

Course 9-2: Biblical themes.

Location:

9. Courses from after 2000

9.1. Logic Course 2007 (LOG1-LOG422)

9.2. Biblical themes (BT1-BT179)

9.3. Scientific cultures (WEC1-WEC144)

9.4. Notes from a number of lessons (P1-P68)

Note: *This course has been spaced larger than the text of the original course. Therefore, references in the older version of this text do not correspond to the current 'Word' pagination. For this reason, the original pagination is displayed each time with the letters 'BT'. They stand for 'Biblical themes' and are derived from the old page number.*

Introduction: *This course provides insight into themes related to the Bible through 112 pages.*

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BT1

1. Texts 1 to 10

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 fellowship with the altar?" 2. "What is offered (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 actual fellowship 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 of participation in the Eucharist that was “in order.” How does he speak of 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 -- Again: it is the case that whoever touches the symbols—so-called symbols—touches the self present through those symbols!

A brutal fact. -- “Behold the reason why there are many sick and weak among you and why many have died. (...)”. -- In other words, sacrilege harms the life force of the sacrilege with the biological symptoms thereof, namely sickness, weakening, -- death. The damage to the soul-body takes revenge right through to the biological body controlled by that soul-body! Not to mention the occult (hiding) condemnation (of which Paul also speaks).

BT2

2. 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 (Balaam) says of himself: “Oracle of Balaam (...), Of the man whose eye is infallible. Oracle of the one who hears the words of God.” -- Rev.- Num. 24:16 adds to this: “of the one who knows the knowledge of the Most High.” -- “He sees what Shaddai (God) makes him see. He receives the God-given answer (Rev: when he

consults Yahweh) and his eyes are opened.” -- Rev.-- In other words: the characteristics of apocalypticism.

Note: Compare with this Daniel 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 by: not a part). I speak with him face to face, clearly understandable, -- not in riddles, and he sees the manner of appearance of Yahweh”. -- Note -- Apparently there are degrees in the 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 came out to share 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: “Ah! “If only all the people of Yahweh could be prophets because Yahweh gives them His spirit!” -- Note -- As Isaiah 32:15 and Joel 3:1/2 especially state, such a generalization is one of the characteristics of the end times. Moreover, Joel 3:4ff. clearly situates a generalized gift of the spirit within the context of “the day of Yahweh” and “the judgment of the nations”. -- Note -- Note that the 'spirit' of prophecy is primarily a charismatic type of spirit, without excluding the decalogical type (Psalm 51 (50):12/14). On the contrary.

BT3

3. 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 Peter 1:16/21.-- “It is not by following over 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: that God the Father as 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—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 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 the New Testament facts, become all the more credible.

3.-- Peter continues. -- “Above all, realize the following: no prophetic word of Scripture allows for arbitrary interpretation, for no prophetic word has ever originated from human intent: moved to it by the Holy Spirit (Note: God's inspiring life-force), people have spoken “in God's name” (Note: 'name' is “person representing life-force”).

4. Manticism, hermeneutics

Note- (1) manticism. -- 'Mantikè' Ancient Greek, means “divination skill”.
-- The writers of the Bible were mantically gifted: thanks to an inner voice they were given “prophetic words”.

Note - (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 formulate axioms and interpret religious texts from there, but then one never knows whether one grasps the actual meaning. One is then engaging in sentence construction (inserting the meaning: 'hineininterpretieren') instead of comprehension (finding the meaning in).

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. For example: John 5:17/18. “You,” Jesus says 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 you have not abided by his word (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) in yourselves (Note: which is proven by the fact that) you do not believe the one he has 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 want 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!

BT5

5. 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 fright 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 hairs of 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 man, confronted with his maker, be 'pure' (Note: not merely ritual but especially ethical purity)?

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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—people—who are themselves 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 smallest 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 myself to him in face, I will speak to him in dream.” In other words: the (night) dream is a classic means of communication for Yahweh. -- Ekk1.kus 34:5/6, which is very critical, admits the possibility that Yahweh reveals himself through dreams.

-- **Job 33:15/18.** -- “In dreams, in night visions (...) God speaks “in their hearing”; he frightens people by appearances. This is to turn man away from his (Note: 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 still experience that corridor today in a death experience.

BT6

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

When Jesus is in the desert among the animals—dwelling there—then at a certain moment “angels minister to him.” Matt. 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.-- Sickness and other miscalculations . -- God also nourishes man through suffering in bedriddenness. When his bones tremble incessantly, -- when “his life” develops an aversion to food and “his appetite” to sweets. When “his flesh” wastes away visibly and the bones, which are normally hidden away, are exposed, -- when “his soul” approaches the grave and “his life” the abode of the dead.

2.-- Role of an 'interpreter': -- if in such circumstances ... an angel accompanies him, -- an interpreter (= interpretant) chosen from thousands, who makes the 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 (to remain)”. Then his flesh regains youthful freshness, -- he returns to the days of his youth. -- That man prays to God who grants him back His favor for God comes to 'see' him in joy. He proclaims to others his 'justification'

(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 far 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/ saint), 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 appearance 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."

BT7

7. 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 a 'quiet' life (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 life force) cries out for vengeance (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. — interpreter (cf. Job 33: 23ff.) he is of my thoughts, — before God before whom (my tears flow as) interpreters. May he plead the case of a man-in-litigation-with-God! Just as a mortal defends his fellow man. For my years of life are numbered and I go "the way without return"!.'-- Note - - The causal 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) justice 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 lot to its opposite.) -- Tob. 12:12/15 also clearly points in the same direction: the angel Raphael, who intercedes with God, turns the lot to its opposite.

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 turnaround to the opposite. -- “I am certain that my 'go 'el' (defender: Num. 35:19 (blood avenger); Deut. 19:12; -- neighbor as legal counsel: Lev. 25:25) lives, --- that he will rise last (rescue board) as legal counsel “on the dust (of the earth)” (Rev.: on this earth). After my 'awakening' (Rev.: when I shall see clearly) he will make me stand upright “beside him” and from 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 (Rev.: my deepest soul) yearn for it within me!”

BT8

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

Ecclesiastes 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 became apparent from what he said that he “was a seer who spoke the truth” (46:15). The text ends: “After having ‘fallen asleep’ (Rev.: died) he still prophesied and the prince (Rev.: Saul) announced his end. From the womb of the earth he let his voice be 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. -- So Samuel had 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 does not answer either by dream nor by Urim (Note: Urim/Tumtim is a system of casting lots from the ephod (garment): 1 Sam. 14:41) nor by 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 ghost predict the future for me and call up the one whom I will name to you." The woman: "You yourself know what Saul has done and how he has driven dead-callers and soothsayers out of 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: "Whom should I call up for you?" Saul: "Call up Samuel for me." The woman 'sees' Samuel and lets out a scream: "Why have you deceived me? You are Saul!" Saul: "Do not be afraid! What do you see?" She: "I see an Elohim (Rev.: Gen. 3:5; Ps. 8:6: a divine being) ascending from the earth (Rev.: from Sheol; cf. Num. 16:33)." Saul: "What does he look like?" She: "It is an old man ascending—clothed in a cloak." From 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 distress: the Philistines are waging war against me, and God has turned away from me: he no longer answers (Rev.: 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 has 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 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 summoning the dead is merely a popular—meaning: naive, unenlightened—superstition. That is a rationalist proposition that, to date, lacks conclusive proof. Secondly: the sacred writer inserts this story as something that was normal in those days, and does not voice a single critical opinion.

In the Catholic tradition, interpretations vary widely: some explain Samuel’s intervention as “divine intervention” (as Ekklesiaticus insinuates). -
- Note -- If one sees that Yahweh makes use of Gog to realize his holy objectives (Ezekiel 38:16), why not through the ghost of a “beloved prophet”? Others believe that the Samuel ascending “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 serious 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, from the invisible, all that is visible (the countenance of things) is illuminated? The entire Bible is 'vertical' (apocalyptic) amidst the 'horizontal' land of the living.

BT9

9. There is inspiration and inspiration.

It is not that simple with inspiration. The fact, yes, that is beyond doubt, but the mode of being! 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 examine this.

1 Kings 22:1/38 . -- The two kings (Israel/Judah) plot a war against the Arameans. -- Jehoshaphat (Judah) to the king of Israel: “I beg you: first

consult the word of Yahweh.” (Note: here what the consulted prophet (seer, etc.) receives, whether or not genuinely 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: “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 foretells 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 seated on their thrones in full regalia. All the prophets (Rev.: of the four hundred) surrendered themselves to their ecstasies. — Sedecias (Sidkia) had made himself horns of iron (Deut. 33: 17: sign of power) and said: “With these you, prince, shall impale the Arameans to the last man on the horns.”

-- **Note** -- A magical act is discussed here. -- The model is Sedecias' horns of iron, 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 take a city) had to be invoked and made available.

The eunuch who visited Mikajehu said, “Look: the prophets have only 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 tells me: that alone I will say!” He arrives: “Advance! You will succeed! Yahweh will deliver the city into the hands of the king,” he says, imitating the

false prophets.” To which the king replied: “How often shall I have to implore you to tell me only the truth in the name of Yahweh?”

Thus the prince understood the mockery Mikajehu made of the four hundred. Thereupon he spoke earnestly: “I saw: all Israel scattered in the mountains. Like a flock without a shepherd (Note: the princes were called 'shepherd')”. -- Note -- Here Mikajehu 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: Here Mikajehu 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 to Jehoshaphat: “Did I not tell you that he—as far as I am concerned—foresees nothing good, only disaster?”

-- **Note** -- Whereby the king in Mikajehu lacks the courtier—the prophet, of course—who “flatters”.

Mikajehoe replied: “Listen rather to the word of Yahweh! I saw: Yahweh seated on his throne. All the host of heaven (Rev.: the spirits that make up God’s court council (cf. Job 1:6; Ps. 58 (57); Ps. 82 (81)) on his left and right. Yahweh asks: “Who will deceive Ahab (Rev.: Prince of Israel) so that he may advance against Ramoth of Galaad to perish there?” ~ The spirits answered one this way; the other another. Then “THE SPIRIT” (Rev.: collective name for all that is prophetic spirit, -- neutral, meliorative and, as here shortly, pejorative) stepped forward: “I! I will deceive him!” Yahweh asked: “How?” He: “I will go and make myself a lying spirit in the mouth of his prophets (Rev.: 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: “Whatever is seen originates from what is unseen.” 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 create only becomes understandable from somewhere within the invisible (= the occult or hidden). 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 an account)”: as Hebrews 4:13 says so brilliantly. That, precisely, is the foundation of the apocalypticism or unveiling that characterizes all religions worthy of the name. Even the non-Biblical ones. Albeit in their own way.

The text continues. -- Mikajehu immediately adds: “Look then: Yahto has sent a lying spirit into the mouth of all that is present here as your prophets! But as for Yahweh himself: he has foretold disaster for you.” -- Thereupon Sedecias approaches Mikajehu and strikes him on his cheek: “How could the spirit of Yahweh have left me to speak to you?” Mikajehu: “That is precisely what you shall see the day when 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.’” -- Mikajehu 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 only in the spirit of Moses’ challenge as rendered by Num. 16:29: “If these die a natural death, struck by a decree 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 than that of non-aristocratic people!

BT10

10. The concept of “sacred history”.

There is no better introduction to this than Dan. 2:1/49. -- To make clear the mysterious nature of what actually happens 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'!

“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 what 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 shall be cut to pieces and your houses shall be turned into a heap of ruins.” (...)”. -- Note -- This threat relies on the fact that occultists often know what is at stake but remain silent for one reason or another. Think of Herod's behavior towards the magicians from “the east” (Matthew 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 great deal: even of God's secrets! Think of the possessed who grasped Jesus' role much faster than the rest. This was due to their possession by occult beings under the influence of the elements of the world. Or due to possession by the (highest) elements of the world itself. Satan, for example –”Whereupon the prince becomes furious and orders all the wise men (Note: here in the original meaning of “those who know”) of Babylon (Babel) to be put to death. 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.

2. Texts 11 to 20

11. Daniel, representative of the heavenly god. Depicts 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.” To which Daniel replied: “May the name of God be blessed from age to age, for wisdom and power belong to Him. -- He is the one who causes periods and times to alternate, -- who brings down princes, -- who brings princes to power, -- who grants wisdom to the wise and brings knowledge to those who perceive, -- to be. 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 of my fathers, because You have granted me wisdom and power.” Look, you have made known to me what we asked. You have made known to us the 'things' of the prince (Rev.: Nabukodonosor). -- Rev.-- Let one read, for example, 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 wishes to discover, wise men, soothsayers, 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 repeatedly opens up to the last day.

“Prince, on your bed your thoughts focused on what must later take place. 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 will happen: 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 gleaming, rose up before you, -- terrifying to behold. (...). Its head was of pure gold; chest and arms were of silver, belly and buttocks of bronze, legs of iron, 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 at the same time (...). The wind swept them away without anything remaining of them. (...). ”.

(B) Interpretation . -- “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 epochs). - 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 heavenly god. -- Daniel: “At the same time as those princes, the god of heaven will establish a realm that will never be destroyed. (...). It will crush and destroy all those realms. 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 be done. (...). ”.

-- **Note** -- What in the New Testament will be called “the Kingdom of Heaven” (“the Kingdom of God”) is already indicated here tentatively, -- 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).

BT12

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

We will now turn our attention to the Book of Tobit. -- Surprisingly, the Hebrew and Protestant Bibles refuse to interpret this 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 minimized. Far from it: everything that constitutes small-scale 'everyday history' is situated within the vast realm of God.

But: let us look at our daily lives! Being sick, going blind, marrying, failing in marriage, settling inheritances, etc., are the actual content of what we call “our life.” -- With this basic observation, we turn to Tobit, where we see that God is even willing to go to great lengths to help arrange all such 'everyday histories'.

The problem. -- Tobit has a son, Tobias, with his wife Anna. In Nineveh, where he is a 'carried-off' man. In Ecbatana lives a relative, Raguel, who has a daughter, Sarah, with his wife Edna. -- Tobit has gone blind. Sarah sees her husband, 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 the fact that the characters in the story are “edifying people”: the book contains numerous geographically and historically incorrect or very approximate details, yet it radiates 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 Prince of Heaven. -- Raphael, one of the seven highest angels (Tob. 12:15), is sent as an 'interpreter' (an expert on fate, as Job 33:23 cites). To turn the fortunes: behold his work! To strip Tobit and Sarah of the reasons for wanting to die and immediately arrange a number of ordinary matters. Behold the task 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) entrusts to this high Son of God (Job 1:6), an element of the world (Gal. 4:3), when he departs.

Z1. To obits blindness. —

Tob. 2: 9. -- "That evening I took a bath and then went out into the courtyard; I lay down to rest along 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 the woman must go out to work. Even now, doctors fail to cure it.

Tobit's interpretation . -- 3:2ff. -- "Righteous (Note: Conscientious) are You, 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 today, 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 "fit" of the judge of the world. Something that many contemporaries do not even feel occur to them as a possibility.

2. -- Sarra's marital failures . —

3: 7ff. -- One day, Sarah suffers the insults of a maidservant. -- “It must be known that she had been married off seven times and that Asmodeus, the most unscrupulous of 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. -- “Each time her partner died in the bridal chamber. He died the very evening he entered her room. (...). The killing demon harms her nothing! But, as soon as someone wants to approach her (Note: with a view to marriage), he kills him.”

Cf. Tob. 7:11 . -- Note -- That conscienceless invisible beings 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 to Moses and sought to kill him--- this time as the husband of Sippora, Moses' wife”). So, 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 Gen. 6:1/4 (The sons of God (angels) want girls as sex partners) before one's eyes.

The scolding of a maid. -- 3: 8. -- “And the maid kept saying: “Yes! You kill your husbands! 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 up! Go join them so that no one ever sees a boy or a girl of yours again!”

-- **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 reflected, 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 toward 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. -- 3:16. -- “This time the prayer of Tobit and Sarah was accepted “for the glory of God” (Note: 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 give Sarah (...) to Tobias, Tobit's son, as a wife and free her from Asmodeus (...) -;- precisely at that moment Tobit turned from the courtyard into the house and Sarah (...) was coming down from the room”.

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

Note -- We will 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, shackled him, and immediately gagged him— 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, first both rise 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 marriage apocalypticism ! a. There is what happens (and what everyone sees). b. There is what actually, understand: sacred, consecrated, happens. 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, in Genesis 24:44, Rebecca was already called the wife of Isaac designated by Yahweh. -- In other words: sexuality, marriage, etc., were in such circles—at least (let no generalize) not trivialized but interpreted “from the origin.”

BT13

13. 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 a power (dunamis) went out from him and healed them all.” The threefold nature: touch (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). -- 'Dynamism' is that tendency in the philosophy of religion (and religious studies, of course) that takes this into account and even places it very centrally.

Luke 5:17 (the power is available); Luke 11:20 (the 'finger' of God signifies the power of God); especially Luke 8:43/48. -- A woman had suffered from a hemorrhage ('hemorrhassa') 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: “Someone has touched me, for I felt a 'dunamis': power, going out from me.” -

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

From Abishag 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 1/2), -- so also from Abishag to David: transfer via some form of physical contact of ruah. -- 1 Kings 1:1/44. -- 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-man's cold'. -- Thereupon his servants said: "Let them seek for His Majesty the King a maiden to 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).

By sleeping "in the lap," touch and transfer arise. -- 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!

BT14

14 Raising of the Dead.

This is a short chapter on artetalogy. -- Let us begin with 1 Kings 17:17-24. -- Sarepta (Sarefat). -- 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 (...)"

Note 2: 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 transgressions 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 within man—had no trust in them because he ‘knew’ them all. In John 9:3: “so that in him (the one born blind) the works of God (Note: revealing and recreating his sinful condition (and perhaps that of his parents)) might be exposed.” -- In other words: without a thorough apocalypticism, one cannot properly interpret a number of connections and God’s answers to those connections.

Continued. -- Elijah: “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 provides me with 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 the supplication of Elijah: the soul of the child returned into him and he began to live again." -- Note: -- Just as the soul of Lazarus returned into 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 is staying 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 out his staff (Elisha's) over the dead child. Without success. -- Elisha arrives. Closes the door, prays to Yahweh. Climbs onto the bed, stretches himself out over the child "mouth/mouth, eyes/eyes, hands/hands" and bends over the child: "the flesh of the child became warm." -- Then walks back and forth inside the house, goes back upstairs, 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 the 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 in 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."

BT15

15 Natural and extra- or supernatural are distinguished.

Traditional religions all distinguish, without exception, "all that they call natural" and "all that they call extra- or supernatural." -- Note -- In a certain scientific language, all that is called extra- or supernatural is called 'paranormal'. That this distinction was already clearly articulated in archaic

cultures is evident from Num. 16:1/35, of which we reproduce the essence. 1. -- Situation. -- Kore, -- Dathan and Abiram and “two hundred and fifty prominent men among the Israelites,” rise “up” against Moses and Aaron. –

2. -- Moses' distinction. -- Instead of imposing himself with secular (earthly) means, Moses turns to Yahweh. He says: “(...). Remove yourself from (...) these wicked ones and do not touch anything that belongs to them so that all their sins (Note: breaches 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: everything that happened before 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) But if Yahweh does something unheard of (note: aretalogical), namely, the earth opens its mouth and devours them—they and all that belongs to them, and 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.

BT16

16. 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" (Rev.: 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.'" Thereupon Elijah went on his way. The messengers reported this to the king, who asked them: "What kind of man was the man who came to meet you (...)?" They replied: "Someone with a fur coat and a leather belt around the waist (Rev.: 1 Kings 18:46; 2 Kings 8; 2 Kings 13; -- even John the Baptist was dressed like that: Matthew 3:4)." The prince replied: "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: "Come 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 heaven 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: "Come down with him. (...)". Elijah to the prince: "Thus says Yahweh! 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."

17. Yahweh acts through U Sheol and by means of His 'fire'!

Num. 16: 1/ 35. -- The tragic history 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, transgress boundaries! (...). To which Moses replies: "(...). Yahweh will show—apocalupsis, revelation—"who is of him", -- who the consecrated man is whom he will allow to approach him". -- The next day Yahweh separates. Those who serve him, from those who 'hate' him, 'reject' him. This is the sifting inherent in a divine judgment.

One day later. -- Moses: "Here Moses: you know that Yahweh has sent me (...): if those people die a natural death (...), then Yahweh has not sent me. However, if Yahweh does something unheard of (Note: extra- and supernatural, something paranormal), namely, if the mouth of the earth opens and devours it—them and all that is theirs—and if they sink alive into Sheol, then you will know that those people have rejected Yahweh."

He had barely uttered 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 into Sheol alive. (...). 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 foundational 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 concept of 'merit(ality)' 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 wondrous 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.

18. 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.-- Omnipresence . -- 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 lie down in Sheol: you are there! If I hasten on the wings of the dawn,—set 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, know me. Whether I stand or sit: You know it! Whether I walk or lie down: You know it! My ways are all 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 wonder 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's journey. -- In your book are written all the days that were already predetermined: each of those days has its place there. —

Note: Daniel 12:1 mentions “the book” (of life, -- of the predestined) and 1 Samuel 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 (...)!

19. 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 have been struck down. (...). Swept 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 regulated everything (Note: with the Egyptians) with measure, number, and weight. —

Note: Wisdom now provides the background or reason for this. For your great power is always subject to you. (...). The whole world is merely a little weight on the scales for you (...). But you feel compassion for all precisely because you are capable of 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 released from the grip of evil, they may believe in you, Lord. (...). You are of the opinion that condemning those who ought not to be punished is incompatible with your power. For your strength is the pre-establishment of your righteousness (Note: responsible action); controlling everything makes you spare everything. (...). You control your power. 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 mankind.

-- **Note** -- Wisdom 18:21/25 (Aaron prevents a deadly plague among the Israelites by prayer and incense offering) provides a clear model 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 13:55: 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.

BT20

20. 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 loitering there." (...) 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** -- Those reading superficially 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 spirits, in direct contact with God, who assigns them tasks. It is precisely this very high and direct contact with God that 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 are drawn to 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 26:5). -- The term 'angel' (Greek: angelos) means 'task executor'. The tasks can apply to an individual or, for example, to an entire people (Daniel 10:13). -- The term is “harmony of opposites”: neutral, -- meliorative (Tob. 3:17: to heal, to exorcise; Job 33:23ff.), - pejorative (Genesis 6:11/4). In other words, God's exercise of his governance of the universe makes use, depending on the situation, of either good or evil beings that bear the neutral names "sons of God / angels of God".

BT21

3. Texts 21 to 30

21. 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., the 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 in search of 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** -- Raphael presents himself as an Israelite. In other words, he conceals his identity.

Tob. 12:19. -- When the angel has completed all the tasks assigned to him by God, a farewell follows. -- “You have—so you thought you saw me eating. That was merely an illusion. (...). I am going to ascend again to the One who

sent me. (...). He rose 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 grave), 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 observed. And immediately the thought 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: 'soul-body'! Appearing specters, for example, possess such a soul-body. The biological body cannot possibly, in its biologicity (perishability), radically merge with the soul (after the death of the biological body). It can, however, temporarily 'materialize' the soul-body! -- The angel Raphael temporarily assumed such a materialized soul-body (so that he ate, for example).

BT22

22. 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 make these abstract terms into a living experience. Thus: 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 consecrated from the profane. By washing their clothes and abstaining from sexual intercourse.” Note: In some non-Biblical cultures, it happens the other way around: precisely through ritual sexual intercourse, 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: in the camp, the whole people trembled. -- Moses summoned them out of the camp—to meet God—and made them halt at the foot of the mountain.

The mountain stood entirely in smoke because Yahweh had descended into the fire: that smoke rose high as from a fiery furnace, and the mountain trembled tremendously. -- The trumpet blast grew louder and louder: Moses spoke, and God answered him in thunder. Yahweh descended upon Sinai—on the mountaintop itself. He called Moses to the summit, and Moses ascended the mountain. Yahweh: “Descend 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 approaching Yahweh ought to ‘sanctify’ themselves to avoid Yahweh’s wrath working itself out against them. – So far 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 Elohist tradition renders it in terms of a mountain thunderstorm (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.

BT23

23. Theophanies.

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

1.-- Ex. 11: 4/ 6; 12: 29/ 30 (The death of the Egyptian firstborn). -Wisdom 18: 14ff. (Apocalypticism). -- At the moment when a deep silence enveloped all

things and the night reached the middle of its rapid progression, your almighty word (Note: God's word works out what it says) cast itself (...) from the princely throne (...) into the midst of a land that was ripe for annihilation. With your irrevocable counsel in hand, your almighty word halted and filled everything everywhere with death. (...).

-- **Note** -- When, in 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' (which means 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 this foretold 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 (...) macabre ghostly figures (17: 15) with a somber countenance appeared to them (...). -- Says Job 33; 14ff.: “God speaks (...) without one noticing through dreams, through nocturnal dream visions (...)”. Note. -- The analysis of dreams is clearly not a recent discovery!

24. The deserts as dwellings of 'spirits' of all kinds.

Matthew 12:43/45. -- When the unclean spirit has left the person, it wanders around in arid places seeking rest, and finds none. Then it says: "I am going back to 'my dwelling' (Note: the possessed person) (...). Arriving there, it finds it: set free, swept clean, orderly. Thereupon it goes to seven other spirits even worse than itself. 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).

The dwelling of Azazel. -- 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 placed 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 still living goat 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 loaded the head of the goat with it, 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 then 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 goats, along with other demons, also dwell occultly in arid places. Read, for example, Lev. 17:7 (no longer offer sacrifices to satyrs like the pagans!), -- 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 place of 'demons'). -- The arid nature apparently attracts unsavory creatures!

BT25

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

People who misunderstand God and his Decalogue “will die” (so goes the constantly recurring biblical formula) – due to a lack of God-given life force (which means 'death'). But entire cultures also 'die'. Let us read Isaiah 34:1-17 in that light. 'Edom' was a people that, 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.

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. -- There is no longer any nobility to proclaim kingship (...). In the strongholds, brambles will proliferate. In the fortresses, nettles and thorns 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, Lilith (note: originally a Babylonian tribal demon; the goddess of ruins) will find her resting place. There the serpent makes her nest, lays eggs, hatches them, and keeps her young together in the darkness. There the vultures will 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. His 'spirit', namely, brings them together

there. It is He who has “cast the lot” regarding those beings: His hand has fixed their share (note: in the mess) with the measuring line. That share will be theirs forever. From era to era they will dwell there.

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

BT26

26. 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 its sections”. –

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. its cosmic character (cosmologically the three levels exist: we live on the earth; below us lies the 'subterranean'; above us lies the heavens); b. the religious character is also clear: where one is situated 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 deepenings!-- 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, rescue from it (healing, for example) as 'resurrection'. This is a reason for critical interpretation to see this merely as 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 alukah (leech, vampire) has two daughters: "Just bring 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, and the fire that never says "Enough!". --

Note: This text, playing with numbers (three/four), emphasizes the bloodthirsty nature of the Sheol mentioned. -- By comparison: Ps. 12 (11):9. -
- "From all sides the unscrupulous shall 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 the 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 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 (Note: under the pressure of God's judgment) the one who opens the throat like Sheol, -- the one who is insatiable just like death, -- the one who seizes all nations out of selfishness and piles up all peoples out of selfishness”.

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 now know the second (under).—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: 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: Ps. 22 (21): 16; 22 21): 30; -- Ps. 30 (29): 10; Ps. 119 (118): 25. -- 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) 25. And their inhabitants shudder. Sheol lies open before (the Almighty God). The 'abbaddon' (destruction) is bare before him”.

-- **Note** -- The underworld and “the waters”, i.e. hell or place of destruction, are populated with rephaim, emaciated souls, i.e. beings without life force

originating from God. Hence they are 'alukas', vampires, who have their sights set on the blood, i.e. the blood soul or soul substance, life force, of the living. -- See for example: 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: "Flock that one leads to graze in Sheol. Death leads them to the pastures. (...). Sheol: behold, a dwelling for such. 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 out of it." Which Psalm 107 (106):17/19 confirms: "They stood right before the gates of death. (...). He snatched their lives from 'the pit'."

BT27

27. 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 (Rev.: that part that opens out to the other world) is saturated with ailments (Rev.: typical of Sheol) and my life (Rev.: biological) is on the brink of Sheol. Already viewed as someone who has descended into the pit, I am a human being who is reaching a dead end. A freedman who belongs to the dead (Rev.: male/female slaves were interpreted as belonging to death). Resembling the murdered lying in the grave pit. Beings whom You have forgotten, who have been cut off from Your hand. -- In the deepest part of the pit You have shown me home, -- in the darkness, in the

abysses. Upon me weighs Your wrath (apparently): You unleash all Your waves.

-- You have removed my comrades from me: made a figure of horror out of me for them! I am a prisoner 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 pit? 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, relatives 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.

BT28

28. *The (true, 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, were 'dead' (Note: without divine life force). For they then lived in those errors "according to the course of this world, -- according to the prince of the kingdom of air, i.e., the spirit that continues his work in those who resist him." ---

Note: In other words: both the course of “this world” outside of us and what is at work within us originate, at least in part—St. Paul speaks inclusively, not exclusively—from Satan, for according to the context, that is “that prince.” Furthermore, 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 strong “in the Lord”, in: the power of his strength (...) to resist the machinations (note: manipulations) of the devil. -- For we do not have to fight against opponents of flesh and blood (note: earthly people), but against the principalities, the powers, the rulers of this world of darkness, -- against the spirits of evil, who dwell in the 'heavenly' realms”. -- Note -- Once again a figurehead is placed first, “the devil” (Satan). But now Paul situates the devil and his 'hosts' not in our inhaled atmosphere or in the underworld (alone), but in the heavenly realm above our atmosphere.

—Note— This threefold 'dwelling' justifies the name “cosmic beings or 'numina'”. Once again, St. Paul hammers home the message of “resisting”! In Ephesians 2:2, it is stated that Satan enters INTO 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 (Philippians 2:10)—are listed in passing by St. Paul that explain, at least partially, “the course of events in and around us”.

BT29

29. 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 carved models (Remark: of me, Yahweh): nothing that resembles anything found in the heavens above you, on the earth here below, or in the waters under the earth (Remark: those finite, created things)”. - You shall not bow down to the earth before those deities, and you shall not serve them. For I, Yahweh, your God, am an 'envious' (Remark: not tolerating confusion with things created by me) god. A god who 'avenges' (Remark: corrects) the transgression of the fathers upon the children, the grandchildren, and the great-grandchildren, when it concerns those who 'hate' (Remark: 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 distinguishes 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 emphasize in due course. 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 applies 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 utter the name of Yahweh your God 'in vain' (Note: unlawfully), for Yahweh will not leave unpunished the one who utters 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 -- Ezek. 44:23 says: "(The Levites) must teach my people the distinction between 'holy' and 'profane' and teach them the difference between 'clean' and 'unclean'". -- 'Sanctify', dedicate, therefore means separating from all that is profane (which in its hidden essence is also 'holy' but in an everyday, not solemn manner), -- doing justice to the holy character.

Divine model. -- All religions worthy of the name uphold divine, not merely profane, sacred models of conduct. -- The weekly division of the Old Testament (the New Testament 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 complete 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 has 'blessed' (Note: provided with blessing) the Sabbath day and made it 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 then: 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.

30. The distinction “*holy/ 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) is 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 in the Bible are incorporated into the very definition of “what is holy.” -- 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 'holy ones,' for I am holy. (...). You shall therefore be holy because I am holy.” -- Note -- The holiness law therefore immediately encompasses the Ten Commandments: 1. not to engage in 'nothingness' (idols); 2. not to have metal images made for oneself; 3. to observe the Sabbath days, to 'sanctify' them; -- 4. to honor mother and father; 5. to let the poor and the stranger live by giving away surplus harvest; 6/9, not to profane a daughter by making her a prostitute; 7/10, not to commit theft; 8. not to act deviously or to deceive.

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 found in all religions. -- Biblically, however, it is as follows. —Anything that is such that it may approach God and what 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. — Whatever is connected with purity is easily made pure by contact. Especially: whatever is unclean makes it 'unclean' through contact with it! So it seems. -- Sexuality, birth, and death easily make one unclean. 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.

BT31

4. Texts 31 to 40

31. 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 Gal. 5:13ff. in that light.

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, service, goodness, trust in fellow men, gentleness, self-control (...). Regarding what the flesh produces, Paul says: "Those who commit such transgressions will not inherit the kingdom of God (Note: God's governance of the universe 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, given the fact that the spirit is our life, that that spirit also inspires us".

Note: One sees 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)”. With one exception: 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 the 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 a. accept the Old Testament, b. purify it (‘catharsis’), and c. actualize and re-establish it on a higher level.

BT32

32. 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 too will be treated according to his deeds.

1.- - Ekkk.kus (Sir.) 15: 11/ 20. - - Do not say: “It is the Lord who caused me to sin,” for what he abhors, he does not do. Do not say: “It is He who caused me to go 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” (Rev.: in the beginning of creation and as a principle) made man and left him to his own deliberation. If you will, then you shall fulfill the commandments (...). (1) Before you he has placed fire and water (Rev.: two contradictory things): stretch out your hand according to your desire. (2) 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! God is not mocked! For whatever one sows, that shall be reaped. -- Whoever sows in his flesh shall reap destruction for the flesh. Whoever sows in the spirit (Note: God's eternal life-giving force) shall reap eternal life for the spirit. -- Let us not cease to act conscientiously: at the appointed time the harvest shall 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. He 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,' because the life force that St. Paul calls 'flesh' automatically leads to destruction. Just as what he calls 'spirit' lawfully leads to eternal life.

BT33

33. 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.-- biological. -- 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 ties are 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 -- Summarizing meaning. -- a. The whole of mankind (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. *Ethically.* -- Here the harmony of opposites becomes apparent: at times meliorative (rarely), at other times 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) may 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, namely when 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 surface of the earth the people I have created, and with the people the cattle, the creeping creatures, the birds in the heavens." But Noah found favor in God's eyes. -- Note -- From this text it appears that a. humanity at that time was conscienceless (due to sex with angels) and b. that "all flesh" is in solidarity.

BT34

34. *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 this premise, then one understands the scope of Jewish circumcision 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 exceedingly 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 make you swear by Yahweh (...)" Jacob acts

in the same way with his son Joseph: “Lay your hand on my private parts” (Gen. 47:29). The private parts encompass the flesh (body, procreation) and are, within the archaic society of that time, interpreted as radically sacred. 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 member repels the sons of God and prevents the moral degeneration exhibited in the pre-naahic 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 serves this purpose. -- We summarize. -- Sarah 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 who claims 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 Cor. 15: 29 (getting baptized as dead people who are indirectly baptized), so too Zipporah: she circumcises Moses through his son.

BT35

35. 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 (Rev.: 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’) will flare 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 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 “deprived of God’s glory (Note: God’s life-giving power) through sin” (3:23).

Paul's criticism. -- Rom. 2:25. -- “Circumcision is your duty if you fulfill “the law” (Rev.: the essence of which is the Decalogue). But if you transgress the law, then you are—despite your circumcision—merely an uncircumcised person. -- If, therefore, the uncircumcised person fulfills the precepts of the law, will his uncircumcision not amount to a circumcision? The one who is uncircumcised in the body but fulfills the law will ‘judge’ (Rev.: 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’ (Rev.: God’s life-giving force) and not according to the letter (Rev.: of the law).”

BT36

36. 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 (Rev.: who had equal rights) was mistreated, and the orphan and widow were oppressed. Within your walls (8) there were slanderers to shed blood. (...). (6, 9) They stripped the shame of their father, forced the woman into intercourse in uncleanness (Rev.: menstruation). One committed an abomination (Rev.: sexual abuse) with the wife of his neighbor; another defiled himself in an abominable manner (Rev.: through incest) with the daughter-in-law; yet another 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 defrauded. (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 clean and unclean (note: accepted by God and alienated from God) (...). -- The prophets have masked this 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 plundered the people, seized riches and jewels, and multiplied the number of widows. -- The judges are like wolves that tear apart 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 unlawfully inflicted violence on the stranger.

37. 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: concealing, unconscious) evil (Note: 1 Kings 17:18). Protect your servant also 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 S. Jan, 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 deadly 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 (Matthew 2:16) and the murder of John the Baptist (Matthew 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 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 -- 'Know' here means “feeling at home in the harmony of opposites.” Indeed, the gods of the

Gentiles are not simply bad. 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.

BT38

38. *The sin against "the Holy Spirit".*

Let us begin with a concrete story. -- John 9:1 ff...-- "Jesus saw a man born blind. (...). He spat on the earth, 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')'. Siloam means 'sent one!' The blind man went there, washed himself, and came back seeing clearly." -- There is the fact. Now for the interpretations.

The Great Divorce. -- 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 mixed the mud (Note: what according to the 'regulations' was called 'labor', 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. *Unbelief.* -- "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 someone fears God (Rev.: 'theosebez') and carries out His will, God does hear such a person. -- It has never been heard said that anyone has opened the eyes of a person born blind. - If, therefore, this man did not come from God, then he would be unable to perform anything (Rev.: of that kind)." -- Rev.-- Where the second category of Pharisees remains at a question (mark), the

healed man—for whom the fact was an 'existential' (in which his existence was closely involved) given—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, that 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 blasphemy against the Holy Spirit will not be forgiven. And whoever speaks a word against the Son of Man (Note: Jesus) 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 of 'spirits' (Note: life forces) is addressed here (cf. 1 John 4:1/3; 1 Cor. 12:10 (the charismatic gift of being able to discern spirits); 1 Thess. 5:19/21; -- Deut. 13:1/6; 18:20/22). The fact of a special gift 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 degree of clarity. -- Jesus, who systematically obscured his true nature (so as not to become entangled in a foolish political agenda), is precisely for that reason less clearly the “Holy Spirit” at work. 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 in a minimal number of cases so evident that one must be completely blind to any Holy Spirit (and willing to be) to dare deny that degree of evidentiary nature. -- Thus, the seemingly paradoxical distinction between "the Son of Man" (in whom the Holy Spirit is at work) and the "Holy Spirit" becomes readily understandable.

BT39

39. John on "the sea 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 that 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 had suffered for thirty-eight years, but the observance of a regulation (which proves that they too share 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 do nothing of myself (Note: of myself as in appearance, in your eyes, merely human) but 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, albeit 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 anything but God. They take issue with 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).

BT40

40. 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 (...) will 'belong to Yahweh' (Note: be considered 'holy', no longer profane) and I will offer 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 Jephthah (...) 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 bound myself to this—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 allowed you vengeance on your enemies (...). Allow me the following: give me freedom for two months. I will go 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 not known a man (Note: had had sexual intercourse with one). -- 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 the fourth, the fifth, and also the first three commandments in Lev. 18:21: “You shall not offer any of your children to Molech (Note: Moloch, -- the god Molech ('prince')) as a burnt offering (holocaust), and thus profane the name of your God. I am Yahweh~-- Which does not prevent Ish. 57:5 (one type), Jer. 7:30/34 (/ / 32:34/35), and 2 Chron. 28:1/4 from mentioning child sacrifices “according to the abominable customs of the Gentiles”.

BT41

5. Texts 41 to 50

41. The backlash of neglecting the Decalogue.

Man consists of a. 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 Ps. 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 unaware of what follows: our ancestors ('fathers') were ALL under the cloud (Rev.: Ex. 13: 21). All passed through the sea (Rev.: 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 is 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. through that soul-body which governs the biological body, in his biological body. -- And this is because God's 'spirit' (life force, as Gen. 6:3

already states) is absent in the soul (and thus in the soul-body and in the biological body), -- life force that determines fate.

2.-- “These events occurred to serve as mirror images for us: so that we (Note: in turn) do not harbor unscrupulous desires like they (Num. 11: 4). -- Do not become worshipers of idols like some among them (Ex. 32: 6) (...). -- Do we not commit fornication (prostitution; Num. 25: 1/ 9), as some among them did: twenty-three thousand perished in one day. -- Do we not provoke like some among them: they perished by snakes (Num. 21: 5/ 6). — Do not be ill-tempered like some among them: they were cut off by the 'exterminator' (strangling angel; Num. 17: 66/15)”.

-- **Note** -- One can read the commandments throughout Paul's enumeration! With the vengeance (Note: rectification) 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 lot, -- a lot that serves as a mirror image for us. Written down with a view to our formation, -- Of us who are at the end of times.” Thus Paul.

BT42

42. Blasphemy and trial by ordeal.

Because the following text comes across as particularly impressive, we will pause to consider it. Daniel 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 profanation of what is consecrated, -- sacrilege. Sacrilege touches upon the very high, or very salvific or very harmful, life force (ruah, spirit) that resides in and around such highly consecrated vessels. -- Whoever violates this immediately loses their own soul and spirit strength along with it and quickly falls into the grip of Sheol and its hellish powers (whether political or otherwise).

One drinks wine from that consecrated vessel. But—what is particularly bad—one praises the gods in gold / silver, bronze / iron, wood / stone while doing so!—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, becomes confused 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 current (even though modern physicians will attach a different interpretation to them).

He summons with a shouting voice soothsayers, Chaldeans (magicians), and enchanters (the latter performing liver-preaching): “Whoever reads this writing and reveals its interpretation to me, he shall be clothed in purple (...)”. The wise men (Note: revealers) arrive, but not a single one reads the writing 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 gods” dwells. (...). Your father appointed him chief 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, ability to unravel enigmatic things, and ability to decipher knots (Note: the signs of his exceptional life force) was found, therefore 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 -- From this it becomes clear for the umpteenth time that, in the background of the countenance—what one sees of it superficially—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 his Apocalypse. Apocalypse or revelation that attempts to show 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 snatched 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 heavenly ruler has sent you that hand (...). (...)). Mene, mene (mane). teqel (tekel). 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 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.

BT43

43. 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 - purely pagan practices. -- When you have reached the land that Yahweh grants you (Israel), then you shall not adopt the same abominations that those nations commit. -- Making his son or daughter pass through the fire. Divination. Conjuring spirits through magic songs, Manticism in general. Magic. Exorcism. Asking questions of shades or seers (cf. Lev. 19:31; 1 Sam. 28:13). Invoking gods. -- "For whoever does such things, Yahweh your God

designates as '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: without sin against the Decalogue, for those nations whom you dispossess listened to sorcerers and seers. But that was not the gift from Yahweh your God”.

Note : It is not the practices themselves, in themselves, but the fact that they are not a “gift from God” but spring from 'strange beings' that is an 'abomination', i.e., a radically unacceptable thing.

A. II.- False prophecy . -- A so-called 'prophet' who dares to speak the name of” Yahweh in Israel 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 does not emerge . -- What criterion is there to know whether someone operating under the occult proceeds from Yahweh? If what is predicted or asserted turns out to be untrue upon testing, then such a person speaks arbitrarily.

B. II.-- A word that comes true but from foreign deities . -- Deut. 13.-- Someone who hears prophetic words or someone who sees dream visions that are found to be true upon testing but entail apostasy from Yahweh, “such a person must therefore die”-(Thus 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”.

BT44

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

That women also prophesy is evident from Ex. 15:20 (Myriam), Judges 4:4 (Deborah), and 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 sorceresses, help determine fate and work around the souls. For the 'soul' is that life principle in 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 (not only) 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 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 shall realize that I am Yahweh.” -- Because you have instilled fear in the hearts of the conscientious by means of lies precisely when I, Yahweh, have not struck them with an evil fate. Because you have strengthened the hands of the unscrupulous so that he would not repent and thus regain “the life” (Note: that God grants). -- Well then, unreal visions and prophecies you shall no longer utter. -- I will deliver my people from your grip and you shall realize that I am Yahweh.”

Note— The 'soul' is a. the seat of conscious life (thinking, feeling), b. the seat of biological life, c. the seat of the occult life forces, good and evil, bringing salvation and causing harm. Magicians and magicines act upon this. Whoever ignores the concept of 'soul' understands nothing more of what is stated above.

45. 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/Remias receives the 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 these off, only worse awaits them (sword, famine, plague). - The accompanying message further contained: “Do not listen to YOUR prophets, seers, dreamers, sorcerers, and magicians, who say to 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.

Hananya'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 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 speaks the opposite!

Jeremiah's 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, calamity, and plague for many countries and for considerable empires. (...)”. Which was the model that Yahweh proclaimed. -- Some time later, on behalf of Yahweh, Jeremiah says the following to Hananya: “Yahweh has not sent you. You make this people subject to lies. Thus speaks Yahweh: “Look: I send you away from the countenance (Note: visible surface) of the earth. This very year you shall die”.

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

BT46

46. 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 desires 'revenge' but not sinfully—acting arbitrarily but under the guidance of Yahweh Himself, who sooner or later 'avenges' all injustice, restores it. -- Whoever sees in this psalm “the vengefulness of an Old Testament pious person” perhaps lacks the personal experience of grave injustice, so that he does 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 “in the coming world.” As if “the land of the living” did not also belong to God's domain of justice. Fleeing the world amounts to betrayal.

Save me, God, for the waters have seeped into my soul. I am sinking into 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 the injustice in visible and tangible fellow human beings, situates it in Sheol. Their unjust 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: You know my 'folly' (Note: lack of God-given wisdom): my lapses 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, unknown to the sons of my mother. For I perish with zeal for Your house (Note: somewhere clearly defined religious - moral activity). The reproach inflicted upon You by Your tormentors 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 for them a fable to tell—the fairy 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 lurks.

A sin crying out for vengeance. -- 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 about the situation as God inspires it) of your salvation. -- Draw me out of that mire so that I do not sink into it, -- that I escape my adversaries, -- from the abyss of the waters! That the flood of the waters does not suffocate me! That the abyss does not devour me (Note: like aluka)! That the maw of the pit does not swallow me up! -- Note -- With this it is 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! For the sake of my enemies, redeem me! You know my disgrace, my shame, and my insult: before your eyes are all my oppressors. For the disgrace has broken my heart to the point of collapse. -- I placed my hope in some pity: there is none! In people who comfort: nowhere to be found! As “food” they have given me poison and quenched my thirst with vinegar. -- Let the table at which they are seated be an ambush, and their abundance a snare! Let their eyes turn to darkness (...). Make them continually lack their kidneys (Note: soul portion).

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

victim even further. – Note -- Here it becomes apparent once again that the author is aware of a sinfulness that he is atoning for somewhere. To which his opponents latch!

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 may raise me up!

BT47

47. Pronouncing a misfortune 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, (...) they attack me without reason. In retaliation for my kind conduct, they accuse me. While I am merely praying (Note: for my accusers), they bring misfortune upon me as the price for my good deed.

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

The curse of the 'tôledôt' (genealogical 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 offspring 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 of vengeance. -- Indeed: such a person has forgotten to act with love! 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.” Thus, even when such a thing occurs under the guidance of Yahweh, he judges that ahw must be understood 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 the 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: namely, 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.

What further . -- “Help me, Yahweh, my God. Save me according to your love so that people realize that it is your hand (Note: mighty intervention), 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 uphold my SOUL: that the evil lot may fall back upon those who have it in for me. Yahweh, —by means of your truth destroy them!” -- Likewise Ps. 57 (56): 7: “God, exalt yourself to the heavens (...): they set a trap for me, but they themselves fell into it.”

BT48

48. 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 pack of wrongdoers. -- Those who sharpen the tongue into a dagger: they aim their arrow, a word that hurts, to strike the innocent stealthily. Unpredictably they strike and fear nothing. -- In their wicked activity they encourage one another. With calculation they proceed in setting their ambushes. They say: “Who will notice them and fathom our secretly kept 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 . Their wounds were unpredictable! 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 become shuddering at this: he will even make God's intervention known and realize His intervention. -- The righteous (Note: the conscientious) will find their joy and their refuge in Yahweh. The honest hearts will wish one another happiness for it.

Note: This is actually more of 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, likewise unpredictable, 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)? Self-assured 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!

BT49

49. 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 into 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 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 a misunderstanding 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 sacred author, however, in the light of God's inspiration, 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.

BT50

50. Violation 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 did not understand the lesson. -- “And now—thus speaks Yahweh (...). -- By what means do you bring similar misfortune upon yourselves?” The men “who knew that their wives were offering incense to foreign gods, and the women present—a large number—answered.” -- “We do not wish to listen to you but will continue to carry out what we have promised: to offer incense and libations to the Queen of Heaven (Note: Ishtar,—a goddess) 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 offered her libations, we have lacked everything and perished by the sword and famine.” -- (The women:).-

Incidentally: when we offer incense and libations to the Queen of Heaven, does this happen without the knowledge of our husbands, that we bake cakes with her image (Note: a nude figure) on them and offer 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.”

BT51

6. Texts 51 to 60

51. 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. does not bother himself with 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 cause me trouble, so that they do not come to bore me endlessly.” -- Note -- His sense of pleasure is tormented! What a sense of duty fails to 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 provide justice anyway, notwithstanding that he has no conscience as a cynic), (how much more) would God not provide justice to his elect who call out to him day and night while he makes them wait? I say unto you: “Soon he shall provide them justice!”. 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 knows no ‘respect of persons’ (understand: social position) (understand: favors those who are powerful). He takes no account of respect in order to, for example, deprive the poor of their rights.” -- Access to God as judge is prayer: “The prayer of the wretched penetrates through 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 do care about 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.

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

Ps. 82 (81). -- God focuses in 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. Give the unfortunate, the needy their rights. Liberate the powerless, the poor. Deliver 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 (Rev.: of the living) is shaken. -- I said (Rev.: 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 (Rev.: people) according to justice? Indeed not! With the heart itself you create what is false! With your hands you wield the scales (Rev.: of righteousness) in the land according to your arbitrary will! -- They have deviated from the womb, the conscienceless ones! (...). Before they develop thorns like the burning bush, let the wrath (Rev.: 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).

BT53

53. 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 'mashhal' 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 disregard the Ten Commandments go straight into Sheol. Without mercy. Just like the most ordinary, insignificant 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 swords, 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.

BT54

54. 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 ends up with 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—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). -- A resting place has been prepared for them in the midst of the victims, surrounded by his throngs, -- with their graves around him. They are all uncircumcised, fallen, throngs, because they sowed terror in the land of the living. They have carried their dishonor with them, -- along 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 - Tubal and all his throngs, -- with his graves around him! They are all 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 has been 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 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 down 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 radiated by their power. 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 must be drunk for this purpose and b. only his Father decides on this. But: "You know that rulers lord it over the nations and that the great men of the realm make their power felt. It must not be so among you."

BT55

55. The 'parakuptousa' (the crooked-looking one).

Let us venture into the domain of the sixth and ninth commandments, which pertain to eroticism and sexuality. -- Prov. 7:1/27. -- This text is actually merely one application of what Prov. 9:113/18 states as a general rule: "The foolish man does not know that there (Note: where foolishness is at work) shadows are found and that her guests dwell in the valleys of Sheol." -- The parakuptousa, or lecherous woman, is an alluring example of this.

Wisdom as the basis 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 that springs from God. That therefore does not lead to the underworld or Sheol.

Wisdom regarding the strange woman. -- The term 'strange' woman (Prov. 2:16; 5:3; 5:20; 6:24; 22:14) refers to "the woman²⁴; 22n other (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, like Sheol, "to swallow alive"

(Prov. 1:12)). Yet ethically—religiously—and thus 'cosmically' (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 narrator 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 speaker continues. -- "Let your heart not depart in the direction of *her* ways! Do not get 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 the way to Sheol; on her life's path 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."

BT56

56. "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, in a male-homosexual manner, with "two angels" (albeit in human form).

The sin of "strange flesh". -- This also takes 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 on “the face of the earth” (Note: the visible part of the earth) and daughters were born to them, 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) shall not be unlimitedly responsible for man since he is 'flesh' (Note: human existence lacking God-given life force): his life shall therefore be limited to only “one hundred and twenty years”. -- The Nephilim (Rev.: 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 who, as a man—seven in number up to that point—approached Sarrah, caused to die before any marital union, 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.

BT57

57. Saul: a prince ('god') like the pagans have.

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

1 Sam. 8:5 -- The combined elders of Israel to the prophet Samuel, who until then had led the people in Yahweh's name: “Appoint a king for us 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 princely law, in force before Israel invaded Canaan, encompasses harsh requirements that affect all strata of the population. Yahweh adds to this: “On that day you shall cry out for the sake 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 Gen. 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 foretold 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 attributed to God here) descended upon Saul. He went 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 behaved 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 a foreseen fact immediately 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 conceit!” -- Note -- As 1 John 2:16 says: conceit is one main characteristic of the 'world': that of mankind 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 (Rev.: David) for myself from among his sons.” Samuel anointed him king in the midst of his brothers: “the spirit of Yahweh (Rev.: Judg. 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 (Rev.: patience by Yahweh) caused states of fear in him.”

-- **Note** -- The abbreviated (tropological) idiom regarding 'spirits' (both entities and life forces) deviating from God also appears elsewhere in the Bible: Judges 9:23 (spirit that sows 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 becomes apparent 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 stirring up states of fear in you. “Let our Lord give a command, and the servants assisting you shall seek a man who knows how to play the lyre: when a conscienceless spirit of God overwhelms you, this lyre shall play, and you shall 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 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 Israel 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 possession 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, murderous impulse: these characterize the possessed person.

1 Sam. 18:17: 18:21ff. -- Saul speaks lies toward 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 reluctant 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 he 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 carried away in Samuel's presence. Afterward, 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 a 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 does not kill him. --

When Saul hears 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 goodness 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 the radically different 'spirit' (both as an entity and as a kind of life force) of David becomes apparent! This controls his killing urge.

1 Sam. 25:1. -- "Samuel died". -- With him disappears the last remnant of direct theocracy, that form of government which Yahweh exercises through a prophet.

Another turbulent period follows. Until (1 Sam. 28:1 ff.) the Philistines pose a deadly threat to Saul and his people. The seer of En-Dor summons the spirit of Samuel. But the spirit has only one message: "Why consult me when the Lord has turned away from You?" -- Note -- "You will die in your sin (Note: against the Holy Spirit)." Thus Jesus to the reluctant Jews who want to kill him for his entire conduct. That phrase also applies to Saul. Cf. John 8:21/25.

BT58

58. St. Paul on sex in Corinth.

1 Cor. 6:12/20. -- It is known: 'korinthiazesthai' meant "to live as 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 permitted. -- Note -- Either that slogan is a motto of unrestrained Corinthians, or it is a sentence that St. Paul placed at the forefront 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 (Pagan precepts)). - The term 'designated' refers to the morality of the Christian who thinks 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 myself be controlled by anything just like that! "Food is for the stomach and the stomach for food." -- Note: Some Corinthians apparently regarded sex as "eating and drinking." The term 'stomach' is ambiguous: it meant both the digestive system and sexual needs. -- Paul's response: "Yes, with the understanding that God will abandon both the 'food' and the 'stomach' to decay (Note: death)."

Paul's argumentation. -- "Yet the body is not for fornication (Note: dealing 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 the one 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"

is ambiguous here: a. it expresses physical union, b. it situates the physical union with the prostitute within “the flesh” as, for example, Gen. 6:3 means, i.e., “the sin regarding sex, etc.”

Once again the text. -- 2.4. The one who unites with the Lord is with him a single spirit. -- Note -- Once 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—again within that pair of contrasts—“divine life force.” If we prioritize this, 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.”

Continue the text. -

2. 5. Therefore, keep far from 'whoredom' (Note: dealing 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: this text, however, brilliantly refutes that erroneous opinion! After all, one can rely on to sin against one’s own body”! Which entails that that body somehow commands a radical reverence that cannot tolerate sin, - - meant is “sin that violates 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, i.e. 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 have

indeed been redeemed at a ransom (Rom. 3:24: Jesus' cross and resurrection Eaters)! Therefore, glorify God through your body! -- Behold Paul's reasoning: They stand or fall with the "flesh / spirit (of God)" pairing, as Gen. 6:3 already establishes.

BT59

59. The 'evil' Mammon (unfair 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 calamity? Malice is on my heels, enclosing me. -- They trust in their fortune, boast of their excess of wealth. -- But "man" (Note: the wretched being called man) cannot 'buy' the redemption of his soul nor satisfy God for its ransom! The redemption of the soul costs much! -- Note -- That part through which man spends on the hidden aspects of world and life is the soul. Apocalypse of Wealth 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 (they say that) they affixed their name to their grounds!". -- Note-- Everyone sees 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 experience the end of their lives.” -- Note -- What not everyone sees. -- “A herd led to graze at Sheol! Death leads them to the pastures! Where conscientious people will be better off. -- In the morning their 'image' (Note: visual impression, imago) is no more. Sheol: behold their 'abode'!”

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.

BT60

60. 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 before 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 for me a pure heart (cf. Gen. 1:1; Ex. 34:10). 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, God, You harbor no contempt. (...). -- Thus far the essential parts of this basic psalm.

Note: The role of mediators. -- 1 Kings 17ff relates that the prophet Elijah, once he lived 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 sheer presence. -- 2 Samuel 12:1ff relates how, after David’s concealed sin with Bethsabee (2 Samuel 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).

BT61

7. Texts 61 to 70

61. 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 the earth mother. -- Gen. 2: 77. --“Then Yahweh God formed man out of the dust of the earth: namely, he breathed breath into his nostrils and so man became “a living being”.’ -- Note -- ‘Nefesh’, i.e., 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 earthly 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: thus 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. -- Thus Ecclesiastes (Qoh.) 5:14: “Just as the rich man emerged naked from his

mother's womb, 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." -- Particularly clear is Ecclesiastes (Sir.) 40:1: "A painful fate is destined for all people. A leaden yoke weighs upon the sons of Adam (Remark: people). From the day they emerge from the mother's 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 from the womb?" (Job 38:8).

But Yahweh controls that cycle . -- Job 1:20: "Yahweh had given . Yahweh has taken away. Blessed be the name of Yahweh." Thus the sacred text regarding the cycle. -- Ps. 139 (138): 13/15. -- "You, Yahweh, formed my innards. 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 deepest part 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.

BT62

62. Man and woman.

Let us read Gen. 1:26. -- "God said: 'Let us make man in Our image as Our likeness, and let them rule over the fish of the sea, the birds of the heavens, the (tame) animals, all wild animals, and all creeping creatures.'" -- Note -- There is apparently a strong connection between man being created in God's image as His likeness and the fact that he is called to rule over the rest of "all flesh." In Gen. 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) possess with God. In other words, Seth is likewise "image and likeness" of God and, as such, exalted above all that is animal.

Man and woman . -- It is repeated in Gen. 5:1: "The day that God created Adam, he did it 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 thing. (...)”

-- **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.” Now, the fact that “man and woman” are visible in man is an indication that the sexual element in man must likewise be present somewhere in God. That explains why Tob. 6:18 says that in conscience those marrying are “destined for each other from the origin,” that is, from Yahweh. So that sexuality and marriage are actually and only thoroughly understandable from God’s reality.

BT63

63. 'Tôledôt' (offspring).

Religiously, a child is considered a blessing: “God blessed man and woman and said: ‘Be fruitful (...)’” (Gen. 1:28). In Paul's Eph. 3:14ff, the Father is called the one who gives His name to every 'patria': group of descent. -- Gen. 2:4 (heaven and earth), 6:9 (Noah's genealogy), 22:19 (Isaac's genealogy), and 37:2 (Jacob's genealogy) refer to this by the Hebrew term 'tôledôt' (procreation, history of procreation).

Let us look at Genesis 30:1-23. -- According to Mesopotamian law (which is forbidden in Leviticus 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 "God-given justice"-- "Jacob had sexual intercourse with Bilhah. She became pregnant and bore Jacob a son: Rachel responds: "God has granted me justice. He has heard me and given me a son. For that reason she named him Dan (in Hebrew: "granted me justice").

The mysterious background . -- This is articulated by St. Paul. 'Patria', a group that derives its name from the same father, the progenitor (eponymy), is a fundamental concept in all religions, insofar as they have not been desacralized—'desecrated': 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.

BT64

64. 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 man may rule over the fish of the sea, the birds of the sky, all the wild animals and all the creeping creatures on the earth." -- Note -- man is, from a biblical perspective, created but within the context of his biotope or environment of life. -- Against that 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 animals of the earth. (...).

The rainbow as a 'cosmic' sign. -- The later covenant of faith with Abraham will have circumcision as its sign. The even later Israelite covenant with Moses reinforces this. Cf. Gen. 17 and Ex. 31:16ff. The New Testament covenant has Christian baptism as its sign. -- The Noahic covenant receives the rainbow. --

God said: -- "I place my (rain)bow in the cloud and it shall be a mark 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 cosmic-encompassing revelation!

BT65

65. 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) shall '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 says 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 the very least, the destiny left behind by previous generations. The occult situation of those previous generations plays an undeniable role in this. After all, sins provoke, because of Yahweh, punishments that extend beyond previous generations, as Exodus 20:5 states.

66. 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 preceding to following is a. the soul as the seat of conscious life (spirit understood as intellect, disposition, 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 -- Occult23. -- All have sinned and have lost the glory of God. -- Behold 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 they were occultly 'dead', they also die 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 reaction 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 mass 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).

BT66

66. “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 turn to 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 faith in Yahweh with pagan belief in earth deities and other 'awe-inspiring 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 personal 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 magnificent 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) 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 (Rev.: liver, seat of sensations) shouts it out. And: my flesh shall rest in safety. For you cannot abandon my soul to Sheol (Rev.: underworld). You cannot let your friend see (Rev.: experience) the pit (= Sheol). On the contrary: you will teach me the way

of life (Rev.: God-given life). -- Before your countenance (Rev.: 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.

BT67

67. Song of thanksgiving for the sake of healing.

Isaiah 38:1/20 . -- Ezekiah (Hezekiah) falls mortally ill. Isaiah recommends a treatment: "Let one take a fig bread and place it on the sore, and he will 'live'." --Note the term 'live' 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 a view to 'life', in this case: healing. As Wisdom 1:13 says: "The creatures of the world—in them there is no deadly poison—are good-living."

The song of thanksgiving.

-- A later insertion positing 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 break of day and the onset 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 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; Ekk1.kus (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 one time purely biological (and thus subject to occult factors), at another 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 in 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.

68. “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 by the works of your hands. For God has not 'created' 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”. - (Exodus 3:14: God's proper name is “I am”). -- Moreover: everything the world (Note: creation) contains regarding (things created by God) brings salvation. Deadly poison is nowhere in it. -- Hades (Note: the underworld) does not rule (Note: just like that) on earth, for righteousness (= conscientious life) is eternal (Note: produces eternal life).

Wisdom 2:23ff. -- Indeed, God created man with incorruptibility 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 3:11: 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 the acceptance of demonic influences is a flight to absolve oneself of purely human responsibility “in a cheap manner” radically misunderstands the Biblical view." Moreover, that objection is usually the cover for a radically secularist (excluding all religion in the true sense and radically earthly) view that is quick to satisfy itself with some argument or other.

BT69

69. *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. -- With great toil you shall derive your livelihood from it all the days of your life. It shall produce for you thorns and thistles, and you shall feed yourselves with the plants 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 borne of Yahweh).

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 behavior). 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 they: 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 Easter event), -- 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 (Lik 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).

BT70

70. 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 shall the earth be. Plundered, -- plundered shall it be. -- For Yahweh has spoken this word. -- The earth is devastated: it wastes away. The world suffocates, -- wastes away. The upper layer (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 defiled beneath the feet of its inhabitants, for they have transgressed the laws, violated the counsel, 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 Gentiles . -- 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 through this: 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.

BT71

8. Texts 71 to 80

71. The Gentiles possess the law.

-- Rom. 2: 14. -- “When Gentiles who do not possess the law (Rev.: in the Jewish wording thereof) naturally fulfill the rules of conduct of the law, then these people—without possessing the law (Rev.: 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, let it be: the testimony of their conscience as well as the inner judgments which they pass on one

another.” -- Rev.-- The testimony of the Gentile 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. That conscience was prioritized by Isaiah centuries ago when he involves all people—a part of the entire spirit-endowed creation; incidentally, are God's angels (sons of God) not also 'connected' with God in conscience?—in an end-time judgment.

The heathens—at least a part—do not fulfill the law.

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 formulation of God's response to irreligion and immorality.

-- **Paul specifies** . “For what one can come to know about God is clear to ‘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: note the universal)—reveals itself to the understanding 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 that which is unseen.” – Note: The term 'faith' here refers both to the pagan, universal faith and to the typically Biblical, particular faith. Faith that is apocalupsis, the unveiling of the invisible.

72. Paul's conclusion.

-- “So that they have no excuse, since they have known God and yet have devoted to him no glory or thanksgiving as to a god.” -- Note -- The Gentiles, taken collectively, are therefore (collectively) guilty. Which 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 corruption. -- “Instead, in their reasoning they have lost their minds and their foolish hearts have become darkened. In their claim to 'wisdom' they have become mad.” -- Note -- The deviation from the Decalogue is situated primarily in the mind and its 'reasoning'. 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** -- The Jew that Paul is, could not tolerate images at all! Let alone: images of people, animals that were supposed to represent '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 thing comes to the surface very clearly 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).

Consequence : 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 the other through 'dishonor' (Note: sexual intercourse) of a man with a man (...).

-- **Note** -- Once again, eroticism and the commission of impurity take center stage, 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 begets”) and the list of end-time deviations 2 Tim. 3:1/7 (“The people in the last days”).

Paul's concluding remark. -- “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 (regarding the Jewish wording of “the law” with its sound moral rules of conduct but also with its dubious precepts) and Gal. 4:8/10 (regarding a case of pagan corruption 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!

BT72

72. 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 arrive at the Noahic covenant (Gen. 6:1/ 9:28).

Amidst a generalized moral degeneration of mankind, Noah (Noah) situates himself, “a conscientious man, who remained whole among his contemporaries.” -- God then sifts 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 said 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 that “the intentions of the heart of man are evil from childhood” (Gen. 8:22). In other words: the Noahic covenant is independent of the Decalogue. In contrast to the universal 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 (Rev.: 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 establish 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 beings, -- 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.

BT73

73. From ordinary apocalypticism to end-time apocalypticism.

The first concept 'apocalypticism' means “revelation of extra- and supernatural realities”. The derived, second concept 'apocalypticism' means “revelation of extra- and supernatural realities that encompass, in a much clearer manner, a well-defined end time with its disasters and its disastrous end”. -- According to experts, there are four such examples: Ezek. 38/39; Isa. 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 plant hooks in your jaws. I will cause you to go out with all your army, horses and riders (...). -- be prepared! Prepare yourselves well! You and your troops as well as those who gather around you. Put yourselves in my service!

After many days (Note: a term perhaps referring to many centuries) you shall receive commands. After many years you shall 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 shall act, going ahead (...). -- Thus speaks the Lord Yahweh.

-- **On that day** (Note: term for a still very unpredictable future) thoughts will arise in your heart, you will forge unscrupulous plans. For you will say

"I am marching against a defenseless land (...)" You shall 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 God's chosen people (navel of the earth), -- called 'storm wind'. In other words: 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 (Rev.: the end times) that I, Yahweh, will cause you to advance against my land so that the nations may 'know' me (Rev.: experience my way of 'being'), -- when I will reveal my holiness (Rev.: 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 in the midst of 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 having been “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 Hamongog” (Valley of the Horde of Gog). -- The house of Israel shall take to the earth to cleanse the land for “seven months” (note: a long time) (note: of the stain caused by Gog’s action). (...). I will show my glory to the nations. All nations shall 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.

BT74

74. Joel: the plague of locusts as a foreshadowing of the end times.

From 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. Reduced 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 grants them his Spirit”). -- Note -- The (holy) spirit

meant 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 your deeds down 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 that 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.

BT75

75. 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, has compassion 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 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 Easter 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 penetrate into the glory of the Lord.” – Note -- Let one read Hebrews 9:11ff.: “Christ (...) entered once and for all into the sanctuary (Note: especially during his Ascension) (...) at the cost of his own blood (Note: especially in his Easter of the Cross), -- thereby acquiring eternal redemption for us.” Christ penetrates into the glory of the Father and is always ready to penetrate into *that* sanctuary for our benefit.

The background. -- Let one read Wisdom 11:21. -- “The 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 come to repentance. 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 sketch the “psychology” of Jesus. If one can or may speak of 'psychology' in his case!

BT76

76. “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. While confessing sins, i.e., breaches 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).

The baptism in Holy Spirit and fire. -- John: “He who comes after me is mightier than I: I am not even worthy to take off his sandals!” John: “He will baptize you with Holy Spirit and fire.” -- John situates that kind of 'baptism': “He holds the winnowing fan in his hand to sift. Is about to thoroughly cleanse his threshing floor. 1. His wheat (Note: those who observe the Decalogue) he will pile up in the barn (Note: the place of the blessed). 2. As for the chaff (Note: those who are unusable through neglect of the Decalogue): he will burn it by means of the never-extinguishing fire.”

Note -- Ps. 18 (17): 9 says: “Out of the mouth of Yahweh a fire devoured.” -- 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).

BT77

77. “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 (which 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’. Great he will be and will be called ‘Son of the Most High’. The Lord will give him ‘the throne of David, his father’. For ever he will rule over ‘the house of Jacob’ 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.

Mary: “How will this be, since I do not 'know' a man (Rev.: Gen. 4: 1: know sexual intercourse)?” The angel: “The Holy Spirit will come upon you and the life-giving power of the Most High will overshadow you.” -- Rev. -. 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: Elizabeth, your relative, she too has just received a son in her old age and she 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 Elizabeth has a child at her age; b. the fact that Mary, although without male intervention, still has a child. The first 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 seeks me out?”

- **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: Jeremiah 13:18 also combines “the king and the queen-mother”.

78. 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, like the princes and the great men of the earth (Matth. 20:25ff.); b. but, if at all possible given the minimal but essential openness of his creatures to it, he does not wish to do so.

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' (Rev.: 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' (Rev.: 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 through oaths and covenants (Gen. 9:8: Noah's covenant; 12:7: Abraham's promise, etc.)? In other words: you work on our upbringing 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.

BT79

79. 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.” (Compare John 3:13; 5:37; 6:46). - 1 John 4:12: “No one has ever seen God.” (Compare 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 fulfills, therefore entails a certain degree of “knowing God,” “seeing God.” -- The tragedy of those who do not fulfill the Decalogue is that whatever initial knowledge of God remains in him or her 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. As far as possible from “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”, stood at the forefront of the identification of Jesus as “Son of God” (although this was perhaps in the sense of 'Messiah'). Which certainly gives food for thought!

BT80

80. *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 in Dan. 7:1-28 (yet 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'. Like 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 this Son of Man with animals (lion, bear, leopard, mysterious horned beast), and indeed, as a human being, is by nature superior, indeed, of heavenly origin, whereas the animals “ascend out of the earth” (Note: one may safely say: “from the underworld”). -- 2. The number is mysterious: is this Son of Man an individual or the collectivity of heavenly beings?

The judgment on political systems. -- Daniel 'sees' (mantically) 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 delivered over to destruction and fire or deprived of their rule (if necessary with a delay).

The Son of Man appears. -- "I saw 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 everlasting 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.

BT81

9. Texts 81 to 90

81. 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 is 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' takes him up on high (cf. Ezek. 37:1; 40:2) and shows him all the kingdoms of the universe and says: "I will give you all this power and the glory (cf. Habakk. 2:5/8) of those realms, for it is given to me and I give it to whom I wish. You therefore: if you fall down before me in worship, it will 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 especially, but certainly not exclusively, to Luke 22: 3 and 22: 53, where it is said that Satan even enters an apostle (Judas Iscariot) and that "the hour of the authorities and of darkness" has arrived. Which proves that Satan the Jewish authorities in has hands

BT82

82. "*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 understanding it also allowed one to comprehend or understand something. -- In that sense, it coincided 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 governed by ‘elements’—to prioritize 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, in time, from the Decalogue. 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 intimately)—for what reason still return to those elements without power or value, of whom you—as at that time (Note: before your conversion)—wish to be in service again as slaves? 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 with a view to 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 his 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 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 indeed present the appearance of 'wisdom' through their exaggerated piety or self-flagellation (Note: humiliations) that spare no body: in fact, they have no value whatsoever (...).

Note: The concept of 'world'. The elements of the world (cosmos) can be intended neutrally, 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 “harmony of opposites”. But immediately also the religions, both Jewish and pagan: they too are “harmony of opposites”. Some of their elements 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). S. Jan adds to this : “For many false prophets (Note: representatives of the elements of this cosmos) have come into the world.”

Note: Let us observe the systematic repetition and emphasis by St. Paul 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 (...)”.

BT83

83. The occult background of all authority figures.

The fourth commandment (“You shall honor the children of your parents”) is clear: “Remind everyone to submit to the judges (magistrates) and those in authority.” Thus Titus 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 they drag you before the synagogues, the judges (magistrates), the authorities, do not try to know in advance, anxiously, how you will defend yourselves or what you will say, for the Holy Spirit (Note: here primarily “God’s life-giving force”) will give 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, because God’s promptings will only come through then).

2.-- Luke 22: 52/ 53 . -- Evidently connects 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 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), --ten, powers, 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 the ethical realm. St. Paul, therefore, does not trust them!

BT84

84. 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 come to pay homage to "the newborn King of the Jews". -- Herod is confused: he informs himself both through the 'wise men' (all the high priests with the scribes) and through the Magi (the latter "in secret"). Bethlehem comes out of the equation. -- But he observes 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-- Matt. 19: 25 says that princes rule, that the great men of the realm make their power felt. Completely different from Wisdom 12: 15ff. 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 had 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 was celebrating 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 the head to be given to her 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 man you shall die, gods (understand: rulers). As a single man you shall fall, princes (Note: struck by God’s exterminator).”

BT85

85. Jesus as 'seer' (prophet).

Starting point: 1 Sam. 9:9. -- “Instead of 'prophet' as is said today, people used to say 'seer'.” This is still 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' prophetic gift 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 misjudge 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 horsemen on horseback (...). Let him observe with attention, with great attention!'" (...). -- The term 'watchman' can be translated as the clairvoyant power of a prophet. Cf. Habakk. 2: 1ff., Ezek. 33: 1/9. A 'watchman' (spy) 'sees' (in advance) what is going to happen, and even from a distance! -- Jesus' 'watchman' naturally surpassed all others.

BT86

86. 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! -- So 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, that is, 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 them 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** -- One sees 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 knowing observable behavior alone! 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 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 Biblical 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 one 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: both since the start of his apostasy and in principle) a killer of men. -- 'Anthropoktonos', literally: killer of men, murderer. And indeed in principle, since he does not care about fellow creatures and does not fear God, -- as the cynical judge, as Luke 18:2 and 18:4 say. God is dead to Satan 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.

87. Jesus to 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: “Leave it at that!” 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 amidst the crowd, he cannot. He walks ahead and climbs into a wild fig tree. Jesus approaches, 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.

BT88

88. 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 Genealogical History . -- Gen. 2: 1 / 4. -- "Thus the heavens and the earth, with all that populates them, were completed. -- 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' (genealogy) of the heavens and the 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 commandment. -- 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! Bring no burden through the gates of Jerusalem into the city! Bring no 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 piece added later to Jeremiah's text: it deviates from Jeremiah's tone. Right! But it reflects a main feature of Judaism.

Jesus as 'desecrator' -- The evangelists mention multiple times that Jesus clashes with the prominent regarding Sabbath rest regulations. - John 5:1/18. -- 1. Unbelieving Jews: "It is the Sabbath. You are not permitted to carry your bed" (to the man just healed). 2. Jesus' humane response (Wisdom 11:21/26). -- "My Father is at work to this day, and I am also at work," i.e., when I just command the poor man, 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, being the response of the Sabbath-sanctifiers – without – humanity.

BT89

89. Jesus and the Dissenters.

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. He sent messengers ahead. These entered a Samaritan village to make all preparations. "But they did not accept him because he was on his way to Jerusalem (Note: Luke 17: 11; 17: 16; Acts 8: 5/ 8; -- Matthew 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, turned around and rejected 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—originally 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.

BT90

90. 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 rephaim 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 condition of a shade—on—earth. Ps. 88 (87):11/13: God's miracles, His love, His justice (as a rule of life) are absent in Sheol. In other words: God is dead there. B. Those who inhabit the subterranean realms have a lack of conscience: the Decalogue is a dead letter there. --Behold the main wisdom concerning Sheol.

Consequence. -- **Prov. 27:20.** -- “Sheol and Abaddon (place of destruction) are insatiable: so also are the (Note: greedy, draining) eyes of man insatiable.” -- In this text, eyes can be translated as 'envious' eyes. Indeed: both 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: elaborations): “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 grave?” The parallelism “blood” (that disappears)” / “descent into 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, because 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 highwaymen (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: either being devoured themselves or devouring)”.

Note the goal, -- the totally unscrupulous goal: “We will find much that is valuable. We will fill our houses with loot. 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 phantom in the underworld. As a sanction

from God who shows his rejection through that act. -- In confirmation: Prov. 27:20. -- “A deep pit is the prostitute, a narrow pit is the stranger (woman).” In other words: with all that is unscrupulous sex, we arrive at the second type of people who very particularly show the way of being Sheol in the midst of the living.

Conclusion. -- 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 the 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, keeping 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 where he briefly touches upon scenes of touch 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 afflicted.

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 power-charged, dynamic touches, through which a transfer of life force takes place.

Note-- Mk. 16:18. -- One of the many signs that accompany “those who believe”: laying hands on the sick and healing them! 'Touching' them!

BT91

10. Texts 91 to 100

91. Jesus heals, but 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 paralytic lying on a bed (Mark: carried by four men) to Jesus. Jesus saw their faith. -- Note -- Not the practices of the Gentiles nor of 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 the causal connection!

Note: This is the elaboration of what the angel of the Lord said to Joseph (Matthew 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 (as it appeared then), this resembles usurping a divine privilege and ... impersonating God. Such a thing was bound to infuriate the scribes.

92. 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 fantasized: "Is he not 'the son of David' (cf. Matt. 9:27: Messiah)?" -- Note -- Since this title was in fact too politically charged, Jesus avoided it. He did not want to become entangled 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 drives Satan out, 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 drives 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 means of Beilzeboel, by whom do your sons (Note: followers) cast them out? Also: they shall 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" (Matthew 8:12), -- to "the world" in which primarily 'sensuality' (lust of the

flesh), artifice and trickery (lust of the eyes: 'glitter'), and self-conceit based on possessions (1 John 2:16) reign, subjecting them to Satan.

BT93

93. 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 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 of 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 given over to Sheol"! As a result, Jesus' powers could work through him, even though he did not explicitly belong to "the little flock" of Jesus. -- Moreover: in 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 'person' risk his own soul and its life forces (charismatic) in Jesus' name in the form of an exorcism, that is, the occult, very unpredictable confrontation with unclean (subject to the elements of the cosmos) people.

BT94

94. 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': 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 basis 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. Which did not succeed.

The reason or cause of the boy's appearance. -- That outwardly observable behavior is attributed by the father to “a mute spirit” within him. -

- Jesus. -- “He threatened “the unclean (Note: god-hostile) spirit” with words: “Mute and deaf spirit, I command you: ‘Draw it out and do not enter it again!’” The boy lets out screams, -- is violently shaken. Suddenly, apparently, “the spirit” is drawn out. -- The disciples ask for the reason for their powerlessness: “This kind can only come out through prayer.”

-- **Note** -- 1. Jesus classifies spirits into 'types'! 2. Well-defined types of spirits can only be driven out by prayer. In that regard, moreover, Jesus emphasizes the believing type of prayer. He says: “Whatever you ask in a prayer full of faith, you will receive.”

BT94

94. 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 the simply sick, as Tob. 3:17 denotes 'healed'), there are 'bizarre' phenomena. -- Thus: Matt. 8:223/27 (“He threatened the winds and the sea, and there arose a deep calm”). Thus:

Matthew 14:113/21 (15:32/39) (“In a desolate and lonely place. Thousands come to visit him. The evening surprises them: he multiplies loaves and fishes”). Likewise: Matthew 21:118/22 (“Jesus was hungry. He approaches a fig tree that bore only leaves: ‘You will never bear fruit again.’ Instantly the tree withered”). Likewise: Matthew 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. Once evening had fallen, he was there alone. -- The boat (...) was battered by the waves because the wind was against him. -- In the second watch of the night (Note: from three to six in the morning) Jesus came toward them walking on the lake. -- When the disciples saw him walking on the lake, they were beside themselves: “It is a ghost!” they said,

and seized by 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.

BT95

95. 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 dry soil. Without beauty or brilliance (...), -- without prospect that would entice us. (...). Man of sorrows, at home in ailments (...). A despised one (...)."

The principle of solidarity. -- A mysterious union regarding destiny characterizes the servant. -- He took upon himself our ailments. 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 . -- Is. 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' the multitudes (Note: transform them into righteous ones) (...). 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).”

BT96

96. 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. That is why 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 (Rev.: 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 (Rev.: 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 “for this generation” (Luke 11:30).

-- **Note** -- This points to Jesus' descent into hell (= Sheol).

BT97

97. Jesus' exaltation (glorification).

Gen. 5:24 (Enoc's 'take-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 away from this earth, exalted, as the glorified one (as St. John prefers to say). Jesus' clear but misunderstood predictions. -- Let us begin with Luke 9:51. -- As the moment when Jesus was to be exalted was approaching, he set out on the road to Jerusalem with determination.

1.-- Luke 9:22. -- “The Son of Man must suffer many things, 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.-- It should be noted that the Easters of the Cross and the Resurrection are one uplifting event.

2.-- 9: 43/ 45. -- “You: bind well to your ears the following 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!

BT98

98. 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

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 mortal danger. -- Ps. 9: 14. -- “Behold my calamity: You bring me up again from the gates of death (Rev.: Job 38: 17)”. --

Ps. 107 (106): 10/ 20 . -- Out of mortal danger in the desert (4/9: “Their souls within them were darkened” (5)), -- out of the prison of exile (10/16: “They collapsed and there was no one to offer them help” (12)), -- out of deadly sickness (17/22: “They were already standing right before the gates of death” (18)), -- out of 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 sickness), 28 and 31 (storm 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 of fate. A fate that was on the brink of death. situates. -- Let us also mention Isaiah 38:1/ 19 (Ezekiel's fatal illness is healed).

2.-- God saves from death . -- The soul, already descended into Sheol, is called back into the biological body. --

Like this: 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 strengthening of life force, 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 corpse they were carrying to the grave into the prophet's tomb and were gone: “The man touched the bones (Note: relic, still charged

with the exceptional life force of Elizeeus) of Elizeeus: he came back to life and stood up”.

BT99

99. Jesus saves Lazarus from the dead.

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 Easters 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.” Whereupon 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 the resurrection from the dead in such a way that Lazarus' 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.”

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- **Note** -- Late Judaism already knew the concept of resurrection. Jesus' teaching strengthened that, defined it more precisely. Martha believes in 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 continuing to live

- notwithstanding and after the biological death - of the soul (which is inseparably bound to its soul-body). As Ps. 16 (15): 9/11 clearly says: "My flesh (Rev.: 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' (Rev.: experience) the pit (Rev.: 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—is that 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 (Rev.; miraculous life-giving power) of God?" Whereupon Jesus prays. Aloud because of the crowd. "After these words he cried out with a loud voice (Rev.: John 5:25): "Lazarus, come out!" The dead man came out, -- feet and hands bound with bandages, and his face was covered with a handkerchief".

BT100

100. Jesus' Transfiguration as a Model of Resurrection.

John 5:29 is formal: "All who are in the tombs will hear Jesus' voice (...) : those who lived conscientiously will come out of the tombs with a view to a resurrection "of life"; those who lived unscrupulously, with a view to a resurrection "of judgment (Note: condemnation)". -- 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 "splendid white". Like the clothes of the resurrection angels in Luke 24:4, incidentally.

Jesus' 'exodos' (departure, exodus). -- 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 carry out in Jerusalem.

--Note: -- It concerned Jesus' exaltation (taking away), i.e. his Easter of the Cross and 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 (Rev.: 2 Peter 1:16: "eyewitnesses of his majesty") and the two men who were with him. -- When they took 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. As he said this, a cloud arose that 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.

BT101

11. Texts 101 to 110

101. Jesus' 'exodos' (exaltation).

Jesus' 'exodos' (literally exodus) had been discussed with him by Moses and Elijah on the occasion of his transfiguration (Luke 9:30). - Matthew 27:45. -- "From the sixth hour (Rev.: 12 a.m.) darkness came upon the whole land. Until the ninth hour (Rev.: 3 p.m.)". -- Rev.-- The suffering cosmos (cf. Rom. 8:19/23) reacts 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 afterwards, 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, -- gave up the spirit".

Then the day, 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 will cause the sun to set at midday (9):

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, this 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 reveal themselves—those saints—is apparently the soul-body. A soul-body that resembles that of Jesus' transfiguration (think of Moses' and Elijah's glorious bodies).

BT102

102. Jesus' descent “into hell” (into Sheol).

To fully grasp that enormous act of salvation, it is absolutely necessary to view 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—each time 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 'strange - flesh sin': -- Type 1. -- Gen. 6:11/4 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 (Rev.: the heavens): it is with a view to the judgment of the great day (Rev.: end times) that God locked them up in eternal chains”. –

Note-- 2 Peter 2:4: “God did not spare the angels who had lived unscrupulously, but sent them to 'Tartaros' (note: deepest sphere of Sheol) and delivered them over to the abysses of darkness where they are stored up awaiting judgment.” – So much for the sins “angels/girls”. -- Now a variant of Type 1.

-- **Jude 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 desired 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 'strange - 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.

BT103

103. And now the second sample.

-- **Gen. 6:3** says: “Yahweh said: ‘Let my spirit (Rev.: divine life force) not be indefinitely responsible for man since he is 'flesh' (Rev.: 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 with the strange flesh—is cited in 2 Peter 2:5: “God did not spare the former (Rev.: 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) coming of the Son of Man be. In those days that preceded the Flood, people ate and drank, and married a partner until the day Noah entered the ark, and people knew nothing until the outbreak of the Flood which swallowed them all. So also shall the coming of the Son of Man be.” -- Which 1 Thessalonians 5:3 repeats.

From what Peter says in particular, it appears that this is about more than a mere literary memory. It is as if humanity, gradually since the covenant with Noah, is heading towards the same degeneration: “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 Matt. 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 then, Jesus goes to those “gates of hell”. Immediately after his death on the cross, -- his lifting up on the cross, -- his glorification.

The Original 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 again on the third day - according to the Scriptures -, -- that he appeared to Cephas (Peter), then to the twelve (...)”.

Paul omits one very decisive fact of salvation here. -- Matt. 12: 40. -- “Just 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: 27, 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 on to proclaim that message to the spirits in prison (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 these '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. Still others: 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, the good news was proclaimed even to the dead, so that they, although judged “according to the flesh” according to men (Note: condemned), may 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.

BT104

104. 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 one (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, and 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, *there* 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 the 'apostles' (Note: 'apostle' here in a broader sense than “the twelve”). Finally to Paul himself. –

In other words: there was no lack of eyewitnesses (2 Peter 1:16). According to Paul, Jesus' appearance after his resurrection is not an invented 'myth'.

BT105

105. Jesus: 'the kurios' (lord).

Mark 16:19: "The Lord Jesus (...) was taken up into heaven (Gen. 5:24) and he sat down at God's right hand." -- This is the resurrection Easter at its climax. -- Indeed: "The prince of the world was cast out—through Jesus' transition to 'the other world'—" (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: "Gave me 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 a 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); 12:111/15 (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 who tests Jesus as prince of demons (Matth. 9:34)); John 13:2 (13:27) (Satan who takes 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 unscrupulous demonism.

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, this role or roles, are very weighty. Hence Paul's concern to open the eyes of Christians to the danger entailed by the (re)introduction of “angelic 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 part of the elements of the world), Jesus also deals with the heavenly or 'cosmic' entities. -- In Ephesians 3:10, the dominions and the 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 evident—though not worst—in the possessed). Note that Paul writes this text AFTER Jesus' ascension. This means that the good—and evil—influences of the cosmic beings (as well as 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 in the light of Paul's texts

1 Peter 3:22. -- 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 'kurios' (dominatio, majesty (highness)) refers to occult beings that control political power and especially everything just, as 'causes' (N. Söderblom), as 'function deities' (Usener). -- In Luke 12:11, 20:20, secular rulers ('highnesses') - 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 a 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) have 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) for him (Aaron)”, - -as g7; --bearer. -- Compare 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 kinds of sometimes very wild 'speculations'. Just as is still the case in New Age today. Here, it is about the essential.

BT106

106. 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 Genesis 6, and to the Noahic covenant with Noah and “all flesh” (Genesis 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” (Matth. 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 (Rev.: Babel, Gate of God) and a tower whose top reaches to the heavens (cf. Dan. 4: 8). Let us make a name for ourselves (Rev.: life force, position of power (Ekk1.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 the same 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. (...)”.

BT107

107. 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 : “Ah! Could the whole people of Yahweh be prophets because Yahweh gives them His spirit!” (Num. 11:29: The prophet Joel, when speaking of the new age and the day of Yahweh, says: “(Afterward) I (Yahweh) will pour out My spirit over ‘all flesh’”. -- Note -- Let us vehemently keep Gen. 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), is going to 'pour out'

His spirit (life force) in a future era, and indeed over all flesh. To prevent a second primordial degeneration, such as Noah experienced.

Joel specifies: “Your sons and your daughters will 'prophecy' (Note: develop clairvoyant gifts 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 the words of God. Seeing what Shaddai (God) reveals. Receiving the divine answer (Note: upon consultation with God). The opening of the eyes. -- Knowing the knowledge of the Most High.” (Num. 24: 3/ 4; 24: 15/ 16). Behold what “the coming of the spirit of God” accomplishes over (Balaam).

Glossolalia. -- Num. 11:25/26 already speaks somewhat in that sense: the charisma “causes one to 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) anticipate somewhat the New Testament form of 'speaking in tongues', which is discussed in Acts 10:46; 11:15 (Gentiles) - 19:19: (Johannites); - 1 Cor. 12/14 (charismata); indeed, also Mark 16:17 (one of the signs that accompany believing).

BT108

108. 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) tongues (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?” –

- In other 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 heaven god”. -- In Acts 10:46, the opposite of underworld silence is clearly stated: speaking 'in 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 Babel (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 (including Saul) 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 languages”.

-- **Note** -- One can see it: just as later in Cornelius' house, the content of the language spoken by the spirit is the radical opposite of (the relevant silence in) Sheol.

The Christian 'kerygma' -- 'Kerygma' 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 'dunamis' (Note: aretalogical facts, 'powers'), 'terata' (Note: literally: impressive divine signs) and 'sêmeia' (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-speaking people whom he explains.

109. The second descent of the Holy Spirit into 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 vision, -- 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 it, Lord?" "Your prayers and your generosity have ascended before God (Note: Tob. 12:12) and God remembers you.-- For send men immediately to Joppa and summon Simon Peter. He is staying with a certain Simon, a tanner, whose house is by the sea." -- Cornelius carries out. The very next morning, his messengers approached Joppe.

2.-- Acts 10:9ff. -- Peter went out onto the terrace around 12:00 (the sixth hour) to pray. (...). 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 the 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 of it! Do not touch it!").

In other words: what Paul calls the precepts 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 transgresses the regulations. -- "Just at that moment (cf. Tob. 3:17: synchronicity) Cornelius's delegation arrives. The spirit (note: something parallel to the angel) said: "Behold: there are men seeking you. Go and descend and go with them without hesitation: it is I who 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 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", NL. the heart of the 'peoples': -- called 'Gentiles'.

Peter's exposition. -- "I maintain 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 part. -- You know what took place 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.

H

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 asked: “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 one sees very clearly 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 Johannites. -- Acts 19:1ff. -- Ephesus, third largest city of the Roman Empire, after Rome and Alexandria. Multicultural center. -- Paul met some 'disciples' there and asked, “Did you receive 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, did you receive?” “The baptism of John (the Baptist).”

Paul: “John baptized with a baptism of repentance, telling the people to believe in him who was to come after him, that is, in Jesus.” Then 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 to 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 prediction concerning the Holy Spirit over all flesh.

BT110

110. Inspired speech.

The spirit of wisdom and revelation—besides the actual, highly '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 shall have to say will be given to you at that very moment; for it is not you who shall speak, but the Spirit of your Father who will speak in you.” -- Note -- It is evident that 'glossolalia' is at work here in a certain sense as well, 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 places himself, as it were, in the place of the Holy Spirit or the Spirit of the Father. 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 his exercise of 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 so that Jesus is never alone!
The Father is present in him.

-- Seen together, these texts seem to prioritize the mystery of the Holy Trinity in connection with inspired speaking in emergency situations.

BT111

111. The Holy Trinity.

Let us read John. -- He has his own way of 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) shall not have to ‘teach’ one another—one his neighbor, the other his brother—saying: ‘Have the knowledge of God,’ for all shall know me. From the least to the greatest (...).” -- Note: ‘to know’ is “intimate knowledge.” Seeing face to face. Intimate fellowship.

John 6:45. -- It is written in the prophets: “All will be taught by God” (Isaiah 54:13 (The New Jerusalem)) Whoever has tuned himself to listening to the Father and to his school comes to me.” Cf. John 14:23. -- Note -- What matters in the new covenant is contact with God—by means of hearing the inner voice of God—without mediators, -- unless the Son and the Spirit, of course.

The sheep and the friends . -- John 10:8. -- All those who came before me (Rev.: John 5:43) are thieves and robbers (Rev.: 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. -- Rev.- John 15:15. -- I call you “my friends” because I have made known to you all that I have heard from the Father (Rev.: and you have listened to my voice). - - Rev.-- This sheds light on Rev. 3:20. -- I stand at the door and knock: if anyone hears my voice and opens the door, I will enter to him (...).

Jesus hears and listens to the voice of his Father . -- First the contrast.
-- John 5:30. -- I can do nothing of 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 from 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), that of the types of life force
that inspire. This again and again 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: reluctant 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, that 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 out of what “out of the
depths of the soul” (John 7: 37/ 39: “ek tès koilias”)—wells up like living water
(the Holy Spirit).

***Hearing and listening to the (external or internal) word is decisive
for one's destiny.*** -- John 12:48-48 -- The word that I have let utter will judge
(Note: condemn) the one who rejects me. --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 what I 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 here now—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 the voice of the Son of Man is situated at the moment of the resurrection (of both the conscientious and the unscrupulous)).

BT112

112. 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 he 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 identical to the Son, who Jesus, although at first glance 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 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 testify for me. -- John 14:26. -- The Help, the 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 stands at the service of 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. Wa13. -- 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 great 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 assistance will not 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 Godhead is mentioned.

BT113

Biblical themes 1994 - 1995.

A number of pages from this course correspond to pages of the course: Biblical Themes 1996-1997:

page 94-95	corresponding pages course 96-97:	page 94-95	corresponding pages course 96-97:	page 94-95	corresponding pages course 96-97:
1	177	41	39	81	70
2	3	42	40	82	71
3	1	43	33	83	72
4	2	44	34	84	73
5		45	35	85	74
6		46	36	86	75
7	6	47	41	87	76
8	7	48	42	88	77
9	8	49	43	89	78

10	9		50	44		90	79
11	10		51	45		91	80
12	11		52	46		92	81
13	12		53	47		93	82
14	13		54	48		94	83
15	14		55	49		95	84
16	15		56	50		96	85
17	16		57	51		97	86
18	17		58	58		98	87
19	18		59	172		99	88
20	22		60	173	0	10	89
21	23		61	174	1	10	90
22	24		62	175	2	10	91
23	19		63	176	3	10	92
24	20		64	53	4	10	100
25	21		65	54	5	10	94
26	4		66	55	6	10	93
27	5		67	56	7	10	30
28	169		68	57	8	10	31
29	25		69	58	9	10	117
30	26		70	59	0	11	118
31	27		71	60	1	11	98

32	28		72	61	11	99
					2	
33	29		73	62	11	101
					3	
34	119		74	63	11	102
					4	
35	120		75	64	11	103
					5	
36	121		76	65	11	167
					6	
37	122		77	66	11	168
					7	
38	32		78	67	11	105
					8	
39	37		79	68	11	106
					9	
40	38		80	69	12	107
					0	

Biblical themes 1994 - 1995. (page 2)

A number of pages from this course correspond to pages of the course:
Biblical Themes 1996-1997:

121	108		131	114		141	130
122	109		132	115		142	131
123	110		133	116		143	132
124	104		134	123		144	133
125	111		135	124		145	134
126	95		136	125		146	135
127	97		137	129		147	136
128	96		138	126		148	137
129	112		139	127		149	138
130	113		140	128		150	139

						151	140
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The following pages from the 94-95 course do not appear in the 96-97 course:

5. A chilling night vision.
6. God speaks to people through 'saints' (angels).
116. Jesus 'desecrates' the Sabbath rest.

Biblical themes 1996 - 1997.

A number of pages from this course correspond to pages from the course: Biblical themes 1994-1995:

pa ge 96- 97	correspond ing pages course 94-95:	pa ge 96- 97	correspond ing pages course 94-95:	pa ge 96- 97	correspond ing pages course 94-95:
1	3	41	47	81	92
2	4	42	48	82	93
3	2	43	49	83	94
4	26	44	50	84	95
5	27	45	51	85	96
6	7	46	52	86	97
7	8	47	53	87	98
8	9	48	54	88	99
9	10	49	55	89	100
10	11	50	56	90	101
11	12	51	57	91	102
12	13	52	58	92	103
13	14	53	64	93	106
14	15	54	65	94	105
15	16	55	66	95	126
16	17	56	67	96	128

17	18		57	68		97	127
18	19		58	69		98	111
19	23		59	70		99	112
20	24		60	71		10	104
					0		
21	25		61	72		10	113
					1		
22	20		62	73		10	114
					2		
23	21		63	74		10	115
					3		
24	22		64	75		10	124
					4		
25	29		65	76		10	118
					5		
26	30		66	77		10	119
					6		
27	31		67	78		10	120
					7		
28	32		68	79		10	121
					8		
29	33		69	80		10	122
					9		
30	107		70	81		11	123
					0		
31	108		71	82		11	125
					1		
32	38		72	83		11	129
					2		
33	43		73	84		11	130
					3		
34	44		74	85		11	131
					4		

35	45		75	86		11	132
					5		
36	46		76	87		11	133
					6		
37	39		77	88		11	109
					7		
38	40		78	89		11	110
					8		
39	41		79	90		11	34
					9		
40	42		80	91		12	35
					0		

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121	36		131	142		141	
122	37		132	143		142	
123	134		133	144		143	
124	135		134	145		144	
125	136		135	146		145	
126	138		136	147		146	
127	139		137	148		147	
128	140		138	149		148	
129	137		139	150		149	
130	141		140	151		150	