

Text 5 Prophets and clairvoyance.

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5.1. Prophets and Clairvoyance

5.1.1. Prophesying.

The term is one of the basic concepts of the Old and New Testaments. What does it entail? Let us read *Num. 24:2/4 (24: 25/16)*.

Balaam (Baleam) says of himself: “Oracle of Balaam (...), of the man whose eye is infallible. Oracle of the one who hears the words of God”.

Note: Num. 24:16 adds to this: “of him who knows the knowledge of the Most High”.

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

Note: In other words: the characteristics of apocalypticism.

Note: Compare with *Dan. 2:19/23, 2:28/30, 2:47* : in slightly different words, Daniel says the same thing.

Num. 12: 4/10 . -- There is ordinary prophesying and there is exceptional prophesying. -- “Yahweh: “If there is a prophet among you, then I will reveal myself to him in a vision, -- then I will speak to him in a dream”. - .

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

Yahweh: “It is not so with my servant Moses: ‘all my house’ has been entrusted to him (*note*: understood as: not a part). I speak with him face to face, clearly understandable, -- not in riddles, and he sees the manner of Yahweh.”

Note: Apparently, there are degrees of friendship and cooperation with God!

From the few to all. Seers (first name for 'prophets'), prophets are exceptions. The gifted. The favored. Yet this is not the ideal.

Num. 11: 24/29 . -- “Moses went out to tell the people the words of Yahweh. He gathered seventy elders (...). -- Yahweh descended in the cloud. He spoke to Moses and took of the spirit (**note**: life force) that rested upon him, to transfer it to the seventy elders. As soon as the spirit rested upon them, they prophesied. (...).

Moses: “Oh! That the whole people of Yahweh could be prophets because Yahweh gives them His spirit!”

Note: As *Isaiah 32:15* and *Joel 3:1/2* particularly state, such a generalization is one of the characteristics of the end times. Moreover, *Joel 3:4ff.* clearly situates a generalized spiritual gift within the context of “the day of Yahweh” and “the judgment of the nations”.

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

5.1.2. Only he who has insights on the matter himself understands insights.

The axiom of inspiration or insight is decisive for the correct, 'real' (= true-to-reality) understanding of religion. -- We illustrate this using Biblical texts.

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

“It is not by following overly complicated myths that we made known to you the power and the coming of our Lord Jesus Christ, but after we were eyewitnesses of his glory (*note:* when Jesus was transfigured).

For he received honor and glory from God the Father when the Glory full of majesty (*note:* God the Father as the source of all that is honor and glory) spoke to him: “This is my beloved Son, who carries away all my pleasure.” This voice we—yes, we—have heard: it came from heaven. We were with him on the holy mountain.”

Note: A 'myth' is a sacred story that depicts an occult event.

Late antique philosophies used such myths as a source of inspiration for their philosophical expositions. -- Peter radically opposes this: the apostles are not speaking of myths heard and embellished by philosophical 'speculations', but of actually lived facts, even though these exhibit an unusual and difficult-to-verify aspect.

2.-- Peter continues.

“With this we hold even more firmly to the word of the prophets (*note:* the texts of the Old Testament). You would do well to regard the prophetic word as a lamp shining in a dark place (...).”

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

3.-- Peter continues.

Above all, realizes the following: not a single prophetic word of Scripture permits arbitrary interpretation, for no prophetic word has ever originated

from human intent: prompted to do so by the Holy Spirit (*note*: God's inspiring life-giving force), people have "in God's name" (*note*: the 'name' represents the "life force of the person referred to") spoken".

Note:

(1) Manticism . -- 'Mantikè' Ancient Greek, means "divination skill". -- The writers of the Bible were manticized: thanks to an inner voice they were given "prophetic words".

(2) Hermeneutics.

'Hermèneutikè': Ancient Greek, means 'skill of interpretation'. -- Peter establishes the main rule regarding the interpretation of religious words (texts): not arbitrarily, i.e., from your own presuppositions (axioms), but from the axioms of the religious statements themselves! -

Note: One can arbitrarily construct axioms and interpret religious texts from them, but one never knows whether one grasps the actual meaning. One is then engaging in sentence construction (inserting the meaning or purpose into it oneself: in German: 'hineininterpretieren') instead of grasping meaning (finding, or grasping, the meaning intended by the writer).

Note: 2 Tim. 3:15 confirms. -- "Every (holy) Scripture is inspired by God and is useful for teaching, refutation, conversion, and the formation of conscience."

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

Thus: John 5:17/18.-- "You—says Jesus to those Jews who do not believe in him—have never heard the voice of the Father; you have never beheld his countenance (note : lived in his intimate friendship and cooperation) and have you not abided (*cf.* Matt. 13:3/9: the parable of the sower who observes that his seed—the word—does not enter in a lasting manner; *cf.* Matt. 13:19/22) regarded in yourselves (*note*: which is proven by the fact that you do not believe the one he sent.

John 8:43/44.

"Why do you not understand my word? Why do you not acknowledge my language? Because you are unable to 'hear' my word. For you are "from the devil, your father" (*note*: 'father' here means 'initiator') and you wish to carry out the desires of your father." -

Note: Here it becomes clear that John understands the radical incomprehension of a number of Jews as a result and not as their own free decision. For in their hearts they hear a voice and words, but not those of the Father.

Thus John 8:47 -- “Whoever is from God hears the words of God; if therefore you hear nothing, it is because you are not from God.”

In short -- To understand Jesus as the “Son of God” inspired by the Father (hermeneutics), one must oneself be inspired by God (mantics) when listening to Jesus’ message!

5.1.3. A chilling night vision.

Job 4:12/16.-- “A word (note : a phenomenon) came to me unobtrusively. My ears perceived its whisper.”

A revelation regarding human justice.

At the moment when dreams torment the mind in a confused manner, -- when deep sleepiness (cf. *Gen. 2:21: Adam; Gen. 15:12: Abram*) overwhelms people, a terrifying dread takes hold of me and fills my whole bone with terror (cf. *Dan. 4:2; 5:6*).

A breath glided over my face, -- made the hair on my flesh stand on end. Someone entered. I did not recognize his face. But the image lingered before my eyes. -- Silence. -- Then a voice came through: “Is a mortal 'righteous' (*note*: conscientious and therefore in order with God) in God’s eyes? Would a human being, confronted with his maker, be 'pure' (*note*: not merely ritual but above all ethical purity)?

For God does not even trust his servants (*note*: the angels), and to his angels he provides convincing proof of error. What then to say of those who inhabit our clay dwellings, (the people) who themselves are built upon dust (*note*: Mother Earth)? They are crushed like a moth: one day suffices to pulverize them. They vanish forever, for no one returns them. Their tent peg is pulled out, and they die without having acquired (the necessary) wisdom.

So much for the sacred text. It reminds us of what more than one person can still experience today. Down to the last detail.

God can speak in night dreams.

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

Maw: The (nightly) dream is a classic means of communication for Yahweh. -- *Ekkk.kus 34:5/6*, which is very critical, admits the possibility that Yahweh reveals Himself through dreams.

Job 33:15/18.

“In dreams, in nocturnal visions (...) God speaks “in their hearing”; he frightens people through appearances. This to deprive man of his (note: to make averse to (wrong) behavior and to put an end to his self-conceit. In this way, he preserves the soul for the grave, -- his life for “the passage through the corridor of death”.

Note: People in near-death experiences still go through that process today.

5.1.4. God speaks to people through 'saints' (angels).

When Jesus stays in the desert among the animals, then at a certain moment “angels serve him”.

Matthew 26:53 Jesus says that his Father can send him “twelve legions of angels” if necessary.

Let us read *Job 33:14*: “God speaks now one way, then another, without people paying attention.” The sacred text gives *Job 33:19/30 as an example of this*.

1.-- *Illness and other miscalculations.*

God also nourishes man through suffering in bed. When his bones tremble incessantly, -- when “his life” develops an aversion to food and “his appetite” to sweets. When “his flesh” visibly wastes away and the bones, normally hidden, are exposed, -- when “his soul” approaches the grave and “his life” the abode of the dead.

2. *The role of an 'interpreter'.*

If in such circumstances ... an angel accompanies him, -- an interpreter chosen from thousands, who makes man aware of his duty, has pity on him and says: “(God), release him from the descent into the pit: I have found the ransom for his life”, then his flesh regains youthful freshness, -- he returns to the days of his youth.

That man prays to God, who grants him His favor in return, for God comes to 'see' him in joy. He proclaims his 'justification' to others (note : restoration

in God's friendship). He lets the people hear the following song: "I had committed sin, -- disregarded justice. God did not treat me according to my transgression: He released my soul from entering the pit, -- let my life enjoy the light".

Behold what God does—two times, three times—to deliver man from the pit and to let the light of the living shine upon him. So much for Job.

Note: In *Job* 5:1 such an angel is called "a holy one" (as in *Zak.* 14:5 (" God and his saints ")). In *Dan.* 4:10 such a person is called "one who is always watching" (see also *Dan.* 4:14 (*ever watching / holy one*), 4:20, 8:13). In *Zak.* 1:11ff. he is called " *the angel of God* ". The inspecting angels appear in *Zak.* 1:8/17 as horses (which is a concealing apparition that is only explained through an angel).

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

5.1.5. Redress through legal assistance.

One of the main themes of the Book of Job is the harmony of opposites in the form of "though conscientious, yet struck". Job, however, sees a way out, namely in the person of a mysterious legal counsel.

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

On the way to Sheol (for reckoning with his death), Job describes the contradiction in his life: although he lived 'quietly' (*16:12; 16:17*), God nevertheless chose him as a target such that he was "mercilessly pierced to the very core" (*16:12ff.*).

His 'blood' (*note*: loss of vitality) calls for revenge (*note*: reparation: *Gen.* 4:10).

Legal assistance.

"From now on I already have a witness in the heavens. Up above my legal assistance stands ready. — He is the interpreter (cf. *Job* 33: 23ff .) of my thoughts, — before God before whom (my tears as) thoughts, — That he plead the case of a man-in-litigation-with-God! As a mortal defends his fellow man. For my years of life are numbered and I go "the way without return"!

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

Note: The obvious interpretation of 'witness' (legal assistance, interpreter) can be found in *Job 19:25/27* and especially in *Job 33:19ff*. (Where there is mention of an angel as interpreter who turns the fate to its opposite.)

Tob. 12:12/15 also clearly points in the same direction: the angel Raphael, who intercedes with God, turns the fortunes around.

2.-- Job 19:6/27.

God has cast Job into misery “as an adversary” (*19:11*). Although on his way to Sheol, he still expects a turn for the opposite.

“I am certain that my 'go 'el' (defender: *Num. 35:19 (blood avenger)*; *Deut. 19:12* ; -- neighbor as legal assistance: *Lev. 25:25*) lives, -- that he will rise last (lifeline) as legal assistance “on the dust (of the earth)” (*note*: on this earth).

After my 'awakening' (*note*: when I shall see clearly) he will make me stand upright “beside him” and from within my flesh I shall see God. (But) the one whom I shall see (then) will (then) stand up for me, -- the one whom my eyes shall look upon shall (then) no longer be a stranger. My kidneys (*note*: my deepest soul) yearn for it within me!

5.1.6. After his death, Samuel still 'prophesies'.

Ekklesiastikus 46: 13/20.

The content of this pericope comes down to this: the prophet Samuel was “the beloved of his Lord, prophet of the Lord”.

Thus it appeared from what he said that he “was a seer who spoke the truth” (*46:15*). The text ends: “After having ‘fallen asleep’ (*note*: died) he still prophesied and announced the prince (*note*: Saul) brought his end to. From the womb of the earth he made his voice heard to prophesy.

Note: Ekklesiastikus does not seem to criticize Samuel's ascension from Sheol in the least. On the contrary: in that way, he proclaimed what Yahweh conveyed. He remained a prophet after his death.

Let us now read 1 Sam. 28: 1/25.

Samuel had thus died. King Saul had denied the callers to the dead ('spiritualists') and soothsayers residence in his land. But the Philistines launched an invasion. -- When he saw their camp, he was deeply frightened.

1.-- Saul consults Yahweh.

Yahweh answers neither through dreams nor through Urim (*note* : Urim/Tumtim is a system of casting lots from the ephod (garment): *1 Sam. 14:41*) nor through prophets.

2.-- Saul consults a dead-caller.

Saul to his servants: "Find me a dead-caller so that I may go to her and consult her." She: "There is one in Endor."

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

- "I beg you: let a shadow foretell the future for me and call upon the one whom I shall name to you."

- The woman: "Surely you yourself know what Saul has done and how he drove out the cry-to-the-dead and soothsayers from the land! With what intention do you lure my life into an ambush to cause me to die?"

- Saul swears by Yahweh: "As surely as Yahweh lives, you shall suffer no punishment for this."

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

- Saul: "Call Samuel for me."

The woman 'sees' Samuel and lets out a scream:

-- "Why have you deceived me? You are Saul himself!"

-- Saul : "Do not be afraid! What do you see?"

-- She: "I see an Elohim (*note: Gen 3:5; Ps. 8:6: a divine being*) ascend from the earth (*note : from Sheol; cf. Num. 16:33*)".

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

-- She: "It is an elderly man ascending, -- dressed in a cloak".

Because of this, Saul knows that it is Samuel, and he bows deeply to the ground with his face against the ground.

-- Samuel to Saul: "Why have you disturbed my rest by calling me?"

-- Saul: "I am in great fear: the Philistines are waging war against me and God has turned away from me: he no longer answers (*note: Ps. 18 (17):42*) neither through prophets nor through dreams. For this reason I have called you, that you may show me what I must do."

-- Samuel: "Why consult me if Yahweh has turned away from you and become your adversary? He has dealt with you as he had said through my mediation: he has snatched the kingship from your hands and given it to your neighbor, David, because you did not listen to Yahweh (...). Moreover: Yahweh will deliver your people to the Philistines together with you. Tomorrow you (and your sons) will be here with me (...)!"

Interpretations.

Some experts interpret the story as the fact that the sacred writer shares "the popular belief in ghosts".

First of all: it is not so certain that calls for the dead are merely a popular—meaning: naive, unenlightened—superstition. That is a rationalist proposition that, to date, lacks conclusive proof.

Subsequently: the sacred writer inserts this story as something that was normal in those days, and does not voice a single critical voice.

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

Note: If one sees that Yahweh uses Gog to accomplish His holy purposes (*Ezekiel 38:16*), why not through the ghost of a “beloved prophet”? Others believe that the Samuel who ascends “out of the earth,” i.e., the underworld or Sheol, is a demonic being. Still others simply attribute deceit to the woman.

Conclusion . -- These last two opinions lack serious evidence.

Claiming that the sacred writer inserts “a scene” to illustrate Saul's rejection by God ‘once again’ likewise lacks solid substantiation. This opinion and the two previous ones may be true, but as stated, they lack foundation.

Why not assume that such 'scenes' reveal the apocalyptic character of the Biblical world? Do the rationalists not see that constantly in the Bible, everything visible (the countenance of things) is illuminated from the invisible? The entire Bible is 'vertical' (apocalyptic) amidst the 'horizontal' land of the living.

5.1.7. There is (extranatural) inspiration and (supernatural) inspiration.

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

1 John 4:1 says:

“Do not believe every spirit (note : principle of inspiration), but examine whether the spirits are “from God” (note : begotten by God)”. -- Let us now enter into this.

1 Kings 22:1/38.

The two kings (Israel/Judah) are plotting a war against the Arameans. Jehoshaphat (Judah) to the king of Israel: “I beg you: consult first the word of Yahweh” (*note*: here what the consulted prophet (seer edm) receives, whether or not truly from Yahweh).

The king of Israel summoned “the prophets” numbering about four hundred and asked them the question: “Should I attack Ramoth of Galahad (Gilead) or not?” They replied: “Advance! Yahweh will deliver Ramoth into your hands.”

Note: The 'four hundred' are ecstatic prophets driven by intoxication and trance, who are courtiers rather than believers in Yahweh.

-- But Jehoshaphat said: “Is there then no other prophet of Yahweh through whose mediation we can consult him?”

-- The King of Israel: “There is just one like him. But I hate him, for he never predicts what is good for me: only what is evil! Mikajehu.”

-- Jehoshaphat: “The king must not speak like that!” A eunuch fetches Mikajehu.

Both kings sat on his thrones in full regalia. All the prophets (*note:* of the four hundred) surrendered themselves to their ecstasies.

Sedecias (Sidkia) had made himself horns of iron (*Deut. 33:7* , sign of power) and said: “With these you, prince, shall impale the Arameans on the horns to the last man.”

Note: A magical act is discussed here.

The model is Sedecias' iron horns with which he performs a sacred act that is unfortunately not described. However, from the context (*1 Kings 11:30 (the cloak); Jeremiah 18:1/4 (model: potter) + 18:5/6 (original: Yahweh)*), we can deduce that it was an act imitating a bull (symbol of power) as a model for the two kings who take the city of Ramoth, just as a bull takes someone on its horns.

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

The eunuch who visited Mikajehu said, “Look: the prophets have just one mouth to speak in favor of the king. Try to speak as if you were one of them and predict a good outcome.”

But Mikajehu: “By the living Yahweh! Whatever Yahweh says to me, that alone I will say!” He arrives: “Advance! You shall succeed! Yahweh will deliver the city into the hands of the king,” so he says, imitating the false prophets.” To which the king replies: “How often shall I have to implore you to tell me only the truth in the name of Yahweh?”

The prince thus understood the mockery that Mikajehu made of the four hundred. Thereupon Mikajehu spoke earnestly: “I saw” all Israel scattered in the mountains. Like a flock without a shepherd (*note* : the princes were called 'shepherd').

Note: Here Mikajehoe speaks the language of a clairvoyant: “I saw”. -- He continues: “Yahweh has said: “They no longer have a leader. Let everyone return home in peace”.

Note: With this, Mikajehoe speaks the language of an inspired (prophet): with his vision, he receives an explanation regarding the true meaning of his clairvoyance in this matter. He possesses “the word of Yahweh”.

Whereupon the King of Israel said to Jehoshaphat: “Did I not tell you that he—as far as I am concerned—foresees nothing good, but only disaster?”

Note: Whereby the king in Mikajehu lacks the courtier-prophet, of course, -- who “preachs”.

Mikajehoe resumed:

“Listen rather to the word of Yahweh! I saw Yahweh seated on his throne. All the host of heaven (*note*: the spirits that make up God’s council (cf. *Job* 1:6; *Ps.* 58 (57); *Ps.* 82 (81)) on his left and right. Yahweh asks: “Who will deceive Ahab (*note* : prince of Israel) so that he may advance against Ramoth of Galaad to perish there?”

The spirits answered one like this; the other likewise. Then “the spirit” (*note*: a collective term for all that is prophetic spirit—neutral, meliorative, and, as will be discussed shortly, pejorative) stepped forward: “I! I will deceive him!”

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

Yahweh: “You will deceive Ahab. You will succeed! Go! Carry out!”

Note: Mikajehoe speaks here again both as a seer and as a listener (prophet).

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

“Everything that one sees has as its origin what one does not see.” The two princes, although not entirely at peace with Yahweh, remain 'believers'; they are convinced, like all religious people, that the history in which they find themselves or which they are creating only becomes understandable from somewhere within the invisible (= the occult or hidden).

Put in Yahwistic terms: they are convinced that “there is no creature that is invisible to ‘the word of Yahweh’, but that everything is naked and bare in the eyes of Him (to whom we must give account)”: as *Hebrews 4:13* says so brilliantly.

That, precisely, is the foundation of the apocalypticism or revelation that characterizes all religions worthy of the name. Even the non-Biblical ones. Albeit in its own way.

The text continues.

Mikajehoe immediately adds to this:

“Look therefore: Yahweh has sent a lying spirit into the mouth of all that is present here as your prophets! But as for Yahweh himself: he has predicted disaster for you.”

Then Sedecias approached Mikajehoe and struck him on the cheek: “How could the Spirit of Yahweh have forsaken me to speak to you?”

Mikajehoe: “That of all days you will see the day that you flee into a secluded place to hide yourselves!”

Ahab commanded: “Arrest him! Place him under the supervision of Amon. (...). You shall say to them: ‘Thus says the prince: imprison this man with only bread and water until I return safe and sound.’”

Mikajehoe said: “If you return safe and sound, then Yahweh has not spoken through my mouth.”

Note: Experts claim that the latter is “a gloss” (addition). That is possible, but then in the spirit of Moses' challenge as rendered in *Num. 16:29*: “If these die a natural death, struck by a fate that strikes all people without distinction, then Yahweh has not sent me.”

Note: *The outcome* . -- “They washed Ahab’s chariot with much water by the Sea of Samaria. The dogs licked up his blood and the prostitutes bathed in it. According to the word that Yahweh had spoken”.

Note: The fact that prostitutes bathe in royal blood suggests that they interpret this as a magical blood ritual: after all, the life force of a monarch is much stronger in that culture than that of non-aristocratic people!

5.1.8. The concept of “sacred history”.

There is no better introduction to this than *Daniel 2:1/49*.

To clarify the mysterious nature of what actually takes place when something 'happens', God reveals that which actually happens in the form of a night dream or at least a nocturnal vision (cf. *Job 33:14ff.*),-- but in such a way that only initiates into God's secrets gain insight into it. The rest of humanity undergoes what actually happens, in the form of what 'happens'!

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

The prince commanded the magicians and soothsayers, enchanters and Chaldeans (*note*: occultists (as is common in Chaldea) to say which dreams he had experienced.

The Chaldeans: "Prince, live forever! Tell your servants the dream, and we will reveal its interpretation to you." The prince: "(...). If you cannot tell me both the dream (content) and its interpretation, you will be cut into pieces, and your houses will be turned into a heap of ruins." (...)".

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

"The Chaldeans: "There is no one on earth available to reveal the king's dream (...). No one unless the gods whose dwelling is not to be found among beings of flesh".

Note: The 'gods/goddesses' indeed know a lot: even about God's secrets! Think of the possessed who understood Jesus' role much faster than the rest. This was due to their possession by occult beings under the guidance of the elements of the world, or due to possession by the (highest) elements of the world themselves, Satan for example.

Whereupon the prince becomes furious and orders all the wise men (*note*: here in the original meaning of "those who know") to bring down of Babylon (Babel). When the council decree to kill the 'wise men' was proclaimed, they sought Daniel and his friends to kill them."

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

5.1.9. Daniel, representative of the heavenly god. Represents and interprets. -

Daniel learns everything, asks the prince for time, and urges his friends to implore “the mercy of the God of heaven” concerning “this secret”.

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

“Then the secret was revealed to Daniel in a night vision.” Whereupon Daniel: “That the name of God be blessed from age to age, for his is wisdom and power.”

It is He who causes periods and times to alternate, -- who brings down princes, -- who brings princes to power, -- who grants wisdom to the sages and knowledge to those who are capable of discerning. He who reveals depths and secrets, -- who knows what is situated in the darkness: the light has its dwelling with Him.

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

Note: See e.g. *Num.* 23:3 (“What the Lord will show me, that I will reveal”); 24:3/4; 24:13/16 (“What the Lord will say, that I will say”).

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

Note: The term “at the end of days” evidently situates the entire event within the sacred or mysterious history that time and again opens up to the latest day.

Prince, on your bed your thoughts focused on what must take place later. The “revealer of secrets” (*note:* either God himself or a son of God as in *Job* 33:14/30 (interpreter) has made known to you what shall take place: to me, without possessing more wisdom than another, that secret was revealed with the sole intention of making the prince understand its meaning (...).”

(a) content.

“You had a vision. Look: a statue, a great statue, extremely shining, rose up before you—terrifying to behold. (...). Its head was of pure gold; its chest and arms were of silver, its belly and buttocks of bronze, its legs of iron, its feet partly of iron and partly of clay. (...).

Suddenly a voice came forth without (the intervention of) hands and struck the statue—the feet of iron and clay—and shattered them. Thereupon iron and clay, bronze, silver, and gold fell apart simultaneously (...). The wind swept them away without anything remaining. (...).”

(b) indication.

“It concerns you (...) to whom the sky god has given kingdom, wealth, power, and honor. (...). After you another kingdom will arise, -- inferior to yours. Then a third kingdom of bronze that will rule the whole earth. There will be a fourth kingdom, -- hard as iron, -- like iron that pulverizes and crushes everything (...). That kingdom will be partly strong, partly weak. (...).”

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

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

The realm of the Sky God.

Daniel: “At the same time as those princes, the God of heaven will establish a kingdom that will never be destroyed. (...). It will crush and destroy all those kingdoms. It itself will endure forever. In this sense you saw a stone cut loose from “the mountain” without hands, and crush iron, bronze, clay, silver, and gold. The High God has thus made known to the prince what must happen. (...).”

Note: What in the New Testament will be called “the Kingdom of Heaven” (“the Kingdom of God”) is already tentatively indicated here—as that which will actually be called 'Kingdom'. Of which the Magi, in the east, will see “the star” as of a prince (*Matt. 2:2*).

5.1.10. That too is sacred history: family matters, etc.

We will now discuss the book Tobit.

Surprising: the Hebrew and Protestant Bibles refuse to interpret this little book as inspired! Is it perhaps because the content is small-scale? Usually, Biblical texts deal with empires, rulers, wars, and similar large-scale affairs. Not that this aspect of God's governance of the universe should be belittled. Far from it: everything that is small-scale 'everyday history' is situated within the vast realm of God.

But: let us look at our daily lives! Being sick, going blind, getting married, failing in marriage, settling inheritances, etc., are the actual content of what we call “our life”.

With this basic remark, we turn to Tobit, where we see that God is even willing to send a high angel to help arrange all such 'everyday histories'.

The problem.

Tobit has a son, Tobias, with his wife Anna. In Nineveh, where he is a 'deportee'. In Ecbatana lives a relative, Raguel, who has a daughter, Sarra, with his wife Edna.

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

Both—Tobit and Sarah—are so weary of life that they ask “the prince of the universe” (*Tob. 10:13*) to be allowed to die? -- This notwithstanding that the figures of the story are “edifying people.”

The booklet contains numerous geographically and historically inaccurate or highly approximate details, but exudes an edifying atmosphere—full of “good works” and “works of mercy” (alms, burials of the dead, pilgrimages, tithe payments, etc.).

The solution.

In dire straits, the figures turned to the Heavenly Prince.

Raphael, one of the seven highest angels (*Tob. 12:15*), is sent as an 'interpreter' (an expert of lot, as *Job 33:23* cites). Turning the lot: behold his work!

He will strip Tobit and Sarrah of the reasons for wanting to die and immediately arrange a number of ordinary matters. Behold the instruction that “ *Lord of the ages* ” (*Tob. 13:13*), “ *the Prince of the ages* ” (*Tob. 13:6; 14:7*: “ *the God of the ages* ”), “ *the King of heaven* ” (*Tob. 13:7; 13:16*) gives to

this high Son of God (Job 1:6), element of the world (Gal. 4:3), when he departs.

1. Tobit's blindness.

Tob. 2:9 . -- “That evening I took a bath and then went out into the courtyard; I lay down to rest by the wall. It was warm, and therefore I did not cover my face. But I did not know that sparrows were nesting in the wall above me. Their excrement fell into my eyes, -- warm excrement. The result: white spots that I had to have treated by doctors. But the more they applied ointments, the more the spots blinded me. Finally, the blindness was total. (...). Thereupon my wife Anna became a laborer: she spun wool and took up weaving linen. She delivered on order and the price was paid.”

Note: That too is “sacred history”!

Even now, people miscalculate to the point that women need to go out to work. Even now, doctors are unable to cure it.

Tobit's interpretation .

Tob. 3:2ff .. -- “Just (note: You are conscientious, Lord. All your works are righteous (...). You are the judge of the world (...). All your counsels are true when you deal with me according to my transgressions and those of my fathers (cf. Ex. 20:5)”.

Note: Miscalculations—that is the Bible from A to Z—are attributable to sin, -- one's own sin, -- the sin of the genealogy.

Tobit's interpretation .

“Treat me now as You see fit: allow me to withdraw from life. I want to be delivered from the earth (...).”

Note: Even now, people are 'burned out', at their wits' end. But here, that borderline situation, including the will to put an end to it, is entrusted to the “approval” of the judge of the world. Something that many contemporaries do not even perceive as a possibility.

2. -- Sarra's marital failures. -

Tob. 3:7ff .. -- One day, Sarah suffered the insults of a maidservant.

“It must be known that she was married off seven times and that Asmodeus, the most unscrupulous among the demons, had killed her partners one after another, -- just before they were to enter into union with her, as conscientious spouses.”

Note: *Tob. 6:14* . -- “Every time her partner died in the bridal chamber. He died the very evening he entered her chamber. (...). The killing demon harms her nothing! Yet, as soon as anyone wants to approach her (*note:* with a view to marriage), he kills him.

Cf. Tob. 7:11 . -- *Note:* That conscienceless invisible beings can kill is evident from *John 8:44* (“The devil (Satan) was a killer of men from the beginning”).

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

The cursing of a maid .

Tob. 3:8. -- “And the maidservant kept saying: “Yes! You kill your men! There are already seven to whom you were given, and not once have you had any luck! Well, they are dead, but that is no reason to beat us! Go join them so that no one ever sees a boy or a girl of yours.”

Note: Even today, people still experience such scenes! Even if it is for fewer than seven dead partners!

Sarra's interpretation.

That day Sarra was sad. She sobbed out. She went upstairs to her father's room to hang herself. But, when she thought about it, she said: “And if they brought shame upon my father for it? They will say: ‘You had only one beloved daughter, and for the sake of unfortunate fate she hanged herself.”

I do not want to spoil my father's old age (...). -- I had better not hang myself and beg the Lord (...). Thereupon she raised her arms towards the window and prayed: “Blessed art thou, God of compassion. (...). May thy word deliver me from the earth: I do not want to hear myself shamefully insulted anymore. (...). I have already lost seven partners: why should I still have to live? (...)”.

Note: It is and remains remarkable that the young girl, misunderstood (the maid does not even realize from afar the true background of the deaths) and offended, at her wit's end, turns to God precisely to get rid of it... Such is the saturated quiet but profound religious and moral atmosphere in that family.

Note: It should be known that, even today, such possessions by sexy beings (incubi, succubi) are known, especially in more primitive cultures. Such a thing is simply not that unthinkable amidst our rational world of today.

God's answer.

Tob. 3:16. -- “This time the prayer of Tobit and Sarah was accepted “for the glory of God” (*note:* One might imagine God on a splendid ('glorious') throne).

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

At that very moment, Tobit returned from the courtyard into the house and Sarra (...) was coming down from the room.”

Note: The author of Tobit is apparently not the last to observe 'synchronicity'.

Note: We summarize the rest of the family history.

Before the journey to Raguel, Tobias falls for the disguised angel. From a large fish, both keep gall, heart, and liver, which they carry with them, salted. They are well received. The marriage is arranged. The exorcism of the demon takes place. Not without prayer. The demon “withdraws and flees to Upper Egypt. Raphael kept him, chained him, and gagged him immediately.” What exactly that means, we leave open in our account.

Note: Raphael's interpretation of marriage. -- What interests us here is the concept of 'marriage'.

“At the moment of the union, both stand up first to pray: ask the Lord of Heaven for his grace and protection. You, Tobias, fear nothing; it is destined for you from the origin (*note:* translated differently: “from eternity”)

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

Note: That is marital apocalypticism!

- a. Something has happened (and what everyone sees).
- b . There is something that actually, understand: sacred, consecrated, takes place.

In other words: there is the 'horizontal' perspective (what happens) and there is the 'vertical' perspective (what happens from the origin, God's decree that regulates from eternity (e.g. a marriage)).

Thus, as early as *Genesis 24:44*, Rebecca was called the wife of Isaac, designated by Yahweh.

In other words: sexuality, marriage, etc., were in such circles—at least (one should not generalize)—not trivialized but interpreted “from the origin.”

5.1.11. Dynamism.

This term in religious studies derives from the ancient Greek word 'dunamis', Latin: *virtus*, (life) force, power (substance).

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

The threefold nature: contact (with the biological body) entails the transfer of power (from soul (nefesh) and 'spirit' (ruah, power) to soul and spirit) such that healing (of the biological body) is achieved.

'Dynamism' is that tendency in the philosophy of religion (and religious studies, of course) that pays attention to this and even places it very centrally.

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

A woman had suffered from a hemorrhage ('hemorrhaisa') for twelve years. No one could heal her (cf. *Mark 5:26*). -- She approaches Jesus from behind, touches the edge of his cloak: instantly the flow stops. -- Jesus, whom she had not seen from behind, says: “Someone has touched me, for I felt a 'dunamis', power, go out from me.”

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

From Abisjag to David.

Just as from Elijah to the child (*1 Kings 17:17/24*), from Elizeus to the child (2 Kings 4:8/37; 8:4/6), from Paul to Eutychus (*Acts 20:1/12*),-- so also from Abishag to David: transfer of ruah via some form of physical contact.

1 Kings 1:1/4 -- King David was very old. They covered him without him getting warm.

Note: Biological aging is the sign of occult exhaustion of both the nefesh (soul) and its ruah (life force). This manifests itself, among other things, in 'old-person cold'.

Thereupon his servants suggest: “Let them find for His Majesty the King a girl who will serve and care for him.” “She will sleep in your lap and that will provide warmth (...).”

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

Sleeping “in the lap” creates touch and transference.

They found the exceptionally beautiful Abisjag of Shunem (the Shunammite) who served and cared for David (which is already contact). But David did not 'know' her (had no sexual intercourse): it was not sex!

5.1.12. Natural and extra- or supernatural are distinguished.

The traditional religions all distinguish, without any exception, “all that they call natural” and “all that they call extra- or supernatural”.

Note: In a certain scientific language, anything called extra-natural or supernatural is referred to as 'paranormal'. That this distinction was already clearly articulated in archaic cultures is evident from *Numbers 16:1/35*, the essence of which we reproduce.

1 .-- **Situation.**

Against Moses and Aaron Kore, Dathan and Abiram and “two hundred and fifty prominent men among the Israelites”, “rebel”.

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

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

Moses then says: “By this you will know that Yahweh has sent me to carry out ‘all these works’ (*note*: *all that happened previously under Moses*) and that *I do nothing on my own authority*.”

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

(2) If, however, Yahweh does something unheard of (*note*: aretalogical), namely, the earth opens its mouth and devours them—them and all that belongs to them—and that they descend alive into Sheol (*note*: underworld),

then you have proof that these have rejected Yahweh (*note*: and that Yahweh therefore rejects them in turn).

Note: From this formulation it is abundantly clear that Moses—already then, i.e. in the middle of the 13th century BC—distinguished between the profane, i.e.—in Moses' usage—“all that awaits all people without distinction regarding death”, and the consecrated (= the holy, the sacral), i.e.—in Moses' case—“all that Yahweh performs without any created intervention—astonishing, 'unheard-of' things”.

Note: In traditional Catholic theology, a distinction is made between everything that is supernatural (ordinarily paranormal) and everything that can emanate solely from Yahweh, from the Holy Trinity, and thus transcends both that which is natural and that which is supernatural. Religion is concerned with the extra- and supernatural.

5.1.13. The (false) body of the angel Raphael.

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

Note: This text contextualizes what follows.

Tob. 5:4. -- Tobias stepped out of the house looking for a reliable guide capable of going with him to Media. Once outside, he found Raphael, the angel, standing right before him, -- without suspecting that it was “an angel of God.”

Note: Rafael is posing as an Israelite. In other words, he is concealing his identity.

Tob. 12:19. -- When the angel has completed all the tasks assigned to him by God, a farewell follows. -- “You have—or so you thought—seen me eating. That was merely an illusion. (...). I am going to ascend again to the One who sent me. (...). He lifted himself up. When they stood up again, he was no longer visible. (...). An “angel of God” had appeared to them.

Note: The interpretation of the text is only possible if, in addition to the texts themselves cited above, other relevant information can be cited.

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

“My heart rejoices; my 'glory' (liver) exults and my flesh shall rest in safety, for you cannot abandon my soul to Sheol, -- you cannot let your friend see the pit”.

Note: The reasoning is clear: if the soul does not end up in Sheol (parallel: if your friend does not end up in the pit), then the flesh rests in safety (and immediately what belongs to that flesh: heart and liver).

In this, the communion of fate between soul and 'flesh' has been noted. And immediately the idea of 'resurrection body'. But the 'flesh' referred to here is the flesh that radically merges with the soul after death.

That kind of 'flesh' is what other cultures call a 'soul-body'. Appearing spectres, for example, have such a soul-body. The biological body cannot possibly merge radically with the soul (after the death of the biological body) in its biologic (perishability). However, it can temporarily 'materialize' the soul-body.

The angel Raphael temporarily assumed such a materialized soul body (so that he, for example, ate).

5.1.14. The (true, the hidden) course of this world.

The mere 'appearance' (superficial view) of what happens in and around us, amidst the living, risks both displacing and suppressing the occult, that lurking event.

Let us read Ephesians 2/2.

St. Paul begins by saying that the believing Ephesians, before their conversion “as a result of transgressions and sins”, i.e. breaches of the Ten Commandments, 'dead' (*note:* without divine life force) were. For they lived then in those errors “according to the course of this world, -- according to the prince of the realm of the air, i.e. the spirit that continues its work in those who resist it”.

Note: In other words: both the course of “this world” outside us and what is at work within us originate, at least in part—St. Paul speaks inclusively, here exclusively—from Satan, for according to the context that is “that prince”. -- Moreover, it appears that, according to ancient views, that prince—besides in Sheol—is also actively present in the atmosphere we breathe.

Let us read Ephesians 6:10/13.

The 'spiritual' (understand: occult) battle – “Make yourself vigorous “in the Lord”, in the power of his strength (...) to resist the machinations (*note*: manipulations) of the devil.

For not against opponents of flesh and blood (*note*: earthly people) we have to fight, yet against the principalities, the powers, the rulers of this world of darkness, -- against the spirits of evil, who dwell in the 'heavenly' spaces”.

Note: Once again, a figurehead is placed first, “the devil” (Satan). However, this time Paul situates the devil and his 'hosts' not in our inhaled atmosphere or in the underworld (alone), but in the heavens above our atmosphere.

Note: This threefold 'abode' justifies the name “cosmic beings” or “nomina”.

Once again, St. Paul emphasizes “resisting”! In *Ephesians 2:2* , it is stated that Satan enters those who resist as an intruder. Which—mentioned in passing—explains possession and simply 'inspiration' by Satan.

Yet apparently the figurehead is far from alone! All kinds of spirits—under the earth, on earth, in the heavens (*Phil. 2:10*)—are listed in passing by St. Paul that explain, at least in part, “the course of events in and around us.”

5.1.15. God's reaction to “false prophetesses”.

That women also 'prophesy' is evident from *Ex. 15:20* (*Myriam*), *Judges 4:4* (*Deborah*), *2 Kings 22:14* (*Huldah*). In *Ezek. 13:17/23* , it concerns one type that manipulates the fate of the good and the wicked through occult means.

“You, Son of Man (*note*: man), turn to the daughters of your people who prophesy of their own authority (...)”. -- “Woe to her who sews ribbons around the wrists, makes veils to wind around the heads of people, great and small. To catch “the souls”.

Note: Ribbons and veils, once charged with the 'evil' life forces of such female magicians, help determine fate and work around the souls. For the 'soul' is that life principle within man that constitutes the seat of life forces, causing good and evil. By acting precisely upon that soul—even of people who live conscientiously—magicians help determine (but not only determine) earthly fate and even the afterlife.

“You capture the souls of men and you would thereby save your own souls? You dishonor me, Yahweh, before my people for a few handfuls of barley and a few pieces of bread (*note*: the 'reward'): by causing people to die who should

not die (*note*: according to God's plans), -- by sparing those who should not live (*note*: according to God's judgment). By lying to my people who listen to lies”.

“Look: I, Yahweh, am going to take hold of your ribbons with which you catch those souls, like birds. I will tear them from your arms and I will liberate the souls that you, like birds, try to catch. I will tear your veils and deliver my people from your grip (...). And you will realize that I am Yahweh.”

Because you have struck fear into the hearts of the conscientious by means of lies, precisely when I, Yahweh, have not struck them with an evil lot. Because you have strengthened the hands of the unscrupulous so that he would not repent and thus “the life” (*note*: that God grants) to find again.

Well then, you shall no longer utter unreal visions and prophecies. -- I will deliver my people from your grip, and you shall realize that I am Yahweh.”

Note: The 'soul' is:

- a. seat of conscious living (thinking, feeling),
- b. the seat of biological life,
- c. The seat of the occult life forces, good and evil, bringing salvation and causing harm. Thereupon, magicians and magicines act. Whoever ignores the concept of 'soul' understands nothing more of what is mentioned above.

5.2. God reveals Himself

5.2.1. A divine judgment by means of 'heavenly fire'.

The concept of 'heavenly fire' is also used in occultist circles. There, it relies on experiences that occur with clockwork regularity but are "swept under the rug" by higher authorities with the same regularity.

Let us read *2 Kings 1:2-18* in this regard .

Ochozias (Ahazia) had fallen out of the barred window. Since he was in anything but good shape, he sent messengers: “Go consult Baal Zebub (literally: “Baal the prince”), the god of Ekron, to know whether I (...) will recover”.

The “angel of Yahweh” (*note*: Yahweh himself (in an appearance) said to Elijah the Tishbite: “Arise! Go to meet the messengers of the king of Samaria: ‘Is there then no god in Israel that you consult Baal Zebub (...)’? Therefore thus speaks Yahweh: “From the bed on which you have lain, you shall not rise again; with certainty you shall die.” So Elijah went on his way.

The messengers reported this to the king, who asked them: “What kind of person was the man who came to meet you (...)?” They replied: “Someone with a fur coat and a leather belt around the waist (*note: 1 Kings 18:46; 2 Kings 8; 2 Kings 13* ; -- even John the Baptist was dressed like this: *Matt. 3:4*)”. The prince: “It is Elijah, the Tishbite!”

2 Kings 1:9/16.

He sent a commander with fifty men against him: “Man of God!” The king gave the order: “Down (from this mountain)!”

Elijah: “If I am ‘a man of God,’ let a fire come down from heaven and scorch you (...)!”

A fire came down from the sky and scorched him and the fifty men.

The prince sends a second such group. With the same result.

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

Elijah to the prince: “Thus speaks the Lord! Since you have sent messengers to consult Baal Zebub (...), well: you shall not rise from your bed. You shall certainly die.”

“He died according to the word of Yahweh.” Thus says the sacred text.

Note: According to some 'critical' experts, *2 Kings 1:9ff.* is “a later addition: which first posits a regulative model and then illustrates it with some appliqué model (which is, if necessary, fantasized). Which disregards the apocalyptic character of the sacred text.”

5.2.2. Yahweh acts through Sheol and by means of His 'fire'.

Num. 16:1/35.

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

“You, Moses, are crossing boundaries! (...). To which Moses replied: “(...). Yahweh will show – apocalupsis, revelation – “who is of him” – who the consecrated man is whom he will allow to approach him.”

The following day, Yahweh separates those who serve him from those who 'hate' or 'reject' him. This is the sifting inherent in a divine judgment.

A day later.

Moses: “By this you will know that Yahweh has sent me (...): if those people die a natural death (...), then Yahweh has not sent me. If, however, Yahweh does something unheard of (*note: does (extra- and supernatural, something paranormal)*), namely: If the mouth of the earth opens and devours them—

them and all that is theirs—and if they sink alive into Sheol, then you shall know that those people have rejected Yahweh.”

He had barely spoken these words when the ground opened up beneath their feet—the earth opened its mouth and swallowed them: Dathan and Abiram and their families, as well as Kore and all his possessions. They descended alive into Sheol.(...).

The earth covered them. They vanished from the community. (...). A fire sprang from Yahweh that caused the two hundred and fifty (...) to vanish.

Note: Apparently, if one takes into account the rest of the Bible (specifically: all the references, explicit and even more implicit), there is a basic text.

Aretalogy .

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

Also: health, fertile soil, intellectual giftedness, courage, noble deeds, service, and the like could be interpreted as 'aretè'. Hence, the concepts of 'merit' and 'merit' could go hand in hand with it.

However, what many textbooks seem to forget is that 'aretè' could also mean miracle, impressive and awe-inspiring sign, or miraculous deed.

It is in this sense that we introduce the term 'aretalogy': 'aretalogia' indeed meant among the ancient Greeks “the discussion of extra- and supernatural phenomena”. As mentioned above.

5.2.3. God as an intimately experienced supreme being.

Biblical religion stands or falls with theophany, i.e., the fact that God ('theo-') reveals Himself (-phany). *Ps. 139 (138): 1/18* is simply beautiful from that point of view.

1. -- Ubiquitous presence.

Where—beyond the reach of Your Spirit, Yahweh—would I get? Where—beyond the reach of Your countenance—shall I flee?—If I ascend the heavens: You are there! If I lay down to rest in Sheol: You are there! If I hasten on the wings of the dawn,—settle down where the sea ends: even there Your hand guides me,—Your right hand holds me fast.—I will say: “Let darkness cover me,—let the night serve as my hiding place: even what is darkness is no darkness to You, and the night is bright daylight.”

2.-- Omniscience.

Yahweh, You search me, You know me. Whether I stand or sit: You know it! Whether I walk or lie down: You know it. All my ways are known to You! -- The word is not yet on my tongue, but, Yahweh, You already know it completely. Behind and before me You hold me in the hand. You have literally “laid Your hand upon me”.

A miracle of insight! That surpasses me. A height. To which I cannot possibly reach. You formed my kidneys. Woven me in my mother's womb. For so many wondrous deeds I thank You: what a wondrous thing I am! What a wondrous thing are Your works.

My soul: you know it through and through! My bones: they were not hidden from you when I was created in secret, -- woven in the deepest part of the earth! My embryo: your eyes saw it!

Note : In many Biblical texts, birth from the human mother still coincides with birth from Mother Earth.

My life story .

In your book are written all the days that were already determined in advance: each of those days has its place there.

Note : Dan. 12:1 mentions “the book” (of life, -- of the predestined) and 1 Sam. 25:29 “the pouch of life” (in which God’s friends are listed).

Final chord

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

5.2.4. God's responsible omnipotence.

Wisdom 11:20ff. -- Yahweh is omnipresent and omniscient. He is also omnipotent. But in a responsible manner.

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

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

But you have everything (*note*: with the Egyptians) regularly with measure, quantity, and weight.

Note: The book **Wijsheid** now provides the background or reason for this.

For your great power is always subject to you. (...). The whole world is to you just a small weight on the scales (...). But you feel compassion for all precisely because you can do everything. (...). You love all that exists (...), for, if you had hated anything, you would not have caused it to exist. (...). You spare everything because it is yours, Lord, friend of life. Your incorruptible spirit (life force) is in all things.

Also: only gradually do you act punitively against those who do wrong. Specifically: you warn them (*note*: e.g. through dreams as in *Wisdom 18:17/19*) by making them realize the way in which they sin, so that, having been delivered from the grip of evil, they believe in You, Lord. (...).

You are of the opinion that condemning someone who does not ought to be punished is incompatible with your power. For your strength is the preposition of your righteousness (*note*: acting responsibly) mastering everything makes you spare everything. (...). You control your strength. You judge with measure.

By acting in this way you have taught your people that the righteous (*note*: conscientious) ought to be the friend of people.

Note: *Wisdom 18:21/25* (Aaron prevents a deadly plague among the Israelites by prayer and incense offering) provides a clear example of this humane behavior .

Note: That, by analogy between Creator and creature, the creature can imitate God in his behavior that is humane, is indirectly expressed in *Wisdom 13:5*: the beauty in the created reveals, when one enters into it (searching), the beauty of the Creator. Thus, by virtue of the same analogy, a human being can reveal God's 'philanthropia' through his humaneness.

5.2.5. God's counsel.

Let us read *Job 1:6ff. (2:1/7)* -- On the day when the sons of God (cf. *Job 2:1; 38:7*) presented themselves for an audience with Yahweh, Satan also came forward in their midst.

Yahweh to Satan: "Where do you come from?" He: "From wandering around on the earth and strolling about." (...) Yahweh: "All the possessions of Job are in your power, Satan. Except for one point: you shall leave him personally alone." -- Satan left Yahweh's audience.

Note: Superficial readers may see something folk-like in this 'little story'. But anyone familiar with the apocalyptic nature of the Bible knows that a reality lies hidden behind such a story.

Specifically: the sons of God (angels, task-performers) are, through their spirit, in direct contact with God, who assigns them tasks. This very high and direct contact with God is precisely what makes them 'sons of God,' beings with a nature that approaches that of God much more closely than earthly humanity. This contact is depicted here in what is called on earth “a royal audience.” Understandable even to illiterate people who come across such a text.

Sons of God.

'Son' (of God) meant “one who possesses the same nature (and preferably manner of conduct) (as God)”. In the text above, one sees that among the sons of God there is a Satan who loves nothing more than to cause evil.

Angel of God.

This term has two main meanings.

1. “Angel of God” often means “manifestation of God”. This is then God himself, but only insofar as he reveals himself (theophany).

2.-- “Angel of God” (cf.: “man of God”) means “a creature sent by God entrusted with a task”.

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

The term 'angel' (Greek: angelos) means 'executor of tasks'. The tasks can refer to an individual or, for example, to an entire people (*Dan.* 10:13).

The term is “harmony of opposites”: neutral, -- meliorative (*Tob.* 3:17: heal, exorcise; *Job* 33:23ff.), - pejorative (*Gen.* 6:1/4).

In other words: God's exercise of his governance of the universe makes use, depending on the situation, of either good or evil beings bearing the neutral names “sons of God / angels of God”.

5.2.6. The concept of 'theophany' (Hierophany/kratophany).

These Ancient Greek terms mean “the manifestation (-fania) of God”. “(...) of the holy”, “(...) of power”.

But let us give an Old Testament example to turn these abstract terms into a living experience. Like this: *Ex.* 20:16/25 .

Once out of Egypt, the Israelites arrive in the Sinai Desert near Mount Sinai (whose location remains disputed).

1. Moses ascends the mountain for the first time.

2. Whereupon the coming of Yahweh takes place in a thick cloud. The people must prepare themselves (“sanctify themselves”) by being dedicated from the profane. By washing their clothes and abstaining from sexual intercourse”.

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

The Theophany. -

Early in the morning, thunderclaps, lightning, and a thick cloud appeared over the mountain, as well as a mighty trumpet blast: the whole people in the camp trembled.

Moses summoned it out of the camp—to meet God—and made it halt at the foot of the mountain.

The mountain stood entirely in smoke because Yahweh had descended into the fire: that smoke rose into the air as from a fiery furnace, and the mountain trembled violently.

The sound of the trumpet grew louder and louder: Moses spoke and God answered him in thunder. Yahweh descended upon Mount Sinai—on the mountaintop itself. He called Moses to the summit, and he ascended the mountain. Yahweh: “Come down and warn the people not to cross the boundary (which had previously been marked out by Moses) to come to ‘see Yahweh,’ for many among them would die.” Even the priests who approach Yahweh ought to sanctify themselves to avoid Yahweh’s wrath working itself out against them.

So much for the essence of the theophany description.

Note: According to experts, the Yahwistic (*Ex. 19:18*), the priestly (*Ex. 24:15; 24:17*), and the Deuteronomistic (*Deut. 4:11*) traditions render the theophany in terms of a volcanic eruption, while the Elohistic tradition renders it in terms of a thunderstorm in the mountains (*Ex. 19:16*).

Be that as it may: our cited text mixes the two! Which may indicate that the split is a product of the mind of Western scholars.

5.2.7. Theophanies.

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

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

Wisdom 18:14ff. (Apocalypticism). -- At the moment when a deep silence enveloped all things and the night reached the middle of its rapid course, your

almighty word cast itself (...) (*note*: God's word works out what it says) from the princely throne (...) in the midst of a land ripe for annihilation. With your irrevocable counsel in hand, your almighty word halted and filled everything everywhere with death. (...).

Note: When, during the course of a night, the firstborn in Egypt 'struck' (exterminator), it appeared as a natural occurrence. The sacred writer, however, reveals God with his almighty 'word' (meaning both utterance and occurrence) as the reason.

2.-- Wisdom 18:17ff.-- Immediately unsuspected ballad-like appearances and dreams frightened them: unexpected fears overwhelmed them. Halfway to death—one cast down here, the other there—they spoke of the reason why they were dying. For the dreams that had bewildered them had warned them beforehand, so that they would not perish without knowing what caused them to suffer the misfortune.

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

Note: *Wisdom 17:2ff* . illuminates - apocalyptic - *Ex. 10:21/23* . -- Unexpectedly, a strange natural phenomenon strikes Egypt for three days: a thick darkness.

Wisdom sees a theophany in it.

Your judgments (*note*: interventions) (...) are impressive and inexplicable. When the unscrupulous imagined (...),-- when they thought they would remain undiscovered with their secret sins under the dark veil of oblivion, they were mortally surprised: prey to terrible fears (*17:8*), startled by shadows. For (...) gruesome ghostly figures (*17:15*) with a somber countenance appeared to them (...).

Job 33:14ff. says : “God speaks (...) without one noticing through dreams, through nightly dream visions (...)”.

Note: Dream analysis is clearly not a recent discovery!

5.2.8. The ruins of what was once a “flourishing civilization”

People who misunderstand God and his Decalogue “will die” (so goes the ever-recurring biblical formula) – due to a lack of God-given life force (which

means 'death'). But entire cultures also 'die'. Let us read *Isaiah in that light*. 34:1/17.

'Edom' was a people who, following the fall of Jerusalem in 587, took advantage of it to harass Judah. But apparently, in this text, 'Edom' is meant as “an instance of God’s judgment upon ‘the nations’, -- for which Yahweh is dead and his Decalogue a dead letter.

Isaiah 34: 11ff .. -- 'Edom' will be the habitat of the pelican and the hedgehog. The owl and the raven will dwell there. For Yahweh will stretch over it the measuring line of chaos (*note*: the all-encompassing void) and the plumb line of void.

Nobility is no longer there to proclaim the kingship (...). In the strongholds, brambles will proliferate. In the castles, stinging nettles and thorn bushes grow. 'Edom' will be a hiding place for jackals, -- an enclosure for ostriches. Wild cats live there alongside hyenas. One satyr (*note*: mythical boxing figure) calls out for another.

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

Note: Ruins, in other words, are the mark of the occult death of a civilization that declared God dead and His commandments a dead letter. The consequence of this is a lack of 'ruah', God-given life force. In time, that lack becomes the cause of downfall.

Note: Let us read on. -- Just look in the book of Yahweh. Not a single one of the (foreseen nature beings) is missing. Not one is without his life partner. For so God's mouth has ordained it. His 'spirit', namely, brings them together there. It is He who has “cast the lot” regarding those beings: His hand has their share (*note*: in the ruins) secured with the measuring cable”. That share will be theirs forever. From era to era they will live there.

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

5.2.9. A set of 'synonyms'

Let us now read texts to understand the relevant terms once and for all.

First, a system (pair of opposites): “Gates of Yahweh (of righteousness)/ gates of Sheol”. The first term appears in *Ps. 118 (117): 19/20*.

We are currently investigating the second one.

Job 38:17. -- Yahweh speaks: “Were the gates of death ever shown to you (wretched man)? Have you seen the gatekeepers of the land of darkness?” Read, for example, *Job 28:22*; *Ps. 9:14*; *Ps. 55 (54):5*; *55 (54):16*; *Ps. 107 (106):18*; *Wisdom 16:13 (gates of death)*. That 'death' and 'Sheol' are identified is also evident from *Ps. 18 (17):5/6*; *Ps. 49 (48):15*; *Isaiah 38:18* (“I am going away: to the gates of Sheol”).

Other terms.

The pit (grave pit): *Ps. 35 (34): 7/8*; *Ps. 30 (29):4*. -- *The deepest part of the earth*: *Ps. 63 (62):10*. -- *The dust*: *Psalm 22 (21):16*; *22 (21):30*; -- *Ps. 30 (29):10*; *Ps. 119 (11825)*. -- *The depths*: *Ps. 130 (129):1*. -- And other terms and texts.

The inhabitants of the underworld.

Job 26: 5a/6 .-”The rephaim (= shades) tremble beneath the earth. The waters (*Job 7:12*) and their inhabitants shudder. 1. -- (the Almighty God) Sheol lies open. The 'abbaddon' (destruction) is bare before him”. -

Note: The underworld and “the waters”, i.e. hell or place of destruction, are populated with refaim, emaciated souls, i.e. beings without life force originating from God. Hence they are 'alukas', vampires, who prey on the blood, i.e. the blood-soul or soul substance, life force, of the living.

For example, consult: *Prov. 9:18*; *Ps. 31 (30):18/19*; *Ps. 49 (48):16*; *Ps. 107 (106):10*; *107 (106):14* .-- *Ps. 49 (48):15/16* collects the terms:

“A flock that is led to graze in Sheol. Death leads them to the pastures. (...). Sheol: behold, an abode for the like. But God will redeem my soul from the grasping arms of Sheol (...).

Ps. 86 (85):13 even speaks of “the lowest part of Sheol” and *Ps. 88 (87):7* of “the deepest part of the pit, in the darkness, in the abysses” where the rephaim (*Ps. 88 (87):11*) are at home.

Note: *Wisdom 16:13ff.* points to God's control. -- You have power over life and death. You compel to descend into the gates of Hades (*note*: Greek for Sheol) and to ascend from it.” Which *Ps. 107 (106):17/19* confirms: “They stood right before the gates of death. (...). He snatched their lives from ‘the pit’”.

5.2.10. In the midst of a cosmic theophany: the Ten Commandments.

Ex. 20: 1/17. -- Deut. 5: 6/21. -- Two formulations of what we call “the great revelation”. Indeed: it is not so much the miraculous deeds of Yahweh or later of the Holy Trinity that are decisive for the logical understanding of Biblical revelation, but rather the ethical revelation.

We will address that. -- We categorize according to the standard enumeration.

1.-- I am Yahweh, your God, who brought you out of Egypt, the house of slavery (*note*: not so much social as ethical-religious slavery). For you shall have no other gods besides me.

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

Note: “You shall not make for yourself any sculpted models (*note*: of me, Yahweh): nothing that resembles anything found in the heavens above you, on the earth below, or in the waters under the earth (*note*: those finite, created things)”.

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

Note: The first commandment, which clearly delineates the supreme being from all that has been created by that supreme being, Yahweh, is so decisive that deviation from it affects not only the individual but also the 'tôledot', the lineage or offspring.

This does not exclude the possibility that, purely ethically, God perfectly distinguishes the conscientious from the unscrupulous and ultimately separates them, as the prophets, Jeremiah and Ezekiel in particular, will underscore in due time.

The text of Exodus refers first and foremost to the (earthly and even post-death) solidarity of fate which, besides being a matter of individual morality, is also a matter of life force and its consequences. A solidarity of fate that holds until “the last day” or final judgment: only then will God assign everyone a

strictly individual fate that is separate from the shared fate applicable before the last day.

2.-- You shall not use the name of Yahweh your God in vain (*note*: to pronounce unlawfully), for Yahweh will not leave unpunished the one who pronounces His name in vain.

Note: The 'name' stands for the essence or mode of being itself, especially as a source of life force (nefesh, ruah). -- In perjury, false testimony (in court), and especially in black magic (*Ps. 109 (108):14/15*), one manipulates God's name 'in vain' (unlawfully, immorally).

3. You shall honor the Sabbath day to sanctify it.

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

To sanctify, to dedicate, therefore means separating from all that is profane (which in its hidden essence is also 'holy' but in an everyday, non-solemn manner) -- doing justice to the holy character.

Divine epitome.

All religions worthy of the name uphold divine, not merely profane, sacred models of conduct.

The weekly division of the Old Testament (the New has merely re-established this) is one among countless examples. -- “Six days you shall labor and complete your entire work, but the seventh day is a ‘Sabbath for Yahweh your God’.”

You shall not perform any work: neither you, nor your son, nor your daughter, nor your male or female slave, nor your animals, nor the stranger who dwells within your doors. For in six days Yahweh made the heavens, the earth, the sea, and all that they contain, but on the seventh day He rested. Therefore Yahweh 'blessed' the Sabbath day (*note*: provided with a blessing) and made into a holy day.

4.-- Honor your father and your mother. So that your days spent on the earth, thanks to a gift of Yahweh, may be long.

Note: The current social provisions regarding the elderly did not exist at that time: a child who lived a long life could therefore care for his parents.

- 5.-- You shall not kill.
- 6.-- You shall not commit adultery
- 7.-- You shall not steal.
- 8.-- You shall not bear false witness against your neighbor.
- 9/10 . -- You shall not covet your neighbor's wife. -- You shall (...) not covet anything your neighbor possesses.

5.2.11. The distinction “sacred/ profane” (“pure/ impure”).

The most general concept of 'sacred' comes down to this: “that which one does not approach unless under well-defined conditions”. All religions share this.

Note: This is a negative phrasing. Stated positively: anything so sublime and 'different' (in the sense of “higher than” the everyday) that it is not approached unless with the necessary reverence.

Let us, however, consider the typically Biblical concept of 'holy'.

It is only logical that the Ten Commandments are incorporated into the very definition of “what is holy” in the Bible. -- Thus in the holiness law in *Lev. 17/26.- Lev. 19:2ff* .. -- “Be holy, for I, Yahweh Your God, am holy”.

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

Note: The Holiness Law therefore immediately includes the Ten Commandments:

- 1. not to get involved with 'nothings' (idols);
- 2. not to have metal statues made;
- 3. to observe the Sabbath days, 'to sanctify';
- 4. Honor mother and father;
- 5. to let the poor and the stranger live by releasing surplus harvests;
- 6/9. not to profane a daughter by making a prostitute of her;
- 7/10. Do not commit theft; do not act underhandedly or cheat.

Metonymic holiness.

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

Clean/unclean.

A pair of opposites that occurs in all religions. -- Biblically, however, it is as follows. -- Anything that is such that it approaches God and that which

belongs to God (anything that is holy): thus, 'clean' animals may be sacrificed to Yahweh. Unclean is the opposite model: just as preferably everything that Gentiles call 'holy' ('clean') is Biblically 'unclean'. Also anything that is repulsive or very harmful. All of that is to be “avoided” (taboo).

Metonymic purity.

Everything connected with purity is easily made clean by contact. Especially: everything that is unclean makes itself unclean through contact with it! Thus the corpses of the dead.

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

Note: The ritual garments of the priestly Levites 'sanctify' the (profane) people through contact, as *Ezek. 44:19* clearly states.

5.2.12. A holocaust: Jephthah sacrifices his only daughter.

Judges 11: 29/40 . -- The Spirit of Yahweh came upon Jephthah. He made a vow before Yahweh: “If you deliver the Ammonites into my hands, then whoever comes out of the gates of my house first to meet me when I return as a conqueror (...) shall “belong to Yahweh” (*note*: as be considered 'holy', no longer profane) and I will offer it to him as a holocaust (burnt offering).

Note: Like so many fundamental concepts, the term "spirit of Yahweh" is a harmony of opposites: neutral, meliorative (for example, with the true prophets or at Jesus' baptism), pejorative (as with Jephthah). The three forms, although valued very unequally, fall under the Kingdom of God (= God's rule of the universe). Cf. *Lev. 18:21; -- Is. 57:5* .

The ammonites are crushed. -- When Jephth (...) returned: look! There came his daughter to meet him, -- dancing to the music of tambourines. It was his only child. (...). As soon as he noticed her, he tore his clothes: “Alas! My daughter! Truly you make me miserable! I have committed myself to it - before Yahweh - : I can no longer turn back”.

She: “Father, you have bound yourself to Yahweh: treat me according to the vow (...) since Yahweh has permitted you vengeance on your enemies (...). grant me the following: give me freedom for two months. I am going to wander in the mountains, and with my companions I will mourn my virginity for two months.” (...).

When the two months were over, she returned to her father. -- He carried out the vow made upon her. She had known no man (*note*: had sexual intercourse with).

Note: In the mentality of that time, it was a disgrace for a woman to remain without 'tôledôt', offspring.

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

This does not prevent *Isaiah 57:5* (one type), *Jeremiah 7:30/34* (// *32:34/35*), and *2 Chronicles 28:1/4* from mentioning child sacrifices “according to the abominable customs of the Gentiles”.

5.2.13. How God reveals and executes His judgment.

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

The background. -

Jer. 27:1/22 -- The prophet Jeremiah receives a command from Yahweh to make “cords and a yoke” and to carry them on his own shoulders. Copies are to be sent to the rulers of Edom, Moab, Tyre, and Sidon with the accompanying message: Yahweh subjects the princes of Babylon (Babel) named Nebuchadnezzar. They walk bowed under his cords and yokes, but for their salvation. If they cast them off, only worse awaits them (sword, famine, plague).

The attached message further contained: “Do not listen to your prophets, seers, dreamers, sorcerers, and magicians, who tell you: ‘You shall not be subject to the ruler of Babylon,’ which is the lie they prophesy to you.”

Note: The severe deviations from the Decalogue in those countries were the reason why they were subjected, -- with Yahweh's punishing permission.

Hananiah's lying language.

In that same year Hananya speaks in the temple itself, in the presence of priests and people: “Thus speaks Yahweh Sabaot (*note*: Prince of the Hosts), the God of Israel. - I have shattered the yoke of Babylon's ruler. In just two

years I will bring back the temple treasures from Yahweh's temple that Nebuchadnezzar took from here to Babylon (...). In other words: Hananya pronounces the counter-model!

Jeremias' reaction.

“If only it were true!” That was the first reaction of this man of God. “Nevertheless, listen closely (...).-- The prophets who preceded us, you, Hananya, and me for a long time, predicted war, disaster, and plague for many countries and for considerable empires. (...)”.

What the model was that Yahweh proclaimed. -- Sometime later, Jeremiah says the following to Hananya on behalf of Yahweh: “Yahweh has not sent you. You make this people subject to lies. Thus Yahweh speaks: “Look: I send you from the countenance (*note*: visible surface) of the earth gone. You shall die this very year.

Conclusion . -- With this, we better understand the death threat weighing upon occultism not purely supported by Yahweh.

5.2.14. Appeal to God's wrath.

Whoever suffers injustice feels the need to undo it. Because it is precisely injustice! *Ps. 69 (68)* expresses the legitimate self-defense of a severely wronged person who wants 'revenge', but not sinfully by his own authority, but under the guidance of Yahweh himself, who sooner or later 'avenges' and restores all injustice.

Whoever sees in this psalm “the vengefulness of a pious Old Testament person” perhaps lacks their own experience of grave injustice, so much so that they do not seem to appreciate legitimate 'revenge' (restoration) for its moral value.

Such an opinion, moreover, is easily accompanied by an overly simplistic interpretation of God's restoration of justice “in the world to come.” As if “the land of the living” did not also belong to God's domain of justice. Fleeing the world amounts to treason.

Save me, God, for the waters have seeped into my soul. I am sinking in the mud of the abyss. Nothing offers any foothold anymore. Deep in the abyss of waters, the flood overwhelms me.

Note: It is clear from the chosen terms—waters/ mud of the abyss/ abyss of waters/ flood—that the author, while seeking the cause of injustice in visible and tangible fellow human beings, situates it in Sheol. Their unlawful behavior shows—apokalupsis—literally Sheol at work.

Far more numerous than the hairs on the head are those who hate me without reason (*note*: definition of pure injustice). Mighty are those who destroy me, -- those who have it in for me without reason. -- God: my 'folly' (*note*: lack of God-given wisdom) you know: my mistakes are exposed to you.

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

(...). It is for You, Yahweh, that I endure reproach, that shame covers my face. That I am a stranger to my brothers, an unknown to the sons of my mother. For I perish with jealousy for Your house (*note*: somewhere clearly defined religious-moral participation). The slander inflicted upon you by your insultors falls back upon me.

If I torment my soul by fasting, they make it an excuse for insult! If I crawl into sackcloth as penance, I become a fable for them to tell—the tale of the people sitting at the city gate—the song of those who indulge in heavy drink.

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

A sin crying out for vengeance.

The author responds. -- Answer me, God, who directs my prayer to you at the appropriate time, -- in your great love, in the truth (*note*: the truth concerning the situation as God inspires it) of your salvation. -- Pull me out of that mire so that I do not sink into it, -- that I do not sink, -- escape opponents, -- from the abyss of the waters! That the flood of the waters does not suffocate me! That the abyss does not devour me (*note*: as aluka)! May the maw of the quarry not swallow me up!

Note: This makes it abundantly clear that “the adversaries” coincide with “the pit”, “the abyss” (Sheol).

Divine vengeance.

Answer me, Yahweh, for your love means goodness (...). Enter into my soul: avenge it! Redeem me because of my enemies! You know my reproach, my shame, and my insult: before your eyes are all my oppressors. For the reproach has broken my heart to the point of collapse.

I pinned my hope on some pity: there is none! On people who offer comfort: nowhere to be found! As “food” they have given me poison and quenched my thirst with vinegar. -- May the table at which they are seated be an ambush, and their abundance a snare! May their eyes turn to darkness (...). Make them continually consume their kidneys (*note*: miss soul part.

Pour out your wrath upon them! Let the fire of your anger strike them! Let their dwelling become a desert (...). For they throw themselves stubbornly upon him whom you strike. They tear open the wounds of him who is your victim even further.

Note: Here it becomes apparent once again that the author is aware of a guilt of sin that he is atoning for somewhere. To which his opponents seize!

Strike them with harm, one harm after another! That they may no longer have access to your righteousness! That they may be erased from the book of life (*Ps. 87 (86): 6; Dan. 7:10; 12:1; already Ex. 32: 32ff.; Luk. 10:20*) (...). That your salvation raise me up!

5.2.15. Pronouncing a bad fate upon a soul: God's answer.

Ps. 109 (108) is truly understandable if one knows black magic and its spells, such as *Ezek. 13:17/23* , which suggests: “catching souls” with magical formulas.

God, (...) I am attacked without reason. In retaliation for my friendly conduct, I am accused. While I am merely praying (*note*: for my accusers), they bring misfortune upon me as a price for my kindness.

Curses.

The sacred writer quotes. Mobilize the evildoer against him. Let the 'Satan' (accuser) (*note*: on the court the defense lawyer normally stands there) stand at his right side (*note*: *Job 1; 6; 30:12; Zak. 3:1*)! Let him come out of the courtroom having been found guilty! Let his praying be interpreted as sin! Let his days be shortened (*note*: *Ezek. 13:19*: “ *Cause people who should not die to die !*” Let another take his office!

The curse of the 'tôledôt' (family tree curse).

“May his children become orphans and his wife a widow! May his sons become vagrants and wander around! May they become beggars! May they be driven out of their ruins! May the usurer seize all his possessions to that end!

May the stranger plunder his income! May no living soul show him love! May no one have pity on his orphans!”

“May his descendants be cut off! May their name not even be mentioned one generation further on! May Yahweh remember the wrongdoing of his ancestors! May the sin of his mother not be wiped out! May all those transgressions always stand before Yahweh’s eyes! So that he wipes the memory of them from this earth.”

So much for the quoting of the magic words.

Prayer for divine judgment.

Indeed: such a person has forgotten how to act lovingly! He was, therefore, hot on the heels of the poor and the unfortunate (...). He was absorbed in a curse: let that curse fall back upon him! He found no taste in words of blessing: let words of blessing abandon him! He put on curses like his cloak: that curse penetrates like water into his deepest being, like oil into his bones. Let it be to him a garment that envelops him, a belt that continuously constricts his waist.

Note: To properly understand the sending back of the curse, one ought to assume that true magic targets the soul as 'nefesh' (a being animated by the breath of life) and even more so as 'ruah' (spirit, life force). Hence—to undo such a thing—the psalmist causes the curse to “draw into the deepest depths like water”, “into the bones like oil”.

Even, therefore, when such a thing occurs under the guidance of Yahweh, He judges that ahw must be meant to mean the living being as such and its life force, situated in the genealogy (tôledôt). Otherwise, the rabid form of black magic does not yield.

Moreover: since only God, as creator of the soul and its life forces (*Gen. 2:7* (*nefesh*); *Gen. 6:17* (*ruah*)), controls them radically, and black magic targets precisely that soul and its life forces as being of divine origin, legitimate self-defense must speak in this way. As a restored creation by God Himself.

The psalm relies solely on God. -- “Let that be—from Yahweh—the reward of my accusers who pronounce evil lot upon my soul (*note*: i.e., by the magic formulas). You, Yahweh, take it up for me according to Your name (*note*: Your being as creator of soul and life force).(…)”.

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

Furthermore. -- "Help me, Yahweh, my God. Save me according to your love so that people realize that it is your hand (*note*: mighty intervention) is, you, Yahweh! That it is your work".

"They curse and you shall bless. They attack: shame be upon them and joy upon your servant. May those who accuse me be clothed with a bad reputation, entangled in their shame as in a garment. -- Great thanks to Yahweh's address be on my lips, -- praise to his address in the midst of the multitude, for he stands right at my right hand, namely of the poor, to save his soul from the grip of his judges."

Note: *Ps. 54 (53): 6/7* speaks in the same vein: "God comes to my aid—the Lord with all those who sustain my soul: let the evil lot fall upon those who have it in for me. Yahweh,—by means of your truth destroy them!"

So also *Ps. 57 (56): 7* : "God, exalt yourself to the heavens (...): they set a trap for me, but they themselves fell into it."

5.2.16. Unpredictable the unscrupulous. Unpredictable God's reaction.

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

1.-- Listen, God, to the voice of my lament: protect my life against the dreaded enemy. Hide me from the band of evildoers, from the horde of wrongdoers. -- Those who sharpen their tongues into daggers: they aim their arrow, a word that hurts, to stealthily strike the innocent. Unpredictably they strike and fear nothing.

In their malicious activity, they encourage one another. They proceed with calculation in setting their ambushes. They say: "Who will notice them and fathom our secret thoughts?" They plot crimes: they conceal a treacherousness that is kept truly treacherous, together with the true state of affairs.

2.-- But God shot an arrow. Unpredictable were their wounds! He caused them to collapse: because of their 'language' (*note*: their proud language). Whoever sees them since then shakes their head. Moreover, every person will shudder at this: he will even make God's intervention known and realize His intervention. -- The righteous (*note*: The conscientious) will find their joy and refuge in Yahweh. The honest hearts will wish each other happiness for it.

Note: This is actually a description of a divine judgment “in the midst of the land of the living.” First, the situation is outlined, with an emphasis on the unpredictability of the prevailing criminalities, which the sacred text—as always—suggests rather than unravels in full detail. Then, equally unpredictable, is God’s ‘vengeance,’ the restoration of the violated order.

Note: God's intervention in the land of the living is sometimes mentioned in passing, as in *Ps. 119 (118): 84ff.* -- “How many in number shall the days of your servant be? When will you subject those who are my persecutors to your judgment (*note*: judgment of vengeance)? Confident ones dig pits for me against your law (*note*: decalogue) in”.

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

5.3. God's educational compliance

5.3.1. Flesh and (God's) Spirit. -- regarding the Ten Commandments.

Let us always keep in mind *Gen. 6:3*: “Yahweh says: ‘That My Spirit shall not be accountable indefinitely for man, since he is ‘flesh’.”

Let us read in that light *Gal. 5:13ff.*

1.-- There is freedom (of ability) and freedom (of permission). The first freedom prioritizes the possibility of a situation; the second the limits of conscience. “You, my brothers, were called to freedom. But let this freedom not turn into a pretext for the flesh.”

2.1.-- “That which the flesh begets: fornication (prostitution), unchastity, debauchery, -- idolatry, magic, -- hatred, discord, envy, -- fits of rage, quarrels, disagreements, partisanship, -- lustful feelings, orgies, revelries and the like (...).”

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

Regarding the second, the result of the Spirit of God, Paul says: “Those who belong to Christ Jesus have crucified ‘the flesh’ with its passions and desires. And, considering the fact that the Spirit is our life, that that Spirit also inspires us.”

Note: It can be seen that the language of St. Paul remains within that of the Old Testament, namely through the use of the contrasting pair “spirit (of God) / flesh (estranged from God)”.

Except for one point: the decisive role of Christ's exaltation (the Easter of the Cross and the Resurrection and the consequence thereof, Pentecost). As *Ephesians* 5:8 says: “At times you were ‘darkness’ (*note:* toward Sheol), but now you are ‘light’ (*note:* on your way to heaven) in the Lord (Jesus). May your conduct, therefore, be that of ‘children of the light’ (*note:* ‘child of’ here primarily means ‘inspired by’)”.

In other words: Christ did nothing other than the Old Testament:

- a . accept,
- b. purify ('catharsis') and
- c. update and re-establish at a higher level.

5.3.2. The radical freedom of the creature.

Isaiah 3:10-10: -- How happy is the conscientious person, for he will feed on the result of his deeds. Woe to the unscrupulous, the evildoer, for he also will be treated according to his deeds.

1.-- *Ekklesiastes (Sir.)* 15: 11/20.

Do not say: “It is the Lord who caused me to sin,” for he does not do what he detests. Do not say: “It is He who led me astray,” for he does not know what to do with a sinner.

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

It is He who “in the beginning” (*note:* at the start of creation and as a principle) made man and left him to his own deliberation. If you are willing, you shall fulfill the commandments (...).

(a) He has fire and water for you (*note:* placed two contradictory things: reach out your hand according to your desire.

(b) For the believers, life and death exist: according to their preference, one or the other is given (cf. *Ps.* 62 (61):13). (...).

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

Do not be mistaken in this matter! One does not mock God! For what one sows, that one shall reap. -- Whoever sows in his flesh will, according to The

flesh, reap destruction. Whoever sows in the spirit (*note*: God's eternal life-giving force), will, according to The Spirit, reap eternal life.

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

Note: *Luke 6:43* . -- There is no good tree that produces diseased fruit. Nor is there a diseased tree that produces good fruit.

Every tree is known by its own fruit: one does not pick figs from thorns; one does not harvest grapes from brambles.

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

Note: The Biblical texts endlessly repeat that man, once he has reached the age of discretion or understanding, controls the deeper direction of his shares himself “according to his deliberation.” But just as endlessly, Scripture repeats that the sowing-reaping law has the final word in this. We say 'lawfulness,' for the life force that St. Paul calls 'flesh' automatically leads to destruction. Just as what he calls 'spirit' lawfully leads to eternal life.

5.3.3. Flesh: in itself with God's 'spirit' (life force) or without God's spirit.

Since the term 'flesh' is used so frequently in the Biblical texts, we will briefly consider its meanings.

1.-- **Organic.**

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

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

Note: This can also be diachronic: family relationship is called “flesh of my flesh” (*Gen. 2:23* (*Adam sees Eve and feels her as “flesh of his flesh”*); *Gen. 29:14* (*Laban to Jacob: “You are of my bones and of my flesh”*); *Gen. 37:27*)

Note: Summary meaning.

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

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

Note: This purely biological (or nearly so) meaning is usually neutral.

2. -- Ethical.

Here the harmony of opposites becomes apparent: sometimes meliorative (rarely), then again pejorative (extremely often).

Let us read *Gen. 6:1ff.* -- When people began to multiply over the face of the earth (*note*: visible part of the earth) and daughters were born to them, the sons of God (*note*: members of God's council; *Job 1:6; 2:1*) found that these pleased them. They took them as wives as they pleased. Yahweh: "That my spirit (*note*: divine life force) shall not be indefinitely responsible for man since he is flesh. His lifespan shall be only 'one hundred and twenty' years. The Nephilim were on the earth in those days and also afterwards when, namely, the sons of God had sexual intercourse with the daughters of men and they bore their children: they are the heroes of old, those notorious men. Yahweh saw that the unscrupulousness of man was extensive on earth, - that his heart made nothing but unscrupulous decisions of will throughout the day.

Yahweh regretted that he had made man (...). He said: "I am going to wipe out from the face of the earth the people I have created, and with the people the livestock, the creeping creatures, the birds in the heavens." But Noah found favor in God's eyes.

Note: This text shows that:

- a. humanity at that time was conscienceless (to through sex with angels) and
- b. that "all meat" is in solidarity.

5.3.4. The counter-model to the Ten Commandments.

The land of the living, this inhabited earth, is "the gate of hell". The behavior of people—the actual, non-ideal people—shows it. Let us read *Ezek. 22:1/31* , thinking of the Ten Commandments.

Yahweh speaks.

Within your walls (4) father and mother were despised, the stranger (*Note*: who had equal rights) was mistreated, and the orphan and the widow were oppressed. Within your walls (8) there were slanderers to shed blood. (...). (6, 9) They stripped the shame of his father, and forced the woman into intercourse in uncleanness (*note*: *menstruation*).

The one committed atrocity (*note*: sexual abuse) with the wife of his neighbor; the other has defiled himself in a gruesome manner (*note*: through incest) with the daughter-in-law; yet another has raped his sister, the daughter of his father. (7, 10). Bribes were received to shed blood. Usury interest was accepted. (4) The neighbor was forcibly deposed. (1 , 2, 3) and me, Yahweh, you have forgotten. (...).

But (...) I, Yahweh, have spoken and I carry out: I will scatter you among the nations, drive you apart into foreign lands (...)"

Note: The later diaspora, the result of forced exiles of all kinds, receives its 'apokalupsis' here, the revelation of its true reason, namely the transgressions of the Decalogue, the cosmic code of conduct.

Second view.

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

The priests have violated my law and desecrated my sanctuaries. They have made no distinction between what is holy and what is profane. They have also not taught the difference between pure and unclean (*note* : God-accepted and God-estranged) (...).

The prophets masked that with plaster by means of their unreal faces (= visions) and lying predictions, saying: "Thus says the Lord Yahweh" when Yahweh had said nothing.

The princes (...) have devoured the people, plundered riches and jewels, and multiplied the number of widows. -- The judges are like wolves that tear apart their prey and shed blood. They kill people to seize their goods.

The population has multiplied violence and banditry, oppressed the poor and the destitute, and inflicted unlawful violence upon the stranger.

5.3.5. The cardinal sin par excellence: self-conceit ('pride').

Let us begin with *Ps. 19 (18): 8/15* , from which we derive the essence. "The law of God (*note*: Decalogue) is perfect (...). Also: your servant feeds on it. Making its 'words' come true is certainly appropriate. But who is aware of his transgressions? Cleanse me, therefore, from the hidden (*note*: hiding, unconscious) evil (*note*: *1 Kings 17: 18*). Protect also your servant from self-conceit! Let him by no means control me! Only then shall I be blameless and free from great sin. (...).

The world

Let us situate pride with St. John, *1 John 2:16ff* . -- “All that is in the world—lust of the flesh (*note*: erotic lust), lust of the eyes (*note*: all that is pleasing to the eye; 'glitter'), conceit of wealth—comes not from the Father but from “the world” (*note*: creation insofar as it is alienated from God). (...)”.

Note: One of the main motives of pride is apparently, according to St. John, possession. But another motive is (political) power: *Matthew 20:15* states it clearly. “You know that the rulers rule over the nations, and that the great men of the realm make them feel their power.” That is one of the most remarkable forms of self-satisfaction: “making one’s power felt”! But: honestly, the subtler forms of conceit are legion.

Deadly sin. -

The traditional definition of cardinal sin reads: “a sin that is the cause of many other sins”. This can be tested in the case of (great) wealth and (great) political power. The massacre of the innocents by Herod (*Matt. 2:16*) and the murder of John the Baptist (*Matt. 14:10/12*) on Herod’s orders testify that the lust for power “is the source of many other sins”.

The knowledge of good and evil.

Gen. 3:5 and *3:22* (cf. *2:17*) speak of “the serpent” (*note*: a god-hostile creature) who says to Eve: “The day that you eat from the tree (*note* : the knowledge of good and evil), your eyes will be opened and you will be like the gods who 'know' good and evil.”

Note: 'To know' here means “to feel at home in the harmony of opposites”.

Indeed, the deities of the pagans are not simply evil. Nor are they simply good. They are the mixture ('harmony' means 'merging') of good and evil, in which they, in naive or otherwise self-conceit, feel at home.

5.3.6. The sin against “the Holy Spirit”.

Let us begin with a concrete story. -- *John 9:1ff* ...-- “Jesus saw a man born blind. (...). He spat, made mud with his saliva, applied this mud to the eyes of the blind man and said: “Go wash yourself in the Pool of Siloam (*note*: 'Siloam'). Siloë means 'sent one'. The blind man went there, washed himself, and returned seeing clearly. -- Behold the fact. Now for the interpretations.

The Great Split.

John 9:13ff .. -- “They led the formerly blind man to the Pharisees. -- Now, it was a Sabbath,-- namely, the day on which Jesus:

- a. had made the mud (*note*: what was called 'labor' according to the 'regulations', forbidden on a day of rest) and
- b. had opened his eyes (*note*: healing – as is evident several times from the Gospels – was interpreted as 'labor' and therefore forbidden on the Sabbath)."

1 .-- *Disbelief.*

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

2. -- *Faith*

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

The faith of the healed.

"Then they said to the blind man: 'You: what do you say about him, - about the fact that he has opened your eyes?' He: 'He is a prophet'. (...). We know that God does not hear sinners but that, if anyone fears God (*note*: 'theosebès') and carries out his will, God surely hears such a person.

It has never been said that anyone opened the eyes of a person born blind.
- If, therefore, this man did not come from God, then he would have done nothing (*note*: can perform of that nature.

Note: Where the second category of Pharisees remains at a question, the healed person—for whom the fact was an 'existential' given (in which his existence was closely involved)—does not hesitate for a moment. But reasoning clearly.

The Gospels concerning the sin against the Holy Spirit.

Let us begin with a definition.

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

Let us read *Matthew 12:31/32* .

"Jesus: "Every sin and blasphemy (*note*: 'blasphemy' means "telling invented evil") will be forgiven people, but the blasphemy against the Holy Spirit will not be forgiven. And whoever shall have said a word against the Son of Man (*note*: Jesus), this will be forgiven. But whoever speaks against the Holy Spirit will not be forgiven, neither in this world nor in the other.

Interpretation .

1. In Matthew 12:22ff., it is related that Jesus heals a demon-possessed man.

2.1. All the crowds: “Is he not ‘the son of David?’”

Note: “son of David” = Messiah, therefore one sent by God.

2.2. The Pharisees: “He casts out demons only by means of Beelzebul, the prince of demons.” -- Jesus’ words concerning the sin against the Holy Spirit must be understood in the wake of that pericope. Moreover, one sees the parallel with *John* 9. What the one attributes to God, the other attributes to “the prince of demons.”

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

The distinction between the Son of Man and the Holy Spirit.

Essentially, it is a matter of the degree of clarity. – In Jesus, who systematically obscured his true nature (so as not to become entangled in a foolish political agenda), the “Holy Spirit” is less clearly at work precisely because of this. For example, in the sphere of his teachings, in his miracles. The Holy Spirit itself, that is, God’s life-force, whether at work through Jesus or through other phenomena, is so evident in a minimal number of cases that one must be (and willing to be) completely blind to any Holy Spirit to dare deny that degree of evidence.

In this way, the seemingly paradoxical distinction between “the Son of Man” (in whom the Holy Spirit is at work) and the “Holy Spirit” becomes entirely understandable.

5.3.7. John on “the sins in which 'Jews' will die”.

John 5:1/18 relates how Jesus heals “a miserable man of thirty-eight years.” On the Sabbath. A day on which—according to the regulations (*Gal.* 4:3; *Gal.* 2:16), which Paul attributes to “the elements of the world,” it was forbidden to carry a bed! “For this very reason the Jews persecuted Jesus: because he performed such things on the Sabbath day.”

In other words: it was not the healing of someone who suffered for thirty-eight years, but the observance of a precept (which proves that they, too, share under the influence of the elements of the world, whose head is Satan), that struck their narrow-mindedness!

Jesus. -

“I go away and you shall seek me, and in your sin you shall die. For where I go, there you cannot come. (...).

You: you are of the world. I: I am not of the world. Therefore, I have said that you shall die in your sin. For, if you do not believe that “I am” (*note*: God’s proper name; *Ex. 3:14*), then you shall die in your sins. (...). When you have lifted up the Son of Man (*Gen. 5:24; 2 Kings 2:11; -- Luke 13:32; Matt. 16:21*) (cf. *John 12:32* : Jesus’ lifting up and glorification on the cross), then you shall realize that “I am” (*note*: that I make my divine power felt; *Ex. 10:2*) and that I nothing of myself (*note*: of myself as in appearance, in your eyes, merely human) just do, say what the Father has taught me (...). I always do what is pleasing to him (...).”.

Note: Essentially, John says the same thing as, for example, *Matthew 12:32* , but with his strongly 'theological' words . For the sin or sins that Jesus refers to in John's text are either his sin or sins against the Holy Spirit: the (unbelieving) Jews attribute his actions to everything but God. They stumble over the fact that, in order to heal, he does not adhere to the commandment of Sabbath observance. That is decisive for them. They do not see the Holy Spirit—here what the Father teaches Jesus, what is pleasing to the Father—in Jesus' actions! That blindness is sin. And the cause of other sins: for example, the lack of compassion for the man who suffers for thirty-eight years. It is therefore not only a sin against the Holy Spirit but also a cardinal sin!

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

5.3.8. The backlash of neglecting the Decalogue.

Man consists of:

a soul,

b. a soul body that is radically one with the soul and

c. - as long as he is incarnated on earth - a biological body.

As *Pss. 16 (15): 9/10* states.

Let us now examine what that entails for those who ignore the Decalogue. Let us read *1 Cor. 10:1ff.*.

1.-- “I do not want you to be unfamiliar with what follows: our ancestors ('fathers') were all under the cloud (*note*: *Ex. 13:21*). All passed through the sea (*note*: *Ex. 14:22*). (...). And yet: not all, -- specifically: not the greatest

number, enjoyed God's favor since their bodies lie scattered over the desert." Cf. *Num. 14:29*.

Note: Pay attention to the reasoning: from the fact that they died in the desert, Paul concludes that there was an absence of God's good pleasure.

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

- a. in his soul (nefesh) and
- b. immediately, given the radical bond with the soul, in his soul-body and
- c. via that soul-body that governs the biological body, in his biological body. -- And this is because God's 'spirit' (life force, as *Gen. 6:3* already establishes) is absent in the soul (and thus in the soul-body and in the biological body), -- life force that determines destiny.

2.-- "These events occurred to serve as mirror images for us), -- so that we (*note:* in turn) not harbor unscrupulous desires like they (*Num. 11:4*). -- Do not become worshipers of idols like some among them (*Ex. 32:6*) (...).

prostitution; Num. 25:1/9), as some of them did? Twenty-three thousand were killed in one day. -- Do we not also provoke the Lord, as some of them did: they perished by snakes (*Num. 21:5/6*).

Do not be ill-tempered like some of them: they were cut off by the 'exterminator' (strangling angel; *Num. 17: 6/15*).

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

"That was their fate, -- a fate that serves as a mirror image for us. Written down with a view to our formation, -- of us who are ready for the end of times." Thus Paul.

5.3.9. Blasphemy and trial by ordeal.

Because the following text comes across as particularly impressive, we will pause to consider it. *Dan. 5:1/30* (as always, we do not lose ourselves in ancient Eastern verbosity and provide the essential).

Balthazar (Belsassar) is king of Babylon. He organizes a "great feast". "Under the influence", he orders the gold and silver vessels—originating from the temple in Jerusalem—to be brought "to have himself, his nobles, concubines, and 'singers' drink from them".

Note: This is the profanation of what is consecrated -- sacrilege. Sacrilege touches upon the very high, either very salvific or very harmful life force (ruah, spirit) that resides in and around such highly consecrated vessels. -- Whoever violates this immediately loses his own soul and spirit strength along with it and quickly falls into the grip of Sheol and its hellish powers (whether political or whatever).

They drink wine from that consecrated vessel. But – what is particularly bad – “while doing so, they praise the deities in gold/ silver, bronze/ iron, wood/ stone! -- suddenly the fingers of a human hand appear and begin to write (...) on the plaster of the wall of the royal palace.

The prince sees the palm that wrote -- turns pale, lost in his thoughts, feels his hip joints give way and his knees buckle against each other.

Note: This accurate depiction of loss of vitality stands out because the symptoms are still perfectly relevant (even though modern physicians will attach a different interpretation to them).

He summons with a shouting voice soothsayers, Chaldeans (magicians), and enchanters (the latter perform liver-preaching): “Whoever reads this writing and reveals its interpretation to me, he shall be clothed in purple (...)”. The wise men (*note:* Revealers are coming, but not a single one reads the scripture or interprets it.

The queen, alarmed by “the severe confusion of the prince and the desperation of the great men of the realm”, enters: “(...). There is a man (...) in whom “the spirit of the holy deities” dwells. (...). Your father appointed him head of the magicians, diviners, Chaldeans, and sorcerers.

Since in that Daniel (*note:* an Israelite in exile) (...) an exceptional spirit (*note:* life force),-- knowledge, interpretation of dreams, deciphering ability regarding enigmatic things and unraveling ability regarding knots (*note:* the signs of his exceptional life force) were found, so summon Daniel. (...)”.

Balthazar to Daniel: “(...) If you, Daniel, are able to read this writing and reveal its interpretation to me, you shall be clothed in purple (...)”. -- Daniel: “May your gifts return to you (...). The Most High God has given to your father kingdom, greatness, majesty, and glory.”

Note: This shows, for the umpteenth time, that against the background of the appearance—as one sees it superficially—of the earth, God Himself is ruling at work (what is called the “Kingdom of God”). The Bible is full of this. That is the main thesis of its Apocalypse. An Apocalypse or revelation that attempts to reveal precisely that.

That greatness (...) terrorized peoples, nations, and languages. He put to death whom he wished, let live whom he wished (...). But his heart was lifted up and his spirit hardened to the point of self-overestimation. Consequently, he was torn from the throne (...). He became (...) like animals by his heart (...). Until he realized that the Most High controls what is the kingdom of men, and thus placed at its head whom he wishes.

But you, (...), his son, have not kept your heart humble, although you knew all this. You have exalted yourself against the Lord of Heaven. You have had the vessels (...) brought (...). -- That Lord of Heaven has sent you that hand (...). (...). Mene, mene (mane). Teqel (tekem). Parsin (fares, ufarsin).

Mene: God has measured and ended your reign.

Teqel: you were weighed on the scales and found wanting.

Parsin: your kingdom is divided and given to (...).

That very night, Balthazar was murdered.

Note: 'Modern' (= rationalist) readers may harbor the thought that this is “a little story.” Yet the sacred text is such that the structure of such a little story is no longer a 'little story'! A little story that is Apocalypse, a final story. And indeed, the story of someone who imagined that he could subject sacred objects to purely profane use and abuse with impunity.

5.3.10. Infringement of the first three commandments.

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

The question regarding the reason is explained by the prophet to the diaspora Jews in Egypt. Let us read *Jer. 44:1/30*.

Jeremiah: “Thus says the Lord (...). -- This occurred because of the breaches of the commandments committed by those who challenged me: they offered incense in the service of foreign gods (...). -- Tirelessly I sent all my servants, the prophets: “Do not commit such an abomination (...)! But they did not listen. (...). Whereupon my anger and displeasure burst forth: they set the cities of Judah and the streets of Jerusalem ablaze. (...)”.

Note: Behold the 'apocalypse' or revelation of the real – occult – reason for those ruins and depopulations.

The diaspora – Jews have not understood the lesson.

“And now—thus speaks Yahweh (...).—Through which you bring similar misfortune upon yourselves?”

The men “who knew that their wives were offering incense sacrifices to strange gods, and the women present—a large number—answered”. -- “We do not want to listen to you but will continue to carry out what we have promised: to the Queen of Heaven (*note*: Ishtar—a goddess—offering incense and libations as we did,—we and our fathers, our kings and princes, in the cities and in the streets of Jerusalem.

At that time we had more than enough bread, were happy, and experienced no misfortune. But since we ceased offering incense to the Queen of Heaven and no longer brought her libations, we have lacked everything and perished by the sword and famine.

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

Note: Pre- and extra-biblical paganism, mixed with faith in Yahweh (syncretism), was apparently a tenacious tradition among the Israelites. The apocalyptic lessons regarding the history of doom from the prophets of Yahweh did not penetrate “the heart.”

5.3.11. The unscrupulous judge and the troublesome widow.

We are at the intersection of the fourth and the seventh – tenth commandment: authorities who ought to administer justice.

Let us read *Luke 18:1/8*

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

1. The unscrupulous judge as a model.

In a city, there is a judge who:

- a. Does not fear God (“God is dead to him”) and
- b. is not bothered by people.

In other words: the Decalogue is a dead letter. -- In that city, there is also a widow who seeks him out; “Grant me justice against my adversary.” -- For a long time, the judge refuses. Until he reasons: “Although I do not fear God and do not bother myself with people, I will nevertheless grant them justice, since they are a burden to me, so that they do not come to bore me endlessly.”

Note: His sense of lust is tormented! What a sense of duty does not achieve, discontent achieves.

2.-- The Lord said:

“Listen to what the unscrupulous judge says!”, -- God as a fortiori - original. -- “(If even such an unscrupulous judge decides to administer justice anyway, notwithstanding that he has no conscience as a cynic), (how much more) would God not administer justice to his elect who call out to him day and night while he makes them wait? I say unto you: “Soon he shall administer justice unto them!”

Note: This reasoning seems to align with *Ecclesiastes (Sir.) 35:11/24* . The text deals with God as judge: “The Lord is a judge who shows no ‘respect of persons’ (understand: social position) (understand: favors those who are powerful). He takes no status into account to, for example, disenfranchise the poor.”

Access to God as judge is prayer: “The prayer of the poor penetrates the clouds.” This is: to God’s dwelling place, -- to God Himself. -- “The Lord will not delay. He will not delay in the case of the righteous (*note:* people who fear God and are indeed bothered by people). -- Behold the Old Testament wisdom on the matter.

Note: a mysterious addition.

Jesus, *Luke 18:8*, immediately after his explanation of the parable: “But will the Son of Man—when he comes—find faith on earth?” This seems to indicate that apostasy is in sight.

5.3.12. Judges: gods? No: if unjust, then mortals.

Ps. 82 (81).-- God focuses on the divine council (cf. *Job 1:6* where it appears that God delegates much of his governance of the universe (Kingdom of God) to people on earth, e.g. princes, judges, etc.). In the midst of the 'gods' (*note:* *Deut. 19:17ff.*; priests, judges; *2 Sam. 14:17; 14:20: kings; Ex. 21:6; 22:7*) he settles accounts. -- “Until when will you judge unjustly? Strengthen the positions of power of the unscrupulous?”

Judge in favor of the powerless, the orphan. Grant the unfortunate, the needy their rights. Liberate the powerless, the poor. Rescue them from the grip of the unscrupulous.

Note: Thus Yahweh, shaking his head! He now pronounces his judgment, -- final judgment.

“Without insight! Without understanding! In darkness they work! The whole foundation of the land (*note*: of the living) is shaken. -- I said (*note*: in the beginning): “You are ‘gods’, ‘sons of the Most High’. You all.” But no! As man you shall die. As one man, princes, you shall fall.” (...).

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

note: of righteousness) in the land according to your arbitrariness! -- They have deviated from the womb, the conscienceless! (...). Before they develop thorns like the burning bush, let the wrath (*note*: of Yahweh) like a storm wind sweep away such a burning bush, green or scorched! (...).

Note:

1. Even the archaic pagan rulers (chiefs, judges, etc.) were interpreted as spokesmen for deities, ancestral souls, and the like. In other words: the rulers were viewed as sacred.

2. Also in the Bible, which views everything apocalyptically, testing it against its invisible backgrounds, rulers are 'gods'. But against the background of Yahweh's Decalogue! Thus says the wise woman from Tekoa: “For His Majesty the King is like the angel of God (*note*: God (insofar as he reveals himself tangibly) with a view to the proper understanding of good and evil.” (*2 Sam. 14:17*). Or: “His majesty possesses the wisdom of the angel of God: he is aware of all that happens on earth.” (*2 Sam. 14:20*).

5.3.13. Sin against the fourth commandment.

“You shall honor parents and children” serves as the commandment that imposes respect on rulers for their subjects.

Let us read in this light *Isaiah 14:3/21* , a 'mashal' or satirical poem against an Eastern potentate.

How did the tyrant meet his end, how did his self-conceit shatter? (...). In the depths Sheol (*note*: underworld, 'hell', realm of the dead) sprang up (...). He has awakened the shades—all the rulers of the earth—for your sake,—caused all the princes of the nations to rise from their thrones. (...). “You too! You have descended just as we have, become like us! Your splendor has crashed down into Sheol (...). Beneath you a bed full of vermin has formed. Maggots cover you.

How then did you fall from heaven, morning star, son of the dawn? How were you cast down to the earth, conqueror of nations? -- You who had said in your heart: "I will ascend the heavens. Above God's stars I will set up my throne. I will sit on the mountain where the deities gather (cf. *Ps. 48 (47):3*), on the highest peaks of 'the north' (*note*: it was thought that deities gathered somewhere in the far north). (...). I will climb above the clouds. I will make myself equal to the Most High." But you were cast down into Sheol, into the depths of the abyss.

Note: The Biblical texts leave no doubt: even the most powerful rulers who flout the Ten Commandments go straight to Sheol. Without mercy. Just like the most insignificant ordinary citizen.

The text addresses the dishonor par excellence: not even being buried with honors. - All who notice you, look at you, -- fix their gaze on you: "Is this the man who made the earth tremble, shook empires? (...). You have been cast away: outside your grave! (...). Amidst slaughtered people, pierced with a sword, thrown upon the stones of the grave. Like a flattened carcass. (...).

Note: The central theme of this text reads: "You who have spoken in your heart." God, in the Bible, does not judge according to outward power or pomp: the heart, that which is within us that chooses for or against the Ten Commandments, is the deciding factor when God passes judgment.

5.3.14. The 'parakuptousa' (the squinting one).

Let us venture into the realm of the sixth and ninth commandments, which pertain to eroticism and sexuality.

Prov. 7: 1/27 . -- This text is actually just one application of what *Prov. 9: 13/18* says as a general rule: "The foolish man does not know that there (*note*: where folly is at work) phantoms reside and that her guests dwell in the valleys of Sheol." -- The Parakuptousa, or seductive woman, is an alluring example of this.

Wisdom as the foundation of life.

"My son, (...) carry out my precepts and you shall live." Thus speaks the wise father, spokesman for divine and God-given wisdom or insight. Indeed: as *Ps. 119 (118):93* and *149* say, the commandments or Decalogue are the popular summary of Biblical wisdom. The execution thereof in practical and theoretical life on this earth is the pre-eminent condition of what Proverbs

calls 'life,' that type of life which springs from God. That is, therefore, one which does not lead to the underworld or Sheol.

Wisdom concerning the foreign woman.

The term 'strange' woman (*Prov. 2:16; 5:3; 5:20; 6:24; 22:14*) refers to “the wife of another (man)”. She is not the prostitute as *Prov. 6:26* says: the prostitute is content with a 'wage', a piece of bread, whereas the “wife of the neighbor” (*6:9*) wants much more: “she wants a precious life” (she wants to “swallow up alive” like Sheol (*Prov. 1:12*)). Yet ethically-religiously, and thus 'cosmic' (occult), they amount to the same thing: “A deep pit is the prostitute. A narrow pit is the strange woman”. 'Trough' and 'pit' betray the way to Sheol!

Note: Some readers of Proverbs usually consider the book “a collection of moralizing clichés.” Which is correct to begin with. Except for one point: those moralizing wisdom clichés do not exist without the Decalogical, the religious, and the cosmic background. They are Apocalypse, a revelation of what lies hidden behind the appearance of things. -- Cf. *Prov. 23:27/28* where such women are compared to bandits.

The strange woman. -

Whoever “cheats” meets the stranger with the sweet-sounding words! The author recounts. -- I stood at the window of my home, looking through the bars. I saw amidst young naive people (...), among 'children': a boy without insight.

He walks through the alley, -- close to the corner where she is. Turns into the road to her ...house. In the twilight, at dusk, -- in the heart of “the night” and “the darkness”. -- Look: a woman approaches him, dressed as a prostitute, treachery itself in her heart. She is enterprising and shameless. Her feet cannot stand it in her own house: now on the street, then again in the squares. She stands watch at every corner.

She seizes him, embraces him, and shamelessly says: “I had to make a thank-offering. Today I fulfilled my vows. That is the reason why I went out. To meet you. To seek you. And I have found you! -- I have covered my bed with blankets, with colorful fabrics, Egyptian cloth! I have sprinkled my bed with myrrh, with aloe and cinnamon. -- Come on down! Let us get drunk on lovemaking until morning. Revel in lust! For there is no man in the house. He has left for a long journey. He has taken the purse of coins with him. He will not return until the full moon.”

Through persuasion with power, she seduces him. With the sweet-voiced magic of her lips, she drags him along. Immediately, he follows her. Like an ox to the slaughterhouse. Like a reckless man to the torture of shackles until an arrow pierces his liver. Like the bird that literally flies into the net. Without realizing that his 'life' is at stake.

Note: With this last sentence, the apocalyptic aspect is exposed: the 'life' that God gives if one keeps the Ten Commandments "is at stake".

The exposure.

The author continues. -- "Let your heart not depart in the direction of her ways! Do not walk lost in her paths! For numerous are those whom she strikes down mortally, and the strongest men were all her victims. Her dwelling is the way to Sheol, the ramp to the portal of the dead."

Prov. 2:16/19 : "Her dwelling opens onto death. Her paths lead to the shades."

Prov. 5:2/6 : "Her feet descend to death. Her steps go up the road to Sheol. Her way of life is blind and she does not realize it."

Note: *1 John 2:11* says: "(She) walks in darkness. (She) does not know where (she) is going because the darkness has blinded (her) eyes".

5.3.15. "Strange flesh".

This expression, *Jude 7*, means "non-human flesh" as the text says: "So likewise Sodom, Gomorrah and the neighboring cities which in the same way (*Jude 6*) committed unchastity by giving themselves to 'strange flesh'. They are set as examples, victims as they are of the punishment of eternal fire".

Note: *Genesis 19:1/11* relates how the inhabitants of such cities also wanted to commit offenses against "two angels" (albeit in human form) in a male-homosexual manner.

The sin of "strange flesh".

This one also takes on the inverted form.

Jude 6. -- As for the angels who did not keep their higher rank but left their own 'abode' (*note*: the heavenly realms): it is with a view to the judgment of the great day (*note*: the final judgment) that God has shackled them in eternal chains in the depths of darkness.

Let us now consider Gen. 6:1/4.

When people began to multiply upon “the face of the earth” (*note*: the visible part of the earth) and their daughters were born, the sons of God (*note*: divine beings regarding nature and preferred behavior; angels) found that the daughters of men pleased them: they took as wives all whom they pleased.

Yahweh said: “That my spirit (*note*: divine life force) may not be unlimitedly responsible for man since he is 'flesh' (*note*: God-given life force-deprived human existence): his life will therefore be limited to only “one hundred and twenty years””.

The Nephilim (*note*: *Num. 13:33*; 'giants'; *Bar. 3:26* (giants)) were on the earth in those days (and also later), when the sons of God had sexual intercourse with the daughters of men and bore them children who are the 'heroes' of old, those notorious people.

Note: That “strange flesh” is desired by extraterrestrial beings is also evident from *Tob. 3:8, 3:17*: Asmodeus, “the worst among the demons,” who desired Sarrah and caused to die anyone who approached Sarrah as a man—seven in number up to that point—even before any marital intimacy, as *Tob. 6:14ff.* relates. Asmodeus, *Tob. 8:1/3*, was forced by the angel Raphael via exorcism to “flee to Egypt through the air” to be bound and gagged there.

5.3.16. Saul: a prince ('god') like the Gentiles have.

Let us read *1 Samuel 8:31*. We extract the most important points from it.

1 Sam. 8:5 -- The collective elders of Israel to the prophet Samuel, who until then had led the people in Yahweh's name: “Appoint for us a king so that he may be our judge, just as all nations have one. (...)”. To which Yahweh replied: “Consider all that the people say to you, for they have not rejected you. They have rejected Me. (...). They have forsaken Me and have served foreign gods. (...). Except for one point: you shall solemnly warn them: you shall teach them the law of the prince who is going to rule over them”.

Note: The royal right, in force before Israel invaded Canaan, encompasses harsh demands that affect all strata of the population. Yahweh adds to this: “On that day you shall cry out because of your king whom you shall have chosen for yourselves. But Yahweh will give you no answer. On that day.” The people did not want to listen to Samuel.

1 Sam. 9:2 . -- “Saul was in the prime of his years and handsome. No Israelite was more handsome (...). He stood head and shoulders above everyone.”

Note: Reread *Genesis 6:4* : Saul comes across as a son of Nephilim, as a 'hero'. With the same qualities but also with the same ruthlessness.

1 Sam. 10:1. -- "Samuel took the jar of oil and poured it over Saul's head. "(...) You shall be judge over the people of Yahweh. (...)"

Note: The name for judge was 'God'!

1 Sam. 10:9. -- "As soon as Saul had turned to leave Samuel, God changed his heart. And all the signs predicted by Samuel came true that very same day.-- They arrived in Gibeah and behold, a group of prophets ('seers') came toward him. The "spirit of God" (*note:* a life force (which is here attributed to God) descended upon Saul. He fell into ecstasy ('trance') in their midst. (...)"

1 Sam. 10:25. -- In Mizpah the lot fell on Saul. He set forth the law of the prince to the people.

1 Sam. 13:7 -- Saul, headstrong and eager for success with the people, falls into great distress. He does not listen to Samuel. Thus he offers a holocaust (burnt offering). To which Samuel replies: "You have acted like a madman. (...)"

Yahweh already has someone else in mind, a man after his own heart (...). Because you, Saul, did not carry out (*cf. 1 Sam. 15*) what Yahweh had commanded you."

Note: The text does say that Yahweh changed Saul's heart, but in fact means that within Yahweh's 'kingdom' (government of the whole), the change of heart was an immediate foreseen fact, after being certain that he could enforce the right of a prince, as the power of a prince (as Jesus says in Matt. 20:25 ('to rule' and "to make power felt"))).

1 Sam. 15.

In his war against the Amalekites, Saul does not behave ruthlessly as Yahweh had requested. Which the prophet, in the name of Yahweh, interprets as follows: "A sin of (*note:* unscrupulous) magic: that is in fact a revolt against Yahweh! A crime by means of teraphim (*note: Gen. 31:19; Judges 17:5; 1 Sam. 19:13/17* : household deities, 'lares'): that is self-conceit!

Note: As *1 John 2:16* says: self-conceit is one main characteristic of the 'world', i.e., humanity insofar as it has deviated from God. Also a sign of possession.

1 Sam. 16:1.

Yahweh to Samuel: "Fill your horn with oil and go! I am sending you to Jesse (Isai) the Bethlehemite, for I have chosen a prince (*note:* David) for

myself from among his sons.” Samuel anointed him king in the midst of his brothers: “the Spirit of Yahweh (*note: Judges 3:10*) accompanied David from that day on and thereafter. The Spirit of Yahweh had withdrawn from Saul (cf. *1 Sam. 15:22ff.*) and a conscienceless Spirit of Yahweh (*note: patience by Yahweh*) caused states of fear in him.”

Note: The shortened (tropological) idiom regarding 'spirits' (both entities and life forces) deviating from God also appears elsewhere in the Bible: *Judges 9:23* (*spirit that stirs up discord*); *1 Kings 22:19/23* (*spirit that speaks lies*); *Isaiah 19:14* (*spirit that speaks drunken talk*); *Isaiah 29:10* (*spirit that is like that of a sleep-drunken man*).

Time and again it turns out that the term 'spirit' (both entity and life force) is “harmony of opposites”: at one moment neutral, at another good or bad.

“Then Saul’s servants said: ‘Look: a conscienceless spirit of God is causing you distress. Let our Lord give a command, and the servants who assist you shall seek a man who knows how to play the lyre: when a conscienceless spirit of God overwhelms you, this lyre will play, and you will be better off.’”

Saul: “Find me a man who plays well and bring him to me.” One of the servants: “I have seen a son of Jesse: he can play! And he is a brave man. A warrior. He is eloquent. He is handsome. Yahweh is with him.” David was that man! He came over. Became Saul’s armor-bearer. “Whenever the spirit of Yahweh overcame Saul, he took the lyre and played it. Whereupon Saul became calm, felt better, and drew the unscrupulous spirit out of him.”

Note: The story displays a tragic irony: the one who cures his psychological ailments is precisely the one whom Yahweh designates as his replacement!

1 Sam. 17:1.

David defeats Goliath, the 'hero' of the Philistines. - *1 Sam. 18:6* .-- “(…). The women came from all the cities of 16. -- to King Saul to dance and sing to the music of tambourines, -- with shouts of joy and triangles. “Saul killed thousands and David tens of thousands!” Saul is displeased: “All he lacks is the kingship!” From that day on, Saul looked at David with a look of envy.

Note: Besides self-righteousness, envy is a demonic characteristic, as *Wisdom 2:24* says: “Through the envy of the devil death entered the world.” -- “The next day a conscienceless spirit of God took hold of Saul: he was attacked in the midst of his house. David played the lyre as on other days. And Saul had his spear in his hand. He swung the spear and said: “I am going to nail David to the wall.”

But David evaded him twice.” Saul became afraid of David. (...). Saul removes David. Makes him commander of a thousand men. Yet the latter achieved successes: “Yahweh was with him”. Saul “saw it and became afraid of David”. From then on, Saul wanted to get rid of David (*1 Sam. 18:21; 18:25; 19:1; 19:5*). In other words: a killing urge takes hold of him.

Note: As John 8:37, 8:40, 8:44 say: the reluctant Jews want to kill Jesus, -- inspired as they are by Satan. Self-righteousness! Envy, killing impulse: these characterize the possessed person.

1 Sam. 18:17: 18:21ff.. -

Saul speaks lies against David by presenting his daughters to him as wives so that he dies at the hands of the Philistines.

Note: As *John 8:44* says: the recalcitrant Jews are inspired by “their father,” Satan, who is an arch-liar and the giver of lies. Fourth characteristic of demonism.

1 Sam. 19:9ff.. -

Saul attempts to kill David with his spear, but David escapes and flees to Samuel in Ramah.-- Saul sends messengers who, when they contact the group of prophets led by Samuel, 'prophecy' along with them in a state of ecstasy. When Saul arrives in person, “the spirit of God also took hold of him, and he went, in that state of ecstasy, to Ramah. He too tore the clothes from his body. He too became ecstatic in Samuel's presence. Afterwards, still naked, he collapsed and lay there all day and night.”

1 Sam. 20:1.

A turbulent period follows. Among other things, an enraged Saul throws his spear at his own son Jonathan, who “understood.” David becomes band leader. With a turbulent episode. Namely: Saul enters a cave “to cover his legs” (*24:4*). David and his men were sitting there. In the deepest part of the cave! Without Saul noticing anything, David cuts a flap from Saul's cloak. But he does not kill him.

When Saul heard it, “he began to cry out and weep. To David: “You are more conscientious than I! For you have treated me well and I have treated you badly. Today you have shown your kindness to me, since Yahweh delivered me into your hands and yet you did not kill me. When someone meets his enemy, does he just let him escape? May Yahweh reward you for the

kindness done to me today. Now I know that you will certainly become prince and that the kingship over Israel will remain firmly in your hands. (...)

Note: Here David's radically different 'spirit' (both as an entity and as a kind of life force) becomes apparent! This controls his killing drive.

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“Samuel died.” -- With him disappears the last remnant of direct theocracy, that form of government which Yahweh exercises through a prophet.

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Note: “You shall in your sin (note: against the Holy Spirit) die.” Thus Jesus to the dissenting Jews who want to kill him for his entire conduct. That phrase also applies to Saul. Cf. *John 8:21/25*.

5.3.17. St. Paul on sex in Corinth.

1 Cor. 6:12/20. -- It is known: 'korinthiazesthai' meant “to live like a Corinthian”, engaging in sex. Let us look at what St. Paul says about this to “the Christians in Corinth”.

Everything is permitted to me.

“Everything is permitted to me.” Yet not everything is advisable.

Note: Either that slogan is a motto of unrestrained Corinthians, or it is a sentence that St. Paul placed at the beginning somewhere to express that, as a Christian, one is liberated from the burden of the countless precepts of the “elements of the world” (cf. *Gal. 4:3 (Jewish precepts); 4:9 (Gentile precepts)*)).

The term 'designated' refers to the morality of the Christian who thinks in terms of the sow-reap law (cf. *Gal. 6:7/9* : “He who sows shall reap”). For whoever surrenders himself to sex ('sows') will in time experience God's judgment ('reap'). Sex is therefore not so 'designated'!

The text continues.

“Everything is permitted to me.” Yet I will not let anything control me so easily! “Food is for the stomach and the stomach for food.”

Note: Some Corinthians apparently regarded sex as “eating and drinking”. The term 'belly' is ambiguous: it meant both the digestive system and sexual needs. -- Paul's response: “Yes, with the understanding that God subjected both the 'food' and the 'belly' to decomposition (*note*: death) will give up”.

Paul's argumentation.

Yet the body is not intended for fornication (*note*: dealings with prostitution).

1. It is for the Lord, and the Lord is for the body.

2.1. God, who raised the Lord (Jesus) (from the dead), will also raise us by virtue of His power.

2.2. Do you not realize that your bodies are members of Christ? And I would then use the members of Christ to make them the members of the prostitute? Never in my life!

2.3. Do you not realize that he who becomes one with the prostitute becomes one single body with her?

For it has been said: “The two shall become one flesh” (*Gen. 2:24*: concerning the physical basis of married life).

Note: The term “one flesh” here is ambiguous:

- a. he expresses the physical union,
- b. he situates the physical union with the prostitute in “the flesh” as e.g. *Gen. 6:3* means, i.e. “the sin regarding sex etc.”

The text again:

2.4. He who unites himself with the Lord is one spirit with him.

Note: Again with *Gen. 6:3* as background: “Yahweh (*note*: who establishes sex with 'angels') says: “That my spirit (*note*: typically divine and God-given life force) may not be indefinitely responsible for man, since he is 'flesh'”.

For Paul, the “flesh/spirit” contrast is a central theme. 'Flesh'—we repeat—means, at least within that contrast, “sinful humanity,” and 'spirit' means, once again within that pair of contrasts, “divine life force.”

If we assume that, then Paul's sentence is to be understood as follows. Jesus, especially since his exaltation (glorification, the Easter of the Cross and the resurrection), has – as Paul says somewhere – “become spirit,” become the source of spirit or resurrection life force. Whoever, by believing in him, “becomes one with him” shares in his divine spirit or life force and is thus “one single spirit with him.”

The rest of the text:

2.5. So stay far away from 'fornication' (*note*: involvement with prostitution): every (other) sin of which man is capable is situated outside the body. However, he who commits 'whoredom' sins against his own body.

Note: There has been frequent talk of contempt for the body in the Bible and in St. Paul; however, this text brilliantly refutes that erroneous view! After all, one can “sin against one’s own body”! Which entails that the body somehow commands a radical reverence that cannot tolerate sin—meaning “sin that transgresses against the body as such (as a body)”.

2.6. Do you not realize that your body is a temple of the Holy Spirit (*note* : God's life-force, with in the background, given the context (*1 Cor. 6:11* (*Lord Jesus Christ / Spirit / Our God, the Holy Trinity*) the third person of the Holy Trinity, the Holy Spirit), who is in you and whom you have received from God?

2.7. Do you not realize that you do not belong to yourself? For you were indeed redeemed at a ransom (*Rom. 3:24* : Jesus' cross and resurrection Easter)!

Therefore glorify God through your body! -- Behold Paul's reasoning: It stands or falls with the “flesh/spirit (of God)” pairing, as *Genesis 6:3* already establishes.

5.3.18. The 'evil' Mammon (dishonest enrichment).

The seventh and tenth commandments regulate conduct regarding livelihood and profit-seeking. -- Let us read *Ps. 49* (48) in this regard.

Wisdom.

Apocalypticism exhibits many forms, as *Jer. 18:18* says: priests who emphasize the 'law' (Decalogue), wise men who excel in counsel, prophets who hear and share God's word, or as *Matt. 23:34* says: prophets, wise men, scribes. They all, each in his own way, possess a 'charisma', a God-given gift. *Ps. 41* (48) seeks to proclaim such wisdom in the form of 'wisdom', 'insight', 'saying of wisdom', 'riddle', as *Ps. 49* (48): 2/5 says.

The psalm.

Why become fearful in days of misfortune? Malice is on my heels, - enclosing me. -- They trust in their fortune, boast of their excess of wealth. -- But “man” (*note*: The wretched creature called man cannot 'buy' the redemption of his soul, nor satisfy God for its ransom! The redemption of the soul costs a lot!

Note: That part through which man opens up to the hidden aspects of world and life is the soul. Apocalypse of Riches exposes what the soul experiences. In two times, or rather forms.

1.-- “There will always be too short a time to keep man alive in (earthly) life and never let him see the pit (grave). He will see the wise die and the fool and the unwise pass away who leave their fortune behind for the convenience of others. -- Burial places are their dwellings forever, -- their 'abodes' forever! And (say that) they affixed their name to their grounds!”

Note: Everyone can see that.

2.-- “Man in his luxury has no awareness. He is like spiritless cattle! Consequence: they live full of self-assurance, are at ease regarding their (future) fate, and thus meet their end of life.”

Note: What not everyone sees. -- “A herd led to graze in Sheol! Death leads them to the pastures! Where conscientious people will fare better. -- In the morning is their 'image' (*note:* visual impression, image) no longer there. Sheol: behold their 'dwelling'!

Note: *Ecclesiastes 31:1/11* says: “He who lives for money does not escape sin. (...). But blessed is the rich man who does not pursue mammon (dishonestly earned money)”. What *Matthew 6:24, 19:16/26* (*the rich young man*), *Luke 16:9, 16:11, 15:13* restore.

5.3.19. Repentance as accepted 'apokalupsis' (revelation).

Let us read *Ps. 51 (50)*, nicknamed 'Miserere'. -- What is hidden - occult - “in the conscience”, becomes open and exposed because it is confronted with God to whom everything is open and exposed (*Heb. 4:13*), because of all that is Sheol and leads to Sheol (sin), as *Job 26:6* says: “To God Sheol is immediately present, Abaddon is visible”.

Be gracious to me, God, according to your goodness, -- according to your great tenderness (cf. *Nehem. 13:22; Ps. 79 (78):8*). (...). For my sin: I am aware of it. My transgression is constantly before my mind. -- Against you—only against you—I have sinned. What makes me guilty in your eyes, I have done. (...). Look: I was brought into the world as a sinful person. My mother conceived me as a sinner (cf. *Ps. 58 (57):4; even Ps. 79 (78):8*).

But you love truth in that which is kept secret (*note*: the depths of the soul). Into that secret (of my inner self) you impart wisdom (*note*: accepted revelation). (...).

God, create (cf. *Gen. 1:1; Ex. 34:10*) for me a pure heart. Restore in my breast a steadfast heart. -- Do not cast me away from your countenance (*note*: presence). Do not deprive me of your spirit of holiness (*Lev. 17/26* : the law of holiness). -- RESTORE to me the joy of your salvation. Assure in me a willing spirit. (...).

For you derive no pleasure from a (*note*: merely ritual) sacrifice. You want nothing to do with a (*note*: merely external) burnt offering. The (*note*: true) sacrifice to the glory of God is a broken spirit. For a broken, crushed heart, O God, you harbor no disdain. (...).-- So far the essential parts of this basic psalm.

Note: The role of mediators.

1 Kings 17ff. relates that the prophet Elijah, once living with the widow, had, in her opinion, “come to bring her sins to remembrance (*note*: to expose them) and ... to cause her son to die” (as a sign thereof). A “man of God” reveals through pure presence.

2 Sam. 12:1ff. relates how, after David's concealed sin with Bethsabee (*2 Sam. 11:2ff.*), the prophet Nathan is sent to him by God to bring his sinfulness openly and plainly before his eyes through a parable (model of his sin). So too will Jesus reveal (*Luke 2:33ff.*).

5.4. God makes a covenant with man

5.4.1. The meaning of Jewish circumcision.

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

If one proceeds from that premise, then the scope of Jewish circumcision is understood much better.

1.-- *Gen. 17: 1ff.*

There “El Shaddai” (literally; Steppe God) says: “Live in My presence. Be blameless. I establish a covenant between Me and you. I will provide you with an extremely numerous offspring. (...). All your male children must be circumcised. You shall circumcise the flesh of your foreskin. This shall be the mark of the covenant between Me and you (...).”

Note: In an oath dedicated to Yahweh, Abraham (*Gen. 24:2*) asks his servant: “Place your hand on my private parts: I will make you swear by

Yahweh (...). Jacob acts in the same way with his son Joseph: “Put your hand on my private parts” (*Gen. 47:29*).-- The private parts encompass the flesh (body, procreation) and are interpreted radically sacredly within the archaic society of that time.

When one prioritizes the possible influence of sons of God in conception, one understands that Yahweh wishes to secure his covenant by means of a carnal mark: circumcision of the male organ repels the sons of God and prevents the moral degeneration exhibited in the pre-Norahic period (*Gen. 6:1ff.*).

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

An attack on the circumcision of Moses.

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

We summarize. -- Sarra is approached by Asmodeus, “the most wicked of the demons.” He kills her husbands one after another as soon as they enter the bridal chamber, but he leaves her unharmed “because he loves her.” These harassments continue until a rite (burning fish parts) drives out the demon.

Ex. 4:24/26. -- 'Yahweh' (*note*: A being permitted by Yahweh, a son of God claiming to be Yahweh, wants to kill Moses. Zipporah, however, circumcises her son and places the piece of flesh on Moses' genitals: the pseudo-Yahweh lets go. In other words: she simulates the circumcision. Much like *1 Corinthians 15:29* (being baptized for the dead who are indirectly baptized). So too is Zipporah: she circumcises Moses through his son.

5.4.2. There is circumcision and circumcision.

Let us read *Jer. 9:24ff.* -- “Look: the days are coming—oracle of Yahweh—when I will come down upon all that is circumcised only in its flesh (literally: 'visit'): upon Egypt, Judah, Edom, the sons of Ammon, and all people with shaven temples (*note*: Arabs) who dwell in the desert! For all those nations and also the whole house of Israel are uncircumcised in heart”.

In *Jer. 4:3ff.* it reads as follows: “Thus says Yahweh to the people of Judah and Jerusalem: “(...). Circumcise yourselves for Yahweh! Remove the foreskin from your hearts, people of Judah and Jerusalem! Otherwise my wrath (*note*: God's rectifying action, his 'judgment') blaze up like a fire: it will burn without anyone to extinguish it. Because of the unscrupulousness of your deeds.”

The heart is uncircumcised.

Jer. 6:10. -- “Thus says Yahweh Sabaoth: “(...) To whom shall I address the word? To whom shall I bear witness so that it may be heard? Look: their ear is uncircumcised; they are not even capable of any attention. Look: the word of Yahweh is an object of ridicule to them; they find nothing in it anymore”.

The Pauline position.

In *Rom. 1:18/32* (*for the Gentiles*) and *2:1/3:8* (*for the Jews*), Paul asserts exactly the same thing as *Jer. 9:24ff* . All people—Gentiles and also Jews—are “subject to sin” (*3:9*) and immediately they are “through sin of God’s glory (*note*: robbed of God's life-giving power” (*3:23*).

Paul's criticism.

Rom. 2: 25 .-- “Circumcision you serve if you “the law” (*note*: of which the essence is the Decalogue) fulfills. But if you break the law, then you are—despite your circumcision—merely an uncircumcised.

If, then, the uncircumcised fulfills the precepts of the law, will his uncircumcision not amount to a circumcision? He who is uncircumcised in body but fulfills the law will 'judge' (*note* : condemn) you who—despite the letter and the circumcision—are a transgressor of the law! For 'Jew' is not the one who appears Jew outwardly. Circumcision is not external, in the flesh. The true Jew is one inwardly, and circumcision is in the heart, according to the 'spirit' (*note*: God's life-giving force) and not according to the letter (*note*: of the law).

5.4.3. Saul: a prince ('god') like the Gentiles have.

Let us read *1 Samuel 8:31* . We extract the most important points from it.

1 Sam. 8:5 -- The collective elders of Israel to the prophet Samuel, who until then had led the people in Yahweh's name: “Appoint for us a king so that he may be our judge, just as all nations have one. (...)”. To which Yahweh replied: “Consider all that the people say to you, for they have not rejected you. They have rejected Me. (...). They have forsaken Me and have served foreign gods. (...). Except for one point: you shall solemnly warn them: you shall teach them the law of the prince who is going to rule over them”.

Note: The royal right, in force before Israel invaded Canaan, encompasses harsh demands that affect all strata of the population. Yahweh adds to this: “On that day you shall cry out because of your king whom you shall have chosen for yourselves. But Yahweh will give you no answer. On that day.” The people did not want to listen to Samuel.

1 Sam. 9:2 . -- “Saul was in the prime of his years and handsome. No Israelite was more handsome (...). He stood head and shoulders above everyone.”

Note: Reread *Genesis 6:4* : Saul comes across as a son of Nephilim, as a 'hero'. With the same qualities, but also with the same ruthlessness.

1 Sam. 10:1. -- “Samuel took the jar of oil and poured it over Saul’s head. “(...) You shall be judge over the people of Yahweh. (...)”.

Note: The name for judge was 'God'!

1 Sam. 10:9. -- “As soon as Saul had turned to leave Samuel, God changed his heart. And all the signs predicted by Samuel came true that very same day.-- They arrived in Gibeah and behold, a group of prophets ('seers') came toward him. The “spirit of God” (*note:* a life force (which is here attributed to God) descended upon Saul. He fell into ecstasy ('trance') in their midst. (...)”.

1 Sam. 10:25 . -- In Mizpah the lot fell on Saul. He set forth the law of the prince to the people.

1 Sam. 13:7 -- Saul, headstrong and eager for success with the people, falls into great distress. He does not listen to Samuel. Thus he offers a holocaust (burnt offering). To which Samuel replies: “You have acted like a madman. (...)”.

Yahweh already has someone else in mind, a man after his own heart (...). Because you, Saul, did not carry out (*cf.* 1 Sam. 15) what Yahweh had commanded you.”

Note: The text does say that Yahweh changed Saul's heart, but in fact means that within Yahweh's 'kingdom' (government of the whole), the change of heart was an immediate foreseen fact, after being certain that he could enforce the right of a prince, as the power of a prince (as Jesus says in Matt. 20:25 ('to rule' and “to make power felt”)).

1 Sam. 15.

In his war against the Amalekites, Saul does not behave ruthlessly as Yahweh had requested. Which the prophet, in the name of Yahweh, interprets as follows: “A sin of (*note:* unscrupulous) magic: that is in fact a revolt against Yahweh! A crime by means of teraphim (*note:* *Gen. 31:19; Judges 17:5; 1 Sam. 19:13/17* : household deities, 'lares'): that is self-conceit!

Note: As *1 John 2:16* says: self-conceit is one main characteristic of the 'world', i.e., humanity insofar as it has deviated from God. Also a sign of possession.

1 Sam. 16:1.

Yahweh to Samuel: "Fill your horn with oil and go! I am sending you to Jesse (Isai) the Bethlehemite, for I have chosen a prince (*note*: David) for myself from among his sons." Samuel anointed him king in the midst of his brothers: "the Spirit of Yahweh (*note*: *Judges 3:10*) accompanied David from that day on and thereafter. The Spirit of Yahweh had withdrawn from Saul (cf. *1 Sam. 15:22ff.*) and a conscienceless Spirit of Yahweh (*note*: patience by Yahweh) caused states of fear in him."

Note: The shortened (tropological) idiom regarding 'spirits' (both entities and life forces) deviating from God also appears elsewhere in the Bible: *Judges 9:23* (*spirit that stirs up discord*); *1 Kings 22:19/23* (*spirit that speaks lies*); *Isaiah 19:14* (*spirit that speaks drunken talk*); *Isaiah 29:10* (*spirit that is like that of a sleep-drunken man*).

Time and again it turns out that the term 'spirit' (both entity and life force) is "harmony of opposites": at one moment neutral, at another good or bad.

"Then Saul's servants said: 'Look: a conscienceless spirit of God is causing you distress. Let our Lord give a command, and the servants who assist you shall seek a man who knows how to play the lyre: when a conscienceless spirit of God overwhelms you, this lyre will play, and you will be better off.'"

Saul: "Find me a man who plays well and bring him to me." One of the servants: "I have seen a son of Jesse: he can play! And he is a brave man. A warrior. He is eloquent. He is handsome. Yahweh is with him." David was that man! He came over. Became Saul's armor-bearer. "Whenever the spirit of Yahweh overcame Saul, he took the lyre and played it. Whereupon Saul became calm, felt better, and drew the unscrupulous spirit out of him."

Note: The story displays a tragic irony: the one who cures his psychological ailments is precisely the one whom Yahweh designates as his replacement!

1 Sam. 17:1.

David defeats Goliath, the 'hero' of the Philistines. - *1 Sam. 18:6* . -- "(...). The women came from all the cities of 16. -- to King Saul to dance and sing to the music of tambourines, -- with shouts of joy and triangles. "Saul killed

thousands and David tens of thousands!” Saul is displeased: “All he lacks is the kingship!” From that day on, Saul looked at David with a look of envy.

Note: Besides self-righteousness, envy is a demonic characteristic, as *Wisdom 2:24* says: “Through the envy of the devil death entered the world.” -- “The next day a conscienceless spirit of God took hold of Saul: he was attacked in the midst of his house. David played the lyre as on other days. And Saul had his spear in his hand. He swung the spear and said: “I am going to nail David to the wall.”

But David evaded him twice.” Saul became afraid of David. (...). Saul removes David. Makes him commander of a thousand men. Yet the latter achieved successes: “Yahweh was with him”. Saul “saw it and became afraid of David”. From then on, Saul wanted to get rid of David (*1 Sam. 18:21; 18:25; 19:1; 19:5*). In other words: a killing urge takes hold of him.

Note: As John 8:37, 8:40, 8:44 say: the reluctant Jews want to kill Jesus, -- inspired as they are by Satan. Self-righteousness! Envy, killing impulse: these characterize the possessed person.

1 Sam. 18:17: 18:21ff.. -

Saul speaks lies against David by presenting his daughters to him as wives so that he dies at the hands of the Philistines.

Note: As *John 8:44* says: the recalcitrant Jews are inspired by “their father,” Satan, who is an arch-liar and the giver of lies. Fourth characteristic of demonism.

1 Sam. 19:9ff.. -

Saul attempts to kill David with his spear, but David escapes and flees to Samuel in Ramah. -- Saul sends messengers who, when they contact the group of prophets led by Samuel, 'prophecy' along with them in a state of ecstasy. When Saul arrives in person, “the spirit of God also took hold of him, and he went, in that state of ecstasy, to Ramah. He too tore the clothes from his body. He too became ecstatic in Samuel's presence. Afterwards, still naked, he collapsed and lay there all day and night.”

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(24:4). David and his men were sitting there. In the deepest part of the cave! Without Saul noticing anything, David cuts a flap from Saul's cloak. But he does not kill him.

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Note: "You shall in your sin (note: against the Holy Spirit) die." Thus Jesus to the dissenting Jews who want to kill him for his entire conduct. That phrase also applies to Saul. Cf. *John 8:21/25*.

5.4.4. Yahweh molds man from the dust of the earth.

The Book of *Genesis* is clear: man as he is now is a product of the earth and Mother Earth. *Gen. 2:7* -- "Then the Lord God formed man out of the dust of the earth: namely, he breathed breath into his nostrils, and man became "a living soul".

Note: ' Nefesh ' , a being that lives by virtue of breath. In *Gen. 6:17* another term is used: "All flesh that possesses breath". ' Ruah ' is both the wind and the breath of life, as "moving air" (somewhat as in ancient Greek: "aèr " and " psuchè " (in Anaximenes of Miletus)).

The Earth's cycle.

Gen. 3:19. -- “In the sweat of your face you shall eat your bread, until you return to the earth, since you were taken out of it; for dust you are, and to dust you shall return.”

Note: This cyclical idea recurs time and again:

so *Job 1:20.* -- “Naked I was born of the womb. Naked I shall return to it.”

Note: The earth is clearly referred to here as the Earth Mother.

So *Ekklesiastes (Qoh.) 5:14* : “As the rich man came out of his mother’s womb naked, so shall he return into it: just as he came.” Already in *3:20* it was said: “Everything is on its way to the same place: everything comes from dust; everything returns to dust.”

Ecclusus (Sir.) 40:1 is particularly clear : “A painful fate is destined for all people. A heavy yoke weighs upon the sons of Adam (*note:* people). From the day they emerge from the womb until the day of their return to the great mother.”

Note: The all-mother is particularly all-encompassing: “Who shut up the sea with gates when it welled up out of the womb?” (*Job 38:8*).

But Yahweh controls that cycle.

Job 1:20 : “Yahweh gave. Yahweh took away. Blessed be the name of Yahweh.” Thus the sacred text regarding the cycle.

Ps. 139 (138): 13/15. -- “You, Yahweh, formed my inward parts. You wove me in my mother’s womb (...). YOU KNOW MY SOUL WELL. MY BONES WERE NOT HIDDEN FROM YOU WHEN I was made in secret, WOVEN in the depths of the earth”
.

Note: As *Ps. 115 (114):16* insinuates, we, with the earth and the earth mother, are not so far from Sheol, the underworld.

5.4.5. Man AND woman.

Let us read *Gen. 1:26* . -- “God said: ‘Let us make man in Our image after Our likeness, and let them rule over the fish of the sea, the birds of the heavens, the animals (tame), all the wild animals, and all creeping creatures.’”

Note: There is apparently a strong connection between man as created in God's image as his likeness and the fact that he is called to rule over the rest of “all flesh”.

In *Genesis 5:3* we read: “Adam begat a son in his likeness as his image.” This implies that Seth, the son, possesses the same level of reality as Adam,

the father. Here, this also encompasses the likeness and likeness that Adam (and Eve) possesses with God. In other words, Seth is likewise the “image and likeness” of God and, as such, exalted above all that is animal.

Man AND woman.

It is repeated in *Gen. 5:1* : “On the day that God created Adam, he did so in the likeness of God. Male AND female he created them.” -- *Gen. 1:27*.-- “God created man in his own image. In the image of God he created him. Male AND female he created them.”

God blessed them and said to them: “Be fruitful. Multiply. Populate the earth and subdue it. Control the fish in the sea, the birds in the heavens, and every creeping creature. (...)”.

Note: Although man—a collective noun: humanity— was ' molded ' BY GOD from the dust of the earth (*Gen. 2:7*), nevertheless—by virtue of the breath of life by which God made him a living being—he is to be situated above the animals and must subdue the earth from whose dust he was ' molded ' .

Note: In ancient languages, the fact that something is designed in the image and likeness of something else (the model; cf. *Ex. 25: 40 (25: 9)*) means that the depicted is present in the depicting, visibly made present, as it were; God is visibly present, as it were, in the human being made “in his image and likeness”.

AND WOMAN” IS VISIBLE in man is an indication that the sexual element in man must also be present somewhere in God.

That explains why *Tob. 6:18* says that those marrying in conscience “are destined for one another from the origin,” that is, from Yahweh. So that sexuality and marriage are truly and only thoroughly understandable from God’s reality.

5.4.6. 'Tôledôt' (offspring).

Religiously, a child is considered a blessing: “God blessed man and woman and said: ‘Be fruitful (...)’.” (*Gen. 1:28*).

Paul, Ephesians 3:14 ff. , calls the father the one who gives his name to every ' patria', or group of descent.

Gen. 2:4 (heaven and earth) , *6:9 (Noah 's genealogy)* , *25:19 (Isaac's genealogy)* , *37:2 (Jacob's genealogy)* refer to this by the Hebrew term ' tôledôt ' (procreation, procreation history).

Let us look at *Gen. 30:1/23* . -- According to Mesopotamian law (which is forbidden in *Lev. 18:18*), Jacob had two wives, Rachel and Leah.

Rachel sees that she is barren. “Give me children too! Otherwise I will die!” So she says to Jacob. To such an extent, having many children is a blessing (a sign of good fortune), and indeed a divine blessing. In other words: marital happiness has not yet been desacralized as in our permissive culture.

Fertility through others.

Rachel therefore places her slave Bilhah at Jacob's disposal, as the most natural thing in the world at that time: “Go to her and let her bear children ‘on my knees’: through her I also shall have children.”

Note: By placing the newborns “on the knees” of Rachel, whom she replaces insofar as her fertility is concerned, the slave acts as if they were born from Rachel’s womb.

Fertility as a “God-given right”

“Jacob had sexual intercourse with Bilhah. She became pregnant and bore Jacob a son: Rachel responds: “God has done me justice. He has heard me and granted me a son. For that reason she named him Dan (in Hebrew: “has done me justice”).

The mysterious background.

This is articulated by St. Paul. 'Patria ', a group that receives its name from the same father, the progenitor (eponymy), is a fundamental concept in all religions, insofar as they have not been desacralized— 'DESECRATED' : 'DE - holiered' —for fertility is a sign of life force (' spirit ') and first and foremost a characteristic of Yahweh—only then, through participation and imitation, a characteristic of all that begets children. God is, as *1 John 5:1* says, the begetter. And indeed pre-eminently so. All that begets, does so “in the begetter”. Consequently, all eroticism is ' holy ' and part of religion.

5.4.7. The covenant with “all flesh”

Let us read, always in connection with ' tôledôt ' or history of descent, *Gen. 6: 19 / 20; 9: 8 / 17* .

Point of reference: Gen. 1:26.

God said: “Let us make man in Our image, after Our likeness, that men may rule over the fish of the sea, the birds of the sky, all wild animals and all creeping creatures and on the earth.”

Note: From a Biblical perspective, man was created—but within the context of his habitat or environment of life.— Against this background, we better understand the Noahic covenant, which is decisive for the understanding of *Rom. 8:16-23*.

God said to Noah: "I will establish my covenant with you (...), your sons, your wife, and the wives of your sons with you. Of all living things, of all flesh, two of every kind in the ark to keep them alive with you. (...). Of every kind of bird, of all livestock, of all creeping creatures, a pair shall come with you (into the ark) so that you may keep them alive."

Note: In other words: after the destruction by the flood ("great flood"), "all flesh" must continue its *tôledôt* or history of descent.

God spoke to Noah and his sons: "Look: I establish a covenant with you and with your descendants after you, as well as with all living creatures that are with you: birds, livestock, all wild animals with you—in short: all the animals of the earth. (...).

The rainbow as a 'cosmic' mark.

The later covenant of faith with Abraham will have circumcision as its mark. The even later Israelite covenant with Moses strengthens this further. Cf. *Gen. 17* and *Ex. 31:16ff*. The New Testament covenant has Christian baptism as its mark.

The Noahic covenant receives the rainbow. -- God said: "I place my (rain)bow in the cloud and it shall be a sign of a covenant between me and the earth." -- "When (...) the rainbow appears in the cloud, I will remember the covenant that exists between me and you and all living beings, in short: all flesh." Furthermore, the sacred text says: "When the rainbow is in the cloud, I, God, will see it and remember the eternal covenant that exists between God and all living beings, in short: all flesh that exists on earth."

Note: the Biblical revelation or apokalupsis is a cosmically encompassing revelation!

5.4.8. The history of descent on a moral level.

Descent is accompanied by traits that are naturally biological. Even the most primitive cultures know this. But they are convinced that, along with that biological nature, ethical and especially occult traits are passed down from generation to generation.

Let us think of "Like father, like son" when it comes to behavior.

Let us now read *Ezekiel 18:1-32*. The prophet, in his rendering of Yahweh's position, starts from a proverb: "The fathers have eaten green grapes and the teeth of the sons are sharp."

1.-- Yahweh thereupon: "he who is ' righteous' (*note*: living conscientiously according to the Decalogue) shall live".

Note: This is accompanied by the sentence "He who is unrighteous (*note*: conscienceless) will ' die ' ". So that everything revolves around the system of "life/death". What exactly do those two terms mean? Does it concern the biological meaning? Does it concern the occult meaning? Or the two together but distinct?

2.-- Case 1.

If a righteous person begets a descendant who commits violence, sheds blood, attends pagan sacrificial feasts on the mountains, dishonors his neighbor's wife, further oppresses the poor and the destitute, extorts, fails to return collateral, or lends at usurious interest, then he shall not ' live'! "He shall die and his ' blood ' (*note*: responsibility ethically speaking) shall fall upon himself." Thus states the sacred text itself. It is evident that ' life ' and ' death ' are used here in the occult sense.

3.-- Case 2.

If a conscientious person abandons his good conduct and commits evil, imitating all the abominations committed by the unscrupulous: "Will he live?" "He will die."

Note: Regarding biology, no problem. Regarding ethics: Ezekiel's solution is crystal clear: "I will judge each individual according to his individual conduct." That is the ethical judgment.

Regarding earthly happiness (from a fate perspective): the descendants undergo at least the minimal destiny left behind by previous generations. The occult situation of those previous generations plays an undeniable role in this. After all, sins, because of Yahweh, provoke punishments that extend beyond previous generations, as *Exodus 20:5* states.

5.4.9. Original sin.

If the generations are connected one after the other by ' tôledôt ', descent, history of procreation, then that tôledôt exhibits more than one aspect, for the

soul stands central, also in matters of tôledôt. What passes from the preceding to the following is:

- a. the soul as the seat of conscious life (spirit understood as intellect, mind, will),
- b. the soul as the seat of biological life (the soul leaves the body and thereby it dies),
- c. the soul as the seat of all kinds of life forces (' spirit '), good ones that create a good fate, bad ones that establish an evil fate).

Let us now read *Rom. 5:12/20* .

Through a single man (' Adam ') sin (ethical? occult?) entered the world, and through sin death (biological? occult?). Sin ' reigns ' in death.

Note: *Rom. 3:23* . -- All have sinned and have fallen short of the glory of God. -- That is the essence.

5:14. -- Death reigned from Adam to Moses (*note:* and also later), even over those who had not sinned (cf. 5:17). Death, here, is certainly the biological death that tradition identifies as a symptom and consequence of the occult—often called ' spiritual ' — death, which is then a lack of life force, good life force. Even the most good people can suffer from a lack of life force that is good, although their soul, as the seat of ethical decisions, is intact.

5:15 . -- Through the sin of one single person the masses (*note:* all people; cf. 5:18) ' died ' .

Note: Since she was occultly ' dead ' , she also dies biologically in the land of the living. That occult death (lack of God's life force) is the result, via tôledôt or occult inheritance, of the first sin or ' original sin ' (of Adam).

5:18 . -- *The sin of one single person has brought condemnation (note: judgment in the pejorative sense) upon all people.*

Note: God's response to sin is his ' judgment ' in the punitive sense or ' condemnation ' .

5:19. -- Through the disobedience (*note:* to the commandments) of a single man, the masses became a sinful mass.

Note: ' Sinful ' either in the inherited (tôledôt) sense or in the individual sense, which thus springs from individual freedom (as, for example, Ezekiel clearly states).

5.4.10. “My flesh shall rest in safety”.

Ps. 16 (15). -- Preserve me, God, for my refuge is in you.

Note: -After this emotional opening follows a quotation: “I said to Yahweh: “My Lord, you, my happiness. No: above you (...). I address the ' saints ' who are in the earth (...), -- those, and to those who are awe-inspiring. All my pleasure is in them”.

Note: Thus speaks the syncretist who believes they can reconcile belief in Yahweh with pagan belief in earth deities and other ' terrifying ones ' (perhaps heavenly deities). The term ' saints ' means “power-laden beings”.

The reaction of a Yahweh believer.

“Their sicknesses (**note:** idols/idolates) proliferate everywhere. They are paid the price of the stranger (*note:* the one who does not ' know ' YAHWEH).-- Pour out their blood sacrifices? Never! Let their names pass my lips? Never!”

After this basic refusal, the own confession of faith. -- “Yahweh, my inheritance, my cup, You are the one who guarantees my share. The measuring line delineates for me a domain of my own full of delights, and the inheritance is splendid to me.”

Note: This alludes to what a Levite received as property for his faith in Yahweh.

The essence of the being.

1.-- I bless Yahweh, who has made Himself my counselor: even AT night my kidneys (cf. *Ps. 51 (50):8* : the secret part of my soul-life) give me insight. For I have Yahweh incessantly in my thoughts. Since He stands at my right hand (*note:* the place of legal assistance), I will not fall.

2.-- Also: my heart is overflowing with joy, -- my glory (*note:* liver, seat of sensations) shouts it out. And: my flesh shall rest in safety. For you cannot abandon my soul to Sheol (*note:* underworld). You cannot let your friend see the pit (= Sheol) (*note:* experience). On the contrary: you will teach me the way of life (*note:* God-given life). -- Before your countenance (*note:* presence) there is joy in abundance. In your right hand lies endless happiness.

Note: Intimate cooperation (Decalogue) and even friendship with God leads to the soul escaping Sheol. Immediately, the soul-body radically merging with that soul.

Soul-body that makes our biological body into living matter. The glorified, because deified, body is at least presumed here.

5.4.11. Song of thanksgiving for the sake of healing.

Isaiah 38:1/20 -- Ezekias (Hezekiah) becomes deathly ill. Isaiah recommends a treatment: "Let one take a fig bread and place it on the sore, and he will LIVE . "

Note the term ' life ' in connection with healing by means of fig bread! That type of bread, in which the fig apparently plays a role as a medicinal plant, thus helps partly (not only) with regard to ' life ' , in this case: healing. As *Wisdom 1:13* says: "The creatures of the world—in them there is no deadly poison—are beneficial to salvation."

The song of thanksgiving.

A later insertion that posits an unpredictably emerging illness. -- I said: "In the midst of my days I depart: within the gates of Sheol I shall (...) be confined. (...). My dwelling has been uprooted, -- cast away far from me like a shepherd's tent. (...). Between the breaking of day and the falling of night you have ended my life".

"I have cried out to the morning. (...). Lord, I am exhausted: come to my aid! How shall I express myself and what shall I say to Yahweh? I will live on all my years in the bitterness of my soul."

"The Lord is "over them": they live and all that is in them is life of His spirit.-- You shall heal me. Make me live!-- Look: my bitterness turns into good pleasure! You: You have shielded my soul against the pit of nothingness (*note* : the underworld where non-being reigns). Specifically, You have left all my sins "behind You".

Note: For the umpteenth time: sin leads—in one way or another—to sickness and death and Sheol. Forgiveness of sin reverses that process. "Neither Sheol nor death praises You! Those (*note*: those who dwell in Sheol) no longer hope for Your faithfulness who descend into 'the pit'".

Note: Cf. *Ps. 6:6; Bar. 2:17; Ekklesiastes (Sir.) 17:27/28* .

"He who lives—he who lives: he alone praises you, as I do today."

Note: The term ' life ' is twofold: at times purely biological (and thus subject to occult factors), at other times occult, i.e., soul and spirit (*ruah*). Spirit which in turn is either demonic (Sheol-bound) or Yahwistic (of divine origin). In any

case: healing by Yahweh begins with the removal of sin from the soul and the infusion of Yahweh's spirit (life force) such that the soul-body (one with the soul) makes the biological body healthy.

5.4.12. “God created man with a view to (true) immortality”.

Let us read briefly in The Book of Wisdom. -- Divine wisdom which, in creation, becomes God-given wisdom. -- 'Wisdom' meant, in those days, the ability to come to terms with problems, in life and after death.

Thus: Wisdom 1:12 ff. -- Do not seek death through deviations in your life. Do not bring ruin upon yourselves through the works of your hands. For God did not 'create' DEATH. (*Note*: He is not directly responsible for it.) He takes no joy in the loss of the living. On the contrary: He created everything with a view to “being.” - (*Ex. 3:14*: God's proper name is “I am”).

Moreover: everything the world (*note*: creation) contains regarding things (created by God) brings salvation. There is no deadly poison anywhere in it.

Hades (*note*: the underworld) does not rule (*note*: just like that) on earth, for righteousness (= conscientious living) is eternal (*note*: brings about eternal life).

Wisdom 2:23ff. -- Indeed, God created man with the incorruptible hero in mind. Namely: He made man as an image of His own nature (cf. *2 Peter 1:4* (*participating in God's nature*); *Genesis 1:26*). Through the envy of “the devil” (*Job 1:6*: *Satan*; *Genesis 3:1*: “*the serpent*”), death entered the world. Whoever is devoted to it experiences it.

Note: This last point does not mean that “Adam and Eve,” the mythical first human couple responsible for original sin or the first sin, do not also bear co-responsibility. The expression “by (...) the devil” is not intended to be exclusive but inclusive: both the first humans and the devil (whatever that may in fact be) are each responsible in their own way for the passing of “death” or “destroy” (the ethical deviation that leads to the underworld).

Whoever, therefore, claims that accepting demonic influences is a flight to shirk purely human responsibility “in a cheap manner” radically misunderstands the Biblical view.

Usually, however, that objection is the cover for a radically secularist (excluding all religion in the true sense and radically earthly) opinion that is quick to content itself with one argument or another.

5.4.13. The groaning of material creation.

Let us read *Gen. 3:17*. -- To the man (Adam) said Yahweh God: “Because you listened to the voice of your wife (Eve) and thus ate from the tree of which I forbade you to eat: let the ground be cursed because of you.

At the cost of great hardship you shall derive your livelihood from it all the days of your life. He shall produce thorns and thistles for you, and you shall feed yourselves with the crops of the field. Thus, in the sweat of your face you shall eat your bread (...).”

Note: Original sin generates death, i.e., the lack of God-given 'ruah' (life force, 'spirit'), also for the soil and the field crops. This is evident from *Lev. 19:23/25* (*the fruit trees, even those planted by the Israelites, are 'uncircumcised', i.e., not truly Yahweh-bearing*).

Now we understand *Rom. 8:19-23* better . -- The (material) creation longs for the revelation (*note*: at the end of time) of “the sons of God” (*note*: those who share God’s nature and especially ethical conduct). Admittedly: the (material) creation is subject to vanity (*note*: lack of contact with the origin of everything, God) - not that it willed this itself, but for the sake of the one it subjected to (*note*: sinful man).

Yet that subjection is accompanied by hope, the hope that they too will be freed from the slavery of decay (*note*: what lacks God-given life force falls apart) to enter into the freedom of the glory (*note*: the God-given life in its full power) of the children of God (*note*: those who share God's nature and conscientious conduct).

For we know that the entire (material) creation groans in birth pangs to this day. And not only it: we ourselves, who already possess “the firstfruits” (*note*: the still hidden but real possession) of the Spirit (*note*: that life force which Christ brought into the world through the event of Easter), -- we too groan inwardly awaiting the redemption of our bodies.

Note: That the material cosmos truly also shares in sin and (occult) death is evident from what Scripture says about:

a. the deserts (*Luke 11:24 (lonely places)*; *Lev. 16:8; 17:7; Isaiah 13:21; 34:14*).

b. the ruins (Isaiah 34:10/17). These barren places are connected with the demonic world (*2 Cor. 4:4 (the god of this world); John 12:31*).

5.4.14. The eternal covenant.

Let us read *Isaiah 24:1-6* . -- “Look: Yahweh destroys the earth and afflicts it. He turns its face upside down, -- scatters its inhabitants. -- The priest will be like the people, the master like the slave, the mistress like the maid, the seller like the buyer, the surety like the borrower, the creditor like the debtor

Destroyed, -- devastated the earth shall be. Plundered, -- plundered it shall be. -- For Yahweh has spoken this word. -- The earth is due for depopulation: it is wasting away. The world is suffocating, -- wasting away. The upper stratum (*note*: socially speaking) of the earth's population is suffocating.

Note: Behold what Isaiah foresees on a global scale, and indeed as the “word of Yahweh”—not as his own invention. Now he—as an apocalypticist—addresses the reason or basis of the catastrophe.

“The earth is desecrated beneath the feet of its inhabitants, for they have transgressed the laws, violated the council decree, broken the eternal covenant. That is the reason why the curse has, as it were, devoured the earth. And its inhabitants are paying for it. That is the reason why the inhabitants of the earth have, as it were, vanished: few people remain.”

Note: It is clear: the Decalogue is, for the umpteenth time, the absolute norm, such that if one deviates from it, one inevitably provokes catastrophes (due to a lack of God's ' spirit ' or life force).

But this time the term is clear: a. it concerns an eternal covenant and b. a universal covenant. In that sense, it resembles the Noahic covenant (*Gen. 9:8*).

Note: Once again, as time and again in the *Bible* : in *Isaiah 24ff.* , Isaiah pronounces an end-time apocalypse that is viewed through sometimes very contemporary matters. The contemporary catastrophes are “signa prognostica,” foreshadowing signs of the end-time disasters.

The heathens.

The universal language of Isaiah also encompasses the Gentiles. Let us, in the light of Isaiah 's text, read what Paul says of the religious and moral responsibility of the Gentiles. Both Paul's text and Isaiah 's text become clearer as a result: they illuminate each other. Specifically: apart from Noah 's covenant, the Gentiles too are ' connected ' TO GOD by a law that governs the entire creation. Of which humanity, whether pagan or not, is merely a part.

5.4.15. The Gentiles possess the law.

Rom. 2:14 . -- “When Gentiles who do not possess the law (*note*: in the Jewish wording thereof) naturally fulfill the rules of conduct of the law, then these people—without possessing the law (*note*: again: in the Jewish wording)—are a law unto themselves. They demonstrate the reality of that law as written in their hearts (cf. *Jer. 31:33*). As proof counts: the testimony of their conscience as well as the inner judgments which they pass on one another.”

Note: The testimony of the pagan conscience, which manifests itself in the value judgments, shows the universal covenant.

A ' covenant ' is not an external phenomenon! The covenant between God and his creatures (endowed with spirit—intellect and reason, heart and free will) is situated in the inner light of the moral and religious conscience.

Centuries before, Isaiah prioritized that conscience when he involves all people—a part of the entire spirit-endowed creation; incidentally, are God's angels (sons of God) not also ' connected ' TO GOD IN CONSCIENCE ?—in an end-time judgment.

The heathens—at least a part—do not fulfill the law .

Rom 1:18/32 -- What becomes of pagan knowledge of the law, collectively speaking? “The wrath of God reveals itself from heaven as directed against every alienation from God and every unscrupulousness of the people who suffocate the truth (*note* : as God reveals it through the intimate conscience (*Ps. 51 (50):8*)) in unscrupulousness.”

Note: This is the Pauline expression of God's response to irreligion and immorality.

Paul specifies.

“For what one can come to know about God is clear to “the people” (*note*: note the collective). Indeed: God has made it clear to them. For what is invisible about God - since the creation of the world (*note*: pay attention to the universal) - , reveals himself to the intellect through his works, namely his eternal power and his divinity”.

Note: *Hebrews 11:1/2* says exactly the same thing: “By faith we understand that the ' aiones', the worlds, came into being by a word of God. So that what is seen springs from what is not shown.”

Note: The term 'faith' here refers both to the pagan, universal faith and to the typically Biblical, particular faith. Faith that is apocalypse, the unveiling of the invisible.

Paul's conclusion -- "So that they have no excuse, since they have known God and yet have devoted to him, as to a god, no glory or thanksgiving."

Note: The Gentiles, taken collectively, are therefore (collectively) guilty. This implies that individuals must be judged differently in themselves. As, for example, *Ezekiel 18:1/4* notes very clearly. And *Ezekiel 18:5/32* clarifies by means of examples: every individual, although collectively influenced, has an individual responsibility.

Paul's depiction of pagan destruction.

"Instead, they have lost their minds in their reasoning and their foolish hearts have become darkened. In their claim to 'wisdom', they have gone mad."

Note: The deviation from the Decalogue lies primarily in the intellect and its 'reasonings'.

A model. -- "Thus they have confused the glory of the incorruptible God with an image, - simply a likeness of corruptible people, -- of birds, of four-footed animals, of creeping creatures".

Note: As a Jew, Paul could not tolerate images! Let alone: images of people or animals meant to represent a 'divinity'.

Note: It should be noted that the Jewish criticism of the pagan images—idols, abominations—is not entirely correct. It is as if the Biblical man repressed something when he rejected those idols as abominations.

That repressed comes very clearly to the surface in the syncretistic practices that are denounced time and again (think of *Ps. 16 (15):1/4*).

The effects of the deviation from the Decalogue.

Paul now gives a number of samples.

"Consequence: God has abandoned them—following the direction of the desires of their hearts—to an 'uncleanness' (note: impurity) in which they themselves have degraded their bodies to the point of dishonor. -- Those who

have exchanged the truth of God for a lie by, namely, worshipping and serving the creature instead of the Creator. (...)."

Note: The Jews were called "pagan religion," adultery, sex. Why? Because they were greatly offended by the sexual magic in the pagan religions.

Note: *Gen. 6:1/4* briefly reveals, in a Jewish context, the true background of the pagan sexually charged religions: the 'sex' practiced in them was "intercourse with strange flesh" (*Jude 6/7*).

Result:

God has given them over to degrading passions. For their women have exchanged natural relations for relations "against nature". So too the men: they abandoned the natural use of the woman and burned with lust from one to another through 'dishonor' (*note*: sexual intercourse) of a man with a man (...).

Note: Once again, eroticism and the commission of impurity are central, but now in the form of 'unnatural' sex.

Paul 's list. -- After these two samples—one in the religious, the other in the moral domain—Paul tackles the degeneration differently. Massively. Massively.

"Since they did not consider preserving the true knowledge of God worthwhile, God has given them over to their intellect deprived of (*note*: religiously and morally correct) judgment, so that they commit what is irresponsible in conscience. -- They are full of every lack of conscience, -- depravity, greed, malice. -- They radiate only envy, murder, strife, deceit, meanness. They are slanderers, -- malicious speakers - enemies of God -, insulters, self-righteous, boastful, -- at home in evil. -- Rebellious against their parents, rash, unreliable, heartless, merciless."

Note: This list is comparable to the list *Gal. 5:19/21* ("All that the flesh departs") and the list of end-time deviations *2 Tim. 3:1/7* ("The people in the last days").

Paul 's concluding chord . -- "Despite their knowledge of God's counsel, namely, that all who commit all such things deserve death, they still commit all such things. Moreover, they condone those who commit them."

Note: Let us observe that the term 'counsel' of God already appears in Isaiah's text (24:5 : the laws, the counsel, the eternal covenant) as a reason for catastrophes.

In the background: the elements of the world.

Let us read *Gal. 4:3* (concerning the Jewish wording of “the law” with its sound moral rules of conduct but also with its dubious precepts) and *Gal. 4:8/10* (concerning a case of pagan wording of sound rules of conduct and dubious 'precepts'): the confused complex of rules of conduct and 'precepts' was introduced by the elements of the world. The degeneration just described applies to them as well!

5.4.15. Sun and rain on the unscrupulous and the conscientious.

“Your heavenly Father makes His sun rise on the evil and on the good, and the rain fall on the righteous and on the unrighteous” (*Matt. 5:45*). If we examine the background of this statement, we find the Noahic covenant (*Gen. 6:1/9:28*).

Amidst a generalized moral degeneration of mankind, Noah situates himself, “a conscientious man, who remained whole among his contemporaries”.

God then separates mankind by means of a cosmic catastrophe ('flood'), in which Noah, his family, and the rest of “all flesh” are saved by means of the ark. That is a divine judgment.

The Noahic Covenant -- “Never again will I (God) strike all living creatures as I have done now. As long as the earth endures, sowing and reaping seasons, cold and heat, summer and winter, day and night will never cease.” (*Gen. 8:22*).

Note: The cosmic order, the basis of the mentioned couples, is thus guaranteed “as long as the earth lasts”.

Man resumes.

The command to populate the earth and to control the rest of the living creatures (*9:1/3; 9:7*) is renewed. -- This notwithstanding “the intentions of the heart of man from childhood are evil” (*Gen. 8:22*). In other words: the Noahic covenant is independent of the Decalogue. In contrast to the general covenant spoken of in *Isa. 24:5* (and *Rom. 2:14/15*).

Gen. 9: 8.

“God said to Noah and his sons: “Look: I establish my covenant with you and with your descendants (*note*: the ' tôledôt ' ; ' fatherhood ' (better: lineage): *Eph. 3:15*) and with all living creatures that are with you, -- birds, livestock, all animals on earth (...). There will never again be a flood to ravage the earth. (...) This is the sign of the covenant that I establish between me and you and all living creatures with you (...): I set my (rain)bow in the cloud (...). Whenever the bow is in the cloud, I will see it and remember the eternal covenant (*Gen. 9:16*) between God and all living creatures, -- in one word “all flesh” (...).”

Note: The Abrahamic covenant (*Gen. 17*) refers to all ethical descendants of Abraham; the Mosaic to the Israelites. Both are limited. The Noahic refers to the wicked and the good, the righteous and the unrighteous.

5.4.16. The ' toledot ' (history of the descendants) of Noah.

To understand the total ministry of Jesus and his sending of the Holy Spirit, one must go back to the Fall in Paradise, which culminates in moral decay, in *Gen. 6* , and to the Noahic covenant with Noah and “all flesh” (*Gen. 6:9/11:32*).

The nations . -- “Be fruitful. (...). Populate the earth” (*Gen. 9:1*), addressed to Noah and his sons and all flesh, is realized in his ' tôledôt ' (*Gen. 6:9; 10:32*) or ' patria ' (*Eph. 3:15*), his offspring, which is represented in the terms of the 8th/7th centuries before Christ, -- in *Gen. 9:18 / 10:32* .

The confusion of languages. -- Man is ' flesh ' (*Gen. 6:3*), i.e. a living being without ' spirit ' (*Gen. 6:3*), i.e. God's life-force. Notwithstanding the Noahic covenant. -- This is shown in “the Tower of Babel”. Note well: ' Babel ' meant “gate of the god(ity)” Which, for Biblical revelation, coincides with “the gates of Sheol” (*Matt. 16:18*), -- with “the dwelling place of the elements of the world”.

Gen. 11: 1/9 . -- Everyone used the same language (...). The people in Shinar (Babylon) said to one another: “Let us make bricks and bake them in the fire. (...). Let us build a city (*note*: Babel, Gate of God) and a tower whose top reaches to the heavens (cf. *Dan. 4:8*). Let us make a name for ourselves (*note*: life force, position of power (*Ekk.l.kus (Sir.) 40: 19*)) and spread ourselves over the whole earth”.

Note: In Mesopotamia, the ziggurat was built, a multi-story tower. Based on a divine (understand: pagan - divine) model, this was “the holy mountain,” on which the deity resided and where it could be worshipped. In other words: a consecrated building. -- But for Biblical revelation, that deity and her sacred

place are “an element of the world” in which transgression (understand: infidelity to the Decalogue; *Dan. 5:20*) becomes visible.

Gen. 11:5ff. -- Yahweh: “Look: all make themselves one people and speak one language (*note*: the language of the pagan deity) and that is the goal of their plans. But from now on no plan will be feasible for them. (...). Let us confuse their language so that they no longer understand one another.” Yahweh scattered them from there over the whole face of the earth. (...). ”

5.5. The occult background of this world.

5.5.1. The deserts as dwelling places of 'spirits' of all kinds.

Matt. 12: 43/45 .

When the unclean spirit has left the person, it wanders around in arid places seeking rest and finding none, then it says: “I am returning to ‘my dwelling’” (*note*: the possessed man) (...). Upon arriving, he finds it: freed, swept clean, orderly.

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

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

Azazel's residence.

Lev. 16:8ff. -- Aaron shall offer the goat on which the lot fell “for Yahweh” as a sin offering. The goat on which the lot fell “for Azazel” shall be presented alive before Yahweh (...).

Once the atonement of the sanctuary, of the Tent of Meeting, and of the altar has been completed, Aaron shall have the goat that is still alive brought before him. He shall lay his two hands on its head and confess all the transgressions of Israel concerning the animal (...). After he has thus burdened the head of the goat with them, he shall send it into the wilderness.

Under the guidance of a man who will stand ready. And the goat will carry upon itself all their missteps into a barren region.

Note: Occultly speaking, that barren region is unbearable and taboo for sensitive people who feel the 'presence' of those missteps.

Such practices naturally exacerbate the unsavory nature of such regions. -- Note well: the scapegoat is not sacrificed to Azazel, a desert demon. Rather, he carries the transgressions—understand: the corrupted ruah or life force of sins—into the desert where Azazel resides. The transfer and atonement take place precisely through the mediation of the priest “for Yahweh” (Lev. 16:10).

Note: Satyrs, nature spirits in the form of boxers, along with other demons, also dwell occultly in arid places. Read, for example, *Lev. 17:7* (no longer offer sacrifices to satyrs like the Gentiles!),

Isaiah 13:21 (the goats dance among the ruins of the city of Babylon, accompanied by countless wild animals),

Baruch 4:35 (pagan city that becomes the dwelling of 'demons').-- The barren nature apparently attracts unsavory creatures!

5.5.2. The underworld (Sheol, realm of the dead).

Philippians 2:10 says that God has exalted Jesus “so that everything may kneel, in the name of Jesus, in the highest of heaven, on the earth and under the earth”.

This 'three-tier structure' recurs regularly, even if only in one or two of her departments.

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

a. the cosmic character of (cosmological existence the three levels: we live on Earth; below us lies the 'subterranean'; above us lies the celestial realm);

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

c. the ethical or moral character is particularly decisive: whoever regards the Ten Commandments as a dead letter (and immediately the first three commandments such that God is dead) can be certain, according to the sacred writers, that his place is in Sheol or the world of the dead.

So that we are dealing with cosmic-religious-ethical depths! -- Let us turn, in the first place, to the subterranean realm.

Jesus, immediately after his exaltation on the cross (= Cross-Easter), descends into the underworld, like ordinary people: “three days and three nights he dwells in the heart of the earth”. This part of the creed of the early church alone should prompt even the 'critical' interpreters to exercise caution in 'liquidating' it.

Note: A literary difficulty lies in the fact that many texts label a great danger (a deadly disease) as 'death' and, parallel to this, the rescue from it (healing, for example) as 'resurrection'.

A reason for the critical interpretation is to see it as mere figurative language. Whereas the apocalyptic interpretation sees in every great danger a symptom of the fact that earthly man is primarily (we are not speaking here of the other beings in the cosmos) subject to the underworld (due to a lack of life force and as a result of influence by beings that are 'underworldly' and subject them to the living conditions of that underworld, -- e.g. by causing illness or possession or the like).

Note: Instead of the terms 'critical' and 'apocalyptic', one could also use the terms 'nominalist' and '(conceptual) realistic'.

The critical interpreter sees in terms such as 'death' and 'resurrection' merely 'nominals', names that only indicate reality if they are subjected to one or another modern, preferably scientific, test,

The apocalyptic interpreter sees in terms such as 'death' and 'resurrection', for example, or 'Sheol' and the like, 'real' things that denote realities which usually fall outside the purely earthly, secular domain of modernity and the modern sciences, but which are indeed testable by appropriate methods. Methods that are either presupposed by the sacred writers or sometimes briefly alluded to.

But now to the point.

Let us begin with one characteristic that the sacred authors attribute to Sheol.

Prov. 30:15/16 . -- The aluka (leech, vampire) has two daughters: “Bring it on! Bring it on!”. There are three insatiable things and four that never say: “Enough!”. Namely, Sheol, the barren womb, the earth that cannot be satisfied by water, the fire that never says “Enough!”.

Note: This text, playing with numbers (three/four), emphasizes the bloodthirsty nature of the mentioned Sheol.

For comparison: *Ps. 12 (11):9* . -- “From all sides the unscrupulous will vanish, -- like a heap of depravity in the eyes of the sons of Adam”. A targum or commentary adds: “like vermin that sucks the blood of men”.

And indeed: *Ps. 53(52):5* says: “The wicked devour my people: behold the 'bread' that they eat.”

Note: 'Blood' was primarily regarded as a carrier of life force (*ruah*) or (God-given) spirit. The term 'bread' is a metaphor: just as man, on a secular level, lives on bread, so the *aluka*, on an occult- or even apocalyptic level, lives on the life force of “the people”—who usually give no account of that form of exploitation.

Let us read *Habakkuk 2:5* . -- “Undoubtedly, the 'wealth' (of the oppressor) is treacherous (...). He cannot stand firm (*note:* under the pressure of God's judgment) he who opens his throat like Sheol,-- he who is insatiable just like death,-- he who seizes all nations out of selfishness and piles up all peoples out of selfishness”.

5.5.3. Struck by Sheol.

Ps. 88 (87) is a representation, in terms of experience, of what the influences of hell can produce, even on this earth—which thereby belongs to the gates of hell. It is not 'poetry' (as critical interpreters claim). Rather, it is an observation of 'Sheol' conditions. Illness, for example, or at least disappointments, miscalculations.

Yahweh, God of my salvation, when I call to You at night, let my prayer penetrate You: hear my tears! For my soul (*note:* that part that opens out to the other world) is saturated with ailments (*note:* typical of Sheol) and my life (*note:* biological) is on the brink of Sheol. Already viewed as someone who has descended into the pit, I am a man on the brink of death. A freedman who belongs to the dead (*note:* male/female slaves were designated as belonging to death).

Resembling the murdered lying in the grave pit. Beings you have forgotten, cut off from your hand. -- In the deepest part of the pit you have shown me home, -- in the darkness, in the abysses. Your wrath weighs (apparently) upon me: you unleash all your waves.

You have separated my comrades from me: turned me into a gruesome figure for them! I am a detainee who cannot go outside. My eye is worn out by the misfortune.

All day long I call to you, Yahweh. (...). “Do you perform miracles for the dead? Do rephaim (shades) rise up to praise you? Is your love spoken of in the grave? Of your truth in Abaddon (place of destruction)? Is anything known of your miracles in the darkness? Of your righteousness in the place of forgetfulness?”

I: I call to You, Yahweh, in the morning my prayer is already there for You. (...). Unhappy, dying since my childhood, I have endured Your horrors: I am at the end. (...). Your horrors have made nothing of me. They suffocate me like water all day long. (...). Friends, loved ones You remove from me: my company is darkness.

Note: One cannot better represent the experiences of a damned person (who has damned himself against the Decalogue through his sins). If one proceeds from this premise, one understands much better the wording with which the author of the psalm describes his state of mind.

Unless one is dealing with someone who is being manipulated by black magic.

5.5.4. Bible and occult practices.

Seeing faces, hearing words, knowing thoughts! But faces, words, and thoughts that are of extra- or supernatural origin, and thus fall beyond the grasp of the average person: that is what 'occultism' is about. Let us consult *Deut. 18:9-22*, a classic text on the subject.

AI - Pure pagan practices.

When you have reached the land that Yahweh gives you (Israel), then you shall not adopt the same abominations that those nations commit. -- To make his son or daughter pass through the fire. Divination. Conjuring spirits by means of magic songs, Manticism in general. Magic. Exorcism. Submitting questions to spirits or seers (cf. *Lev. 19: 31; 1 Sam. 28: 13*).

Calling upon gods. -- “For whoever does such things, Yahweh your God designates as an ‘abomination,’ and precisely because of those abominable practices, Yahweh your God drives those nations out before you.”

The text specifies: “You shall be spotless in the eyes of Yahweh Your God (*note:* to be without sin against the Decalogue, for those peoples whom you dispossess listened to sorcerers and seers. But that was not the gift from Yahweh your God.”

Note: Pay close attention: not the practices themselves, in themselves, but the fact that they are not a “gift from God” but spring from 'strange beings', is an 'abomination', i.e., a radically unacceptable thing.

A.II.- False prophecy.

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

BI- A word that doesn't come out.

What criterion is there to know whether someone operating under the occult originates from Yahweh? If what is predicted or asserted proves untrue upon testing, then such a person speaks arbitrarily.

B.II.- A word that comes out well, but from strange deities.

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

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

5.5.5. The strangler (exterminator).

The phenomenon of the 'strangler angel' or exterminator is a pre-Mosaic sacred phenomenon: some demon targeted people or livestock, or both, and caused mortality. To protect oneself against him, one could, for example, smear the entrances of dwellings with blood.

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

Ex. 7/10 spoke of the nine first miracles (*7:9; 11:9ff.*) or signs. *Ex. 11* relates the tenth 'plague' (*11:1*), namely, the extermination or strangulation of the firstborn in the families and the livestock in Egypt. *Ex. 11:4* : "Around midnight I, Yahweh, will cross through Egypt and all the firstborn will die." *Ex. 12:12* : "This night I will cross through Egypt and I, Yahweh, will strike all the firstborn (...), both people and animals. And I will judge all the gods of Egypt, I, Yahweh."

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

Ex. 12:23: "When Yahweh crosses over Egypt to strike it, he will see the blood (...) and he will not pass over the door and will not let the strangler (exterminator) enter into your dwellings to strike."

Ex. 12:19 reports the execution: “In the middle of the night Yahweh struck down all the firstborn in the land of Egypt.”

Note: Some biblical scholars believe that the sacred author first upholds a religious idea and then selects phenomena—natural phenomena, cultural phenomena—to 'illustrate' them, as in a parable, for example.

This is the misinterpretation of apocalypticism: first, there are mysterious details that everyone can see and even interpret, each in their own way. Preferably as 'naturally' as possible. Only then does it become apparent that an unexplained 'residue' remains that no one pauses to consider.

The consecrated author, however, in the light of God's inspirations, sees through the natural surface—the countenance—to perceive in the depths either Yahweh or other extra- or supernatural factors at work.

Both opinions seem to be the same; yet they differ fundamentally.

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

5.5.6. The 'descent into hell' (descent into Sheol) of Pharaoh.

Ezek. 32:17/32. -- The prophetic text describes in dramatic, indeed, tragic terms how Pharaoh, the prince of Egypt, arrives in the underworld amidst all the princes (and their 'throngs' ('multitudes')) after the terror sown on the battlefields. The text repeats *Ezek. 31:15/18*: the impressive cedar tree that is Pharaoh arrives in the underworld just like the “other trees” (princes) that are already there: these are comforted at the sight that he too comes to them.

Note: The text of Ezekiel is reminiscent of *Isaiah 14:3-23* (The descent into hell of the prince of Babylon).

In the twelfth year, in the first month, on the fifteenth of the month, the word of Yahweh was addressed to me as follows: -- Son of Man, lament the multitudes of Egypt and bring them down—majestically—with the daughters of the nations to the underworld, -- with those who descend into the pit.

Whom do you surpass in beauty? Come down! Lie down with the uncircumcised (*Ex. 4:24* (Moses is circumcised by Zipporah through a son); *Lev. 19:23:25*: years of circumcision of the fruit trees in 'uncircumcised' land (Canaan) planted by the Israelites).

Amidst the victims of the sword – the fallen – they have fallen (...), – he and all his throngs.

From the center of Sheol, the mightiest heroes, his allies, will say to him: “They have descended! They have laid themselves to rest, the uncircumcised, fallen.”

Look: there is Elam and all his throngs around his grave, all fallen as victims of the sword. They have descended as uncircumcised into the underworld: those who sowed terror in the land of the living. They have carried their dishonor with them, -- along with those who descend into the pit (Sheol).

They have prepared a resting place for them in the midst of the victims, surrounded by his throngs, -- with their graves around him. They are all uncircumcised, fallen, -- because they sowed terror in the land of the living. They have carried their dishonor with them, -- with those who descend into the pit. They have been placed in the midst of the victims.

Note: We reproduce the entire text so that the macabre atmosphere typical of post-battle battlefields is conveyed.

This atmosphere is the true background of all wars of conquest with which human history is so full. -- The text continues.

Look: Meshek-Toebal and all his throngs, -- with his graves around him! All of them are uncircumcised, -- victims of the sword because they sowed terror in the land of the living.

They were not laid to rest with the heroes who once fell—those who descended into Sheol with weapons in hand. As for them, the sword was placed under their heads and their shields under their bones, for the terror of the heroes reigned in the land of the living.

But you: among the uncircumcised you shall be crushed, and you shall lie down among the victims of the sword.

Look: Edom, its princes, and all its great men who—despite their bravery—were placed among the victims of the sword! They were laid to rest with the uncircumcised—with those who descend into the pit.

Behold! The great men of the North and all the Sidonians who descended with the victims because of the terror that their power radiated. Ashamed, they lay down to rest, uncircumcised, amidst the victims of the sword. Immediately they carried their dishonor with those who descend into the pit.

Pharaoh will see them. Immediately he will resign himself to his lot at the sight of all that multitude that is the victim of the sword, -- Pharaoh and all

his army. -- Oracle of the Lord. -- Because he had sown terror in the land of the living, they will stretch him out among the uncircumcised, -- among the victims of the sword, -- Pharaoh and all his army. -- Oracle of the Lord.

Note: Now read *Matthew 19:20/28*. -- The mother of James and John asks Jesus for a 'privilege', namely, for her sons to sit at Jesus' right and left hand "in his kingdom".

Jesus says that:

- a.** a cup for that purpose must be drunk and
- b.** only his Father decides about that. But: "You know that princes rule over the nations and that the great men of the realm make their power felt. It must not be so among you."

5.5.7. From ordinary apocalypticism to end-time apocalypticism.

The first concept 'apocalypticism' means "revelation of extra- and supernatural realities".

The derived, second concept OF 'apocalypticism' means "the revelation of extra-natural and supernatural realities that entail, in a much clearer manner, a well-defined end time with its disasters and its disastrous end".

According to experts, there are four such ones : *Ezek. 38/39; Is. 24/27; Dan. 7/12; Zak. 9/14*. We read the first model of the four, -- at least its main features.

Ezekiel 38:1ff. -- The word of Yahweh was addressed to me (...). - Son of man, look at Gog (*note:* the prince of Magog (= land of Gog), -- a name that designates a brutal persecutor of God's people). (...). Prophecy against him: (...) I declare myself against you, Gog. (...). I will turn you back. I will put hooks in your jaws. I will cause you to go out with all your army, horses and riders (...).--

Be prepared! Prepare yourself well!

You and your troops, as well as those who gather around you. Place yourselves at my service! After many days (*note:* a term perhaps referring to many centuries), you will receive orders. After many years, you will come to the land whose inhabitants escaped the sword (...) on the mountains of Israel (...). They all dwell there safely! Like a storm wind (*note:* metaphor for war), you will act, advancing (...).

Thus speaks the Lord Yahweh: that day (*note*: term for a still very unpredictable future), thoughts will arise in your hearts, and you will devise unscrupulous plans. For you will say: “I am marching against a defenseless land (...)”. You will engage in plunder (...) against a people who inhabit the navel of the earth (*note*: Jerusalem; -- like many cultures, the Israelites regard the capital of their society as the center of the world). (...).

Note: In summary: the prophet Ezekiel ' sees ' quite clearly an end-time period in which a culture hostile to Yahweh – Gog – will unscrupulously, outside the morality of the Decalogue, inflict all kinds of burdens upon the chosen people of God (navel of the earth), – called a ' storm wind ' .

Maw: Yahweh will make use of a culture foreign to him and its earthly powers to “put the fire to the feet of” his own people. Gog “places himself in the service – unknowingly – of Yahweh”.

(...). It will be at the end of days (*note*: the end times) that I, Yahweh, will cause you to advance against my land so that the nations may ' know ' ME (*note*: *experience* my way of ' being '), -- when I will reveal my holiness (*note*: highest life force coupled with highest fullness of conscience) before her eyes through the mediation of you, Gog.

Ezekiel 39: 1ff..

You, Son of Man, prophesy against Gog. (...). I declare myself against you, Gog (...). I will make you (*note*: again) turn back. I will lead you (...) against the mountains of Israel. I will break your bow in your left hand. I will strike down your arrows in your right hand. You will fall on the mountains of Israel: you, all your troops, and the nations that are with you. I cast you away from me: as food for all kinds of birds of prey, -- for the wild animals. You will fall in the open field! For I have spoken. Oracle of the Lord Yahweh.

In Magog I will send fire (...). They will know: “I am Yahweh”. I will make my holy name known among my people Israel. I will no longer allow my holy name to be profaned. The nations also will know: “I am Yahweh, holy in Israel”.

Note: -- St. Augustine once said that “God makes use of evil to achieve his holy purposes”. Here it appears that Gog, after being “placed in Yahweh’s service” and having fulfilled his task as a ' storm wind ' (for the people of God undergoing such a final test), is literally ' discarded ' .

Look: it is coming! It is a fact! A divine oracle from the Lord Yahweh. This is how the day I foretold is set. (...). On that day I will give Gog a notorious place in Israel as a grave pit.

The Oberim Valley (*note*: in Coptic: Abarim Valley) (...), the valley of the passers-by. It shall be called “Valley of Hâmongog” (Valley of the Horde of Gog).

The house of Israel will take to the earth to cleanse the land (*note*: of the stain caused by Gog 'S ACTION) FOR “SEVEN MONTHS” (*note*: a long time) . (...). I will show my glory to the nations. All nations will see my judgment (*note*: God's decisive action within the land of the living) when I execute it.

Note: Behold – in its fundamental structure at least – an end-times apocalypse.

5.5.8. Joel: the plague of locusts as a foreshadowing of the end times.

Genesis onwards, the end times are a constantly present threat and deliverance. So that every disaster in the land of the living can serve as a warning: things will only get much worse in the end times, so that every prosperity can likewise function as a foreshadowing: just as much more abundant!

Let us read *Joel 3/4* . Reduce to the essential.

3: 1ff. -- ' Afterward ' (*note*: after the end of (this) age) I, Yahweh, will pour out my Spirit upon all flesh: your sons, your daughters will ' prophesy ' (*note*: show prophetic gifts); your old men will receive dreams, your young men visions. -- even upon male and female slaves I will pour out my Spirit in those days (*note*: *Num. 11:29* , where Moses says: “May all the people of Yahweh be prophets because Yahweh gives them His spirit”)”.

Note: The (Holy) Spirit referred to by Joel is both charismatic (prophesying) and ethical (as *Ps. 51 (50): 13* asks: “the spirit of God’s holiness”).

Disasters. -- I will show signs in the heavens and on the earth: blood, fire, and columns of smoke! The sun will be darkened, the moon will turn to blood. Before the day of Yahweh comes, great and terrifying.

Judgment on the nations . -- *John 4:1ff.* -- For in those days (...) I will gather all the nations. I will bring them down into the Valley of Jehoshaphat: there I will judge those nations concerning Israel. (...). For they have ' scattered ' (*note*: diaspora) the people OF ISRAEL among the nations and divided “my land”. (...).

I will bring down your deeds upon your own heads, O nations. (...). That the nations will be thrown into confusion and go up to the Valley of Jehoshaphat. For there I will sit to judge all the nations all around. (...).

Abundance. -- On that day (*note*: in that era, the new era) the mountains will drip with new wine, the hills will bathe in milk, and Judah 's streams will be full of water. (...).

Note: This sacred text, too, is an end-time apocalypse. It complements the other texts in this manner. So that, if one considers these partial apocalypses together, logically, one arrives at a true, albeit very approximate, ' picture ' of the time, the new era, in which Jesus situates himself. For he initiates the end times.

5.5.9. Satan.

Instead of much speculation, let us let the sacred texts speak. -- For example: *Luke 4:1/13* , where the threefold ' temptation ' (testing) of Jesus by Satan is depicted. -- Jesus, full of "holy spirit" (divine life force (since his baptism: *Luke 3:21/22*)), is "led through the wilderness for forty days." "To be tempted by the devil" (*Matthew 4:1*). When that time was over (he ate nothing), "he became hungry."

1. The ' devil ' said to him: "If you are 'the Son of God' (*Luke 3:22*), then command this stone to become bread." Jesus: "It is written: 'Man shall not live by bread alone' (*Deuteronomy 8:3*)."

2. The ' devil ' carries him up on high (cf. *Ezek. 37:1; 40:2*) and shows him all the kingdoms of the universe and says: "I will grant you all this power and the glory (cf. *Habakk. 2:5/8*) of those realms, for it has been given to me and I give it to whom I wish. You therefore: if you fall down before me in worship, it shall be entirely yours."

Jesus: "It is written: 'You shall worship the Lord your God and serve him alone' (*Deut. 6:13; Ps. 68 (67): 33ff.*)".

Note: The reason Satan is not contradicted by Jesus here is that Satan speaks the truth to a large extent: he is " *the god of this world* " (*2 Cor. 4:4*), " *the prince of the kingdom of the air* " (*Eph. 2:2*), " *the prince of this world* " (*John 12:31; 14:30; 16:11*).

3.-- Satan then brings Jesus to Jerusalem, placing him on the superstructure of the temple: "If you are 'the Son of God,' throw yourself down from this place, for it is written: 'He will command his angels concerning you to guard you' and also 'On their hands they will bear you up so that you will not strike your foot against a stone'" (*Ps. 91 (90): 11/12*). -- Jesus: "It is said: 'You shall not provoke the Lord your God'" (*Deut. 6:16*).

Note: Luke: “With this the devil had finished the whole temptation and withdrew until the opportune moment”.

This seems to refer primarily, but certainly not exclusively, to *Luke 22:3* and *22:53*, where it is stated that Satan even enters an apostle (Judas Iscariot) and that “the hour of the authorities and of darkness” has arrived. Which proves that Satan holds the Jewish authorities in his hands.

5.5.10. “Elements of this world.”

This term appears in *Gal. 4:3, 4:9, Col. 2:8, 2:20* .-- Let us first explain the ancient Greek term.-- 'Stoicheion' (Latin: *elementum*) meant either 'specimen' within a collection or 'part' within a system, such that its conception also allowed one to understand or comprehend something.

In that sense, it merged with the term 'archè', Latin *principium*, literally “something that governs” (principle, axiom).

“Elements of the world” therefore meant “all that makes this world understandable as an instance or as a part”.

“Elements of this world” in Paul’s usage is limited to a certain extent to religious systems, such as, for example, primarily the Jewish legal system or, for instance, the pre-Christian Galatian religion as a system, insofar as it is governed by “elements”—presupposing things that govern those religious systems and make them immediately understandable. In short: if one knows the elements of those systems, then one understands them.

1.-- *Gal. 4: 3/10*.

We too (*note*: Paul speaks as a Jew) were like slaves (...) in the service of the elements of the world. -- But, when the fullness of time came (*note*: when the expected period was there), God sent his son (*note*: Jesus), born of a woman (*note*: Mary), to redeem the subjects of the law (*note*: the Jewish religious system). This was to secure for us adoption as 'children' (*note*: God's children).

Note: 'The Law' of the Jews was a thoroughly religious system of society that sprang, over time, from the Decalogue. The Decalogue which was called “the law” in a more original sense.

Paul now addresses the Galatian Christians.

At that time—in your unfamiliarity with God—you were as slaves in the service of gods (*note*: apparently not the Jewish deity but pagan beings) who, in essence (*note*: compared to God), are none.

But now that you are acquainted with God—or rather: now that God is acquainted with you (*note*: deals with you confidentially)—for what reason would you still return to those elements without power or value, of whom you—as in the past (*note*: before your conversion)—wish to be in service again as slaves? To observe days, months, seasons, and years! (...).

Note: With these last words, Paul mentions a part of the precepts (= law) that the deities impose on their believers for the sake of salvation.

2. -- Col. 2: 8, 2: 16ff..

In the letter to the inhabitants of Colossae who had become believers, he repeats his warnings. -- “Let no one get it into their head to criticize you regarding questions such as ‘What may be eaten or drunk?’ or ‘Which annual celebrations, new moon festivals, and Sabbath days are prescribed?’. (...)

Let no one pull the wool over your eyes who is absorbed in self-flagellation (literally: humiliations) within the framework of a religion of 'angels' (*note*: another name for “elements of this cosmos”), for such a person is completely absorbed in things that he has 'seen' (*note*: via faces (= visions or via his own thought products). (...).

To what end should you submit to precepts as if you were still living in this world? “Do not handle!” “Do not taste!” “Do not touch!” All such THINGS which, through their (mere) use, are doomed to perish! If those are not precepts and teachings of (mere) human beings! Such PRECEPTS may admittedly present the appearance of 'wisdom' through their exaggerated piety or self-flagellations (*note*: humiliations) that spare no the body: in fact, they have no value whatsoever (...).

Note: The concept of 'world'.

The elements of the world (cosmos) can be intended neutrally or pejoratively (as here in Paul 's letters) or melioratively (when those elements are integrable into the Yahweh religion, into the Trinity religion).

In other words: the concept of 'world' is a “harmony of opposites”. -- But immediately the religions as well, both Jewish and pagan: they too are a “harmony of opposites”. Some elements of them are neutral, others not good, and others good.

Note: “Beloved, do not entrust yourselves to every 'spirit' (*note*: form of life force), but test the 'spirits' to see whether they are from God.” (1 John 4:1

). St. John adds: “For many false prophets (*note*: representatives of the elements of this cosmos) have come into the world.”

Note: Let us observe St. Paul’s systematic repetition and emphasis of the term ‘prescription’ (which is also a harmony of opposites): “Man is not justified (*note*: enters into God’s cooperation and friendship) by the practice (*note*: implementation of the system of the Jewish social model) of ‘the law’, but solely by faith in Jesus Christ (...).”

5.5.11. The occult background of all authority figures.

The fourth commandment (“You shall honor your parents AND CHILDREN”) is clear: “Remind everyone to submit to the judges (magistrates) and those in authority.” Thus *Tit. 3:1* . -- Yet the term ‘authority (bearer)’ (such as ‘world’ or ‘life’ etc.) is “harmony of opposites”: neutral (all authority without qualification), meliorative (as in *Tit. 3:1*), pejorative (as in *Ps. 82 (81)*: ‘gods’ who abuse their ‘prestige’).

1.-- **Luke 12:11.**

“When you are dragged before the synagogues, the judges (magistrates), the authorities, do not try to know in advance, with fear, how you will defend yourself or what you will say, for the Holy Spirit (*note*: here first and foremost “God’s life-giving force”) will inspire you at that moment what must be said.”

Note: This means that, in fact, the disciples, once they find themselves in such a situation, will still anxiously wonder how to behave, but that when they stand before the authority, likewise in fact, they will say things that they could not possibly have prepared (unless vaguely, because God’s inspirations will only come through then).

2.-- **Luke 22: 52 / 53.**

Apparently aligns with *Luke 4:3* (The devil withdraws from Jesus until “the (for him) favorable moment” arrives). -- Jesus to those who had come to him — high priests, commanders of the temple guards, elders (*note*: according to *2 Sam. 14:20* as rulers “angels of God”)—(...). When I was with you daily in the temple, you left me untouched. But this is your hour and the power of darkness.”

Note: Note the unity “Your hour/ power of darkness”. Both are in solidarity: Sheol (and the other cosmic powers) stand behind the ‘gods’ (*Ps. 82 (81):1*; *id.*: 6; *Ps. 58 (57):2*), i.e. the authorities.

Note: 1 Peter 3:22 (*Angels: principalities and powers*), -- Col. 2:10 (*Dominion and power*), -- Eph. 1:21 (*Principalities, powers, forces, majesties*), -- Eph. 3:10 (*Heavenly principalities and powers*) et al. leave no doubt: they, as occult presences, control everything that exercises authority on this earth, which is thereby surrendered to “the harmony of opposites ” that characterizes these cosmic beings: at one moment neutral, then again good or evil in ethical matters. St. Paul, therefore, does not trust them!

5.5.12. Herod. The 'god ', as a killer of men.

Princes, magnates, and judges are called ' gods ' (Ps. 58 (57):2; 82 (81):2; id.:6). Satan and the other “elements of this world” are ' killers of men ' (John 8:44). Jesus ' time shows it.

1.-- **Matt. 2: 3/18.**

“ **The Innocent Children .** ” -- The Magi (= astrologers) surprise Jerusalem and King Herod with great news: informed by the star—his own—in the east, they have come to pay homage to “the newborn King of the Jews.” -- Herod is confused: he seeks information both from the ' wise men ' (all the high priests with the scribes) and from the Magi (the latter “in secret”). Bethlehem is the answer. -- But he discovers that the Magi are not keeping their word. He became the prey of a fierce rage and sends ' killers of men ' (John 8:44) to Bethlehem and the surrounding area to kill all children under the age of two.

Note: *Matthew 19:25* says that princes rule, and the great men of the realm make their power felt. This is entirely different from *Wisdom 12:15ff.* , which says: God controls his power and acts responsibly. According to the Decalogue.

2.-- **Matt. 11: 2: 14: 3ff..**

Herod had John the Baptist arrested, put in chains, thrown into prison. For the sake of Herodias, the wife of his brother Philip. For John said to him: “It is not lawful for you to possess them.” -- Whereupon Herod wanted to kill him—as a murderer (John 8:44).

But he had feared the crowd—public opinion—which held John to be a prophet. Now, when Herod celebrated his birthday, the daughter of Herodias performed dances for the company. She pleased Herod. So much so that he swore an oath to give her whatever she asked for. Persuaded by her mother, she said: “Give me here on a platter the head of John the Baptist.”

The prince was disappointed, but because of his oaths and the guests at the table, he ordered her head to be given and sent killers (*John 8:44*) to behead him in prison. His head was brought on a platter and given to the girl, who delivered it to her mother—also a killer (*John 8:44*).

Note: Is it any wonder, then, that *Ps. 82 (81):7* says: “As men you shall die, gods (understand: rulers). As a single man you shall fall, princes (*note*: struck by God’s exterminator).

5.5.13. Jesus casts out demons: not by Beelzebul.

Matthew 12:22/28 -- They offered Jesus a blind and mute demon-possessed man; He healed him so that the mute could speak and see.

1 .-- The crowds . -- These are much less fanatical: “Is he not ‘the son of David’ (cf. *Matt. 9:27*: Messiah)?”

pm.: Since this title was in fact too politically charged, Jesus avoided it. He did not want to get involved in politics as the elements of the world determine it!

2.-- The Pharisees -- “He casts out demons only by means of Beelzebul, ‘the prince of demons’!”

Note: “Beelzebul ” is a Canaanite term: “Baal, the prince”, a deity. Member of the elements of the world. -- In a Jewish interpretation, he was “the prince of demons”.

Jesus ' refutation . -- “(...). If Satan casts out Satan, then he is divided within himself. Consequence: how will his kingdom stand?” -- Jesus reasons as if Satan has a kingdom of his own that, if he casts out his own spirits, unclean spirits, by means of satanic life force, realizes an inner contradiction that would lead to the collapse of his own kingdom.

Note: That logical consistency (absence of splitting) has its reason.

Satan, the elements of the world around him, -- they are all aluka (*Prov. 30:15ff.*: the leech, aluka, is insatiable; likewise: Sheol, which is insatiable regarding life force of divine origin (which Sheol precisely lacks)).

Exorcism in a satanic manner is the displacement of life force that was stolen from beings friendly to God. In itself, Sheol is ' nothing ' !

Jesus: “If I cast out demons by Beelzebul, by whom do your sons (*note*: followers) cast them out? Also: they will be your judges.” In other words:

Jewish exorcists also perform exorcisms. But with whose life force? --"But, if I cast out demons by means of the Spirit of God (*note*: God's life force), then it is evident from this that the Kingdom of God (*note*: God's exercise of His governance of the universe) has come to you."

Note: With this, Jesus situates himself within "the kingdom" in contrast to "the external darkness" (*Matt. 8:12*), -- to "the world" in which primarily ' sensuality ' (lust of the flesh), artifice (lust of the eyes: ' glitter '), and conceit based on possessions (*1 John 2:16*) reign, subjecting to Satan.

5.5.14. The dangers of exorcism. Jesus ' mastery.

Let us read *Acts 19:13-17*. -- Some itinerant Jewish exorcists, in turn, attempted to pronounce the name of the Lord Jesus over those who were possessed by evil spirits. They said, "I adjure you by Jesus, whom Paul proclaims." They were seven sons of Sceva (Skevas), a Jewish high priest, who proceeded in this manner.

But the evil spirit responded: "Jesus? I know him! And Paul? I know who he is! But you: who are you?"

Note: The unscrupulous spirit measures the life force at work in Jesus and Paul, and also in the Jewish exorcists! -- He, the man in whom the unscrupulous spirit dwelt, threw himself upon them, -- overpowered them one after another and mistreated them so severely that they fled the house naked and full of wounds. -- All the inhabitants of Ephesus—Jews and Greeks—heard this.

Note: Exorcising those possessed by demons is not merely a matter of "reciting formulas"! Without the necessary and sufficient God-given life force (nefesh, soul, charged with ruah, life force), this is extremely dangerous.

Let us now read *Mark 9:37/39* . -- John said: "Teacher, we saw someone casting out demons in your name, -- someone who does not follow us, and we wanted to forbid him because he did not follow us." Jesus: "Do not hinder him in such a way, for no one can perform a miracle (*note*: aretalogy) in my name and immediately afterward speak evil of me. Whoever is not against us is for us."

Note: That person was apparently in deep, though socially imperceptible, cooperation and friendship with Jesus—with the Father. He realized what *Ps. 16 (15):10* expresses: "your friend" (i.e., of you, Yahweh). His soul and its life forces were accordingly: "They were not abandoned to Sheol"! Because of this,

Jesus' powers could work through him, even though he did not explicitly belong to Jesus' "little flock."

Moreover: in performing the exorcism, he relied first and foremost on the forgiveness of sins that only God can handle. Only in the wake of that purely God-given act of forgiveness of sins could that 'someone' RISK HIS OWN SOUL AND ITS LIFE FORCES (CHARISMATIC) in Jesus' name in the form of an exorcism, that is, the occult, highly unpredictable confrontation with impure (subject to the elements of the cosmos) people.

5.5.15. Countenance and 'ground', -- in the possessed.

1. -- Luke 13:10/17. -- Sabbath day. In a synagogue. -- A woman. "She was completely bent over—unable to straighten up." Thus the depiction of the 'countenance', i.e. the phenomenal view.

Jesus: "Woman, you are healed of your 'ailment' ". Then he lays his hands on her: from that moment she straightens up, -- praising God. The reason or foundation of her 'countenance'.

Jesus defines: "This daughter of Abraham (*note*: either a believer or a Jewess) bound – in ancient Greek: ' edèsen ' (Latin: alligavit) – Satan eighteen years ago." In other words: the binding (let us not forget that, in the language usage of the time, ' edèsen ' MEANT both simply binding (putting in chains) and ' binding ' (LATIN: FASCINARE) SOMEONE THROUGH MAGIC) BY SATAN WAS UNDONE BY JESUS. BY breaking the satanic ' fascination ' on the occult level, she could immediately walk upright again.

Note: Luke says: "For eighteen years a spirit had entered into her which made her sick." In other words: Luke, a Greek physician, assumes that a "sickness" can be attributed not only to purely natural factors, but also to supernatural ones. Jesus, however, explicitly names Satan.

2.-- Mark 9:14/29. -- A father comes to Jesus with his son. -- The son is thrown to the ground, -- foams at the mouth, -- grinds his teeth, -- stiffens. - - Jesus' disciples tried to exorcize him. But they did not succeed.

The reason or basis for the boy's appearance. -- That outwardly observable behavior is attributed by the father to "a mute mind" within him.

Jesus. -- "He threatened "the unclean (*note*: god-hostile) spirit" with words: "Mute and deaf spirit, I command you: "Draw it out and enter it no more!" The boy lets out screams, -- is shaken violently. Suddenly, apparently, "the spirit" is drawn out. -- The disciples ask for the reason for their helplessness: "This kind can only come out through prayer." -

Note: 1. Jesus classifies spirits into 'types'. **2.** Well-defined types of spirits can only be cast out through prayer. In this regard, incidentally, Jesus emphasizes the believing type of prayer. He says: "Whatever you ask in a prayer full of faith, you will receive."

5.6. Jesus' works

5.6.1. The Eucharist: Real Presence of Jesus.

1 Cor. 11:23ff. -- "The Lord Jesus, on the night that he was betrayed, took bread and, after giving thanks, broke it and said: 'This is my body, which is for many. Do this in remembrance of me.' Likewise, after the meal, he took the cup, saying: 'This cup is the new covenant in my blood. Whenever you drink from it, do it in remembrance of me.'"

Models.

1 Cor. 10:18ff.

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

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

Note: Paul speaks as if the eating of sacrificial meat (and the drinking of sacrificial blood) entails true communion either with the Jewish altar (i.e., via that altar with Yahweh) or with the pagan demons.

The Eucharistic original.

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

Note: -- Paul is once again speaking the realistic language that was in circulation at the time!

The counter-model.

Paul just spoke about participation in the Eucharist that was "in order." How does he speak about sacrilegious participation?

1 Cor. 11:26ff. -- "Whoever therefore eats the bread and drinks the cup in a sacrilegious manner will have to give an account for the body and blood of the Lord".

Note: Once again: it is the case that whoever touches the symbols—so-called symbols—touches the self present through those symbols!

A brutal fact.

“That is the reason why there are many sick and weak among you and why many have died. (...)”.

In other words: Blasphemy harms the life force of the sacrilegious person with the biological symptoms inherent to it, namely illness, weakening, -- death. The damage to the soul-body takes revenge right up to and including the biological body controlled by that soul-body! Not to mention the occult (hidden) condemnation (of which Paul also speaks).

5.6.2. Jesus: the interpreter of fate.

There is more than one example from the Old Testament that Jesus embodies. The most powerful is perhaps the model we are now outlining.

1.-- *Job 33: 23.*

“(...). An angel, an interpreter, (...) who reminds man of his duty, takes pity on him and says: “Release him (Lord, -- in Jesus ' case: Father) from descending into ‘the pit’ (*note:* the world of the dead): I have found a ransom for his life; his flesh regains a youthful freshness”.

Note: Jesus is hereby depicted in a magnificent Old Testament manner! One need only think of him when he is presented with the sick, indeed, the dead, while he prays to his Heavenly Father, either visibly or inwardly. Not to mention “the ransom” (his Easters of the Cross and the Resurrection).

2.-- *Tob. 3:17, 12:12.*

The angel Raphael was sent. -- “When you were praying (...), it was I who brought your supplications before the glory of the Lord and who ' read ' THEM (*note:* brought them to remembrance). So also when you ordered the dead to the earth. (...).

I have been sent to test your faith, and God sent me at the same time to ' heal' you and your daughter Sarah.-- I am Raphael, one of the seven angels who always keep themselves ready to enter into the glory of the Lord.”

Note: Read *Hebrews 9:11ff*: “Christ (...) entered the sanctuary once and for all (*note:* especially during his Ascension) (...) at the cost of his own blood (*note:* especially in his Easter of the Cross), -- thereby acquiring for us an

eternal redemption". Christ penetrates to the glory of the Father and is always ready to penetrate that sanctuary for our benefit.

The background . -- Let one read *Wisdom 11:21* . -- "The whole world is to you (...) like the drop of morning dew that falls on the earth. But you have mercy on all because you can handle everything. You close your eyes to the sins of men so that they may repent. Indeed, you love all that exists, and for nothing of what you have made do you feel aversion (...)"

Note: With this, we have attempted to outline the "psychology" of Jesus. If one can or may speak of ' psychology ' IN HIS CASE!

5.6.3. "He will baptize in Holy Spirit and fire".

Let us read *Matthew 3:1/12* . -- The Desert of Judea is a mountainous, desolate region. Suddenly, it resounds there: "Repent, for the kingdom of God (*note:* Matthew says ' heavens ' instead of ' God ') is near." The speaker: John the Baptist! The forerunner.

Note: ' Kingdom of God ' is an ancient concept in the Old Testament. It means "God's drastic intervention as ruler of the universe". But in the mouth of John the Baptist, it is end-time bound: "God's drastic intervention as ruler of the universe in the style of the end-time apocalypse".

John 's baptism . -- In the Jordan. During the confession of sins, those transgressions of the Decalogue. -- "I baptize you with water for repentance".

Note: A well-defined type of Holy Spirit is at work in John 'S BAPTISM: AS *Ps. 51 (50):13* says, God's Spirit of holiness. From this, moreover, springs the repentance intended by John, on account of being given by God (grace).

Baptism in Holy Spirit AND FIRE .

John: "He who comes after me is more powerful than I; I am not even worthy to take off his sandals!" John: "He will baptize you with the Holy Spirit and fire."

John situates that kind of ' baptism ' : "He holds the winnowing fan in his hand to sift. Is about to thoroughly clean his threshing floor.

1. He shall store up his wheat (*note:* those who observe the Decalogue) in the barn (*note:* the place of the blessed).

2. As for the chaff (*note:* those rendered unusable by neglect of the Decalogue): he shall burn it by means of the never-extinguishing fire.

Note: *Ps. 18 (17): 9* says: “Out of the mouth of Yahweh devoured a fire.” -- In many Eastern concepts, divinity is identified with fire. - This is: divine life force - ruah, spirit - insofar as it is an instrument of sifting between usable and unusable regarding divine plans.

Isaiah 66:24 mentions this. But *Judith 16:17* is clearer: “The Almighty Lord will (...) punish on the day of judgment. He will, namely, send fire (...)”.

Matthew 18:8/9 calls that “the eternal fire” and “the gehenna (Ge-Hinnom) of fire”. Ge-Hinnom was the place where the holocaust (burnt offering) of children took place.

In the time of Matthew, it was the name for “the place of the damned” (which in our everyday language is 'hell' in the stricter sense).

5.6.4. “The mother of my lord”.

Luke 1: 26/56 . -- Gabriel, an angel or messenger, appears in Nazareth to Mary “who was indeed ' betrothed ' to Joseph, but lived a virgin (what will later be called “a Joseph marriage”). “Rejoice, favored one! The Lord is with you!”

Startled and not knowing how to interpret, Mary responds: “Do not fear, Mary, for you have found favor with God. Look: you will conceive and give birth to a son whom you will call Jesus . HE WILL BE GREAT AND WILL BE CALLED ‘SON OF THE MOST HIGH. ’ The Lord will give him ‘the throne of David, his father.’ He will reign over ‘the house of Jacob’ forever, and his dominion will have no end.”

Note: The terms in which the angel expresses himself are such that Mary must decide to become the mother of the Messiah, the promised ' prince ' , descendant of David. The term “Son of the Most High” clearly expresses this.

Maria: “How will this be, since I don't ' know ' A MAN (*note: Gen. 4:1* : sexual intercourse). The angel: “The Holy Spirit will come upon you and the life-giving power of the Most High will overshadow you.”

Note: *Gen 1:2* : “a wind of God”; *Ps. 17 (16):8* : “the protective wings”; *Ex. 13:22* : “the pillar of fire, the mark of Yahweh’s presence”). - The angel continues: “Precisely because of this, the holy being that is brought into the world will be called ‘Son of God’.”

Moreover: Elisabeth, your relative, she too has just received a son in her old age and is in her sixth month—she who was called “the barren one.” For nothing is impossible with God.” The angel leaves her.

Note: Aretalogical:

- a. the fact that Elisabeth is having a child at her age;
- b. the fact that Mary, although without male intervention, still conceives a child. The former serves as the angel's credential. Mary enters the mountains. She greets her cousin Elizabeth with a very remarkable phrase: "How is it granted to me that the mother of my Lord should visit me? "

Note: *1 Kings 2:19; 15:13* . -- There it concerns the queen-mother as seated at the right hand of the Lord and as mistress ("great lady"). See also *2 Chronicles 15:16/18* . The uxoric law (legal system that relies on the great lady) seems to have been applied to Mary by Luke.

Incidentally : *Jer. 13:18* also combines "the king and the queen mother".

5.6.5. Jesus 'basic characteristic: raising children.

Jesus can be characterized by means of Old Testament models: servant of Yahweh, Son of Man, even Jonah 's descent into hell. But one Old Testament characteristic dominates, namely the role of educator as outlined in *Wisdom 12:17ff* .

1.-- "You show your strength when one does not believe in the full unfolding of your power, and you put to shame the audacity of those who do know it, but (rather than that) you control your strength in such a way that you judge with moderation and deal with us time and again with great caution. For you have only to will, and your power is there."

Note: In short:

- a. If God wills, he can make his power felt, just like the princes and the great men of the earth (*Matt. 20:25ff* .);
- b. but, if at all possible given the minimal but essential openness of his creatures to it, he does not want this.

2.-- "By acting in this way you have taught your people that whoever is conscientious (' righteous ') ought to be benevolent, and you have given your ' sons ' (*note:* those who believe in you) the wonderful hope that you grant repentance after the sins. For if you have already punished those who were condemned to death as the enemies of your ' children ' (*note:* those who believe in you) with so much courtesy and benevolence by providing them with time and space to rid themselves of their wickedness, with what precaution have you then judged your sons by making such beautiful promises to their fathers

by means of oaths and covenants (*Gen. 9:8: Noah 's covenant; 12:7: Abraham's promise*, etc.)?)

Maw: you work on our education while you moderately scourge our enemies, so that when we judge, we remember your goodness and, when we are judged, we count on your mercy.

Note: This image seems to us to articulate the very essence of Jesus and his actions. All the rest flows from it. “You love all that exists and harbor aversion for nothing that you have created”: is that not the summary of Jesus ’ entire conduct? Except where he encounters sin against the Holy Spirit, sin crying out for vengeance, or sin of radical pride? In these latter cases, he must make the full unfolding of his power felt, even if he would wish otherwise.

5.6.6. God: the radically unknowable. And yet: the possessed see through Jesus.

There is both apocalypticism (revelation) and apophaticism (concealment) in the Bible.

John 1:18 : “No one has ever seen God. The only Son, one with the bosom of the Father, has made Him known.” (*Cf. John 3:13; 5:37; 6:46*). - *1 John 4:12* : “No one has ever seen God.” (*Cf. 1 John 4:20*).

The distinction between those who keep the commandments and those who do not.

3 John 11 : “Whoever lives conscientiously is from God. Whoever acts without conscience has not seen God.”

Note: Faith, or at least the living faith that the Decalogue realizes, thus entails a certain degree of “knowing God,” “seeing God.”

The tragedy of those who fail to live up to the Decalogue is that whatever initial knowledge of God remains within them literally ' fails'. He or she “sees nothing” where conscientious people “see God.” Through creation—through fellow human beings who reveal something of God’s reality (as *Wisdom 12:19* and *13:5* (considered together) say). Through Jesus ’ life on earth.

Note: The reason for this distinction is always the same: whoever lives well possesses God's ' spirit ' (life force); whoever lives badly does not. With all the consequences thereof. Because of the obscuration of perception and thought regarding God and His revelations. In that case, one does not see “the light of God’s countenance” (*Ps. 4:7*) rising upon oneself!

Jesus 'Messianic Secret and the Revelations of Demons.

Let us confine ourselves to what Mark says. -- Jesus hides himself and his true personality: *Mark 1:40/45* (seeks out deserted places after the news spread by a healed leper); *7:36; 7:24; 7:33; 8:23 (25); 9:2; 9:25* . -- Outside the villages and the cities. 25. --r possibly of “the multitude”.

But the possessed possess paranormal knowledge (sight, clairvoyance). -- Thus “What is there between us and you, Jesus of Nazareth? Have you come to cast us into destruction (*note*: Sheol)? I know who you are: “the Holy One of God”. (*Mark 1:23/27*). -- Cf. *Mark 1:34* ; -- *3:12* (“the Son of God”); -- *5:6* (“the Son of the Most High”).

In other words: paradoxical but true: the possessed, guided by so-called “evil spirits”, were at the forefront of identifying Jesus as “Son of God” (although this was perhaps in the sense of ' Messiah '). Which certainly gives food for thought!

5.6.7. The Son of Man.

Jesus calls himself “the Son of Man” (in the individual sense). In doing so, he aligns with an Old Testament model mentioned by *Dan. 7:1/28* (though either in an individual or a collective sense).

The term.

“Son of...” (“daughter of”, “child of”) means “that which descends from and has the nature of...”. In short: ' man '. See *Ps. 8:5; Dan. 8:17* (*Daniel himself*). Likewise, but in a more mysterious sense, *Dan. 8:15/18* (“To me, Daniel, someone who had the appearance of a man”: the text could just as well have said ' son of man ').

The Son of Man.

Dan. 7:13 .

1. The text contrasts that Son of Man with animals (lion, bear, leopard, mysterious horned beast), and indeed as a man of naturally higher, indeed, of heavenly origin, while the animals “ascend from the earth” (*note*: one may safely say: “from the underworld”).

2. Mysterious is the number: is that Son of Man an individual or the collectivity of heavenly beings?

The judgment on political systems.

Daniel ' sees ' (mantic) one beast after another. Until “thrones were set up and a very old man sat seated. His robe was snow-white (...). His throne was

all flames of fire, with 'wheels' of glowing fire. A stream of fire flowed, springing from what was before him. Thousands upon thousands served him, myriads of myriads were standing upright before him.-- the judgment sat: the books were open". -- Thereupon Daniel 'sees' the rich deliver over to destruction and fire or be deprived of their rule (if necessary with a delay).

The Son of Man appears.

"I beheld the visions of the night: behold: coming on the clouds of heaven one like a son of man. He approached the very old one (...). To him was given dominion, honor, and princely power ('kingdom'). -- All peoples, nations, and languages served him. -- His dominion is an eternal dominion that will never pass away (...).

Note: Daniel asks for an explanation: "The enormous beasts, four in number, are four princes who will rise up from the earth. Those who will receive princely power are the 'saints' of the Most High (...)". - So much for the essence.

Note: The exalted (glorified) aspect of the servant of Yahweh goes well with the judging, ruling role of the Son of Man.

5.6.8. Jesus as 'seer' (prophet).

Starting point: *1 Sam. 9:9*. -- "Instead of 'prophet' as is said today, people used to say 'seer' ". This is further evident from *John 4:19*. -- The Samaritan woman: "I have no husband." Jesus: "Well said! 'I have no husband'! For you have had five husbands, and the one you have now is not your husband. (...)." The woman: "Lord, I see that you are a prophet."

Note: The Samaritan woman establishes Jesus 'clairvoyance' (he knew what no one could have told him) and, quite naturally, she uses the word for it: 'prophet'. Just as in bygone times people said 'seer'.

The evangelist who mentions Jesus 's gift of prophecy with a certain emphasis—if that was still necessary when he wrote his gospel—is John. We will therefore read a few relevant texts.

John 1:48. -- *Nathanael*: "Where do you know me from?" Jesus: "When you were under the fig tree, I saw you."

John 2:24 -- Many believed in his name when they saw the signs he performed. But Jesus did not trust them because he knew them all and

therefore did not need a testimony about man, for he himself was aware of what was in man.

John 6:60ff. -- Jesus speaks in harsh terms about (the future Eucharist as well as about) himself as the bread descended from heaven that must be eaten. The disciples: "What a hard word to digest!" But Jesus, knowing in himself that his disciples were grumbling at his words, said: "Does that offend you?"

John 6:64ff. -- Jesus: "There are those among you who do not believe." Jesus knew from the beginning who did not believe and who would betray him (Judas Iscariot).

John 13:1 -- Jesus knew that his hour had come to go from this world to the Father.

John 13:11. -- Jesus knew who would betray him. That is the reason why he said: "You are not all clean."

John 13:27ff. -- Jesus to Judas Iscariot: "What you are doing (namely, betraying Jesus), do it quickly." But no one among the dinner guests understood why he said it.

John 16:19 -- Jesus perceived that they wanted to ask him questions.

John 18:4. -- In the Garden of Gethsemane.-- "Jesus already knew what was going to happen to him".

John summarizes in two places. -- *21:17* : " *Peter* : "Lord, you know all things." *16:30.* His disciples said to him: "We know that you know all things and that you do not need to be questioned. On this basis we believe that you are from God."

Note: Interpreting these texts as if they concern only Jesus as an omniscient God does not hold up: it is the man on earth named Jesus who convinces those around him that he is A ' seer ' (' prophet '). Although, of course, it is in his unique way, as Son of the Father.

Note: The three synoptic Gospels also mention Jesus ' prophetic abilities in passing.

Matthew 3:11ff .. -- There Matthew notes that John the Baptist, Jesus' forerunner, was already prophetically gifted: "I baptize you with water (...). But the one who comes after me is greater than I (...)"

When Jesus then comes before John to be baptized by him, the latter says: "I of all people need to be baptized by you, and you come to me!" In other words: John does not mistake the identity of the one who will baptize after him in the Holy Spirit and fire!

Luke 22:10/13 . -- Peter and John: "Where do you want us to prepare the Passover meal, Jesus?" Jesus: "Look, when you enter the city, you will meet a man carrying a jar. Follow him into the house where he will enter (...)." They found as he had said.

Mark 2:8 (// Luke 5:22) . -- The scribes and the Pharisees began to think: "(...) Who can forgive sins except God alone?" But Jesus perceived their thoughts and said: "Why those thoughts in your hearts? (...)"

Matthew 12:25. -- The Pharisees: "He casts out demons only on the basis of Beelzebul, the prince of demons." Jesus saw through their feelings.

Note: a ' watchman ' -- *Is. 21: 6ff.* -- "Thus said the Lord to me: "Set out a watchman! Let him declare what he sees! He shall see the riders on horseback (...). Let him observe with attention, with great attention!" (...).

The term ' watchman ' can be translated as the clairvoyant ability of a prophet. Cf. *Habakk. 2:1 ff.*, *Ezek. 33:1/9* . A ' watchman ' (spy) ' sees ' (in advance) what is going to happen, and from a distance at that! -- Jesus ' ' watchman ' naturally surpassed all others.

5.6.9. Man does not see through himself. Jesus sees through man.

1 Corinthians 4:3-5. -- "As for me, it does not matter much to me that I am judged by you or by a human court. Moreover, I do not even judge myself! Admittedly, my conscience reproaches me nothing. But that does not make me without guilt. My judge? That is the Lord! -- Therefore, do not judge prematurely! Let the Lord come: he will reveal the secrets of darkness and expose the intentions of the hearts." In this text, the Bible as an apocalyptic book shows one of its strongest sides. Modern depth psychology can look to this as a mirror!

1.-- *The concealing inner self.*

Every person has a COUNTENANCE , an outward appearance. But what hides behind it?

Ps. 51 (50): 8 .-- “You love the truth in what is kept hidden (in the innermost being)”. -- This is contrary to self-deception.

Deut. 8:1ff. -- “You shall keep all the commandments (...) (*note*: fulfill in your life). (...). Keep before your eyes the entire path that Yahweh your God made you walk in the wilderness for forty years: to 'humble' YOU (*note*: subject you to chastisement), to test you, to know the depths of your heart. Did you—yes or no—keep His commandments? (...)”.

Note: It is evident that the later highly psychological doctrine of the prophets and the psalms is already very clearly present in Deuteronomy. We say “highly psychological doctrine.” It would be better to say “highly depth-psychological doctrine,” for the main point is not merely knowing observable behavior! The main point is what “the fruits” of “the tree”—what the outward behavior of the soul and its decisions—say. Cf. *Luke 6:43/45* (*By their fruits one knows them*).

Luke 12:1/3 . -- Jesus to his disciples: “Beware of the leaven, the hypocrisy ('hypocrisy' , literally: to feign), of the Pharisees. -- Moreover, nothing is concealed that will not be revealed, -- nothing is kept hidden that will not be made known (...)” --

The enduring threat of the coming revelation of things, for the sake of conscience, is a constant of apocalypticism. In this Lukan text, Jesus threatens with the coming judgment—a provisional or, in any case, the final judgment.

2.-- “We have made a refuge in lies”.

Is. 28: 15.--

“You, counselors of Jerusalem, have said: ‘We have made a covenant with death. We have signed a pact with Sheol. — As for the (*note*: announced by God’s prophet) scourge: it will come upon us without striking us, for we have made a refuge in falsehood, — in untruthfulness we have hidden ourselves.’ Cf. *Wisdom 17:2/3* , where a similar thought is presented. ”

John 8:31ff. -- Jesus reasons like Isaiah.-- To the unbelieving Jews he says: “If you keep my word, then you are truly my disciples. And you will know the truth, and that truth will make you free people.” To which the Jews replied: “We are descendants of Abraham, and we were never anyone’s slaves.”

Jesus, as a seer who ' sees ' straight through their ' countenance ' that gleams with piety , demonstrates in what way, contrary to their own self-deception, they ARE ' slaves ' to the elements of the cosmos.

Jesus. -- “(...). Whoever commits sin is a slave. (...). You perform the works of your father. (...). You are of the devil, your father, and you want to carry out the desires of your father”.

Note: The term ' father ' here means:

- a. the origin of the behaviors and
- b. the inspirer who inspires thoughts, reasoning, states of mind, volitional decisions—in a word: spiritual life. The unbelieving Jews live from a ' spirit ' , a life force, which is not divine.

Jesus. -- “The devil was from the beginning (*note:* and since the beginning of his apostasy and in principle) a killer of men. --

' Anthropoktonos ' , literally: killer of men, murderer. And indeed on principle, since he shows no concern for fellow creatures and fears no God—like the cynical judge, as *Luke 18:2* and *18:4* say. To Satan, God is dead and his commandments are a dead letter.

Jesus . -- “The devil was not based on the truth. Because there is simply no truth “in him”. In other words: when he lies, he speaks “ek ton idion”, ex propriis, from what is his own, -- because he is a liar (*note:* essentially) and the father of it”.

Note: The reluctant Jews deceive themselves. Jesus pulls off the mask created by conscious oppression and unconscious repression. Even though they have dug themselves in with lies.

5.6.10. Jesus towards all who live “in darkness”.

The ' darkness ' is Sheol insofar as it governs earthly life. This manifests itself unequivocally in the disregard of the Ten Commandments. Let us now see how Jesus acts amidst the darkness.

1.-- **Luke 22: 47/53.**

Jesus is still speaking when a troop appears, led by Judas, “one of the twelve,” who approaches Jesus to give him a kiss. Clairvoyant as Jesus was, he sees through Judas ’s intention: “Judas! With a kiss of all things you betray the Son of Man!” Judas knew that term ' Son of Man ' !

Those who are with Jesus see what happens: “Lord, must the sword be struck down?” One among them strikes the servant of the high priest and cuts off his right ear. But Jesus says: “Let it be!” He touches his ear and heals him.

Note: Even then, Jesus devotes the noblest of what he possesses, his life force or ' spirit ', to someone who unwittingly becomes the victim of the recklessness of one of the disciples. As *Wisdom 12:19* says: “The righteous ought to be kind to men.”

2.-- Luke 19: 1/10.

In *Luke 3:12/13* , Jesus says to all tax collectors (tax officials), “Demand no more than what is prescribed for you.”

Jesus is passing through Jericho. Zacchaeus, a chief tax collector, “a rich man,” tries to see who Jesus is. Small in stature and in the midst of the crowd, he cannot. He walks ahead and climbs into a wild fig tree. Jesus approaches and looks up: “Come down quickly, for today I must stay with you.” Zacchaeus quickly descends from the tree and receives Jesus “with joy.”

Protest: “He has gone to stay with a sinner!” To which the rich man replies: “I am going to give half of my goods to the poor, and if I have committed extortion against anyone, I will give it back to him fourfold (*Ex. 21:37*).” Jesus: “Today salvation has come to this house because he too is ‘a son of Abraham.’ For the Son of Man is here to seek out and to save all that was lost.” -

Note: *Luke 3:8* draws attention to the fact that the ' tôledôt ' or descent from Abraham is not biological, but ethical. In other words: being biologically Jewish is insufficient. A sinner who repents to the commandments becomes a “Son of Abraham”! And thus, he shares in “salvation” or redemption.

5.6.11. Jesus ' desecrates ' the Sabbath rest.

For Jesus, the Decalogue is the absolute rule of conduct. However, the additional ' prescriptions ' ARE ' relativized ' by him (considered relative). Let us read the following texts in this regard.

1.-- The family tree history.

Gen. 2: 1/4 . -- “So the heavens and the earth, with all that inhabits them, were finished. -- On the seventh day God finished the work that he had performed, and on the seventh day he rested (...). God ' blessed ' the seventh day and ' sanctified ' it. For he had rested after all his work of creation.

That was the ' tôledôt ' (ancestry) of heaven and earth when they were created (...).”

Note: One feels the sacred emphasis, indeed, ' pressure ' , placed in these words! Without saying anything explicit about the Sabbath (since it was not introduced until *Ex. 31:12/17*). Here the divine model is indeed indicated (cf. *Ex. 25:40*): just as God rested after labor “in the origin,” so man shall rest after labor (and thus participate in the origin). Imitation *and* participation!

2.-- The strict regulation.

The preceding belongs to the Decalogue. What follows is ' casuistry ' (excessive eagerness for application). -- *Jer. 17: 19/27* .-- “ Thus says Yahweh: “Take heed and carry no burden on the Sabbath day! Carry no burden through the gates of Jerusalem into the city! Do not take any burden out of your houses on the Sabbath and do no work. SANCTIFY THE SABBATH day as I commanded your fathers!”

Note: Experts wonder whether this passage is not a later addition to Jeremias ' TEXT: IT DEVIATES FROM JEREMIAS ' tone. Right! But it reflects a key feature of Judaism.

Jesus as ' desecrator '

The evangelists mention several times that Jesus clashes with the prominent men regarding the regulations of the Sabbath rest. - *John 5:1/18*.

1. Unbelieving Jews: “It is the Sabbath. You are not permitted to carry your bed” (to the one just healed).

2. Jesus ' benevolent response (*Wisdom 11:21/26*). -- “My Father is at work to this day, and I also am at work.” Namely, when I just command the poor fellow, after thirty-eight years of ' burden ' , to carry his bed as proof of his healing (*Tob. 3:17*).

Persecution of Jesus: the will to kill him is the answer of the Sabbath holys – without compassion.

5.6.12. Jesus and those who think differently.

Two models. -- Jesus thinks much more broadly than the typical Jewish milieu.-- Both towards the Samaritans and towards the Gentiles.

1. -- Luke 9: 51 / 56.

The moment when Jesus was to be exalted (*note*: Easter of the Cross and Resurrection) was approaching. With determination he set out on the road to Jerusalem. Send messengers ahead. These enter a Samaritan village to make everything ready. “But they did not accept him because he was on his way to Jerusalem (*note*: *Luke 17:11; 17:16; Acts 8:5/8*; -- *Matt. 10:5; John 4:1/42*)”.

James and John - disciples -: “Lord, do you want us to command the fire to come down from heaven to destroy it? (*Note: 2 Kings 1:10/16*). Jesus, however, turns around and rejects this proposal (*note: Wisdom 11:15; 12:27*).

2. Matt. 15:21/28 (//Mark 7:24/30).

Jesus leaves the place and withdraws (*Mk.: into a dwelling*) in the region of Tyre and Sidon. Look: a Canaanite (*Mk.: Syrophenician*) woman—from that area—cries out loud: “Have mercy on me, Lord, Son of David: my daughter (*Mk.: little daughter*) is tormented by a demon (*Mk.: unclean spirit*).”

Jesus says not a word. His disciples pleaded: “After you have heard them, let them go, for she is lingering behind us with her cry.” Jesus: “I was sent only to the lost sheep of the house of Israel.” But the woman had come near. On her knees before him: “Lord, help me!” He: “It is not permissible to take the children’s bread (*note: the Jews*) and throw it to the little dogs (*note: the Gentiles*).” “Indeed, Lord, it is precisely the little dogs that nibble up the crumbs that fall from their masters’ table!” Jesus: “Woman, great is your faith! Let it be done as you wish!” From that moment on, her daughter was healed. -- *Mk.:* “She returned to her house and found the child lying on the bed with the demon having left her.”

Note: These two examples of broad-mindedness are cited far too infrequently in traditional catechesis and almost never together. This is unfortunate, because viewed in the light of the teaching of *Wisdom 11:15ff*, one sees in these ' pericopes ' that Jesus—at least , not his surroundings—takes God's omnipotence, which displays goodness, as a model.

5.6.13. The ' aluka ' sucks out: Jesus “gives off power”.

The true opponent of Jesus is not so much the people on this earth (except those who lack life force: the sick, the possessed, the dying), but the mysterious background of “the land of the living”, namely Sheol (the underworld).

1.-- Sheol.

The main characteristic of Sheol is twofold.

a. Those who inhabit the subterranean spaces—the refaim or shades—lack both nefesh (unless just enough to still have an identity of their own) and ruah (especially that ' spirit ' or life force that makes the nefesh or soul ' livable ').

Ps. 88 (87) in its entirety depicts the state of a shadow ON earth. *Ps. 88 (87): 11/13* : God's wondrous deeds, his love, his justice (as a rule of life) are absent in Sheol. In other words: God is dead there.

b. Those who dwell in the underworld places have a lack of knowledge: the Decalogue is a dead letter there. -- Behold the chief wisdom concerning Sheol.

Consequence.

Prov. 27:20. -- “Insatiable are Sheol and Abaddon (place of destruction): so also are the (*note*: greedy, draining) eyes of man insatiable.” -- In this text, eyes can be translated as 'envious ' eyes. Indeed: and the envious man testifies that he lacks life force, and Sheol (those who dwell there) are envious of the life force of the living.

Prov. 30: 15/16. -- “The aluka (leech, vampire) has two ' daughters ' (*note*: effects): “Bring it on! Bring it on!” Immediately thereafter the sacred text reads: “Sheol is insatiable.” Understood: like the leech.

The term ' blood ' -- *Ps. 30 (29):10*: “What do you gain with my ' blood ' , with my descent into the pit of the grave?” The parallelism “blood” (that disappears) / “descent into the pit of the grave” shows that ' blood ' here stands for ' life ' (and at least as much for ' life force ' that gives life!). What exactly is sacrificed in bloody sacrifices? Not so much biological life as occult life (and thus the nefesh (soul) and its ruah (life or soul force)!

Note: From *Gen. 9:6* one can deduce that all blood (especially human blood) (*Gen. 4:10; Lev. 1:1/17* (*bloody sacrifices*)) “belongs to Yahweh” (naturally, as it is the result of His creation—spirit or life force).

Prov. 1:10/19. -- A first type of people who particularly reveal Sheol and its mode of being on this earth are the highway robbers (bandits).

The term ' sinners ' here means “people for whom God is dead and his commandment a dead letter”. -- “If sinners say: Join us! We lie in ambush to shed blood. We lie in wait – without (legitimate) reason (*note*: interjection by the sacred writer) – against the innocent. Like Sheol, we devour them alive (*Num. 16: 31/33*), alive in their entirety, like those who descend into the pit (understood as: either being devoured themselves or devouring others)”.

Note the goal, -- the totally unscrupulous goal: “We will find much that is valuable. We will fill our houses with plunder. You will draw lots with us for your share. We will form a common purse.”

Note: The unscrupulous pursuit of profit!

Prov. 22:14. -- “A deep pit is the mouth of the stranger (woman: *note:* the wife of a fellow man); the one who has rejected Yahweh steps into it.”

Note: Adultery, a violation of the sixth and ninth commandments, is “a deep pit” which amounts to the existence of a shadow in the underworld. As a sanction from God who shows His rejection through that act.

In confirmation: *Prov. 27:20* -- “A prostitute is a deep pit, a stranger (woman) is a narrow pit.” In other words: with all that is unscrupulous sex, we arrive at the second type of people who very particularly demonstrate the way of being Sheol among the living.

Decision.

Bloodthirsty people such as the prince of Babylon (*Is. 14: 3/21 : Descent into Hell of Babylon 's prince*) or the prince of Egypt (*Ez. 32; 17/32: Descent into Hell of Pharaoh*) – who are much worse than the bandits because of their policy of conquest – and all that we now call 'sex' – the stranger, the prostitute – are pre-eminently exploitative because they are Sheol-led. They literally 'steal' the nefesh (soul) and its ruah (life force) from countless people. Contact with them is 'deadly', malevolent.

Jesus 'radiance.

It is Mark pre-eminently who draws attention to this. -- Let us read, bearing in mind what we just mentioned regarding the exploitation of Sheol—particularly tangible among tax collectors and 'sinners' (prostitutes) in Jesus' circle—a few texts by Mark in which he briefly touches upon scenes of touching for reasons of life force.

2.-- Jesus . -- Jesus is the opposite of the 'aluka': his aura is inexhaustible in terms of healing, expelling, and invigorating life force.

Mk. 6: 53/56. - The region of Gennesaret. -- The people recognize Jesus: immediately they walk through the entire region “and keep bringing sick people on their beds wherever people heard that Jesus was”. “At every place where he arrives—villages, towns, hamlets—people place the sick in the squares, begging him to let them at least touch the edge of his cloak (cf. *Lk. 8:45*). All who touched him were saved”.

Mk. 7: 32/35 . -- Decapolis. -- A deaf man who had speech disorders is offered to him for the laying on of hands (*note*: form of touch). Jesus “put his fingers into the ears and touched the tongue with his saliva, lifted his eyes to heaven, sighed: “Ephphatha! (Open yourself!)”. His ears opened and immediately the knot of his tongue came loose and he spoke normally”.

Note: One sees it: from Jesus to the sucked dry! From Jesus ' life force, via one form of touch or another, to the soul (and immediately the biological body) of the Sheol victims.

Mk. 8: 22/25 . -- A blind man is brought in and begs Jesus to touch him. Jesus applies saliva to his eyes (*note*: everything that belongs to Jesus—clothing, saliva, -- spoken words (e.g., commands to demons)), is likewise charged with ' dunamis ' , life force: “Do you perceive anything?” The blind man: “I perceive people as if they were trees that I see walking.”

Note: Jesus handles the exhausted soul of the blind man very gently: he heals him in stages. “Then he again laid his hands on the eyes of the blind man: he now saw clearly.”

Note: Cf. *John 9:1/7* (Jesus spits on the earth, makes ' mud ' and smears the eyes of the blind with it).

Mk. 10: 13/16 . -- Jesus treats little ones very specially. -- They offered him little ones so that he might touch them. The disciples, blind to what Jesus is actually doing, rudely reject them! “When Jesus saw that, he became angry.” -- What does he do? “He embraced them and blessed them by laying his hands on them.”

Note: Both the embrace (to reassure) and the laying on of hands are dynamic, power-charged touches through which the transfer of life force takes place.

Note: *Mark 16:18* -- One of the many signs that accompany “those who believe”: laying hands on the sick and healing them! ' Touching ' THEM !

5.6.14. Jesus heals, yet only after having first forgiven the sins.

As *Mark 1:34* says: Jesus was a healer and exorcist. -- Let us consider one model, namely *Matthew 9:1/8* . -- The healing of a paralytic. --

We are in Capernaum. -- Look: they brought a man who lay on a bed (Mark: carried by four men), to Jesus. Jesus saw their faith.

Note: Not the practices of neither the Gentiles nor the Jews in this matter, which spring from “the elements of this world” (*Gal. 2:15*), but faith in Jesus! -- After establishing faith in him, he says: “Have faith, my child. Your sins are forgiven.” -- Some scribes said to themselves: “He is blaspheming God.”

Note: *Mark 2:7*: “Who can forgive sins except God?” -- Jesus saw through their feelings: “Why these evil feelings in your hearts? Which is easier: to say ‘Your sins are forgiven’ or to say ‘Get up and go’? Well then, so that you may know that the Son of Man has power on earth to forgive sins: ‘Get up,’ he said to the paralyzed man, ‘take up your bed and go home!’” The man got up and went home.

Note: Jesus shows it.

Note: This is the elaboration of what the angel of the Lord said to Joseph (*Matt. 1:21*): “(...). You shall give him the name (*note*: in ancient cultures the designation both of the name in the social sense and of the faculties, the life forces) ' Jesus ' (*note*: Yehoshoga, Yahweh saves), for it is he who will save his people from their sins”.

From *Matthew 20:28* and *26:28* it appears that this happens through the Passover of the Cross, i.e., through Jesus ' suffering and death, -- the first part of his exaltation as “ebed Yahweh” (servant of the Lord).

Note: The indignation of the scribes present is understandable: “With Yahweh is grace, -- with him is abundant redemption. It is Yahweh who will redeem Israel from all its sins.” Thus *Ps. 130 (129): 7/8*.

Since sin is primarily a matter between the sinner and God (*Ps. 51 (50):6* : “Against you, you alone, have I sinned ”), its forgiveness is exclusively God’s affair. When Jesus, as it were, forgives sins in his own name (that is how it appeared then), this resembles usurping a divine prerogative and... claiming to be God. Such a thing must have angered the scribes.

5.6. 15.. Jesus walks on water.

Jesus ' soul, his soul body, and his biological body control the cosmic elements.

The signs thereof. -- Besides the healings (of both the possessed and of the simply sick, as *Tob. 3:17* ' healing ' indicates) there are ' bizarre ' phenomena. -- For example: *Matt. 8: 23/27* (“He threatened the winds and the sea, and there was a deep calm”).

Thus: *Matt. 14: 13/21 (15: 32/39)* (“In a desolate and lonely place. Thousands come to visit him. The evening surprises them: he multiplies loaves and fishes”).

Thus: *Matt. 21: 18/22* (“Jesus was hungry. He approached a fig tree that bore only leaves: ‘You will never bear fruit again.’ Instantly the tree withered”).

Thus: *Matt. 17: 24/27* (“The didrachma collectors: “Does your master not pay the didrachma (temple tax)?” Jesus: “So as not to offend them (...). Open the mouth of the fish: you will find a stater in it (...). Give it to them (...).”).

Matthew 14:22/32 -- “When Jesus had sent away the crowds, he went up the mountain in solitude to pray. When evening had fallen, he was there alone.

The boat (...) was battered by the waves because the wind was AGAINST it .-
- In the second watch of the night (*note*: from three to six IN the morning) Jesus came to them walking on the lake.

' walking ' on the lake , they were beside themselves: “It is a ghost!” they said, and seized with fear they cried out. Immediately afterwards Jesus spoke to them: “Be at ease! It is I! Do not be afraid!”

To which Peter answered him: “Lord, if it is really you, command me to come to you on the water!” “Come!” said Jesus. Peter got out of the boat and started walking on the water. But he noticed the wind, was frightened, and began to sink. “Lord, save me!” Immediately Jesus reached out his hand and grabbed him: “Man of little faith! Why did you doubt?” When they climbed into the boat, the wind died down. (...).”

Note: Not only does Jesus control the soul and body of those “to be healed”, does he control winds and waters, does he control a fish (with a coin in its mouth), does he control loaves and fishes (multiplies them): he levitates, that is, controls the cosmic force that we now call ' gravitation ' , in himself, in Peter. - His ' dunamis ' (life force, ' ruah ') comes through in those bizarre things.

5.6.16. The servant of Yahweh (“ebed Yahweh”) humbled/glorified.

“It is necessary that what is written be fulfilled in me: ‘He was counted among the criminals’ (*Is. 53:12*)”. Thus Jesus according to *Luke 22:37* . -- With this, Jesus refers to the mysterious servant of Yahweh in *Deutero - Isaiah* (42:1/4 (5/9); 49:1/6; 50:4/9 (10/11); especially 52:13/53:12). -- Since this Old Testament model updates that of Jonah, we will pause for a moment.

1.-- *The suffering and dying servant.*

“Who has believed what we (*note*: the princes, the peoples) heard asserted? (...). He sprang up like a shoot (...), -- like a root in barren soil. Without beauty or brilliance (...), -- without a prospect that would entice us. (...). Man of

sorrows, at home in afflictions (...). A despised one (...). The principle of solidarity. -- A mysterious union regarding destiny characterizes the servant. -- He took our afflictions upon himself. He burdened himself with our sorrows (...). The punishment that brought us peace is his. Thanks to his wounds we found healing. (...).

“Like the lamb led to the slaughter (...), he did not open his mouth. Who among his contemporaries was disturbed by the fact that he was cast out of the land of the living? (...). They devised for him a grave that could be that of the unscrupulous.”

2.-- *The exalted (glorified) servant.*

Isaiah 53:10/12 . -- “He shall see a ' tôledôt ' , offspring, -- see his days become long. Through him the will of Yahweh shall be realized. (...). He shall see the light (...). Thanks to his ' knowledge ' (*note*: divine and God-given wisdom) “the righteous one, my servant” shall 'justify' (*note*: transform into righteous ones) the multitudes (...) . To this end he shall partake in the midst of those multitudes and share the result with the mighty. Precisely because he gave himself up to death and was regarded as a criminal, namely by taking upon himself the sins of the multitudes and serving as their intercessor.”

Note: The Son of Man with whom Jesus identifies himself is therefore Jonah (who descends into the underworld) and the servant of Yahweh: “The Son of Man did not come to be served but to serve, to give his life as a ransom for ‘a multitude’” (*Mark 10:45*).

5.6.17. The Sign of Jonah.

The Book of *Jonah* speaks of the prophet's descent into hell and his salvation through prayer. -- Jesus (*Luke 11:30; Matthew 12:40*) refers to that “descent into hell” through the grave. Therefore, we reflect on it.

1.-- *The model.*

Jonah is called by God to go to Nineveh, but he flees on a ship to Tarshish, “far from Yahweh,” who then unleashes a storm. The sailors, each according to his religion, call upon a deity. The captain, however, catches Jonah sleeping “in the depths of the boat”: “Arise! Call out loudly to your god!” They cast lots (a form of consulting deities) to determine who is causing the calamity. The lot falls on Jonah, who confesses that he worships a sky god but ignores his command. He is thrown overboard: the sea becomes calm. -- Yahweh sends “a great fish” which swallows Jonah. He stays “in the belly of the fish three days and three nights.” And there he prays.

In the distress in which I was, I cried out to Yahweh (...). From the bosom of Sheol I called: You have heard me. You had cast me into the depths, into the heart of the sea, and the flood enveloped me. All Your waves, all Your breakers (*note*: foam waves) rolled over me. And I: I said: “I am cast out from before Your eyes! How could I still behold Your holy temple? The waters had surrounded me up to the throat. The abyss set itself firm around me. The seaweed was wrapped around my head. --- I had sunk down to the root of the mountains (*note*: the deepest part of the sea), into a region whose gates had closed behind me forever. -- but from the grave You caused my life to ascend (...). While my soul departed within me, I thought of Yahweh and my prayer reached You. (...).

2.-- The original.

Matt. 12:40 -- “The Son of Man will dwell in the bosom of the earth for three days and three nights.” *Luke 11:30* -- “ The Son of Man will be in the bosom of the earth for three days and three nights. Like Jonah. -- And just as Jonah was a sign to the Ninevites, so the Son of Man will be a sign “to this generation” (*Luke 11:30*).

Note: This points to Jesus ' descent into hell (= Sheol).

5.7. Jesus' resurrection and the Holy Trinity.

5.7.1. Raising of the Dead.

This is a short chapter on aretalogy.

Let us begin with *1 Kings 17:17-24* . Sarepta (Sarefat). -- The prophet Elijah lives with a widow whose son falls ill and dies. -- Whereupon she says to Elijah: “What is there between me and you, man of God? You have come to me to ‘bring to remembrance’ my transgressions and to cause my son to die!”

Note:

1. The connection between miscalculation (illness, being born blind, death, etc.) and sin. The widow sees a connection between her (secret or kept secret) sin and the death of her son. First of all: she thinks like *Ex. 20:5* “I am an envious god who works out the transgression of the fathers (in the form of punishment) upon the children (...)”.

She reasons like, for example, the disciples in *John 9:2* : “Rabbi, who sinned—he or his parents—so that he was born blind?” or like, for example, the Jews in *John 9:33* : “From your birth you, born blind, are only sin.”

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

2. The connection between “the man of God” (prophet, Jesus, for example) and the revelation, in one way or another, of the causal link “sin/miscalculation”. As here: “My missteps are exposed in the death of my son through your presence as God’s representative”.

As in *Job 33:23* , where, following “a sickness that leads to death”—as a blessing from God—an angel intervenes as an 'interpreter' to interpret the sickness as the result of sin and to “act as a savior thanks to a found ransom”.

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

Incidentally: *John 2:23/25* draws attention to Jesus' clairvoyance; because of the signs (aretalogical signs) many believed in him, but Jesus—knowing what is in man—had no trust in them because he 'knew' them all.

In *John 9:3*: “That in him (the one born blind) the works of God (*note*: revealing and recreating his sinful condition (and perhaps that of his parents) would be exposed”.

In other words: Without a thorough apocalypticism, one cannot properly interpret a number of connections and God's answers to those connections.

Follow-up .

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

Then he prayed to Yahweh: “Yahweh, my God, will You therefore also cause suffering to the widow who gives me shelter, so that You cause her son to die?”

The healing method.

It essentially relies on physical touch—either direct or by means of a staff—so that the transfer of 'ruah' life force takes place. -- “He stretched himself out three times upon the child and prayed to Yahweh: “Yahweh, my God, I ask You: cause the soul of this child to return into him”.

Yahweh answered Elijah's supplication: the child's soul returned to him and it began to live again.

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

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

The servant of the prophet, at his command, attempts to heal it by stretching his staff (of Elisha) over the dead child. Without success.

Elisha arrives. Closes the door. Prays to Yahweh. Climbs onto the bed, stretches himself out on the child “mouth to mouth, eyes to eyes, hands to hands” and bends over the child: “the flesh of the child became warm”.

Elisha then walks back and forth inside the house, goes back upstairs, and repeats the ritual (bending over the child). Up to seven times.” “Then the child sneezed (cf. *Gen. 2:7*; *Is. 2:22*: God’s breath of life) and opened his eyes.”

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

Note: *Acts 20: 7/12*. -- Troas. -- Paul speaks late and at length. Eutychus, a young man, falls asleep by the window, falls from the third floor, and is found “as if dead.” “Paul (...) bent over him, embraced him: “(...). His soul is in him.” Later, Eutychus was brought in alive “to the considerable relief of all.”

5.7.2. Jesus 'exaltation (glorification).

Gen. 5:24 (*Enoc 's ' taking away '*), *2 Kings 2:9ff.* (*Elijah's ' EXALTATION '*); - *Mark 16:19* (“ *Jesus was taken up into heaven and sat at God's right hand* ”): the terms can be worded differently each time, but the matter is the same. It encompasses Cross Easter and Resurrection Easter.

FINISHED

Luke 13:31 -- Some Pharisees come to Jesus: “Depart and leave here, for Herod wants to kill you (*John 8:44*).” Jesus: “Go and tell that fox: ‘Look: I cast out demons and perform healings today, tomorrow, and on the third day (*note*: shortly) I will be finished. But today, tomorrow, and the day after tomorrow I must continue on my way, for it is the fate of a prophet not to die outside Jerusalem.’”

Note: Jesus ' work will be ' finished ' when he is taken from this earth, exalted, as the glorified (as St. John prefers to say).

Jesus' clear but misunderstood predictions. -- Let us begin with *Luke 9:51*. -- As the moment of Jesus' exaltation approached, he set out on the road to Jerusalem with determination.

1.-- *Luke 9:22* .-- “The Son of Man must suffer much, be rejected by the elders, the chief priests and the scribes, be killed (*John 8:37; 8:40; 8:44; 8:41* : unbelieving Jews want to kill Jesus, inspired by Satan) and rise again on the third day”.

Note: Take note that the Easter of the Cross and the Resurrection are one uplifting event.

2.-- *Luke 9: 43/45*. -- “You: listen carefully to these words: ‘The Son of Man is going to be delivered into the hands of men.’ But his disciples did not understand this word.

3.-- *Luke 18:31* .-- Jesus to the twelve: “Look: we are ascending to Jerusalem. All that the prophets (*Luke 24:25/27; 24:44*) have written will be fulfilled concerning the Son of Man. Namely: he will be handed over to the Gentiles, -- mocked, mistreated, spat upon. After having scourged him they will kill him (*John 8:44*) and on the third day he will rise again.” But they understood nothing of all that.

Note: We will not dwell on the detailed account of the Gospels regarding the Exaltation of Jesus. After all, one learns little from that except details. The essence is on this page: Easter of the Cross and the Resurrection!

5.7.3. God raises from the dead.

Let us begin with *Wisdom 16:13* . -- “Yes, You, Lord, have power over life and death. You cause to descend to the gates of Hades (*note:* underworld) and to ascend from them again. -- Man, because of his lack of conscience, can indeed kill, but he cannot restore the breath of life once it has departed, nor can he liberate the soul that has taken Hades into it.” -- Cf. *Tob. 4:19; 13 2*.

1.-- *God saves from danger of death.*

Ps. 9:14 . -- “Behold my calamity: You bring me up again from the gates of death (*note:* *Job 38:17*)”. --

Ps. 107 (106):10/20 . -- From mortal danger in the desert (*4/9*: “ *Their souls were darkened within them* ” (*5*)), -- from the prison of exile (*10/16* : “ *They collapsed and there was no one to help them* ” (*12*)), -- from deadly sickness (*17/22* : “ *They were already standing right before the gates of death* ”

” . (18)), -- *from the mortal danger of the sea storm* (23/ 32 : “ *In the storm their souls melted away* ” (26)) Yahweh saves.

In between, words of thanksgiving: 6 and 8 (*desert journey*), 13 and 15 (*prison*), 19 and 21 (*deadly illness*), 28 and 31 (*severe weather at sea*). So 13 : “ *They called upon Yahweh in distress: out of their fear he delivered them* .”

In other words: God brings about the reversal regarding fate. A fate situated on the brink of death. -- Let us also mention Isaiah 38:1/19 (*Ezekiel 's deadly disease is healed*).

2.-- God saves from death.

The soul, already descended into Sheol, is recalled into the biological body.

Thus: 1 Kings 17:17/27 . -- Elijah the prophet prays and Yahweh, through his increase in life force, causes the soul of the dead child to return into his ' flesh ' .

Thus: 2 Kings 4:33/35 . -- Elisha prays and Yahweh, through his life-force strengthening, makes the flesh of the dead child warm again, whereupon it sneezes (breath of life) and opens its eyes.

2 Kings 8:4-6 speaks of “the resurrection of the dead child”.

2 Kings 13:20ff. -- Elizeus dies, is buried. Men who encounter a band of Moabites throw a body they were carrying to the grave into the prophet's tomb and went away: “The man touched the bones (*note*: relic, still charged with the exceptional life force of Elizeus) of Elizeus: he came back to life and stood up”.

5.7.4. Jesus saves Lazarus from death.

John 11:1/54. -- Lazarus's sisters, Mary and Martha, let Jesus know through messengers: “Lord, the one you love is sick.” Jesus: “This sickness does not lead to death: it is for the glory (*note*: God’s miraculous (aretalogical) life-giving) of God. So that the Son (*note*: the Messiah, but also the second person of the Holy Trinity) of God—through this sickness—may be glorified.”

Note: The term ' glorification ' means the ' exaltation ' of Jesus through his Easter of the cross and resurrection.

John 11:11. -- Jesus: “Our friend Lazarus ' rests ' . But I go to 'raise' him.” The disciples: “Lord, if he 'RESTS', THEN HE WILL BE SAVED.” BUT JESUS WAS speaking of HIS death where they thought it was about “the rest of sleep.” To which Jesus clearly said to them: “Lazarus is dead. And I rejoice—for your sake—that I was not there: so that you might believe!”

Note: Apparently, Jesus was convinced that his disciples could use the sign of resurrection from the dead in such a way that Lazarus 's soul (called back from the underworld (or at least from the heavenly sphere)) biologically revives his biological body—which had already been decomposing for four days. For “raising from the dead”—in this context—means, upon thorough examination, that!

John 11:7 -- Upon his arrival, Jesus found Lazarus in the tomb, and he had already been buried there for four days. -- Martha: “Lord, if you had been here, my brother would not be dead now. But I still know that whatever you ask of God, God will give it to you. -- Jesus: “your brother will rise again.” Martha: “I know that he will rise again at ‘the resurrection.’ -- on the last day.”

Note: Late Judaism already knew the concept of resurrection. Jesus ' teaching strengthened that, defined it more precisely. Martha believes that type of resurrection. To which Jesus replies: “I am the resurrection. Whoever believes in me, even when he dies, will ' LIVE ' . And whoever ' lives ' and believes in me will never ' DIE ' . Do you believe that ?

Note: Jesus uses terms that require further clarification! “When he dies,” for example, means biological death. “Will live” means the continued life—withstanding and after biological death—of the soul (which is inseparably connected to its soul-body).

As *Ps. 16 (15): 9/11* clearly says: “My flesh (*note: the soul-body*) will rest in safety, for you cannot abandon my soul to Sheol (the world of the dead), -- you cannot let your friend ' see ' (*note: experience*) the pit (*note: Sheol*)”.

Note: Why did we say that Lazarus ' soul (body) would be called back from the underworld “or at least from the heavenly sphere”? Let us read *Ps. 16 (15) very carefully* . -- The author of the psalm says of himself that he has Yahweh as counselor, -- that even AT night his kidneys (*note: deep perceptive power*) inform him, -- that he continually keeps Yahweh before his eyes (lives in God's presence),-- as his defender at his right hand (*Ps. 16 (15): 7/8*).

The result —as he says immediately thereafter—“my heart rejoices, my ' liver ' (glory) exults, and my flesh shall rest in safety, for you (...) cannot let your friend see the grave.” If anyone was Jesus ' friend, it was surely Lazarus! How could his soul, which was already fully experiencing New Testament grace, simply—as before in the Old Testament—end up in the dark Sheol? --

Also: what does Jesus say to Martha? "Whoever lives and believes in me shall never die."

Note: ' Dying ' here in the sense of "once biologically dead, ending up in Sheol in the coming world". We may well attribute that type of "never dying" to Lazarus ' soul (bodily) – given the context.

John 11:38. -- What follows now is one type of ' resurrection ' , namely biological revival. -- "Jesus (...) goes to the tomb ("the pit"). A rock tomb.-- with a stone in front of it. Jesus: "Take away the stone!" Martha: "Lord, he already smells: it is the fourth day!" Jesus: "Have I not told you that if you believe, you will see the glory (*note:* miraculous life-giving power) of God?"

Whereupon Jesus prays. Aloud because of the crowd. "After these words he cried out with a loud voice (*note:* *John 5:25*): "Lazarus, come out!" The dead man came out—his feet and hands were bound with bandages, and his face was covered with a handkerchief."

5.7.5. Jesus ' Transfiguration as a Model of Resurrection.

John 5:29 is formal: "All who are in the graves will hear Jesus ' voice (...) : those who lived conscientiously will come out of the graves with a view to a resurrection "of life"; those who lived unscrupulously, with a view to a resurrection "of judgment (*note:* conviction)".

In other words: everyone will rise, but not everyone will be glorified (' living ') like Jesus. -- Jesus once showed his glorified or ' living ' essence. Let us read *Luke 9:28/36* . Jesus took Peter, John, and James with him and went up the mountain to pray. While he was praying, the appearance of his countenance changed and his clothes became a brilliant whiteness.

Note: In other words, his soul body comes through into and through his biological body. Immediately—since his clothes also carry his life force—dunamis—within them (as *Luke 8:44, 8:46* state very clearly)—his clothes become "brilliant white." Just like the clothes of the resurrection angels in *Luke 24:4*, incidentally.

Jesus EXODOS (*exodus* , *departure*).

Look: two men spoke with Jesus. They were Moses and Elijah who "appeared in glory" and spoke about his ' exodo ' ; his death (*note:* *Wisdom 3/2; 7:6*), which he was going to accomplish in Jerusalem.

Note: It concerned Jesus ' exaltation (taking away), which is his Easter of the Cross and the Resurrection. Let us note that even then—before Jesus '

exaltation—Moses and Elijah appeared in glory. Which we can also assume for Lazarus.

Jesus 'glory.

Peter and his companions had been overcome by sleep. But having become wide awake, they saw his glory (*note: 2 Peter 1:16*: “eyewitnesses of his majesty”) and the two men who were with him.

When they took their leave of him, Peter said: “Master, it is good that we are here. Let us therefore pitch three tents: one for you, one for Moses, and one for Elijah.” He did not know what he was saying. While he was saying this, a cloud came up and overshadowed them, and they were terrified as they entered the cloud. A voice came out of the cloud: “This is my Son, the Chosen One. Listen to him.” —When the voice had sounded, Jesus was still alone. (...).

Note: Immediately we have a kind of perception of what the one type of resurrection (to eternal life) might be.

5.7.6. Jesus 'EXODOS (exaltation) .

Jesus 'Exodos ' (literally 'exodus') was discussed with him by Moses and Elijah on the occasion of his transfiguration (*Luke 9:30*). - *Matthew 27:45* .-- “From the sixth hour (*note: 12 a.m.*) darkness came upon the whole land. Until the ninth hour (*note: 3 p.m.*)”.

Note: The suffering cosmos (cf. *Rom. 8:19/23*) responds by means of specific “elements of the cosmos” (cf. *Col. 2:18, 2:20*) that express their emotional shock through a meteorological phenomenon. “Around the ninth hour Jesus cried out with a loud cry: “Eli, Eli, lema sabachtani?” (*Ps. 22 (21): 2* : “My God, my God, why have you forsaken me?”). (...). Immediately thereafter someone ran among them to get a sponge which he soaked in “sour wine” (*note: Roman soldier’s wine*), put it on the tip of a reed stick and gave Jesus to drink (...).-- Jesus cried out again with a loud cry,-- gave up the spirit”.

The day then, Yahweh.

“Look: The curtain of the temple was torn in two. The earth shook. The rocks split open.” -- With the darkness of the day, these bizarre phenomena constitute signs of the end times. -- Thus says *Am. 8:9* : “It will happen ‘on that day’ that I cause the sun to set at midday (...).”

Note: a peculiar passage .

It is as if it was added to *Matthew 27:51* later . “The tombs opened and many bodies of deceased saints arose: they came out of the tombs after his resurrection, -- entered the ‘holy city’ and showed themselves to many”.

Note: This text does fit within the end-times framework, because the resurrection from the ' graves ' was an element of “the day of Yahweh”. But the context concerns the beginning of Jesus ' descent “into hell”—understand: Sheol. Matthew does emphasize this: “after Jesus ' resurrection”. He makes a chronological jump .

According to experts, it concerns Old Testament ' saints ' (friends of God). When Matthew says “out of the graves,” this can only be interpreted in a broad, metaphorical sense: those graves had long since vanished! At least the oldest ones.

The body with which they present themselves—those saints—is apparently the soul-body. A soul-body that resembles that of Jesus ' transfiguration (think of Moses ' and Elijah 's glorious body).

5.7.7. Jesus ' descent “into hell” (into Sheol).

To fully grasp that enormous act of salvation, it is absolutely necessary to recognize the enormous role of “the elements of the world” (*Gal. 4:3; 4:8/9; Col. 2:8; 2:20*) as God’s court council (*Job 1:6* (the sons of God or angels); *2:1* (again the sons of God , -- time and again with a Satan) who, instead of purely and conscientiously co-governing God’s universe (participation in the Kingdom of God), commit “good AND evil” (*Gen. 2:17; 3:5* (the ' serpent ' who, as a son of God, is at home in good AND EVIL, -- IN “THE HARMONY OF OPPOSITES”). IN WHICH THEY ' lead ' earthly humanity .

The Bible gives two samples regarding the actual behavior of his court council.-- We repeat briefly.

1.-- **The ' foreign - flesh sin':**

Type 1 . -- *Gen. 6:1/4* succinctly describes: sons of God debase themselves to taking girls on earth as ' wives ' (WITH THE WRETCHED OFFSPRING RESULTING THEREFROM).

Jude 6 -- “As for the angels who did not keep their high rank but left their proper dwelling (*note*: the heavens): it is with a view to the judgment of the great day (*note*: end times) that God locked them up in eternal chains”.

Note: *2 Peter 2:4* : “God did not spare the angels who had lived without conscience, but sent them to ' Tartaros ' (*note*: deepest sphere of Sheol) and delivered them over to the abysses of darkness, where they are stored up for judgment.”

That concludes the sins of “angels/girls”.

Now a variant of type 1. -- *Jud.* 7.

“Sodom and Gomorrah and the neighboring cities were held up as models regarding the suffering of eternal fire because they, like the aforementioned sons of God (*Gen.* 6:1/4), committed impurity and coveted strange flesh (*note:* amidst homosexual relations with two 'angels' visiting Lot: *Gen.* 19:24)”. -- *2 Peter* 2:6/8 : “God has—as an example for the future unscrupulous—reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction”.

2.-- The 'foreign - flesh sin' ,

Type 2. -- *Tob.* 3:17, 6:8 (man or woman), 6:14/15 . -- Sarah had already had 'seven' men who all remained dead during the first wedding night: an erotic demon killed them, but “did nothing to Sarah because he desires them”. Cf. *Tob.* 8:1 ff.

And now the second sample.

Gen. 6:3 says: “Yahweh said: ‘Let my spirit (*note:* divine life force) not be indefinitely responsible for man since he is 'flesh' (*note:* man living without God's spirit)’.” *Gen.* 6:5 : “Yahweh saw that the unscrupulousness of man was extensive on earth (...)”.

This primordial degeneration—not without a clear connection to the sin of the strange flesh—is cited in *2 Peter* 2:5 : “God did not spare the former (*note:* pre-Noahic) world while at the same time he saved “eight people, among whom Noah, the herald of the fullness of conscience (*Gen.* 6:9/11)”, -- while he unleashed the flood upon a world of the unscrupulous”.

Note: That the pre-Noahic model of moral degeneration weighed heavily in the Biblical revelation of true evil and its causes is evident from *Matthew* 24:37ff.: “As the days of Noah, so shall the (*note:* second) the coming of the Son of Man. In those days that preceded the flood, people ate and drank, and married partners until the day Noah entered the ark, and people knew nothing until the outbreak of the flood which swallowed them all. So also will the coming of the Son of Man be.” -- What *1 Thess.* 5:3 repeats.

From what Peter, in particular, says, it appears that this is about more than a mere literary memory. It is as if, gradually, humanity has been heading toward the same degeneration since the covenant with Noah:

“Unscrupulousness will increase” (*Dan. 12:4*). Cf. *Matt. 24:12*; *2 Tim. 3:1/9* (*end-time people*).

Against that background: Jesus ' descent “into hell”.

One need only recall the basic text regarding Sheol, namely *Num. 16:33* . Jesus alludes to it in *Matth. 16:18*:

“You are Peter , rock, and on that rock I will build my church, and the gates of hell shall not prevail against it.” -- Well, Jesus is going to those “gates of hell.” Immediately after his death on the cross, -- his lifting up on the cross, -- his glorification.

The primal creed.

1 Cor. 15:3 . -- “I have passed on to you (...) what was passed on to me, namely, that Christ died for our sins - according to the Scriptures - , -- that he was laid in the tomb, -- that he rose on the third day - according to the Scriptures - , -- that he appeared to Cephas (Peter), then to the twelve (...)”.

Paul skips one very decisive fact of salvation here. -- *Matt. 12: 40* . -- “As Jonah was in the belly of the sea monster for three days and three nights, so also will the Son of Man be in the bosom of the earth for three days and three nights”. -- This is confirmed: *Acts 2: 24, 2:7, 3: 31* ; -- *Rom. 10: 7* ; -- *Heb. 13: 20* .

The effect of Jesus ' glorification.

For through his cross and resurrection, Jesus became a “life-giving spirit” (Paul). -- *1 Peter 3:18ff* .. -- “Christ himself died once and for all for sins. As a conscientious man for the unscrupulous: to bring us to God. Although killed “according to the flesh” (*Gen. 6:3*), he was nevertheless raised to life according to the spirit” (*Gen. 6:3*).

That is the turnaround into the opposite. -- “In that spirit (divine life force) he even went to proclaim that message to the spirits in the dungeon (Sheol), - to those who had refused to believe at that time, when God’s tolerance (**note:** of evil) granted respite, -- in the days when Noah built the ark (*Gen. 7:14*), in which a small number (...) were saved from the waters of the flood”.

Note: Who are those ' spirits ' ?

a. According to some, the saints whom *Matthew 27:52* mentions as ' resurrected ' and showing themselves “to many”.

b. Others claim: “the chained demons” spoken of in the Book of Enoc.

c. Others as well: the souls of those who died as unscrupulous people in the flood and who obtained grace, if they accept the good news of Jesus who

descended into hell. This seems the obvious explanation given the words of the text. *1 Peter 4:6* . -- Peter outlines the abyss between the Gentiles (especially in their extreme deviations (*1 Peter 4:3*)) and the Christians, of which the Gentiles' profound misunderstanding of all things Christian morality is the symptom. To which Peter replies: “(For that misunderstanding) they will” give an account before Jesus, who keeps himself ready to judge the living and the dead. For this reason, namely, the good news was proclaimed even to the dead, so that they, although judged “according to the flesh” according to people (*note: condemned*), *they nevertheless* live “in the spirit” according to God (*Wisdom 12:19: philanthropia*) .

Conclusion . -- In Sheol, Jesus attacks the cause of the pre-Norahic decay, -- a cause that was still active at that time and ... will remain active until his return.

5.7.8. Jesus ' resurrection: regarding the revival of his biological body.

Let us read, for example, *Luke 24:4* . -- Women who had come along from Galilee (*Luke 23:55*) find the stone from before “the pit” (the tomb) where Jesus was supposed to lie, rolled away. Suddenly two ' men ' (cf. *Gen. 19:5, 19:8*) stand before her in radiant white robes (cf. *Luke 9:29: the transfiguration*): “Why do you seek the living (*note: the one who carries the divine life within him and thereby rises*) among the dead? He is not here. But he is ' risen ' . (...). He said: “It is a necessity that the Son of Man falls into the hands of sinners (*note: those who do not ' live ' : Luke 22:53 (the power of darkness)*), is crucified, rises on the third day”. The women remember Jesus ' words. -- Peter comes for a moment: he “sees only the bandages” (*24:12*) lying in the tomb. Jesus ' body is not there. --

Note: This resurrection resembles that of Lazarus: he comes out of the grave with a revived (' resurrected ') biological body. Jesus also leaves the grave with a revived biological body. -- That is the type of resurrection.

A model.

Mark 16:12 -- After the appearance to Mary Magdalene, the risen Jesus showed himself “en heterai morfèi”, “in alia effigie”, in another form. In other words: whereas Lazarus lives simply biologically on earth, Jesus lives in the other—heavenly—world from which he ' appears ' . From that perspective, Lazarus and Jesus differ fundamentally after their ' resurrection ' . Jesus ' earthly life does not resume: that must be the meaning Mark puts into the term “other form”.

Incidentally: *Luke 9:29* says that “the appearance (' eidos ') of Jesus ' face was ' heteron ' , different. But he was then anticipating his resurrected ' form ' .

1 Cor. 15:5. -- Jesus ' appeared ' to Cephas, to the twelve. Then to more than five hundred at once - “most of them are still alive and some have died” (Paul specifies) - Then to James. Then to all ' apostles ' (*note*: ' Apostle ' here in a broader sense than “the twelve”). Finally to Paul himself.

there was no lack of eyewitnesses (*2 Peter 1:16*). According to Paul, Jesus ' appearance after his resurrection is not an invented ' myth ' .

5.7.9. Jesus: ' de kurios ' (lord).

Mark 16:19: “The Lord Jesus (...) was taken up into heaven (*Gen. 5:24*) and he sat at God’s right hand.” -- This is the resurrection Easter at its climax. -- Indeed: “The prince of the world was – through Jesus ' transition to “the other world” – cast out.”

(*John 12:31*), for “the coming world was not subjected by God to angels (*note*: sons of God, deities)” (*Heb. 2:5*), because “God gives no credit even to his servants (*note*: sons of God) and he convicts his angels of deviation” (*Job 4:18*).

It is in that well-defined sense that we understand *Matthew 28:18*: “To me was given all ' exousia ' , power, in the heavens and on the earth (*note*: not to mention Sheol)”. As *Philippians 2:10/11* so brilliantly affirms.

The sons of God (angels, ' elohim ' (deities)) are the harmony of opposites.

There are particularly good (conscientious) sons of God. Thus: *Job 16:19/22* (*defender*); *33:19/30* (*interpreter*). Thus: *Tob. 3:17* (*Raphael*); *12:11/15* (*seven angels*). Thus: *Luke 22:43* (*angel who encourages Jesus*); *24:4* (*24:23*) (*two angels*).

But there are also unscrupulous angels or sons of God. For example: *Gen. 6:2* (*6:4*) (*the sons of God who have sex with girls*); *Tob. 6:8* (*3: 7/9; 6:14ff.*) (*sex demons*); *Matt. 17:18* (*demon of moon sickness*). And the many possessed people whom Jesus frees from either a sickness demon or a demon of POSSESSION .

Especially: Satan (*Job 1:6(2:1)*) (*disaster demon*); *Matt. 4:1/11* (*Satan testing Jesus as prince of demons* (*Matt. 9:34*)); *John 13:2* (*13:27*) (*Satan taking possession of Judas Iscariot*).

Note: Add to this that even the highest-ranking angels are merely creatures and are therefore thoroughly characterized by finitude regarding life force (' spirit '). Which places them in situations of powerlessness in the struggle against the unscrupulous demonic forces.

The elements of the world.

We briefly recall this Pauline term. -- *Gal. 4:3* (*Jewish precepts*); *4:8* (*Gentile precepts*); -- see also *Col. 2:8; 2:20* . -- Thus , *Acts 7:38* mentions the role of an ' angel ' (alongside the mediator Moses) in the revelation of the Decalogue (mixed with the countless precepts of the Jewish law).

Among the totality of all elements that make the world understandable (which is the first and fundamental meaning of “elements of the world”), the “cosmic ” (heavenly) beings play a leading role. Their name or names, their role or roles, are very weighty. Hence Paul ’s concern to open the eyes of Christians to the danger involved in the (re)introduction of “angel worship ” (*Col. 2:18; -- 2:15*).

Some ' names '

We will now consider a number of lists that mention a portion of the elements of the world.

Ephesians 1:21. -- After Jesus had exalted himself above every ' archè ' , principatus, dominion, -- ' exousia ' , potestas, power, -- ' dunamis ' , virtus, strength, -- ' kuriotes ' , dominatio, highness (majesty), he was raised from the dead and sits at God's right hand, -- with a ' name ' (*note*: position of power, role) above every ' name ' that will be able to be mentioned not only within this ' aion ' , age (encompassing era), but also in the coming ' aion ' , age.

Note: It is seen that besides dealing with the underworld entities (a portion of the elements of the world), Jesus also deals with the heavenly or ' cosmic ' entities. -- In *Ephesians 3:10*, the dominions and powers are mentioned.

Ephesians 6:10/13 -- “Make yourselves mighty people “in the kurios, Lord; (**note:** Jesus seated at God’s right hand) and in the power of His strength (...) to be able to withstand the snares of the devil. For not against opponents of flesh and blood (*note*: people) but against the principalities, powers, -- against the rulers of the universe (kosmokratores) of this darkness, -- against all that is spiritual that represents evil, -- in the heavenly regions, we have to fight”.

Note: In other words: the struggle against hostiles coincides with the occult, cosmic beings (which is most strikingly—though not worst—present in the possessed). Mind you, Paul writes this text after Jesus ' ascension. This

means that the good — and evil—influences of the cosmic beings (just like those of the Sheol beings) have not yet completely vanished. This is only to be expected with the second coming of Jesus. It is and remains a 'battle'. As Paul clearly states. In that battle, Jesus is the only one who has put that battle behind him personally. We, however, are not that far along!

1 Cor. 15:24. -- Jesus 'destroys' every dominion, power, and might.

Note: Once again a part of the rulers of the universe.

St. Peter on the matter.

We read *1 Peter 3:22 in the light of Paul's texts*. -- After he subjected the angels (**note:** sons of God, deities), the powers ('exousiai', potestates), the mighty ('dunameis', virtues) to himself, Jesus, as the risen one, penetrates into heaven and sits at God's right hand.

Note: If there is anyone who emphasizes the subjugation of the underworld beings, it is Peter. But, just like Paul, he underscores the subjugation of the cosmic beings, of which he lists a few types—names.

Note: The origin of the 'names'. -- These come partly from the Bible (e.g. 'angels'), but apparently they originate partly from the religions of that time.

Note: According to experts, the term 'kuriotès' (DOMINATIO, MAJESTY (HIGHNESS)) WOULD REFER TO OCCULT BEINGS WHO control political power and especially all that is law, as 'causers' (N. Söderblom), as 'function deities' (Usener).

In *Luke 12:11 and 20:20*, secular rulers ('majority')—magistrates, for example—are mentioned. In *Titus 3:1*, Paul reminds us of our duty of obedience (fourth commandment) to magistrates and authorities.

But after the foregoing, that obedience is under well-defined conditions: for those of authority are under the influence of the underworld and cosmic beings (*Ps. 82 (81)*) who are harmony of opposites (good AND evil).

Thus the term 'elohim' (divine being) - cf. *Gen. 3:5, 1 Sam. 28:13* - is pronounced of those in authority and judges (think of *Ex. 21:6; 22:7*; -- of *Ps. 82 (81):6*: "I (Yahweh) said: 'You are gods, sons of the Most High? Surely not!'")

Which makes it understandable that Moses is a 'god(deity)', AS *Ex. 4:16* says: "You, Moses, shall be a god(deity) to him (Aaron)", -- as an authority figure. -- Cf. with *Ex. 7:1* (Moses' deity, Aaron his prophet)

Which also makes it understandable that the Messiah is such A being: *Isaiah 9:5* ("Mighty God(ness)").

Note: The terms—names—were at the time subjected to all sorts of sometimes very wild 'speculations'. Just as is still the case in New Age today. Here, it is about the essential.

5.7.10. The spirit of wisdom and revelation.

Thus *Ephesians 1:18* . -- ' Wisdom ' i.e. divine and God-given insight. ' Revelation ' (apokalupsis), i.e. the divine and God-given uncovering of all that is hidden—for man “in the flesh” (absence of divine and God-given life force).-
- Behold the basic idea that characterizes both outpourings of the Spirit by Christ.

Moses had already expressed it as a wishful dream: “Oh! Could the whole people of Yahweh be prophets because Yahweh gives them His spirit!” (*Num. 11:29* : The prophet Joel, when he speaks of the new age and the day of Yahweh, says: “(Afterward) I (Yahweh) will pour out My spirit upon “all flesh””.

Note: Let us steadfastly keep *Genesis 6:3* in mind: “That my spirit may not be indefinitely responsible for man (*note:* as a collective concept) since he is flesh”.

In other words: God, the Heavenly God (*Tob. 7:12*), will, in a future era, ' pour out ' HIS SPIRIT (LIFE FORCE) over all flesh. To prevent a second primordial degeneration, such as Noah experienced.

Joel specifies: “Your sons and your daughters will ' prophesy ' (*note:* develop gifts of clairvoyance by which they bear witness to wisdom and revelation). Your old men will see dreams, -- your young men visions. Even over the male and female slaves—in those days—I will pour out my Spirit.”

Note: The phenomena that betray wisdom and revelation recall what Balaam says: “The eye that is infallible. Hearing God’s words. Seeing what Shaddai (God) reveals. Receiving the divine answer (*note:* through consultation with God). The opening of the eyes. -- Knowing the knowledge of the Most High.” (*Num. 24:3/4; 24:15/16*). That is what “the coming of the spirit of God” accomplishes over (Balaam).

Glossolalia

Num. 11:25/26 already speaks somewhat in that sense: the charisma “makes one speak”.

1 Sam. 10:5/6 (transported prophets); *10:10/13* (King Saul is also transported); *19:20/24* (stronger degree of transport);

1 Kings 22:10 (analogous phenomenon) anticipates somewhat the New Testament form of 'speaking in tongues', which in *Acts 10:46; 11:15* (Gentiles); -- *19:6* (Johannites);

1 Cor. 12/14 (charismata); yes, also *Mark. 16:17* (one of the signs that accompany believing) is discussed.

5.7.11. The first outpouring of the Spirit in Jerusalem.

Acts 2:1ff .. -- All (*Acts 1:13ff* .: Mary, the twelve, a number of other disciples) were gathered together on Pentecost. Around 9:00 a.m. (the ' third ' hour). -- Suddenly there came from heaven a sound like a mighty wind that filled the whole house where they were. They saw tongues appear—one would have said: ' tongues of fire '. These spread out and one tongue settled on each of them. All were filled with the Holy Spirit and they began to speak in ' other ' (FOREIGN) LANGUAGES (*note*: glossolalia: *1 Cor. 14:2*) as the Spirit gave them utterance.

Note: “from heaven”. -- Let this be read in the background of *Ps. 88 (87): 11/13* . -- “Do you perform miracles for the dead (*note*: the souls in the underworld)? Do the shades rise up to praise you? Do they speak in the tomb of your truth (*note*: what you reveal) in the place of Abaddon (destruction)? Do they know your miracles and your righteousness in the darkness in the land of forgetfulness?”

words: in the underworld (place of punishment for all that is merely ' flesh ') there is silence. Regarding the pronouncement of God's miraculous deeds, absolute silence reigns there. Glossolalia, such as at Pentecost in Jerusalem, is unthinkable there. Also: *that* speaking comes “from heaven, -- from the heavenly god”. --

In *Acts 10:46*, the opposite of the underworld silence is clearly stated: speaking ' tongues ' is praising God, which Sheol does not know.

Note: The miracle of tongues and other charismata are attributed to the Holy Spirit, this time as the third person of the Holy Trinity.

John 16:13 : “When he comes—the Spirit of Truth (*note*: truth understood as what God, the Heavenly God, reveals)—he will lead you into all ' truth , ' for he will not speak of himself, but what he hears (*note*: coming from the Father and Jesus, the Son), he will say (...).”

In other words: he will do what Jesus, the Son, does: “I say what the Father has taught me” (*John 8:28*).

We emphasize this now to convey that the Pentecostal miracle of languages is quite different from the ' language ' of the Tower of Babylon (*Gen. 11:1; 11:6*;

11:9 : the language of the Gate of God confused by God, the heavenly god)—than the ' language ' of the transported prophets (Saul included) in Numbers.

“ **All peoples** ”. -- The text *Acts 2:5ff* .. -- There were dwelling in Jerusalem devout men from all the peoples under the heavens. At the sound that occurred, the multitude gathered and were amazed: each one heard them speaking in his own language. (...). Parthians, Medes and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, of Pontus and Asia, Phrygia and Pamphylia, Egypt and the part of Libya bordering Cyrene, Romans residing here, both Jews and proselytes (*note*: non-Jews who were circumcised), Cretans and Arabs: “We hear them proclaiming the wonders of God in our own language”.

Note: It is clear: just as later in Cornelius 's house, the content of the language spoken by the spirit is the radical opposite of (the relevant silence in) Sheol.

The Christian ' kerygma ' ,

' Kèrugma ' is ' message '. Specifically, fundamental insight into the essence of Christianity. -- This presents two parts.

Peter. -- “No! These people are not drunk (...). But it is indeed what the prophet Joel said: “It shall come to pass in the last days—thus says the Lord—that I shall pour out of my spirit (cf. *Gen. 6:3*) upon all flesh (cf. *Gen. 6:3*). (...). The full quotation from Joel follows (see above).

First part . -- Jesus was the man whom God made credible in your midst by ' dunameis ' (*note*: aretalogical facts, ' powers '), ' terata ' (*note*: literally: impressive divine signs) and ' sèmeia ' (*note*: signs) (...). As you yourselves know. -- This man, who was delivered up according to a well-defined counsel and God's foreknowledge (*Heb. 11:3*), you killed (*John 8:40; 8:44*) by nailing him to the cross (...). But God raised him up by rescuing him from the torments of the underworld. (...). Of this we are the witnesses (*note*: *2 Peter 1:16*).

Second panel . -- And now—exalted as he is by God's right hand—he has received the Holy Spirit from the Father, as promised, and he has poured it out. That is precisely what you see and hear.

Thus speaks Peter. One sees that Peter reveals the truth behind the facade of glossolalia. Inspired by the spirit of wisdom and revelation. Just like the tongue-tellers he explains.

5.7.12. The second descent of the Holy Spirit into the Caesarea.

The painful transition from narrow Judaism to the Gentiles. That is how one might describe it! For it pained Peter greatly!

1.-- Acts 10:1ff. -- Cornelius, Roman centurion, God-fearing (*note* : sympathetic to the Jewish religion but uncircumcised). He experiences a 'teras', an impressive, indeed, terrifying sign. In the form of a face—one of the forms predicted by Joel for the end of times. Namely: “the angel of God” enters him around 3:00 p.m. (the ninth hour). “He saw it clearly” (says Luke). The angel calls out to him: 'Cornelius'! He looks at him and is filled with fear. “What is wrong, Lord?” “Your prayers and your generosity have ascended to God (*note*: Tob. 12:12) and God remembers you.-- Send men to Joppa at once and summon Simon Peter. He is staying with a certain Simon, a tanner, whose house is by the sea.” -- Cornelius sets out. The very next morning his messengers approach Joppa.

2.-- Acts 10:9ff.. -- Peter went out onto the terrace around 12:00 a.m. (the sixth hour) to pray there. (...). While his food was being prepared, he was overcome by ecstasy. “He sees heaven (*note*: not Sheol, as in 1 Sam. 28:13) opened and something—like a large sheet hung at the four ends— descending to earth. In it: all kinds of four-footed and creeping animals and all the birds of the heavens. A voice: “Come on, Peter! Kill and eat!” “Oh! No! Lord! For I have never eaten anything defiled or unclean!”

Note: Read *Lev. 11* (The regulations concerning 'clean' and 'unclean' animals). Also: *Col. 2:16* (issues of food and drink); *2:21* (“Do not fast! Do not taste it! Do not touch it!”). In other words: what Paul calls the regulations of the elements of the world! Peter is therefore a orthodox Jew! Again the voice: “What God has purified: do not call it defiled!” This occurred three times. After which the sheet was immediately lifted to heaven again. Peter was perplexed. Peter is violating the regulations.

“Precisely at that moment (cf. *Tob. 3:17* : synchronicity) Cornelius 's delegation arrives. The spirit (*note*: something parallel to the angel) said: “Look: there are men seeking you. Go and descend and go with them without hesitation: it is I who have sent them.”

The next day, Peter leaves Joppa with the men and some 'brothers'. A DAY LATER IN CAESAREA: CORNELIUS WAS WAITING FOR HIM WITH HIS RELATIVES AND CLOSE FRIENDS.

Peter: “You know it: it is absolutely forbidden for a Jew to associate with a non-Jew or to visit his house. But God has just made known to me that no ' person ' should be called defiled or unclean.”

Note: *Acts 15:9* . -- Peter: “God has purified their hearts through faith”, i.e. The hearts of the ' peoples', -- called ' Gentiles ' .

Peter 's exposition.

“I conclude that God truly shows no favoritism (*Mal. 2:9; Matt. 22:16*), but that in every nation, the one who fears God (*note:* who upholds the universal covenant (*Is. 24:5; Rom. 2:14ff* . (that law which is written in their hearts)) and lives conscientiously is pleasing to Him.”

The Christian kerygma.

The essence of Christianity in two parts. As in Jerusalem.

First panel.

You know what happened throughout Judea: Jesus of Nazareth. -- His initial appearance in Galilee - after the baptism proclaimed by John the Baptist - : namely, how God anointed him with Holy Spirit and power (*note: Matt. 3:16*). He who went about doing good and healing: all who had fallen under the power of the devil (cf. *Matt. 4:1/11; John 8:44*). For “God was with him.” We: we are the witnesses (*Acts 1:8; 2 Peter 1:16*) of all that he did in the land of the Jews and in Jerusalem.

He whom they dared to kill (*John 8:39ff.*) by hanging him on the cross. But God raised him up on the third day. And caused him to appear not to the whole people, but to witnesses whom God had chosen beforehand—to us who ate and drank with him after his resurrection from the dead. He commanded us (...) to declare that he has been appointed by God as judge over the living and the dead (...).

Second part.

Peter was still explaining when the Holy Spirit (*Gen. 6:3*) descended upon all (*Joel 3:1* “all flesh”) who listened to the word. -- All the circumcised who had come with Peter were astonished when they saw that the gift of the Holy Spirit was also poured out upon the Gentiles: for they heard them speaking in tongues and praising God.

Whereupon Peter replied: “Can one refuse the water of baptism to those who have received the Holy Spirit just as well as we do?” He commanded them to be baptized “in the name of Jesus Christ”.

Note: Here it is very clear that the transgressive tendency of Jesus' outpouring of the Spirit goes very far: even before the basic sacrament, baptism, existed, the Holy Spirit descends, sent by Jesus! The mere “baptism of desire” (which is based on adherence to the Decalogue—whether one is a pagan or not — as the basic form of (Abrahamic) faith) suffices for Jesus to bestow the spirit of wisdom and revelation.

Also about the Knights Hospitaller.

Acts 19:1ff. -- Ephesus, the third largest city of the Roman Empire, after Rome and Alexandria. A multicultural center. -- Paul met some 'disciples' THERE and asked, “Have you received the Holy Spirit when you accepted the faith?” “We have not even heard that a Holy Spirit (*note*: poured out) has been poured out!” “What baptism, then, have you received?” “The baptism of John (the Baptist).” Paul: “John baptized with a baptism of repentance, adding to the people that they should believe in him who was to come after him, i.e., in Jesus.” Thereupon they were baptized “in the name of the Lord Jesus,” and when Paul had laid his hands on them, the Holy Spirit came upon them, and they began to speak in tongues and prophesy. In total, these men numbered twelve.

Note: God, the Heavenly God, is certainly surprising: lost in the metropolis that was Ephesus, lived a dozen men who, in all silence, knew and lived out John's teachings in the desert. And—coincidence?—Paul stands out among that group! Equally remarkable: we know that Paul was rather reserved regarding charismata (*1 Cor. 13:1/1*). But look: Paul associates baptism so strongly with the gift of the Holy Spirit that his question reads: “Have you received the Holy Spirit when you accepted faith?” Faith, that which characterized Abraham as the father of all believers, seems to go hand in hand with the Holy Spirit, as was customary at the time. The prophet Joel seems to have been taken very seriously at the time with his prophecy concerning the Holy Spirit over all flesh.

5.7.13. Inspired speech.

The spirit of wisdom and revelation—besides the actual, strongly 'irrational' glossolalia—has yet another type of 'language-speaking' at its disposal. Let us examine this.

1.-- Matt. 10:17/20 . -- “When they deliver you up, do not seek as anxious people how to speak or what to say. What you have to say will be given to you at that very moment, for it is not you who will speak, but the Spirit of your Father who will speak in you.”

Note: It is evident that ' glossolalia ' is at work here too in a certain sense, but in a form sometimes unconscious to the inspired, and in any case without any trace of ' ecstasy ' .

Mark 13:11. -- “Not you shall speak, but the Holy Spirit.” -- *Luke 12:12.* -- “For the Holy Spirit will teach you at that hour what must be said.”

2.-- Luke 20: 14ff..

“Remember well that you should not prepare your defense in advance. For I (Jesus) will give you a language and a wisdom that none of your opponents will be able to resist or dispute.”

Note: In this text, it is striking that Jesus, as it were, places himself in the place of the Holy Spirit or the Spirit of the Father. This is not so surprising when one reads this text including *John 8:28ff* .: “When you (*note:* the unbelieving Jews) have ‘lifted up ’ THE SON OF MAN (*note:* on the cross, on the occasion of his Cross-Pass), then you will realize that ‘I am’ (*note:* the Old Testament oracle that emphasizes the persistence of God’s power) and that I do nothing of myself but say what the Father has taught me. And the one who sent me (*note:* the Father), he has not left me alone because I always do what is pleasing to them.”

This text is truly paradoxical: on the one hand, Jesus identifies himself as the Son of Man with God (“I am” or “I am Yahweh”) in the exercise of his power, and at the same time, on the other hand, he is pure obedience—he heeds what the Father inspires in him—inspires in him in such a way that Jesus is never alone! The Father is present in him.

Viewed together, these texts seem to prioritize the mystery of the Holy Trinity in connection with inspired speaking in emergency situations.

5.7.14. The Holy Trinity.

making the Holy Trinity, as it were, palpable — ' audible ' .

The realization of what the prophets foretold.

Let us begin with *Jer. 31:31/34* . -- The “new covenant” is outlined therein. “They (those who live out that new covenant) will not have to ‘ teach ’ ONE

ANOTHER —one his neighbor, the other his brother—saying: ‘Have the knowledge of God,’ for all will know me. From the least to the greatest (...).’

Note: ‘To know’ is “intimate knowledge”. To see face to face. Intimate interaction.

John 6:45. -- It is written in the prophets: “All will be taught by God” (*Isa. 54:13* (*The New Jerusalem*)) Whoever sets his mind on listening to the Father and on his school of learning comes to me.” Cf. *John 14:23* .

Note: What matters in the new covenant is communion with God—by hearing the inner voice of God—without intermediaries,—unless the Son and the Spirit, of course.

The sheep and the friends.

John 10:8. -- All those who came before me (*note: John 5:43*), are thieves and robbers (*note: instead of shepherds*). But the sheep did not listen to them.

John 11:27. My sheep listen to my voice.

John 10:16. -- I have other sheep (...). They will listen to my voice.

Note: *John 15:15* -- I call you “my friends” because I have made known to you all that I have heard from the Father (*note: and you have listened to my voice*).

Note: This sheds light on *Revelation 3:20* . -- I stand at the door and knock: if anyone hears my voice and opens the door, I will enter in to him (...).

Jesus hears and listens to the voice of his father.

First the contrast. -- *John 5:30* .-- I can do nothing of my own. -- myself. I judge according to what I hear. -- Cf. *John 14:24; 14:31* .-- *John 5:37* . You, (*note: who reject me*) have never heard the voice of the Father. You have never seen his countenance (*note: never had an intimate relationship with him*) and you do not have his word abiding in you.

Note: This contrast dominates the entire Gospel OF JOHN.

John 7:16ff. -- My teaching is not mine, but that of Him who sent me. If anyone is willing to carry out His will, he will see whether my teaching is from God or whether I speak from myself.

John 8:26 -- I tell the world what I have heard from him (*note: the Father*).

John 8:28 -- I say what the Father has taught me.

John 8:58 -- I say what I have seen with my Father, and you: you do what you have heard from your ' father ' (*note*: the devil).

Note: The inner speaking from which, incidentally, (external) speaking and acting spring is thus multifaceted: both God and demons speak in the form of an inner voice that inspires words. Hence the emphasis on both the contrast and the distinction of spirits (*1 John 4:1*), those types of life force that inspire. This is repeated according to *Genesis 6: 3* (God's spirit/ flesh).

John 8:47 -- Whoever is from God hears the words of God: if therefore you (*note*: recalcitrant Jews) do not hear (*note* : concerning God's word), then it is because you are not from God.

John 15:15 -- All that I have heard from my Father, I have made known to you.

Conclusion. -- The spirit of wisdom and revelation

(Revelation concerning God's reality) is at work in Jesus ' speaking, which is thereby one type of ' glossolalia ' , namely the sensible - rational - speaking of what “out of the depths of the soul” (*John 7:37/39* : “ek tèš koilias”) - wells up as living water (the Holy Spirit).

Hearing and listening to the (external or internal) word is fate-determining.

John 12:48-48 -- The word that I have uttered, the one who rejects me will judge (*note*: condemn) on the last day. For I have not spoken of myself, but the Father himself, who sent me, commanded me what I had to say and ought to make known.

John 5:24. -- He who listens to my word and believes Him who sent me (*note*: the Father) possesses eternal life.

John 5:25. -- The hour is coming—and it is now here—when “the dead” (*note*: those who lack divine life) will hear the voice of the Son of God. And those who will have heard them (*note*: in the sense of obeying them) will live.

Cf. *John 6:40; 6:44* . Likewise: *John 5:28* (where hearing the voice of the Son of Man is situated at the moment of the resurrection (of both the conscientious and the unconscionable)).

5.7.15. God the Son speaks about God the Holy Spirit.

John 14:16 -- I will ask the Father, and he will give you another assistance, that it may be with you forever: the Spirit of truth, whom the world cannot receive because the world neither sees nor acknowledges him.

Note: Two things:

a. the Holy Spirit is evidently through and through equal to the Son, who Jesus, although at first sight a man, is in the depths of his being;

b. The same role (“another assistance”) and also the same opposition to “the world” characterize the third person of the Holy Trinity.

The role of the Holy Spirit. -- *John 15:26*. -- When the Help comes (**note:** apparently from his descent into Jerusalem) whom I will send from the Father—the Spirit of truth—, he will bear witness for me. -- *John 14:26* bear witness. -- and, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of all that I have said to you.

Note: The Holy Spirit apparently serves Jesus ' mission. As an extension thereof. But by other means: the intimate inspirations and also the charismata, the socially intended gifts. -- *John 16:13*. -- When he—the Spirit of truth—comes, he will lead you into all truth. For he will not speak of himself, but what he hears he will say, and he will reveal to you the things to come. -- He will glorify me, for it is of my ' good ' that he will receive, and he will reveal it.

The major condition.

This brings us to the intersection of the first and second parts of the Christian kerygma. -- *John 16:7* .-- If I do not ' go away ' (**note:** Jesus ' cross and resurrection Easter), then the assistance will not 7. -- come to you, but, if I go away, then I will send it to you.

Baptism.

Faith (typical of Abraham) expresses itself ritually in Christian baptism. After what we have just seen, is it surprising that *Matthew 28:19* indicates the baptismal formula as: “Go therefore and (...) baptizing them in the name (**note:** life force and position of power) of the Father, the Son, and the Holy Spirit”? The New Testament contains texts here and there where that triune deity is mentioned.