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11.1. The Most High.

In this introduction to the language of the Bible—Old and New Testament—we begin by discussing the one who radically controls the universe and its course, and who is usually called 'God' or 'Yahweh'.

However, with *R. Schroeder*, **Le messie de la Bible **, **Braine-l'Alleud**, 1974, 26pp., we consider the generic name 'Elohim'.

"The first term used in the Bible— *Genesis 1:1* —to designate God is 'Elohim', the plural of 'Eloha'" (oc, 26). Indeed, the first sentence of the entire Bible reads, "In the beginning Elohim created the heavens and the earth." Thereby the principal characteristic of the Most High is established once and for all: only God is capable of creation. Everything that exists outside of God is, as created, His work.

It is also said that God creates out of nothing. That is a figure of speech: it means that he creates from his inexhaustible 'spirit' (understand: life force) and not from something outside him. In this regard, read *Wisdom 1:7* (" *The Spirit of the Lord fills the world* ") and *12:1* (" *Your incorruptible Spirit is in all things* ").

The plural regarding the Most High . - It can be a majestic plural to

indicate the sublime (just as individual rulers say 'we' about themselves). However, the common noun in Hebrew for 'Most High' is indeed 'Elohim', the plural. - To which Schroeder :

In reality, 'Elohim' must be interpreted as a plural in various texts.

Thus in *Ex. 18:11* (where it speaks of a meal “in the presence of Elohim”), in *Ex. 20:3* (“You shall pay homage to no other Elohim besides me (Yahweh)”), in *Deut. 13:3* (where it speaks of a prophet or miracle worker who incites following “other Elohim”),

in *Judges 10:13* (“You forsaken me, Yahweh, and served other Elohim”).

However (according to the author), in other texts, insofar as Elohim does not refer to either deities or judges (*Ps. 82:1, 82:6* ; cf. *Job 1/6*), Elohim is the subject of a singular verb. This occurs sometimes. For instance in *Gen. 1:1* (“In the beginning Elohim created heaven and earth”). But in other texts where it undeniably concerns the Most High, Elohim is the subject of a plural verb.

Thus in *Gen. 20:13* (“(...) Where Elohim caused me to stray far from my family”),

in *Gen. 35:7* (“Elohim revealed Himself there”; cf. *Gen. 28:12*).

In *Deut. 4:7* (“Yahweh our Elohim”) and *Joshua 24:19* (“Yahweh is holy Elohim, jealous Elohim”).

Conclusion . - Can one not deduce from this that the Bible speaks of a God (singular) but in multiple persons (plural)? This was indeed the interpretation of the Church Fathers—the Christian thinkers of the first centuries of the Church—who saw in that duality regarding Elohim a kind of indication (a model) of the Christian faith in the Father, the Son, and the Holy Spirit (the Holy Trinity as a later original) who nevertheless possess a single supreme nature.

In *Gen. 1:26* it reads: “Elohim said: ‘Let us make man in our image.’” This can be interpreted as a consultation of God with his heavenly court, his angels (cf. *Gen. 3:5* and *3:22* ; - *Ps. 8:6* (*Heb. 2:7*)). But one can also put forward the other interpretations of 'Elohim'.

Note - Schroeder also cites the dialogues of God.

Thus *Gen. 1:26* (just quoted), *Gen. 3:22* (“Man became like one among us, knowing good and evil”), *Gen. 11:7* (“Come! Let us come down and confuse their languages”), *Isaiah 6:8* (“Whom shall I send, and who shall go in our name?” (regarding Isaiah’s calling by God)).

Adonai .

This term means 'Lord', but it is the plural of ' Adon ' with the suffix 'i' meaning 'my', which is the first person singular.

The creators .

Ps. 149:2 reads: “ Let Israel celebrate its Creators with joy (' be'osa (y))”.

Ecclesiasticus (Sirach) 12:1 says: “Remember your creators (' bor'eika ')”.

Conclusion. - If one reads the texts purely historically, then the interpretation of the Church Fathers (and that advocated by, for example, Schroeder) lacks much foundation. However, a Christian tradition reads the Old Testament texts as models of Christian originals according to a 'typological' method that begins in the New Testament.

11.2. The snake as advocate of good and evil.

We consider *Genesis 3* , which we discuss in its main points.

The serpent was the most cunning of all the animals that Yahweh had made.

From what is further said regarding the appearance of “the snake”, it appears that the term “the snake” is a mythical creature that, if one seeks a model of it, most closely resembles what the snake displays in the fields: devouring.

The entire story rests on the duality of “woman/man”. The cunning being has a very specific goal: to seduce the primal couple , Eve and Adam, into “the knowledge (understand in a Biblical sense: intimate intercourse) of good and evil.” Such knowledge is typical of the deities as in *Gen. 3:5* says according to one translation. In that case, the sacred writer means the pagan higher beings. Another translation says that such intimate knowledge of good and evil is inherent to 'God'. In that case, “knowledge of good and evil” means something fundamentally different. This is evident from *Gen. 3:22* : “Yahweh God—at the end of the great calamity that the serpent had in mind—said: ‘The man has now become like one among us: he knows good and evil’”.

God, as the rest of the Bible defines him, 'knows' good and evil as a reality brought into the world by creatures but thoroughly rejected by him.

Whereas the pagan deities 'know' an 'intimate' relationship with good and evil such that good and evil are equal, and thus, if evil fits into their intentions,

they commit it. Considering the entirety of the story, the serpent belongs to those 'deities'. Through which her 'divine' essence immediately reveals itself much more clearly: she entices Eve and, through her, Adam to the intimate knowledge of good but also of evil!

Note - The fact that sacred writers generally possess a solid knowledge of pagan religions argues in favor of the term 'deities'. One need only read A. Bertholet , **Die Religion des alten Testaments **, **Tübingen**, 1932, to be convinced of this. And as for those pagan religions, read **WB Kristensen **, **Collected Contributions to Knowledge of Ancient Religions **, Amsterdam, 1947.

Decisive in that work regarding our subject is oc, 231/290 (*Cycle and Totality*), in which the author demonstrates that major ancient religions worship deities that are 'demonic' in the religious-historical sense of “intimately at home in good and evil,” such that if evil fits into their plans, they also commit it. In that terminology, the serpent is a demonic being within itself that, moreover, aggressively attempts to establish that demonic interpretation of good and evil from the very first parents.

Original sin.

Eve responds to the serpent's view: “The woman saw that the tree (understand: of the forbidden fruit) was good to eat and pleasing to the eye, and that that tree was desirable for gaining insight. She plucked its fruit and ate .” – Exactly what the original is to which this model refers—the tree and its fruit stand figuratively for something else, of course—remains the secret of the ancient sacred writer. Yet the moral quality is beyond any doubt: God could not approve of that 'eating' because it entailed a lack of conscience.

Both sexes.

“The woman also gave some to her husband who was with her, and he ate as well. At that moment their eyes were opened and they knew immediately that they were naked.” Commentaries state that this signifies the awakening of 'evil' (understand: unscrupulous) desire and is a first symptom of the disorder making its entry into the primordial order .

God's judgment

God's intervention follows. He judges. Which entails that those involved will have to swallow the unpleasant consequences of the deviation . - The serpent is cursed amidst the wild animals. Which insinuates that the deities know themselves at home in the animal world. Dust shall be devoured by the serpent: the serpent is apparently a chthonic (earthbound) being. Which

refers to the underworld deities.

Curious

God sets up a conflict between the serpent and the woman, between their offspring, so that the offspring of the woman will crush the head of the serpent.

11.3. The days of Noah .

Genesis 6:1/8 is a kind of introduction to *6:9/9:17*, i.e., the days of Noah . However, to proceed concretely, let us briefly read what Tobit (Tobias) tells us about Sarah (Sarah). She was harassed by an “evil demon” (*Tob. 3:8*), Asmodeus , who is 'in love' with her (*Tob. 6:14*) and who harms no one unless they approach her erotically. Let us keep this model firmly in mind for *Genesis 6:1ff.* to understand.

Genesis 6:1/4.

“When people began to multiply on the face of the earth and had daughters, the sons of God (understand: high beings) saw how alluring the daughters of men were, and they chose a wife for themselves from among those daughters. But Yahweh (Yahweh, Jehovah) said: “My spirit of life (understand: God’s inherent life force) will not remain with man forever, for he is but a insignificant being. The duration of his life will be one hundred and twenty years.”

Note - Another translation of God's judgment reads: “That my spirit may not remain responsible for man for an indefinite time, since he is flesh (understand: substandard life force)”.

Attention was paid to the fact that a causal connection exists between 'flesh', substandard life force, and the retreat of 'spirit', God's inexhaustible life force. The flesh makes it impossible for God to make His spirit available.

It should be emphasized that, after *Gen. 6:3*, *this pair of opposites* continues to dominate Biblical thought and life until the final pages of the New Testament. The pair plays an explicit leading role, especially in St. Paul. If one can speak of Biblical dynamism (faith in life force), it is already present from our Genesis text.

'Giants' . - Gen. 6:4.

“In those days—and also afterward—there were giants on the earth because the sons of God had intercourse with the daughters of men who had

borne their sons. They were the mighty men of old.”

Another translation reads: “The Nephilim were on the earth in those days (...). They are the heroes of old, those famous people”.

Note - It is established that the Nephilim are sons of the unions of Sons of God and Daughters of Man, and that they possessed extraordinary life forces such that they appeared as infamous heroes. It seems that they possessed these extraordinary life forces because their 'fathers' were Sons of God who were high beings precisely thanks to their life forces. - Once again, it becomes clear how dynamism plays a leading role!

Note - One may now understand why we serve as a kind of introduction to the Son of God Asmodeus and his role in Sarah's life spoke.

The Great Flood.

“When Yahweh saw how much the wickedness of men had increased on the earth, how the desire of their hearts went out toward evil all day long, he regretted that he had made man on the earth.” Does the flood then follow as a consequence—'punishment'—of the inadequate life force of (most) people? For whoever does not possess God's inherent life force is exposed to all possible dangers that creation holds, without being able to offer serious resistance.

The connection “nephilim / flood”.

Without the sacred writer explicitly stating it, it is clear that he establishes a causal link between the influences of the Nephilim and the immersion in evil of the Nephilim 's contemporaries (“and even thereafter”)! Implicitly, however, is the causal link between flesh and the retreat of God's spirit as the dynamic explanation of the connection “Nephilim / degeneration / flood”.

Decision.

It is immediately clear that the three text passages discussed above are logically and very strictly interconnected—at least if one situates them within the entire basic biblical language with its dynamic pairing of “flesh/spirit”.

It is possible that the sacred writer took as inspiration some folk myth (legend) about 'Nephilim' and similar creatures that appear 'fantastic' at first glance, but it is clear from the text itself that for him the Nephilim are anything but fantasized beings. This is already evident from the fact that he

regards them 'highly' (divinely) because of their life force and calls them Sons of God .

11.4. The days of Noah (further explanation).

The text of *Genesis 6:1ff* . is very concise. It poses significant problems for readers who are unfamiliar with, or insufficiently familiar with, the pagan religions surrounding Israel. Therefore, these further explanations are provided.

We began by quoting *Tobit 3:8* and *6:14* . The reason is that invisible beings—in Sarah's case, an evil demon—approach people of the opposite sex in an erotic manner, to such an extent that the latter come under severe pressure, especially when it concerns their normal erotic lives. For example: when they seek a marriage partner, they themselves are inhibited and the partner is stalked (up to and including death threats). Sarah's case encompasses all the elements of such a situation.

Sacred eroticism.

The term “sacred prostitution” or “temple prostitution” is frequently encountered in literature concerning religions . This term should be avoided where sexual rites form part of an established religion. It is appropriate, at most, in cases where sacred eroticism was mixed with ordinary prostitution.

The calling

The calling of women who enter sacred erotica can resemble that which Sarah experienced. Often they are 'ordinary' women, but they enter the sphere of some invisible being that has sacred erotica in mind for them.

Within a religion that involves sacred eroticism, that is called a 'calling'. That was far from the case with Sarah, of course, who was simply bullied. - The girls in the days of Noah could be of both types: bullied like Sarah or called.

That a religion entails an element of sacred eroticism is crystal clear from *Numbers 25:1ff* ..

“Israel settled in Sittim . The people engaged in fornication with Moabite women who invited the people to the sacrifices of their deities. The people ate—understand: partook in the sacred meals that accompanied the sacrifices—and bowed down before their deities.”

The sanctuary of Baal- Peor (*Numbers 23:28*) was situated on the border

between Israel and Moab. People from both nations went there. It appears that Moabite women attempted to involve Israelites in their religious rites and immediately convert them to their deities.

That multiple cultures honored the center is evident from *Numbers 25:6* and *25:8* : an Israelite appears with a Midianite woman and enters a consecrated sleeping chamber with her. This description, brief in itself, nevertheless shows how deeply ingrained “sexual religion” was there at the time.

It exhibits the characteristics of an established practice. In this regard, viewed through the eyes of the believers involved, one should not speak of fornication. It was simply religion.

Moreover, this is evident from *Numbers 25:14ff* .. – “The Israelite who was killed together with the Midianite —understand: according to the Israelite - custom of that time—was named Zimri , the son of Sallu , the head of a family from Simeon. The Midianite woman who was killed was named Kozbi . She was the daughter of Sur , a tribal chief of the Midianites .” In other words: neither of them were 'ordinary' people!

Well, the short story in *Gen. 6:1ff* . presupposes something of the nature of Sarah, but certainly also something of the nature of the sanctuary at Baal-Peor .

That the result of this is 'heroes' is evident from what is known regarding such phenomena elsewhere. Whoever takes into account that sexual intercourse—even if only in imagination— can exert a potentially profound after-effect on the biological fetus is on the way to understanding the phenomenon of Nephilim .

God's judgment

Let us read *Deut. 4:3ff* .. - Moses pauses to consider the commandments. - “You have seen with your own eyes what the Lord your God did in Baal- Peor : he cut off from among you everyone who followed Baal—meaning: the god worshiped there. But you who have remained faithful to the Lord your God are still alive today.”

Perhaps the text of *Gen. 6:1ff* . has become somewhat more understandable now.

11.5. The days of Lot.

Genesis 19:1 ff ..

Yahweh appears to Abraham accompanied by two men (*Gen. 18:1ff.*). At a certain moment, Yahweh announces judgment: “A loud cry for vengeance rises from Sodom and Gomorrah !”

Incidentally : it concerns homosexuality, which was widespread in Canaan but greatly abhorred by the religion of Yahweh as an “unnatural sin”. Yahweh stays with Abraham, who asks for forgiveness, but the two men (angels) head in the direction of Sodom, where they arrive towards evening, while Lot sat at the city gate. Lot offers them hospitality.

“They had not yet lain down to rest when the Sodomites gathered around the house, young and old, the whole population, all together. They called out to Lot: “Where are those men (...)? Bring them out so that we may have intercourse with them.” Lot tried to keep them from their homosexual practices. He even went so far as to give his two virgin daughters—according to the customs of those days—to those intruding men.—“But the men (understand: the angels) seized Lot, dragged him into the house, and closed the door. Those who stood before the door, small and great, they struck with blindness so that they could not find the door.”

“The men (angels) then said: “(...). We are going to destroy the city, for the cry for vengeance (understand: God’s rectification) against the inhabitants sounds so loud that Yahweh has sent us to destroy the city”.

Note - This is a form among many of what the Bible calls “judgment of God,” which is a significant intervention of God in the natural course of creation. The reason is called “vengeful sin,” which is unscrupulous behavior that prematurely provokes its nasty consequences.

Note - The text must be situated and understood within the context of the days of Lot.

Today, a major debate is underway regarding the true nature of homosexuality, which is being conducted from a scientific perspective. At that time, the scourge of homosexuality was so destructive to culture that the sound religion of Yahweh could, to begin with, do nothing other than emphatically denounce the affliction as ultimately inexcusable. This is already evident from the very description of the aggression with which homosexuality then lashed out at its victims.

One should therefore not deduce from this sacred text that every case of homosexuality or a lesbian relationship is to be condemned in its entirety.

Note *Jude* 7 says in this regard : “Sodom, Gomorrah and the neighboring cities (...) surrendered themselves to a ‘different flesh’ (...) thereby incurring the punishment of eternal fire.

By 'other' flesh, the apostle means the fact that the two men (angels) were not human flesh but apparitions in the form of men. In its ferocity, the homosexual urge to attack did not immediately assault ordinary people, but high spirits acting in the service of God. This exacerbates the homosexual evil.

“That my spirit may not be endlessly responsible for man since he is flesh.” – This fundamental statement (in *Gen. 6:3*) that makes the Bible the Bible has one of its most remarkable applications in the days of Lot. Indeed: “Yahweh rained down sulfur and fire from heaven upon Sodom and Gomorrah ; He destroyed those cities and the whole region with all its inhabitants and all that grew there” (*Gen. 19:24*).

Note: Just as Noah 's contemporaries, lacking God's inherent life force ('spirit'), surrendered themselves to what is called "the elements of nature" (the flood), so Lot's contemporaries surrendered themselves to "the elements of nature" (burning sulfur).

The sacred writer does not state it explicitly, but the basic statement regarding “spirit/flesh” is the light that makes God’s judgment at the time of Lot Biblically understandable; whoever falls into a substandard life through unscrupulous behavior prepares for unpleasant consequences, which Biblical language attributes directly to God, yet in such a way that this same language knows very well that the victims are most certainly co-responsible.

11.6. The lifeline of humanity.

Let us begin with what Jesus says very explicitly regarding the lifeline of humanity in *Luke 17:26ff* ..

“As it was in the days of Noah (Noë), so will it also be in the days of the Son of Man (understand: Jesus). (...). The flood came that destroyed them all . - Or as it was in the days of Lot. (...). On the day that Lot left Sodom, burning sulfur rained down from heaven that destroyed them all.”

What has been said about the time of Noah refers to *Genesis 6:8* (deviation

of mankind resulting in the flood (understand: destruction)), and what has been said about the time of Lot refers to *Genesis 19:1/29* .

Incidentally: *1 Peter 3:19ff.* refers to the days of Noah , while *2 Peter 2:5* speaks of the days of Noah and *2 Peter 2:6* of the days of Lot. Finally, *Jude 6* repeats the days of Noah and *Jude 7* the days of Lot.

Conclusion. - The pairing “days of Noah / days of Lot” characterizes the basic destiny of humanity from the very beginning of salvation history, and according to Jesus, that pairing will continue to govern the destiny of humanity until the days of the Son of Man (understand: Jesus' return).

Egypt more guilty than Sodom .

Wisdom 19:13ff. .. - The predominant aspect of Egyptian culture, especially religion, is identified by the sacred writer with an extreme naturism, understand: a polytheism that indulged in the horror of magical excesses. Yet, as in the days of Lot, so too in the days of the Egypt of that time: “The nasty consequences—'punishments'—fallen upon the sinners (understand: the Egyptians with their extreme naturism). Not without the nasty consequences being announced beforehand (...). Rightly they suffered the suffering attached to their own crimes”.

The text attempts to explain further.

“For they had displayed an all too heartless hatred for the stranger (understand: the Israelites who had entered). Those others (meaning: the inhabitants of Sodom and Gomorrah in the days of Lot) had indeed shown no hospitality to the strangers (meaning: the angels visiting Lot) who arrived. But they (the Egyptians) subjected strangers who were benefactors into slavery!”

Note - The sacred writer states a fortiori: the Sodomites were regarded as the greatest criminals , but the Egyptians violated the laws of hospitality even more severely.

“They too were struck with blindness, just like those others (the inhabitants of Sodom) when they stood before the door of the conscientious Lot to—surrounded by thick darkness—try with all their might to force open the door (understand: Lot's).”

So much for the essence of the sacred text. We skip *Wisdom 19:15/16*, as the transmitted text seems too corrupted. Moreover, it is not so essential for a proper understanding.

Decision.

For what reason do we pause at the passage from Wisdom? Because it demonstrates that the reprehensibility of Sodom—not to mention that of the Flood culture which runs parallel to it—also manifests itself in the interim—between the days of Lot and the days of the Son of Man. Which clearly points to the fact that, as Jesus states, the deviations of humanity continue, some worse than others. Deviations which, if one does not repent thoroughly, are necessarily followed by nasty consequences ('punishments').

This prompts us to view the days we are living through with the insight outlined above (deviation/unpleasant consequences). According to Jesus' perspective, the duality of “days of Noah / days of Lot” also manifests itself in our days. So let us take a good look!

11.7. The servant/servant of the Lord.

Ecclesiasticus (Jesus Sirach) 2:1/18 . The text is a sketch in the style of the wisdom books of what that is: the servant of the Lord.

Testing. - Whoever wishes to serve God will undoubtedly be “put to the test” by God Himself, for, as can be read on every page of the Bible, God wants to know what to expect from the one who serves Him. - Let us read the text in this light.

“If you wish to serve the Lord, keep yourself ready for testing! Therefore, make yourself a conscientious person. Be strong, and when things go wrong, do not give up. Maintain contact with the Lord and do not stray from Him. Thus, on the last day (understand: ultimately, at the final judgment), you will share in His glory.”

Whatever befalls you: accept it! Amidst the fluctuations of your wretched conditions of existence: show yourself full of patience! For, just as gold is tested in fire, so the elect in the fiery furnace of humiliation.

But trust in God in this: He will provide you with help. Go through life conscientiously and rely on Him. - You, if you fear the Lord (understand: deeply revere Him), rely on His mercy. Do not deviate. Otherwise, you will inevitably perish. You, if you fear the Lord, then hope for eternal joy thanks to His mercy as a benefit. Examine the generations of the past: who, if he relies on the Lord, was disappointed? Or who, if he stands firm in the fear of Him, was forsaken? Or who, if he appealed to Him, was not heard? For the Lord is

compassionate and merciful: He forgives sins and on the day of need He saves.”

Assessment by means of prosecution .

Ps. 119 (118):86 says: “All your commandments are truth; help me when falsehood persecutes me.” Since the days of Noah and those of Lot (*Luke 17:26ff* .), it has never been otherwise: whoever lives conscientiously (in the truth) has to endure (lies) from fellow men of different persuasions. *Matt. 5:11ff* . states it very clearly: “*Blessed are you when people insult you or persecute you (...). It is true that people persecuted the prophets, your predecessors .*” - We read.

“Woe to him who is cowardly and bows down. Woe to the unscrupulous whose behavior goes both ways. Woe to him who, for lack of (understand: living) faith, simply goes his own way, for (understand: by God) he shall not be protected. Woe to you if you do not stand firm: what, if the Lord calls you to account, will you do?”

Loving God is fulfilling His commandments. - “Those who fear the Lord do not depart from His words (understand: guidelines). Those who love Him adhere to His ways. Those who fear the Lord are willing to please Him. Those who love Him are full of His law. Those who fear the Lord always keep themselves ready (for Him) and know themselves willing to humble themselves in His service. - Let us therefore throw ourselves into His arms and not into those of men, for as His exaltedness is, so also is His grace.”

“If you love me, Jesus, you will keep my commandments.” This is how it sounds in *John 14:15* . And in *John 15:9ff* , Jesus says: “As the Father has loved me, so also have I loved you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept the commandments of my Father.”

Jesus was therefore Old Testament! Or, if you prefer, the Old Testament was already New Testament! Love is therefore more than a pious feeling cherished without deeds.

11.8. Whoever does not serve the Lord.

Isaiah (Isaias) 24:116 .

This text is the beginning of what is called “the Apocalypse of Isaiah,” which comprises chapters 24/27. A final judgment of God is meant over the events approaching at that time, or rather: the final judgment is already

manifesting itself in those approaching occurrences. What will later be called “apocalyptic literature”—Daniel , Zechariah (9/14) , and the Book of *Enoch* —begins here. The text continues as one of the later texts of Isaiah.

Being.

The reason we situate the text here is that it depicts the antithesis of what is called Jesus Sirach, the servant of the Lord.

in *Isa. 24:10* , there is mention of the “city of nothingness” which is a heap of ruins (*25:2; 26:5; 27: 10ff .*).

In *27:10ff .* it reads: “The fortified city has become a desolate solitude, left to its fate like a desert where calves graze and all the bushes strip bare.” - Here is Isaiah's text.

Here is Yahweh who devastates and destroys the earth! He turns its outlook upside down! He scatters the inhabitants! - The same fate befalls priest and people, master and slave, mistress and female slave, seller and buyer, surety and borrower, creditor and debtor. Devastated, devastated the earth shall be. It shall be plundered, plundered.

For Yahweh has spoken this word (understand: this predicted event). The earth mourns. It perishes. The world withers. The world perishes. (Even) the upper classes wither.

The earth has been defiled beneath the feet of its inhabitants because they have broken the laws, violated the commandment (understand: the code of conduct advocated by God), and broken the eternal covenant. That is the reason why the curse has devoured the earth. Its inhabitants have vanished, except for a few people.

That concludes Isaiah's text.

The eternal covenant .

In this regard, experts refer to *Genesis 9:19* , where it is stated that after the Flood, the descendants of Noah ’s three sons (Noë) populated “the whole earth.” In other words, the term “eternal covenant” would not refer to the eternal covenant with Abraham or the eternal covenant with Moses, but rather to the extent of the earth’s population with which God made a covenant through Noah . This would then not be a particular covenant, such as that with Abraham’s descendants or that with the Israelite people whom Moses led into the Promised Land, but a 'universal' covenant encompassing all people unconditionally.

The catastrophe communicated by Isaiah that threatens “the city of nothing” can then be seen as a sample from the universal final judgment “on the last day” which the text of Jesus Sirach cited above also speaks of.

In other words: either one serves God as the previous text outlines, with a favorable outcome, or one does not serve God as Isaiah's text outlines, with an unfavorable outcome. That is the sifting God has carried out since the very beginning of the creation of conscious beings.

Note - Such typically Biblical texts imply that the general demonistic theory of, for example, W.B. Kristensen contains only a part of the full truth. Where Kristensen states that all higher beings governing the cosmos prioritize good and evil, salvation and damnation as equal, the Bible states that amidst indeed very many demonic higher beings—which designate good and evil, salvation and damnation as equal—God, the God of the Bible, reaches towering high through His fullness of conscience.

That is precisely the lesson of the fact that God, through Moses or angels, proclaimed the Decalogue—the Ten Commandments—as a universally applicable code of conduct. In which God Himself is the first to uphold His code of conduct.

We therefore say (not “particular code of conduct” but rather) “universal code of conduct”, namely one that compels a choice in the form of “either... or”, and radically excludes the free, autonomous decision in the form of “both and” as a norm of behavior. Certainly regarding the final judgment.

11.9. “Lord, I see that You are a prophet” (John 4:19).

Let us begin with a statement. - John 2:23ff.. “While Jesus was in Jerusalem for the Passover, many believed in his name when they saw the signs he performed.”

Here we see that the dynamism, that is, the conviction that Jesus' miracles ('signs,' says S. Jan) have a 'name,' that is, a life force, as a reason, is literally at work: many come to a faith that rests precisely on the visible and tangible manifestations of Jesus' name.

As the saying goes: “Whoever can do that must possess more than ordinary vitality.” Such reasoning—from the miracle to the sufficient reason for its miraculous nature—is a valid line of reasoning.

The text continues .

“But Jesus had no confidence in them because he knew them all. Moreover, he needed no testimony concerning man, for he himself knew what is in man.”

Note - What exactly did those who believed at that time, whom Jesus distrusted, lack? Apparently, they became absorbed in the miraculous nature of his healings and exorcisms—let us say: the pure dynamism—and in the solution of their problems as they saw them, but remained blind to what he intended, namely that the miracles (as St. John says) were 'signs' pointing to his true mission, the thorough—and not some superficial—salvation of humanity. This type of salvation is the main concern of the entire Gospel of John .

Jesus as prophet .

Jesus - *John 4:5ff* . - comes into Samaria. He enters into a conversation with a Samaritan woman . At a certain moment he says to her: “Go call your husband.” To which she replies: “I have no husband.” Jesus then says: “You are right in saying (...) for you have had five! The one you now have is not your husband. (...).” To which she replies: “Lord, I see that you are a prophet.”

And indeed: she was dealing with the clairvoyance—typical of a valid prophet—of Jesus. She herself recounts it afterwards in the city: “He told me everything that I had done” (*John 4:39*).

Note - Incidentally. - In *1 Samuel 9:9* it reads: “In those days in Israel, see what they said when they went to consult God: ‘Let us therefore go to the seer,’ for in those days they said ‘seer’ instead of ‘prophet’ as is said today.” Cf. *2 Kings 17:13* .

Jesus' actual mission.

This, therefore, was not to perform miracles, however good and beneficial they might be. He sets it out in a Johannine manner in *John 4:14* . He speaks of a 'water' that wells up from the depths of the one who correctly understands Jesus' commission . This mysterious text becomes clearer in *John 7:37* .

“On the last day of the feast—the great day—Jesus stood there and cried out: “If anyone is thirsty, let him come to me, and let him who believes in me drink .” This is according to the Scripture: “Out of his depths streams of living water shall well up.” He was speaking of the Spirit that those who had come

to believe in him were to receive. For the Spirit was not yet there, because Jesus had not yet been glorified.”

It comes down to this.

Jesus wants to realize the New Testament degree of faithful life, as *Hebrews 8:8/12* states, following in the footsteps of *Jeremiah* (Jeremias) *31:31/34*. Jesus apparently considered the time ripe for the fact that God leads every individual directly from the depths of their soul. This amounts to a bubbling series of inspirations, characteristic of the Holy Spirit of the New Testament (since Jesus' transfiguration immediately after his death). That is that “living water” that wells up from within like an inexhaustible spring.

Whoever, therefore, sees in Jesus' miracles merely the solution to earthly problems—however serious—sees only a first layer. Behind such completely justified miracles emerges Jesus' true mission, namely the New Testament contact with God.

Jesus, as a prophet, thus saw from the very beginning that his true message was not penetrating with 'many'. That bore witness to his visionary abilities in a truly impressive way.

11.10. The letter kills, but the spirit gives life.

With this sentence from *2 Cor. 3:6*, we begin a clarification of the biblical contrasting pair “flesh/spirit.” By 'letter,' St. Paul meant the Old Testament revelation, which already bore witness to a blinding glory (understand: God's unfolding essential life force) (as *2 Cor. 3:7* says), whereas compared to that, the New Testament revelation is truly 'spirit,' God's essential life force.

The intention was that the spirit of the New Testament—since Jesus' transfiguration immediately after his death—had taken an immeasurable step forward in terms of spirit in the evolution of God's work of salvation, which stands or falls with the giving of spirit. In other words, Jesus' ministry signified a radically new phase regarding spirit.

Ethical

Galat 5:17ff .. – “The flesh desires against the spirit, and the spirit against the flesh. There is such a contradiction between the two that you do not do what you would like to do. (...). –

Now, all that the flesh produces is known: fornication, uncleanness, debauchery, idolatry , sorcery, enmity, strife, envy, fits of rage, intrigues,

quarrels, factions, drunkenness, orgies, and the like. I warn you as I have warned you before: those who misbehave in this way will not inherit the kingdom of God (understand: God's salvation).

Behold the ethical content of 'flesh', substandard life force, outlined on the basis of several groups of behavioral types.

Ethical

Galat . 5:22ff .. – “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. (...). Those who belong to Christ Jesus have crucified the flesh with its passions and desires.” – That is an approximate sketch of what 'Spirit', God's inherent life force, entails as a type of behavior.

Lot-related .

Galat . 6:7ff .. - 'The science of lot' is understood to mean “insight into fate and destinies”, here in connection with the two Biblical types of life force just outlined. - “Do not deceive yourselves! God is not mocked. For whatever one sows, that one reaps. Whoever sows in the flesh shall reap destruction from the flesh. Whoever sows in the spirit shall reap eternal life from the spirit”.

Note - In *Genesis 6:1 ff.*, the sacred writer noted the sow-reap principle insofar as flesh leads to unpleasant consequences in the elements of nature: “Whoever sows in the flesh reaps destruction (flood)”. In *Genesis 19:1 ff.* , the sacred writer noted the sow-reap principle insofar as flesh is destined for destruction from the elements of nature (burning sulfur). “Whoever sows in the flesh reaps destruction (burning sulfur)”.

In *Galatians 6*, St. Paul focuses on the sow-reap law insofar as it continues to operate after death and decides on the eternal fate—to death or to eternal life (*Dan. 12:2/3; John 5:29*). In both cases, it concerns eternal life, but the one is flesh, unpleasant consequences, calamity; the other is spirit, eternal salvation.

Conclusion

Ethical is one perspective on the basic pair of opposites. Fate-based is a second perspective. The ethical decides fate, either already to some extent on earth (the flood, burning sulfur—two forms of a vengeful nature) or in the afterlife. And indeed in such a way that one can speak of a kind of regularity (understand: predictability). It is in this sense that one must understand the sowing-reaping language of St. Paul. It is not a natural scientific regularity, but it is nevertheless a fate-based regularity.

Whoever now reads *Wisdom 19:13ff* . clearly sees that the sacred writer prioritizes the Pauline sowing-reaping law:

“The unpleasant consequences fell upon the sinners (*note* : who are flesh). Not without the unpleasant consequences being foretold beforehand. Rightly did they endure the suffering attached to their own crimes (*note* : flesh).” – Whoever desires the cause (flesh), desires – willingly or unwillingly – the effect (unpleasant consequences). One could put it that way. What one sows (cause), that one shall reap (effect). There is, therefore, a well-defined causal link between ethical behavior and fate (before and after death).

Decision

The Biblical couple clearly entails an interpretation of history and is, in that sense, a conception of history.

11.11. Killed according to the flesh, raised to life according to the spirit.

Let us read *1 Peter 3:18ff* .. – “Christ also suffered once for all for sins (...). Put to death in the flesh, he was raised to life in the spirit”.

Note - Jesus became flesh from the virgin womb of Mary. This means that he took upon himself the earthly mode of existence which, in Biblical interpretation (*Genesis 6:3*), is flesh since the Fall, with the entire exposure to the vicissitudes—except those not foreseen by his heavenly Father in the course of his life—that every earthly existence entails.

Brought to life.

'Life' here means his “resurrected life”, which began immediately after his last breath on the cross. In other words: he dies as an earthly man (flesh) but rises immediately as a heavenly man (spirit).

Note - One sees that even the transition ('Passover') of Jesus is described by Peter in terms of “flesh/spirit”, common since Genesis. Such is the fundamental basic pairing!

“In that spirit Christ went and proclaimed his message to the spirits in prison.” (*1 Peter 3:19*).

In other words: the spirit, understand: God's inherent life force as it was available from Jesus' resurrected life (from his glorification), is the power

(glory) with which he descends “into hell (prison)”. This entails that amidst the 'darkness', suddenly, like a bolt of lightning in a clear sky, the resurrected one proclaims his message.

“To the spirits (understand: non-material beings in prison) who formerly, in the days when Noah built the ark, refused to believe when, namely, God’s patience was patient.” (*1 Peter 3:20*).

Note - It is evident that the days of Noah constitute a fixed point of reference, because the radical and outrageous unbelief of the spirits who helped provoke the Flood left a deep mark in the course of salvation history. There is a history of salvation before such a degree of unbelief, and there is a history of salvation after such unbelief.

It is not surprising that Jesus (*Luke 17:26*) summarizes: “As it was in the days of Noah , so will it be in the days of the Son of Man (understand: at Jesus' return in glory).” Humanity—at least partially—adopted a type of behavior in the days of Noah that is permanent. With all the unpleasant consequences that entails.

It is therefore not surprising that Jesus, who expressly became human from the virgin womb of Mary in order to fundamentally change that unfavorable turn of events, descends into hell immediately after his death on the cross, “in the spirit of the resurrection,” where the radically unbelievers “are kept in eternal bonds in the depths of darkness” (Jude 6). Those spirits there bore a very great responsibility and were gravely guilty! And yet Jesus, whom they had crucified, proclaims his message to them of all people!

Note - Between his death on the cross and his resurrection, Jesus descends into hell. This descent into hell is apparently a fixed component of the confession of faith at the time of the early church, as becomes apparent when one combines texts such as *Matt. 12:40, 16:18, Acts 2:24, 2:31, Rom. 10:7, Eph . 4:9, Heb. 13:20* and assesses their substance.

Note - Some refer to the spirits in prison to whom Jesus proclaimed the good news as “the bound demons” spoken of in the Book of Enoch (cf. *1 Peter 3:22 , Jude 6, Ephesians 1:21*).

Others interpret the prison spirits as the souls of those who died in the Flood and were driven into prison for reasons of unbelief.

Still others refer to *Matt. 27:52*: “(The curtain of the temple was torn in two from top to bottom, the earth shook and the rocks split). The tombs were opened and the bodies of many holy people who had fallen asleep rose. After Jesus' resurrection they came out of the tombs and went to the holy city where they appeared to many.” Understand “holy city” to mean the heavenly Jerusalem spoken of in *Revelation 21:2, 21:10, 22:19* . We now say “heaven.” But this third interpretation speaks of a completely different kind of prison beings: they were conscientious people who were waiting for the new spirit of resurrection.

Conclusion - God's goodness apparently extends into the dungeon.

11.12. Baptism: from flesh to spirit.

1 Peter 3:21 .

Peter briefly explained how Jesus died as an earthly man (flesh) to immediately thereafter live as the resurrected one (spirit). He immediately mentions how Noah and his family were saved “through the water (*note* : of the flood)”.

Let us remember the structure “ immersion in water/ rescue from water”. Thereupon Peter sets out the structure of Christian baptism: “What corresponds to this (understand: the rescue of Noah and his family) is the baptism that now saves you, and which is not a removal of carnal (understand: ordinary) impurity, but the covenant of a good conscience entered into with God on the basis of the power of the resurrection of Jesus Christ, - he who ascended to heaven sits at God’s right hand after he subjected the angels, the powers, and the forces to himself”.

The explanation.

Whoever allowed themselves to be baptized explicitly entered into a profound commitment prior to the solemn immersion which—expressed in a typically Biblical way—reads: “I desire the transition from the flesh to the spirit” (like Jesus at his death on the cross and glorification). A good conscience, that is, being at peace with one’s conscience (which in fact always entails asking forgiveness for mistakes made), is the ethical requirement. For the spirit encompasses the fulfillment of God’s commandments, including the forgiveness of sins. In other words, being baptized is first and foremost a matter of conscience; otherwise, it is a life lived in the flesh, a substandard life.

The explanation .

Attention was paid to the structural identity of Jesus' death and glorification and of the baptismal event: both are transitions from flesh to spirit. In Jesus' case, he took upon himself the carnal life, except for sin, out of a desire for redemption, as the servant of the Lord as the prophet Isaiah describes him (*Isaiah* 42:1/4, 49:1/6, 50:4/9, 52:1/53:12): as “a man of sorrows, accustomed to suffering” (53:3) but also as “the one through whom the will of Yahweh is fulfilled” (53:10).

In the case of the baptized, however, the carnal life, including sin (in all its Biblical meanings), is renounced with a view to a life “in the spirit” (which is available thanks to Jesus' glorification).

The explanation

For what reason does Peter speak of Jesus' subjection to angels, powers, and forces in the same breath as his resurrection? The term “powers and forces” refers to state officials (cf. *Luke* 20:20, 12:11, *Titus* 3:1). The powers are the judges.

For since the Fall (most certainly since the Flood and the downfall of Sodom), evil spirits—called 'angels' in our text—control state power (for the sake of justice). It is they who, in the person of the Jewish Sanhedrin and the Roman governor, condemned Jesus to death. *Matt.* 4:7/9 states it clearly: Satan, the chief of the evil angels, rules over the kingdoms of this world!

Luke 4:13 says that after Jesus' rejection of an earthly (understand: carnal) kingdom, Satan awaits “the favorable moment,” namely, that moment when he enters into the betrayer Judas (*Luke* 22:3; *John* 13:2, 13:27). At his arrest, Jesus says: “It is your hour and the power (!) of darkness” (*Luke* 22:53). Darkness is the prison of evil angels, of powers and forces.

Now, whoever is received into this world enters that darkness. He becomes flesh and immediately one subject to the powers and forces. Whoever allows himself to be baptized, however, shares in the subjection of those powers and forces by the glorified Jesus: he is withdrawn from their grasp in the baptismal rite. In other words: that Peter mentions the subjection of the (evil) angels is not a superfluous statement: it expresses an essential element of the baptismal situation .

It is not because typically modern and postmodern humanity no longer has an eye for the role of the aforementioned angels that this role nevertheless represents a fundamental aspect of our world. Even in the case of baptism as

it is still administered daily. It is a tragic aspect of our current society and its culture that, precisely because people no longer believe in it, the powers and forces, as the French poet Ch . Baudelaire once put it, exert an all the more thorough grip on present-day humanity: “The greatest cunning of Satan consists in making the belief in his existence vanish.”

11.13. Old Testament model/ New Testament original.

1 Cor. 10: 1/13 .

A paradox. - Paul summarizes the fate of the Jewish forefathers.

1. All were under the cloud at the Exodus from Egypt (*Ex. 13:21*); all passed through the sea (*Ex. 14:22*); all were baptized by Moses through cloud and sea; all ate the same spiritual food and drank the same spiritual drink (*Ex. 16:4ff.*), for they drank from a spiritual rock (...) (*Ex. 17:5ff.*).

2. Yet God did not accept most of them, for they were struck down in the wilderness (*Numbers 14:16*). - In summary: all of them/most of them were not.

Paul's interpretation .

“These events occurred to serve as a model for us, namely, so that we harbor no evil desires like them.” – Then follow the divine judgments, which show for the umpteenth time how unscrupulous behavior (flesh) leads to the absence of God’s spirit and causes unpleasant consequences.

1. “Do not serve false gods, as some among them did, and of whom it is written: ‘The people sat down to eat and drink and rose up to play’” (*Ex. 32:6*). Specifically, while Moses was on the mountain, they fell into the religion of the golden calf “as a god who goes before them” (*Ex. 32:1*).

2. “Do we not commit fornication like some among them, so that in one day twenty-three thousand fell” (*Num. 25:1/9*).

Indeed: “When Israel stayed in Sittim , the people fell into fornication with Moabite women who invited the people to the sacrifices in honor of her deities. The people partook of these (understand: the sacred meals) and bowed down before her deities.” Which naturally entails a descent into a pagan (carnal) religion. Whereupon God no longer considers himself responsible with his spirit, with all the unpleasant consequences that follow.

3. Christ is identified by Paul as already active from Mary before his Incarnation, as *1 Corinthians 10:4* explicitly states: “That rock was Christ.”

Jesus is meant as the pre-existing second person of the Holy Trinity. Now one understands what Paul says: “Let us not provoke Christ as some among them did: they came by snakes.”

Num. 21:4ff indeed relates: “On the way the people lost patience: they spoke against God and against Moses: ‘Why have you brought us out of Egypt to die in this wilderness? For there is neither bread nor water available. We are weary of this famine food!’ Whereupon God sent burning (understand: poisonous) snakes upon the people. These bit the Israelites and many of them died .” – It is clear: whoever lacks God’s essential life force through unscrupulous behavior – flesh – stands exposed with his substandard life force to the elements of nature (here: poisonous snakes) and undergoes God’s judgment.

4. “Neither express your displeasure against God as some did: they were killed by the destroyer.” *Num. 17:6ff*.

The entire community of the Israelites expressed its dissatisfaction against Moses and Aaron: “You have caused the people of Yahweh to perish!” Whereupon a scourge claimed fourteen thousand seven hundred victims. – Needless to say, the mechanism was at work for the umpteenth time: God does not invest his saving spirit in what is flesh with the resulting negative - consequences. The cosmos is full of harmful elements that come to full effect in such situations.

Original.

In the (Old Testament) model, Paul sees a representation of the (New - Testament) original, such that the old model (called 'typus') provides us with information about the later original (called 'antitypus') .

“That happened to them to serve as an example and is recorded with a view to our formation, for us who are experiencing the end of times. Consequence: whoever thinks he is standing, let him take heed lest he fall.”

Assessment

God continuously tests to know what inner state He is dealing with within us. To this end, we are on this earth by being conceived in the womb, with its all kinds of natural elements that pose a constant threat.

But let no one fear: “Until now, Corinthians, you have not passed any test that exceeds the human measure. But – by understanding: do not fear unnecessarily – God is faithful (understand: to his own code of conduct): he

will not allow you to be tested beyond your strength (understand: life force). With the testing he grants the way out and the strength to endure it.”

11.14. Eucharist as Spirit

1 Cor. 11:23ff..

“(...) The Lord Jesus, on the night in which he was betrayed, took bread and, after giving thanks, broke it and said: “This is my body for you. Do this in remembrance of me.” Likewise, after the meal, the cup with the words: “This cup is the new covenant in my blood. Do it, whenever you drink it, in remembrance of me.” -

That is the institutional story told the first time, but in such a way that all subsequent times are the visible and tangible representations of that first—and fundamentally only—time.

The repetition

“Do this in remembrance of me” – must be understood in that realistic sense. – Behold the core of Christianity! *John 6:54* states it clearly: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day.” For the sacrificed flesh and blood of Jesus is the bearer of 'spirit', God's very own life force, which leads to eternal life, as in the ancient trace of *Genesis 6:3* . S. Jan specifies: “It is Spirit that gives life; flesh serves no purpose.”

Jesus' transition

Paul's statement is very clear. He says: “Whenever you eat this bread and drink this cup, you proclaim the death of the Lord until he comes.” Jesus' transition from this earth (flesh) to eternal life (spirit)—that unique salvific-historical moment—is visibly and tangibly present! Precisely because of this, the Eucharist bestows 'spirit'.

God's judgment

The emphasis in St. Paul lies on the fate one prepares for oneself if one underestimates, indeed, misunderstands, the reality that is the Eucharist.

“Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner sins against the body and blood of the Lord. We must examine ourselves before we eat of the bread and drink of the cup, for whoever eats and drinks (unworthily) eats and drinks his own judgment ('crima'), if he does not distinguish the body (and the blood) (from the rest).”

God's judgment.

That is the reason why there are many sick and weak among you, and why many have died. - If we judged ourselves (' diekrinomen '), we would not undergo judgment (' ekrinometha ').".

Note - The mechanism at work here—after all, it concerns life forces that naturally cause something—is apparently the dominance of God's spirit over human, all-too-human flesh! Whoever violates the inviolable—understand: what must not be violated but can be violated—prepares unpleasant consequences ('punishments') for, as *Gen. 6:3* says, given the substandard behavior (flesh), God is no longer responsible for the gift of his spirit. Which entails miscalculations.

With this Pauline text, we are faced with yet another application of God's judgment, which, in the absence of life force, surrenders to the elements of nature—here: the natural elements that work in our bodies. The structure of creation is such that, if one lacks God's inherent life force, that structure sooner or later has a destructive effect.

God's judgment

St. Paul, however, emphasizes the potentially instrumental nature of God's judgment. - “While we are being judged by the Lord (' krinomenoi '), we are being educated (' paideuometha ') so that we may not be condemned with the world (' katakritomen ').

In other words: not every divine judgment is definitive ruin, but there are divine judgments that are “with reservations.” Thus in the sense of: “Learn to watch your behavior for the unpleasant consequences, so that, having been converted, you will no longer be subject to any judgment in the future.”

Jesus' descent into hell is proof of God's unimaginable goodness, for he offers his salvation to beings who stubbornly refuse. Paul apparently views the weaknesses, illnesses, and deaths that occurred in Corinth in the stark light of Jesus' descent into hell: the offer of salvation remains.

Decision.

The concept of “judgment of God” demonstrates the bloody gravity of our behavior but absolutely does not encompass the concept of ' god of doom ' with which people confuse “the god of the Old Testament.” On the contrary.