a ‘vine’, ‘branches’ that constitute his ‘mystical’ body (community). -- Thus we understand Peter to say: “partakers of God’s nature.”

Deification! -- 1 John 1:3. -- “What we have seen and heard we share with you, so that you also may be in fellowship with us. As for our fellowship: it is with the Father and with his son, Jesus Christ.”

Paul's teaching

Rom. 6:1/11. -- Paul speaks of the fact that we, as the baptized, have become one with Jesus' Easter of the Cross and the Easter of the Resurrection, for with him we die and rise again in and through the sacrament of baptism.

“If we have become of the same nature (' sumfutoi ') thanks to the likeness of Jesus' death, then we shall also be (thanks to the likeness) of his resurrection”.

GB79

Let us not forget that, in archaic-ancient usage, a likeness (immersion in water/rising from water) is simultaneously a manifestation of that of which the likeness is ritually performed.

That is why there was also talk of “model + present” at the beginning of this short chapter. Jesus is the model, and indeed as the present one.

In other words: the Easter —the Easter of the Cross and the Resurrection —of Jesus is (seen from God's eternity) “eternally present” and immediately, by virtue of a ritual, imitable (likeness) and make present (presence). That is precisely what happens in and through baptism.

Still Paul: 1 Cor. 1:9. -- “He is trustworthy, -- the God by whom you were called into fellowship with His Son, Jesus Christ our Lord”. -

Once again the term 'community' (' koinonia '). The fundamental form of 'community (possession)' is the fact that by assuming our nature, Jesus communicates his divine nature to us.

Heb. 2:14, -- “The children had the same flesh and blood in common (with their parents). Therefore he (Jesus) shared in flesh and blood (Note: our embodied existence) with the intention—through his death—of rendering powerless the one who possesses the power of death, namely the devil.” -

In other words: Jesus takes on our nature—flesh and blood. Precisely because of this, we partake in his divine nature (which breaks through in the resurrection Easter). “God becomes man to make man God.”

Flesh and blood go together with death, and thus with Satan. Because of this, Jesus' human—this becoming flesh and blood—is simultaneously the radical invalidation of the Satan who controls “flesh and blood.”

6. We share in Jesus' clear knowing.

Communion with Jesus and in him with the Father (and the Holy Spirit) – communion with the three-person light of the Trinity – entails that we share in Jesus' insights. -- ' Apokalupsis ' or revelation! Shared.

a. Apokalupsis

Matt. 11:25/27 (Luk. 10:21/22). -- “At that time Jesus spoke and said: “I praise you, Father, Lord of heaven and earth, because you have hidden (' ekrupsas ') all these things (Rev.: Matt. 13:11 (The secrets of the kingdom of God)) from the wise and the hard-witted (Rev.: the leading ones among the Jews) but have revealed them (' apokalupsis ') to those who are like children who cannot yet speak (' nēpiois '). Yes, Father, so you thought it good.

GB80

All things have been given into my hands by the Father, and no one knows the Son except the Father, and no one knows the Father except the Son and him to whom the Son wishes to reveal him (' apokalupsai ').

Let one therefore not claim that the apocalyptic interpretation only begins with the Apocalypse of St. John!

Sophiology . -

Scripture scholars say that this text is reminiscent of the books of wisdom : Proverbs 8:22/36 (Divine wisdom, personified, as a pre-position at creation); Ekklesiastikus (Sirach) 24:3/9 (The presence of divine wisdom), -- 24:19/20 (The invitation); Wisdom 8:3/4 (Divine wisdom as 'beloved' with all kinds of gifts), -- 9:1/18 (Supplication to partake of divine wisdom).

'Wisdom' is insight into the mysteries of creation and redemption as seen from God. -- While 'wisdom' in the mentioned books is still a personification, with St. John it is a living person, the Logos or divine cosmic wisdom who is the second person of the Holy Trinity, Jesus.

John 1:18 says: “No one has ever 'seen' God.” The “only Son” who has turned toward the bosom of the Father—he has made him known.” That bears a striking resemblance to the text of Matthew! See also John 3:11; 3:35; 6:46; 7:29.

The term ' sofio-logy ' means ' doctrine of wisdom '. 'Sophia', in ancient Greek, is 'wisdom' (Latin: sapientia). It is evident that the sapiential books are apocalyptic books: God reveals his divine insights (concerning the secrets of creation and redemption) to those who are receptive to them (faith), and hides them from those who are not.

Thus he carries out “the judgment,” that is, the sifting according to good and evil. Those who are not susceptible do not even know that they are, and undergo the judgment unto death unknowingly. God hides it.

That is what Matthew 13:10/17 says (The reason why Jesus reveals only in parables), where the ' Matthew effect ' (“Whoever has, will receive more, and whoever does not have, will lose what he has”) is discussed, -- in the spirit of Isaiah 6:9/10.

b. -- Two main forms of divine wisdom communication .

Jer. 31: 27/34. -- “In those days”, that is, when God’s glory manifests itself particularly strongly in 'works' ('miracles'), Yahweh will not so much mean man in his ancestral community” as man “as an individual”.

GB81

In those days people will no longer say: “The fathers have eaten green—unripe—grapes and the teeth of the children taste bitter.”

But everyone will die because of their own mistake. Every person who has eaten “green grapes”—his/her own teeth will taste bitter.”

One sees that the prophet quotes a saying: “green grapes” stands for 'wrong (sin)' and “tasting bitter” stands for 'death'. A kind of inherited guilt—of which original sin is an example—is passed down from parents (and ancestors) to descendants. That is the manistic or ancestor religion—regarding inherited guilt of all kinds.

Incidentally : Ezekiel 14:12, 18 elaborates on this, in an actualizing manner, namely on the new principle that everyone suffers death as a consequence due to their own fault. -- In other words: the judgment of God undergoes a structural change.

“Behold the days coming—oracle of Yahweh—in which I—Yahweh—will make a new covenant with the house of Israel (and the house of Judah).

Not like the covenant that I made with their fathers, -- on the day that I took them by the hand to lead them out of the land of Egypt, -- my covenant which they themselves have annulled, though I am their Master—oracle of Yahweh.

But behold the covenant that I shall make with the house of Israel “after these days”—oracle of Yahweh—: I will situate my law in the depths of their being and I will write my law on their hearts. Then I shall be their God and they shall be my people.

Then each of them will no longer have to teach his neighbor—each his 'brother'—while saying: “Know Yahweh.” For they will all know Me—from the least to the greatest—the oracle of Yahweh—because I will forgive their transgression and will no longer remember their sin.”—Behold, a basic text!

Ezek . 36:25/28, Isaiah 55:3, 59:21, 61:8, Ps. 51(50) discuss this further.

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a. The Yahweh religion becomes more individual than before (from “God of our fathers” it becomes “my God”)

b. she becomes more inward (“in the depths of the soul”, “at the heart”) and

c. God forgives sin, the source of death. Behold, three new characteristics of the Yahweh religion on the horizon.

GB82

From this it appears that, thoroughly examined, there are two main types of “knowing (intimate interaction with) God”:

a. one learns it from the other (a priest, a prophet, a sage (Jeremiah 18:18)), who is a 'guru', spiritual leader (which creates a dependency and contact with God through mediators);

b. God teaches it directly in the depths of the soul. -- The latter is evidently the position of Jesus.

Indeed: Isaiah 54:13 says: “All your children (the children of “the new Jerusalem”) will be 'disciples of Yahweh'. To which John 6:45 connects: “It is

written in the prophets: 'They will all be taught by God.' Whoever has learned to listen to the Father and has followed His school comes to me." (...).

c. -- *The ordination (anointing).*

John 2:20; 2:27. -- "As for you: you have received the ordination that comes from the Holy One, and you all possess "the knowledge". - "As for you: the ordination which you have received from him remains in you and, immediately, you do not need anyone to become your teacher. (...)".

Biblical scholars say that that anointing or consecration refers to the gift of the Holy Spirit:

a. the spirit that the Messiah, Jesus, possesses (Isaiah 11:2, 61:1) - especially since his resurrection (John 7:37/39: the living water) -;

b. the spirit or life force that Jesus transmits—consider the fact that on Pentecost, in Jerusalem (Acts 2:1/13) and in Caesarea , in the house of Cornelius (Acts 10:44/46), the Holy Spirit descended upon Mary and the disciples—because he, glorified, overflows with 'spirit'. In which the Holy Spirit, the third person of the Trinity, serves as a 'seal' (completion) for Jesus' work.

Regarding that initiation, it is clear that the Holy Trinity directly provides light and insight into the mysteries of creation and redemption, in the depths of the soul.

In other words: we, those born blind, can 'see', with Jesus, the clairvoyant, what the reality in and around us is actually about.

Cf. 1 John 2:11 ("Whoever lives in darkness does not know where he is going, because the darkness has blinded his eyes") as well as John 6:63 ("Jesus' words are 'spirit' and 'life' in us").

The pericope concerning the man born blind takes on, from a Johannine perspective, a value that is more than merely incidental from God's standpoint: it characterizes, in a way, the fundamental condition of humanity!

GB83

And not of mankind alone: "God stands upright in the divine council. Among the deities he pronounces judgment (...). Without realizing, without

understanding they live in darkness (...). As man—a mortal—you shall die. As one man—princes—you shall collapse (...). (Ps. 82(81)).

In other words: with their protégés, divine beings are equally surrendered to darkness!

“A mortal—is he righteous (“right with God”) before God? Confronted with his Creator—would a man be 'clean'? God does not even trust his servants, and he catches his angels straying! (Job 4:17/18).

Fundamentally, every creature without God’s enduring light is “born blind”! Also a deity! Also an angel! -- These counter-models clearly highlight the role of the initiation wrought by the Holy Spirit of the glorified Jesus.

d. -- The moral law (Decalogue).

The enlightenment, in the depths of the soul inherent in the new covenant, applies first and foremost to the conscience and the discernment between good and evil.

Ps. 1. -- “Blessed is the man who does not walk in the counsel of the unscrupulous ! Who does not linger at the way of the straying ! Who does not have his place in the circle of scoffers! But who is absorbed in the law of Yahweh! Who mutters His law day and night!

He resembles a tree planted by a stream. He, indeed, he will bear fruit in due time. His leaves never wither. Whatever he undertakes—supported by God's law—successes.

The unscrupulous should not even think of that—in no case!—for they are like the chaff carried away by the wind. Immediately the unscrupulous will not survive the judgment, -- the erring ones will not endure in the assembly of the righteous ('conscientious'). For Yahweh 'knows' the way of the righteous . But the way of the unscrupulous leads to a dead end.”

Note: “the judgment” is both an action of God in the course of history and the final judgment “on the Last Day” (of which all interventions of the judging Yahweh are signs). For the end times will be the great ‘ apokalupsis ’ or revelation concerning the conscience or lack thereof of creatures.

GB84

It is not without reason that Jer. 31:33 states: “I will put my law in the depths of their souls and write it on their hearts.” The light of God comes through, in the innermost being of a creature, via the voice of conscience. This inner voice or inner word is, ultimately, the voice of God. Even when the actual conscience is distorted, the true voice of God still comes through the caricature.

Why that morality law?

Ps. 4:3ff. says it. — “When I call, answer me, O God of my righteousness. In the midst of anguish you once let me breathe: (now also) have tenderness upon me, listen to my prayer! — Son of Man, wretched man — how weary will your hearts ever become? What purpose does finding pleasure in what is nothing?” — What purpose does pursuing what is delusion serve? —

Realize this: for whom His friend is, Yahweh performs miracles. Yahweh listens when I call to Him. – Do not be self-assured and sin no more. Speak (to Yahweh) in your heart, – on your resting bed: be still! (...). In other words, sin is “unreal living”, becoming absorbed in what is nothing, chasing illusion. It is the unreal that avoids the law of Yahweh.

Unreality that becomes apparent when Yahweh judges (especially on the Last Day). When the unreality of unscrupulousness is revealed— apokalupsis .

As 1 John 2:16ff. explains. -- “What ‘the world’ amounts to is the lust of the flesh (sensual pleasure), the lust of the eyes (being deceived by appearances), and the pride of riches (...). Now, ‘the world’ with its desires perishes, while he who carries out the will of God stands firm forever.

e. -- The discernment of spirits.

1 John 4:1; 4:6. -- “Beloved, do not enter into every 'spirit,' but test the 'spirits' to see whether they are 'from God.' For many false prophets have come into the world. (...).

Whoever 'knows' God listens to us. Whoever is not “of God’s will” does not listen to us. By this we see the spirit of truth and the spirit of error. -- One sees the two paths—the path of the conscientious and that of the unscrupulous —recurring here: the 'spirit' (life force) working within differs!

That life force has an inspiring effect: the promptings of the 'evil' differ from those of the 'righteous' precisely because the 'spirit' within them differs.

Galatians 6:7/10 states clearly: “Do not be deceived! God is not mocked! For whatever one sows, that is what one shall reap: whoever sows in his ‘flesh’ (wretched humanity) shall reap destruction; whoever sows in the ‘spirit’ (God’s life-giving force) shall reap eternal life.”

Paul formulates the crossroads mentioned in Matthew 7:13, 14: “Enter (the kingdom of God) through the narrow door. Indeed, broad and wide is the way that leads to destruction and many go up that way, but narrow is the door and narrow the way that leads to life (note: eternal life) and few find it.”

Thus speaks Jesus. -- Matt. 19:16/30 can serve as an explanation: a young man, rich but still somewhat open-minded, asks: “Teacher, what must I do to inherit eternal life?”

Whereupon Jesus said: “You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honor your father and your mother. And: You shall love your neighbor as yourself.”

The Decalogue, revealed during the Theophany — “at that time” — on Mount Sinai (Exodus 20:1/21; -- 32:15/24 (Moses smashes the tablets of the law), 34:1ff. (Renewal of the Sinai Covenant)). The Jews worshipped “the golden calf”! With their lips they honored Yahweh.

The depths of their hearts were dedicated to idols! The ancient Fall with its inherited evil ran deep, very deep! The stone tablets of the law of Yahweh did not penetrate it.

Jesus thus builds upon the foundation of the theophany on Mount Sinai, but he had a new means: the mission of the Spirit . After his resurrection, Jesus became—what is called Paul—“pneuma zoopoion ”, life-giving spirit. In the depths of the heart.

At least for those who open themselves up to it. For those who come to faith. For those who 'see' what Jesus, following in the footsteps of the Old Testament revelations, reveals, namely that the end of times is more in sight than before.

“Look: I stand at the door and knock. If anyone hears my voice and opens the door, then I will go in to him/her to share the meal, -- I with him/her and he/she with me.”

The door of the soul is located in the depths of the soul! There one hears knocking: the Son of Man, foretold by Daniel, stands at the door. Of the people of our postmodern age as well.

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