Text 5: Biblical Themes (153 pp.)

Summary

This text offers an extensive theological, apocalyptic, and hermeneutical study of the Biblical writings. Whereas modern or rationalistic approaches often reduce Biblical miracles and visions to mere figures of speech or myths, the author highlights the "vertical" or apocalyptic dimension of reality: the invisible, divine, and occult events that govern and explain visible history and human destinies at a deeper level. The text can be divided into six interconnected main themes.

1. Prophecy, Manticism, and Hermeneutics

According to the text, the Biblical prophets and authors possessed a mantic gift: the ability to receive supernatural knowledge through an inner voice, inspirations, or nocturnal visions. To interpret these prophetic texts correctly (hermeneutics), one must not explain them arbitrarily on the basis of external assumptions, but must start from the religious *axiomata* of the authors themselves.

In the Bible, God does not speak only directly, but frequently makes use of angels and intermediaries who act as "interpreters" (interpretants). They clarify human beings' ethical obligations, intervene in situations of crisis (such as illness or mortal danger), and alter human destiny.

2. Theophany, Divine Judgements, and the Decalogue

A central element of Old Testament theology is the theophany (the manifestation of God), in which God reveals His omnipotence through hierophanies and kratophanies. This is expressed, among other things, through impressive natural phenomena such as heavenly fire, storms, and darkness, which often serve as divine judgements against those who turn away from God.

The text emphasizes the fundamental distinction between the holy (the sacred) and the profane, as well as between clean and unclean. The ethical pivot of this distinction is the Decalogue (the Ten Commandments). The commandments constitute a cosmic and spiritual code of conduct; violations of the Decalogue inevitably call forth divine "vengeance" or the restoration of order, leading to the decline of individuals and entire civilizations.

3. Freedom, Sin, and the Inheritance of Destiny (Tôledôt)

Human beings are constituted of "flesh" (the biological aspect alienated from God) and need the divine "spirit" (*roeah*, life force) in order truly to live. Although God created human beings with radical freedom to choose their own

path, the law of sowing and reaping applies inexorably: those who sow in the flesh reap destruction and *Sheol* (the realm of the dead), whereas those who sow in the Spirit receive eternal life.

Through the concept of *tôledôt* (genealogy or family history), the author shows how not only biological characteristics but also ethical guilt, occult forces, and bonds of destiny pass from one generation to the next. Because of Adam's original sin, humanity is subject to original sin and death, with the result that even material creation groans under decay and longs for redemption.

4. The Occult Background: Sheol, Satan, and the Elements of the World

The text analyses the hidden, occult structure of the world. Sheol is the subterranean realm of the dead, inhabited by emaciated shades (*refaim*). Because Sheol lacks divine life force, it behaves like an insatiable *aluka* (vampire or bloodsucker), seeking to drain the life force of the living. Deserts and ruins are described as dwelling places of unclean spirits and demons.

Paul also states that fallen humanity and the rulers of this world are influenced by Satan and the "elements of this world": cosmic forces and religious-legal systems that keep human beings in bondage.

5. Jesus as Servant, Seer, and Exorcist

In the New Testament, Jesus fulfils the great Old Testament archetypes: the Suffering Servant of Yahweh (*Ebed Yahweh*), the Son of Man from Daniel, and the "sign of Jonah". As a "seer", Jesus sees through people's hidden thoughts and hearts.

Through His *dunamis* (divine life force), He drives out demons and heals the sick through touch or the spoken word. He acts as the true interpreter of human destiny. Unlike the *aluka*, which drains people of their strength, Jesus bestows life force and first forgives sins in order to restore the soul. In the Eucharist, He establishes the real presence of His sacrifice and life force.

6. Resurrection, the Kurios, and the Holy Trinity

Jesus' exaltation (glorification) encompasses His death on the cross, His descent into Sheol - where He confronts the primordial causes of evil – and His resurrection. Through His rising, not only His soul-body but also His biological body came back to life. As the exalted *Kurios* (Lord), He sits at God's right hand and subjects all cosmic angels, powers, forces, and dominions (*archai, exousiai, dunameis, kuriotetes*) to His authority.

At Pentecost, the risen Lord pours out the Holy Spirit upon "all flesh". The Holy Spirit acts as the guide to truth, inwardly teaching believers, freeing them

from legalistic elements, and bestowing charismatic gifts. In this way, the entire divine history of salvation and the revelation of the Holy Trinity (Father, Son, and Holy Spirit) reach their fulfilment.