

Text 19. Christianity (III)

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19.1. Introduction.

Understanding the Bible logically.

Modern and postmodern scholarship studies the Bible primarily in a historical manner: it applies the requirements of historiography to its texts. In the present exposition, the Bible is viewed first and foremost logically. 'Logic' is the theory of thought. It examines whether and how what is said relates to the reality it concerns, and whether and how a statement relates to all others. The text concerning the adulterous woman in *John 8:1/11* is —historically speaking—impossible to be by St. John, but its content is—logically speaking—consistent with the rest of the Gospel of John and with the entire Bible.

Fundamental insights . -

What follows consists of seemingly unrelated chapters, but arranged in such a way that one will grasp their logical coherence as one reads. Thus, the basic pairing of “flesh/spirit” forms the profound logical coherence of the vast majority of Biblical texts. The pairing of “the gates of hell” (*Matt. 16:18*) / “the holy city” (*Matt. 27:53*) is logically connected to “flesh/spirit.” Likewise, “corruption/life” (*Galat . 6:7*). Whoever pays attention to this will not get lost in the multitude of Biblical texts.

“Consulting God”.

This expression is found explicitly several times in the Bible, but it is present as understood in both the Old and New Testaments . Life can be defined as a collection of problems that must be solved. Well, the Holy Trinity, the center of the entire Bible, addresses our daily concerns very precisely. The Father, the Son, and the Holy Spirit—even if we ask nothing—intervene in this, if only because we sometimes severely lack the necessary and sufficient information. By consulting God in prayer, we are never alone, not even in the midst of the desert: even if we have been abandoned by everyone, we can still 'consult' God directly without an intermediary. This conviction dominates every page that follows.

The convinced widow.

Luke 18:1ff . - The goal of the biblical life is what is called “the new covenant” (*Jer. 31:31ff.*, *Ezekiel 18:1*, *36:26ff.*; *Heb. 8:6ff.*, *John 6:45*), which is the uninterrupted, direct, and intimate contact with the Holy Trinity in prayer. Something that is terribly lacking today . - Well, Jesus emphasizes the necessity of praying without becoming discouraged. - There was a judge in a city who had no reverence for God and considered the man worthless. In that city there was also a widow who sought him out: “Grant me justice against my adversary.” He refused for a long time. Whereupon he said to himself: “Even though I have no reverence for God and do not care about my fellow men, this widow still bothers me! I will therefore grant her justice so that she does not come to bore me endlessly.”

Believe. -

“The Lord said: “Listen to what this shameless judge says! Will God then not provide justice to his elect who cry out to him day and night? I say to you that he will quickly provide them with justice.” -

Incidentally.

Jesus reasons a fortiori: “If already—so as not to be endlessly bored by the tenacious widow—the shameless judge grants a good, how much more—out of love for his creatures—will God provide goods”.

End times. -

The sacred writer immediately adds Jesus' main intention to this: “But will the Son of Man (understand: Jesus), when he comes (understand: at his second coming at the end of time), find faith?” In harmony with an entire Biblical tradition, Christ foresees the great apostasy. Now, when one consults

God, faith —tough as the widow—is a necessity for praying and continuing to pray. According to Jesus, therefore, the end times will abandon the prayerful consultation of God due to a lack of faith, which is precisely then more necessary than ever: Luke rightly says that with the parable, Jesus wants to illustrate “the necessity of praying and of never giving up.”

Note –

The fact that consulting God in prayer is a necessity is explained by the fact that the one praying acquires God's 'spirit' (understand: God's life force), enabling him to cope with the problems, indeed, the challenges that earthly existence brings with it, whereas whoever is 'flesh' (understand: living without God's spirit (life energy)) ultimately remains inadequate: “The spirit is strong, but the flesh is weak,” says Jesus in Gethsemane (*Matt. 26:41*).

19.2. Biblical dynamism.

'Dynamism' in religious theory means “the assertion that religion is a matter of an energy or life force”. 'Dunamis' (ancient Greek), 'virtus' (Latin), a word found in *Luke 8:46* , means 'ability', 'power', such that one can face the challenges of life.

Two arrows. -

The Bible fundamentally distinguishes between flesh and spirit.

1.1. Meat is the lower level of life force.

1.2. Meat, if undermined by unscrupulous conduct, is the lower degree of meat.

2. Spirit is the life force inherent in God (Yahweh, Holy Trinity).

Note -

Meat, of course, also means animal or human matter (as distinguished from bones or living blood) or even the entire body. These meanings are presumed but, from a religious perspective, secondary. We focus primarily on the Johannine and Pauline meanings. We illustrate this using two Biblical texts.

Life force and fate. - The life force is decisive for the fate that prepares for a creature.

1. *The days of Noah*

(*Luke 17:26*). - *Genesis 6* describes. - Among the numerous people on earth there are girls: “The sons of God (understand: higher beings) took

pleasure in the girls and they took those who pleased them as wives. Yahweh then says: “My Spirit be infinitely responsible for man since he is flesh” (*Gen. 6:3*). -

Incidentally: the threefold nature of “conscienceless eroticism (angels/women)” is flesh in the strict Biblical sense. The sacred writer clarifies its cultural role. – “The Nephilim were on earth in those days (and also later) when the sons of God (understand: high angels) became one with the daughters of men and they bore them children: these are the heroes (understand: founders of culture) of old, those famous people”.

In other words: the unification of otherwise fallen angels in a rite results in gifted beings. But given their sinful nature, this produces flesh to such an extent in the lower degree that God rejects his spirit. Consequence: such humanity cannot withstand a natural catastrophe (a flood) due to the lack of God's inherent spirit or life force.

2. The Days of Lot.

(*Luke 17:28*). - *Genesis 19*. - Three 'men', in fact Yahweh and two angels, arrive at Abraham. Yahweh stays. The two men go to Sodom because “the outcry against Sodom and Gomorrah is great, for their sin is extremely grave”.

—

Incidentally:

Sodomy (homosexuality), present in brutal degrees around Israel, was considered in the Israel of that time as a “sin against nature,” punishable by death (*Levit. 18:22*). - A sin crying out for vengeance is unscrupulous behavior that—because of its gravity (flesh)—is prematurely rectified by God (He ceases to invest His spirit sooner than usual). Application of *Gen. 6:3* .

Brutal homosexuality .

Lot offers the two 'men' shelter, but “they were not yet in bed when the house was surrounded by the men of the city (...), from the younger to the older, the whole people without exception (...): “Where are the men who are with you tonight? Release them so that we may abuse them.” Although Lot is even willing to make his two virgin daughters available to honor the sacred hospitality of the time, the sodomites continue to insist violently. - Premature divine intervention. - The two angels strike everyone—from the smallest to the largest—with blindness.

Judgment by God .

In doing so, they carry out a divine judgment (intervention by God in earthly history, either directly or through the laws of nature). Note the structure, which is a sifting: the ones, the Sodomites, are, contrary to all expectation, unable to withstand the intervention of the angels because of their flesh; the others, Lot and his, because of their conscientious conduct, possess God's spirit and are saved. The ones do not see the natural catastrophe (sulfur and fire) coming; the others are warned by the angels and escape.

One can see it :

Flesh, certainly in its unscrupulous degree, is 'weak', exposed to the challenges of creation; spirit is protected against such challenges. Life force also decides Fate.

Meat. - Once again the threefold nature that defines meat in the raw sense: “conscienceless eroticism (angels in the appearance of men /men)”. -

Meat does not always mean the raw or strict form of it, but it is invariably not mentioned in the background.

19.3. Meat in the stricter Biblical sense.

Meat

Flesh signifies the first degree of God's animal and human spirit in the history of creation. We describe this concept, which is unusual in our current usage.

Prostitution . -

Incidentally: ' Sheol ' (Greek: ' Hades') means “ underworlds , hell”. (*Numbers 16:30ff.*).

Let us read *Proverbs 7:1ff* .. - The unknown temptress. - We quote somewhat abbreviated. - I saw among naive young men one without insight. He enters the alley, close to the corner where she is, takes the way from her dwelling, at twilight, at the falling of day, “into the heart of darkness and shadow” (understand: the sphere of hell). Look: a woman, dressed as a prostitute, comes to meet him with a false heart. She acts self-assured and shameless. Her feet cannot bear it in her house. She seizes him, she embraces him. With an aggressive attitude she says: “I have covered my couch with blankets. I have sprinkled my bed with myrrh, aloe, and cinnamon. Come, let us drink ourselves with love until the morning!” By the power of persuasion

she seduces him. He follows her immediately. Like an ox on the way to the slaughter, like a madman with shackles, without realizing that his life is at stake .

The sacred writer explains what he understands by 'life': "Let your heart not depart in the direction of her ways (...), for numerous are those whom she has struck down mortally: her dwelling is the way to Sheol , the slope that opens onto the domain of the dead." In *Proverbs 23:27* he says: "It is a deep grave, the prostitute, a narrow pit the stranger." In other words: whoever engages with a prostitute engages with a hellish figure. Her dwelling is the visible and tangible presence of the underworld on this earth. –

Whoever engages in prostitution becomes flesh to the degree of consciencelessness, such that God's very spirit is cast out according to *Gen. 6:3* (God no longer invests His own spirit in a conscienceless person).

Possession . -

Tobit gives us Sarah, a young woman, who did not let go of the demon Asmodaus (Asmodee). A number of marriage attempts failed because this son of God (meaning: powerful being) killed her partners one by one before they met. As Sarah's invisible lover, he did her no harm, but "as soon as a man approached them, he killed him" (*6:15*).

The intervention of the Archangel Raphael (*12:15*) with an incantation drove out the demon. - The triad "conscienceless eroticism (demon/woman)" proves that it concerns flesh in the strict, indeed, raw sense. God's very own spirit is radically absent in the demon, which is pure 'flesh' (which does not apply to the conscientious Sarah). Such a form of " possession " proves that 'flesh' possesses power, indeed, great power. Hell as dominion is something like that.

Religion. -

Numbers 25. - Meat in the raw sense can be religion. - Israel settles in Sittim . There the people began to commit 'fornication' with Moabite women who invited them to the sacrifices in honor of her deities. Jews fell into this and "bowed down before her deities". -

Incidentally:

Baal (the Lord) was the supreme god who, together with Astarte, formed the sacred (understand: power-laden) couple. The sanctuary of both was situated between Israel and Moab (*Numbers 23:28*) and was visited by both

peoples. This facilitated seduction by Moabite women. The rite took place in a bedroom. By engaging in lovemaking, one summoned the couple, which, in the course of sexual intercourse, mystically entered the two lovers . In the Moabites' interpretation, this was not prostitution but religion. However, the Bible saw 'flesh' in it, and indeed in the rawest sense, namely as apostasy from God: the triad “unlawful eroticism (Baal/ Astarte /man/woman)” proves it. Hence the biblical term “(sacred) prostitution,” that religious act that entails apostasy. So much so that the term 'prostitution' at that time simply meant 'apostasy '.

Note -

Jude 6/7. - Jude depicts how God judges the flesh in the raw and especially the rawest sense: spirits (sons of God) who fail to live up to their high rank by having sex with humans become trapped in the deepest darkness in view of Jesus' return; people who engage in eroticism with 'angels' end up in the underworld , exhausted by God's 'fire' (understand: the withdrawal by God of His inherent spirit).

19.4. Biblical dynamism (subtle spirit).

God's spirit,

understand: his life force, possibly exhibits an aspect that we will now define in more detail.

1. “Your incorruptible Spirit is in all things” (*Wisdom 12:1*) means that God is creatively present as a force in all creatures and the entire creation. “The Spirit of the Lord fills the world” (*Wisdom 1:7*) such that the world—the totality of all that ever was, now is, and ever will be—can be interpreted as the 'fullness' (overflowing abundance) of God. In that sense, Spirit is invariably 'holy' because it is of God.

2. Within that omnipresent spirit, the “flesh/spirit” couple is situated as fate-determining realities.

Spirit as subtle energy . -

We will illustrate with a model. - *Isaiah 65:1ff* .. - God speaks: A people that continually provokes me - offering sacrifices in gardens, burning incense on stones, dwelling in tombs (understand: to summon beings), eating pork , placing unclean pieces on platters (understand: violating taboos of that time) -, they say: “Withdraw, do not touch me, (for) I will sanctify you” . -

we note

1. 'unclean', opposite of 'clean';

2. “Do not touch me (for) I will sanctify you.” – Those who participate in rites (sometimes as initiates) do something that traditional cultures call 'holy' ('sacral'), 'consecrated'. Well, that holy thing is apparently a kind of substance (bearing names such as 'fine'; 'ethereal', 'subtle') which, as spirit, is simultaneously life energy. In short: spirit insofar as it is subtle.

Contacts. -

Such matter is malleable; it flows through (gross) material realities. Thus, it is transferable through physical or biological contact. Moreover, it is ambivalent: initiates, being on the same level of 'holiness' (subtle energy), fare well upon touch; uninitiated, being on a lower or at least unsuitable level of holiness, are 'profanes' and lose life force upon contact with a higher level. Thus, Isaiah's text becomes understandable: people of a higher level warn profanes and say: “Do not touch me (for) I will 'sanctify' you in the diminishing sense (“Upon contact your life force will suffer loss”).” 'Sanctifying' is therefore, as a transfer of spirit, both favorable and unfavorable depending on the context.

Holy. - Holy is inviolable (that which may not be violated). Since spirit—whether subtle or not—also decides fate, spirit is to be taken seriously, indeed, very seriously. Hence, spirit and its subtle form are approached with deep reverence.

Models. -

Ezekiel 44:15ff. - Priests in Yahweh's sanctuary clothe themselves with appropriate linen. “When they go out (...), toward the people, they shall take off the garments in which they performed sacred acts and immediately put on other clothes, so as not to sanctify the people through their clothing.” The people, as profane, those of a lower spiritual level, cannot withstand the ethereal energy that priests and their clothes radiate.

Clean/ unclean . -

Ezekiel 44:25 - Priests shall not approach the dead for fear of defiling themselves - unless under conditions - for a corpse gives off a transient spirit or one that 'sanctifies' them (corrupts their life force) and makes them unfit for rites requested by Yahweh. God in *Ezekiel 22:23ff.* Complains: “The priests have violated my law (understand: the Decalogue and its Old Testament extensions) and desecrated my sanctuaries. They made no distinction between

the holy and the profane, and they did not teach the difference between the unclean and the clean.”

God . -

Leviticus 17:23ff .. - God Himself is holy, - not only as conscientious but also as life-force-bearing and emitting subtle energy. What is His—places (temple, place of appearance), times (Sabbath), persons (priests), objects (clothing)—is likewise holy thanks to participation. God is the primal source of all that is holy. - *Psalms 54:53:9 33:32:9* therefore says: “Yahweh spoke, and it came to pass; He commanded, and it was.” His word is an energy-charged word that works.

- *Ps. 54(53):3* says: “God, thanks to your name help me, and thanks to your life-giving power grant me justice.” In other words: the name is life-giving power. This continues to have an effect in the Christian baptismal formula, for we are baptized in the name (life-giving power) of the Father, the Son, and the Holy Spirit.

The fact that (post)modern science does not discover that kind of subtle matter lies with its method, which it first arbitrarily prioritizes, only to subsequently apply it to the mind, whether ethereal or not.

19.5. Biblical dynamism (two types of subtle body).

The soul of man is immaterial spirit while his body is material spirit in more than one way.

1. Old Testament . -

The caller of the dead in *1 Sam. 28:13ff* . sees the prophet Samuel ascending from the underworld as an old man in a cloak. - He penetrates through the coarse matter with a body that is subtle and can assume forms (old man, cloak) . - By touching his subtle body, the prophet Elijah heals a child (*1 Kings 17:17ff.; 1 Kings 4:30ff* .).

2. New Testament . -

Jesus carries a subtle body within his gross physical body. *2.1. Mark 6:56* says: “Wherever he passed through (...), people brought the sick into the squares and asked him to touch them, or tried to touch even if it was just the hem of his cloak. And all who touched him were saved.” *Luke 6:19* says that the reason was that he radiated a power so that the sick were healed and the possessed were set free. Cf. *Acts 19:11ff* ..

The hemorroissa . -

Luke 8:43ff .. - A woman who has been suffering from a hemorrhage for twelve years touches the hem of Jesus' cloak and is healed instantly. Jesus knows that he had radiated power and praises her faith in the touch: his subtle body 'sanctified' the sick woman.

2.2. Luke 9:28ff.. -

On a high mountain, three apostles see the face of the praying Jesus change and his garment become radiant white. Moses and Elijah appear “in glory” (understand: God’s spirit in full unfolding) and speak with them about his approaching death in Jerusalem. - *Peter (2 Pet. 1:16ff.)* says that this is not a sophisticated story but an eyewitness account . - Jesus' biological body harbors a subtle, and indeed a glorified subtle body. The appearance body of Moses and Elijah is subtle, but they do not come from the underworld like Samuel, but from God’s presence (*Ps. 16(15):10ff*) with a glorified subtle body (“in glory,” says Luke).

2.3. John 20:19ff.. -

The doors are closed, but Jesus—through walls and doors—enters, stands in the midst of his apostles, shows his hands and side, and asks Thomas to test: “Bring your finger here: these are my hands. Bring your hand closer and place it in my side.” Thomas observes that Jesus has entered through the wall and the door in a subtle manner and immediately thereafter 'materialized' his subtle body so that it is physically tangible . When Jesus departs, his body becomes purely subtle again: he vanishes.

Note -

From these observations, one understands the Church Fathers (33/800) who, during the first centuries, defined the foundations of Christianity, when they explain the virgin birth of Jesus. According to them, God the Son assumes a subtle body in the virgin womb of Mary, which is the core of his biological body. But at the moment of birth, this is absorbed by his subtle body, and the latter glides effortlessly through Mary's seal to immediately thereafter become biological again .

Such a thing is a sign of a pure spirit that, upon coming into the world, radically transcends the level of the flesh—a foreshadowing of the transition from flesh to spirit that Jesus will bring into the world at Easter. Hence, Eastern liturgies say: “As the Risen One , Lord Jesus, you come through doors

and walls; as a child at your birth, you already left your mother's virginity untouched."

Note -

In *1 Cor. 15:44ff*, Paul distinguishes between a 'psychic' and a 'spiritual' body. The former is connected with the immaterial soul; the latter with the glorification that Jesus brings. — "If there is a soul body, there is also a spirit body." Thus it is written: "The first man, Adam, was created as a living soul; the last Adam (understand: Jesus) was there as life-giving spirit. But the spiritual is not there first: there is first the psychic and then the spiritual. The first man as earthbound is earthly; the second comes from heaven (cf. *Dan. 7:13* concerning the heavenly Son of Man)." — There are two kinds of subtle body, that which is characteristic of the immortal soul (psychic) and that which is characteristic of heavenly glory (spiritual). Jesus' virgin birth is the first sign of the latter.

19.6. Biblical moralism.

To understand the Bible, therefore, the concept of 'life force' (spirit) is necessary, but then with the inclusion of the Decalogue. Living conscientiously is the pre-eminent basis of the life energy desired by God. — "Whoever sows in the flesh will reap corruption from his flesh; whoever sows in the spirit will reap eternal life from the spirit" (*Galat. 6:18*). Now, Jesus sets the commandments as the condition of eternal life with Him first. In *Mark 10:17ff*., a rich man asks the question: "Good Master, what ought I to do to inherit eternal life?" Jesus answers: "You know the commandments: Do not murder, do not commit adultery, do not steal, do not bear false witness, do not harm, honor your father and your mother." This response from Jesus clearly demonstrates that the pinnacle of the Old Testament (*Exod. 20:1 ff.*, *34:10ff*.), namely the Ten Commandments (the Ten Words), remains the foundation of God's Spirit within us in the New Testament as well. Moralism, understood as the emphasis on conscientious conduct (including the evangelical counsels), is—along with monotheism—the quintessential characteristic of biblical dynamism.

The Decalogue .

The wording reflects the structure of traditional cultures. First, the initial three commandments concerning the deity (Yahweh, Holy Trinity) as being highly esteemed in thought, word, and deed. The deity is the foundation, the highest value, of culture. Secondly, creation with its values. The fourth

commandment instills respect for parents and children, and immediately for all authority figures and subjects.

Finally, the commandments that prioritize fundamental values such as truth (8), life in all its forms (5), sexuality (6, 9), and possessions (7, 10). One can interpret these “ten words” as pre-modern or as not postmodern in order to dismiss them as merely relative or as a “mythical mentality,” but such an attitude to life, which shows easy disdain, forgets that they represent values that remain the foundation of all respect for oneself and others. Whoever lives up to the commandments in his life clearly experiences that they are the living spirit of God.

Flesh/ spirit. -

Galat . 5:19ff gives us a suggestive list.

1. Results of meat . -

Fornication, impurity, excesses, - idolatry, magic, - hatred, strife, envy, outbursts of anger, intrigues, quarrels, factions, jealousies, - orgies and the like. - *Revelation 21:8* lists: the cowardly , the faithless , the depraved , murderers, idolaters, - whoever worships falsehood”.

Revelation 22:15 reads in this regard: dogs (pagans), magicians, unchaste people , murderers, idolaters, all who prioritize and practice falsehood. - St. Jan emphasizes the absence of a sense of truth (held up as a value by the eighth commandment) in all 'carnal' life.

2. Result of the mind. -

Love, joy, peace, patience, helpfulness, goodness, trust in others, gentleness, self-control.

Behold the view that the basic couple of the Bible obtains if one examines their forms of behavior.

Note –

False teachers. - This seems to refer to Gnostic libertines who, on the basis of 'gnosis', or cultic knowledge, introduced a libertine pseudo-Christianity . - *Jude 4* warns in this regard : “Some, whose judgment has long been written down in Scripture, have secretly succeeded in infiltrating your congregation. They are godless ones who misuse the grace of our God as a pretext for licentious behavior and immediately renounce Jesus Christ, our only Master and Lord.”

Thereupon, Jude refers to apostate Jews in the past, as well as to the sons of God (angels) who sexually abused young women in the days of Noah (*Gen. 6:1ff*), and to the sodomites who, in the days of Lot, wanted to abuse angels appearing as men. The divine judgment that such 'flesh' provokes “does not prevent our dreamers from doing exactly the same thing: they defile the body (understand: as high value), despise the principalities, and revile the heavenly powers (understand: the angels) (*Jud. 8*)”. Jude sees in this a sign of the end times and labels them as 'psychic' beings, i persons without God's own spirit (*Jud. 19*), as well as as “irrational animals” (*Jud. 10*).

19.7. God and his council .

1. Divinity This is described in the Bible as conscientious life force (spirit) pure and simple, which in the beginning created heaven and earth (the ordered universe). *1 Cor. 8:4* summarizes: “An idol is nothing in the world, and there is no God besides the one God. For though there are so-called gods, whether in heaven or on earth—in fact there are a multitude of gods and lords; for us at least there is one single God, the Father, from whom all things come and for whom we exist, and the one Lord, Jesus Christ, through whom all things exist and through whom we exist” (cf. *Rom. 3:29*).

'God' (*elohim*) means “ powerful being” (*Gen. 3:5; 1 Sam. 28:13*). 'Lord' means “deified being” in *2 Macc. 11:23* . - The Father, the Son (Jesus), and the Holy Spirit (not explicitly mentioned here but considered as part of it) together constitute the Holy Trinity, one deity as three persons, compared to whom all other 'deities' prove to be merely its creatures. - However, *2 Pet . 1:4* states that we, together with the glorification (transition from flesh to spirit) of Jesus, escape corruption in the world (flesh) and partake in the divine nature (spirit). That type of deification is the essence of becoming a Christian.

2. God's counsel . -

The Holy Trinity governs creation not alone but together with the sons of God or saints (understand: angels) (*Ps. 89(88): 6ff; cf. Job 1:6, 2:1*), who are not all conscientious, far from it. Thus *Gen. 3:5* says that there are those who know “good and evil” (understand: are at home in it). Being at home in good and evil is called “harmony (merging, confusion) of opposites (good/evil, salvation/disaster, health/sickness)”. *Job 1:6w* mentions that among the higher and lower spirits there is a 'Satan'. Cf. *Job 4:18* (unreliability of angels).

Submission.

Gal. 4:3w states that the Gentiles were subject to deities and the Jews to elements of the world.

Incidentally:

'World' means 'totality' (neutral), "totality controlled by God" (meliorative), or "totality controlled by the flesh" (pejorative). 'Element' means "that which controls" (and thus makes understandable). If one places the deities of the Gentiles first, then one understands their religion. Whoever places the law of Israel first understands the behavior of the Jews. *Col. 1:16* lists several world elements: "thrones, dominions, principalities, powers" (cf. *Gal. 4:3*). Thus, the Bible sees in and above rulers beings whom they 'control', indeed, make into 'slaves'. Philosophy that places these beings at the center (*Col. 2:8*) is itself such an element of this world, for such a way of thinking controls those who live according to it. The element par excellence is Satan, the god of this world, who blinds understanding (*2 Cor. 4:4*), the prince of this world who seeks Jesus' life (*John 12:31, 14:30, 16:11*).

Peter, Paul, and John do not conceal their rejection of the elements of the world. Thus, *1 Pet. 3:22* states that after having subjected the angels, powers, and forces to Himself, Christ, having passed from this world to heaven at Easter, sits at the right hand of the Father. He therefore, as supreme judge, tackled the problem of humanity's enslavement to the elements of the world: "He deprived the principalities and the powers of their power of subjection" (*Col. 2:15*), the basis of their sin against the Holy Spirit (*Matt. 12:31ff.*), and their frontal, conscious will to radically displace God from the world and take His place (*2 Thess. 2:3ff.*).

Judges . -

Some psalms are not lenient towards the judges as elements of the world.
- So *Ps. 82 (81)* . - God stands up in the divine council ; in the midst of the judges he judges "How long will you judge unjustly, support the positions of power of the wicked ? Judge in favor of the powerless and the orphaned; grant the needy his right (...). Without insight, without realizing it, they are at work in the darkness (...).

I said: "You gods, sons of God , all of you? Surely not! As man you shall die; as one man, you princes, you shall fall down." Jesus depicted them in his parable of the cynical judge (*Luke 18:1ff*). *Psalm 58 (57)* states it bluntly: "Is it true that you, divine beings, have judged according to justice? (...). From the womb they departed, the ungodly ; from gestation they strayed, those who hold error as justice (...).

19.8. Christ in a strictly Biblical interpretation.

Christianity is of Biblical origin. Now, a basic couple – flesh/spirit – dominates the Bible from the creation story onwards, but is explicitly mentioned in *Gen. 6:3* . Yahweh, confronted with the increasing unscrupulousness of mankind (not without the nefarious influence of ' sons of God ' (angels)).

Conclusion: “That my spirit be no longer responsible for man, for he is flesh.” Flesh is the first degree of God’s spirit in humanity. Flesh, if corrupted by unscrupulousness, is the degenerate degree of flesh. God, confronted with that degenerate degree, no longer invests his spirit. Immediately, the vulnerability of man, insofar as he is flesh, increases: the flood story demonstrates this weakness. Without God’s life-giving power, one is abandoned to the many challenges of creation. The story of the Fall, resulting in the loss of the paradisiacal state, already clearly showed this event, but without explicit mention of the “flesh/spirit” pairing .

Incidentally:

The term 'spirit' in the Greek sense means “intellectual capacity”. The Biblical term 'spirit' encompasses, once at the level of all that is a conscious person, intellectual capacity.

Meat. -

The stage of flesh, even in its decayed form, is not nothing. It creates life, indeed, miracles. *Exodus 7/8* mentions the Egyptian miracles. *Acts 8:9ff* mentions Simon the magician. All attached themselves to him: “This man is the power of God called ‘the Great’.” For a long time he had amazed them with his magical wonders. *2 Thessalonians 2:9ff* foretells the miracles of the coming antichrist in the service of the god of this world, Satan.

Note -

The miracles of the flesh are limited to the natural level, including the supernatural (= paranormal). The Church distinguishes very strictly from this the supernatural level the miracles that Jesus performs thanks to his unique degree of God's spirit.

Jesus. - *John 1:14* says that the Son became flesh by being born of Mary.

1. As an embodied human being, he is flesh in the biological sense.

2. Immediately he is flesh, that life force in the weak sense.
3. He is certainly not flesh in the sense of being a conscienceless person.

According to *1 Peter 3:18ff.*, *2 Peter 2:4ff.*, the God-man Jesus was put to death insofar as he was flesh (in the aforementioned sense) but raised to life insofar as he was spirit. On Easter, he accomplished that transition. - This defines the essence of Christianity, which is the transition from flesh to God's spirit. - Note that the Bible, when it speaks of Jesus' role, expresses this in terms of the basic pair "flesh/spirit". Only when one understands it in this way does one understand it Biblically.

***Prophetic spirit.* -**

In *Numbers 11:29*, Moses, overcome by prophetic energy, cries out: "If only all the people could be prophets, because Yahweh gives them His spirit!" Prophetic spirit allows one to hear God's voice within. This voice is, to begin with, the voice of the spirit inherent in all people, as *Rom. 2:14ff.* states, but it can assume a supernatural clarity. Which is the case with true prophets.

***Jesus.* -**

Jesus speaks of himself as a prophet: "I proclaim to the world what I have heard from Him who sent me" (*John 8:26, 8:28*). In *Matt. 3:16* he is baptized so that God's prophetic spirit descends upon him and he can begin his calling.

***Reception.* -**

"Whoever has been willing to listen to the Father and what he teaches, come to me" (*John 6:45*). Yet many do not grasp his true nature as a prophet. To the contemporaries who reject him, he says: "You have never heard the voice of my Father. You have never seen his face" (*John 5:37*). Let us note that "seeing the face" means "having access to" and thus "dealing intimately with."

Incidentally:

According to the Bible, intimate fellowship with God is the calling of man. The welcome his contemporaries prepare for him therefore depends on whether they—or not—are already having an intimate relationship with the Heavenly Father. Those who have an intimate relationship with God recognize in Jesus what they themselves are already experiencing!

Incidentally: "to know God" in the Bible means "to have an intimate relationship with him." The Greek meaning "intellectual knowledge" is at most an aspect of the typically Biblical 'knowing.' – The prophet as prophet, if he

has true contact with God, hears God's voice and passes it on to fellow men who thereby share in his prophetic spirit.

19.9. Power and powerlessness of hell.

What the Bible calls hell reveals itself somewhere. Otherwise, one would not speak of it. Hell is the sign either of an earlier stage regarding God's spirit, namely flesh, or of a form thereof degenerated by unscrupulous behavior. This latter form, in particular, provokes alienation from God. Cf. *Gen. 6:3* and e.g. *Ps. 104(103):29ff.*: if God hides his face, then the creatures are in danger; if he withdraws his life force, then they are in danger of dying. In that sense, *Ps. 88(87):11ff.* reads: "Do you, Yahweh, still perform miracles for the dead? Do shades rise up to praise you? Do people speak of your love in the grave, of your truth in the place of destruction? Do people realize your miracles in the darkness, your righteousness in the land of forgetfulness?" In other words: one lacks the intimate communion with God there, with all the consequences that entails .

Power. -

Isaiah 28:15ff. - The rulers, out of fear of the encroaching Assyria, made a covenant with hell: "We made a covenant with death (understand: the powers of hell); with Sheol we made a pact. The threatening scourge will pass us by without striking us (...)" . - One makes a pact with whoever has power!

Incidentally.

In *Acts 19:16*, a person possessed by an evil spirit throws himself upon several Jewish exorcists, overpowers them, and beats them so severely that they escape naked and covered in wounds. That is physical power. — When Jesus is arrested, he says: "This is your hour and the power of darkness" (*Luke 22:53*). Judicial power is meant. — These are a few signs of a hellish power operating on earth that *Psalms 59 (58)* describes: "The mighty ones seize me." They are like the wild dogs that return in the evening: "Like a dog they growl and drive around in the city, hunting for food." This is how the psalm experiences hell.

Disease . -

Ps. 88(87). - The sick person complains: "My life is on the edge of hell. Having already experienced myself as someone who is buried, I have been there, (...), resembling the fallen who lie in the graves, those whom you, God,

no longer think of. You have placed me in the deepest part of the grave, in the darkness, in the abysses (...)”. The sacred writer uses poetic language to represent a truly sacred experience: being sick is hell as rising from the depths on earth and revealing itself to be experienced.

Cynical wealth . -

Ps. 49(48):11 ff. - “Man in his luxury does not realize it (...). Also: they live confidently (...). But it comes down to a herd destined for the underworld: death sets them to graze. The conscientious will rule over such.” - This last sentence clearly expresses the powerlessness of hell.

Power and powerlessness.

There is, therefore, an underworld layer that reigns and displays the power of hell. However, there is also a layer in the depths of the earth that is controlled and displays the powerlessness of hell.

The way out.

Ps. 86(85):7 . - “On the day of fear (understand: the earthly experience of the underworld) I call to you. (...). Among deities there is none like you, Yahweh. Nothing resembles what you do. Exalted are you and you perform wonders, you alone. (...). I am grateful to you (...) for you have saved my soul from the depths of hell”. What passes for 'gods/goddesses' falls below the life force required to save from the underworld.

Ruthlessness.

In *Mark 2:3ff*, Jesus is confronted by a paralytic: Jesus sees the faith and says to the paralytic: “My child, your sins are forgiven.” To respond to the unbelief regarding the forgiveness of sins, Jesus says: “So that you may know that the Son of Man (Jesus) can forgive sins on earth, I command you,” he says to the paralytic, “take your stretcher and go home.” The lack of conscience—here presumed as the cause of the paralysis—is the entry, already on this earth, into the underworld, which manifests itself on our earth precisely because of this, in the consequences of the absence of God’s inherent life force. This latter alone ultimately protects against the challenges contained in creation, insofar as it is surrendered to flesh and the underworld (such as sickness, natural disasters, etc.).

Let one not think above all that the sacred writers “sell poetry” when they describe the power and, above all, the powerlessness of hell in figurative language.

19.10. Overestimation of oneself as flesh and not spirit.

In *Isaiah 31:1ff.*, Israel's representatives —without consulting Yahweh (*Isa. 28:15*)—rely on the horses, the riders, and the chariots of Egypt. To which the prophet says, “The Egyptian is man and not God. His horses are flesh and not spirit.” Political power is judged in terms of the basic “flesh/spirit” pair.— The normal course of godless power is according to *Ezek. 26:20, 28:8ff.*

1. seizure of power (prosperity (*Ezek. 28:5, 33:31*), army) thanks to mostly godless and unscrupulous actions;

2. God's judgment that condemns to the underworld. In other words: hell visible and tangible on earth.

Wisdom . - Sapiential texts present historical facts but paying attention to the salvific-historical progression hidden within them (without neglecting details). We provide examples.

1. Nebuchadnezzar (Nabukodonosor). -

Daniel 4:11/34 describes a princely madness. The prince dreams of a tree that becomes giant and fruitful, until a 'watchful one' (understand: an angel who is always watchful) cries out: “Cut down the tree. (...) but leave its rootstock in the earth. In chains (...) it must dwell in the green of the field (...). Its human heart will be changed into that of an animal. Thus seven times will pass.” -

Daniel interprets the dream: the tree is the prince of whom the waking one predicts that he will live in madness like an animal for a time “until you, prince, have realized that the Most High controls princely power”.

Restoration is possible if the ruler atones for his unscrupulousness with conscientious deeds and for his crimes with mercy towards the poor. - Biblical moralism is seen as a condition for vitality and success. - The following year, the king admires the glory of Babylon (Babel) “thanks to his power”. At that moment, a voice resounds from heaven: “(...). The kingship has been taken from you”. Nebuchadnezzar becomes animalistic until he regained his human reason, as he himself confesses. Because of his repentance, he is granted reparation by God.

2. Belshazzar (Baltazar).

Dan. 5:1/30 - The same course of events as just now, but without restoration. The ruler, at the height of his power, holds a grand feast with his nobles, his wives, and concubines. Drunk, he gets the inspiration to drink from the gold and silver vessels in the temple of Jerusalem. As they drank, they praised the idols. Until suddenly a human hand made marks on the wall.

He had the wise men—sorcerers, magicians, and liver-gazers (that is, those who practice witchcraft by 'looking' at the liver of a slaughtered animal)—interpret.

When none of them could do this, a fierce fear seized him. Daniel was asked, who stated, in short, that, unlike his father Nebuchadnezzar, who came to understanding, Belshazzar placed himself above the Lord of Heaven by the desecration of the vessels from Jerusalem. Thereupon the prophet reads: “ Mene cup ufarsin ”. The decipherment reads: ' mene ', God has counted your years of reign and brought them to an end; ' tekem ', you have been weighed on the scales and found wanting; ' ufarsin ', your kingdom has been divided and given to the Medes and the Persians.

Balladesk . -

The course of this great man of the earth is like a ballad: amidst revelry, fate strikes: “That same night Belshazzar, the king of the Chaldeans, was killed.” His kingdom falls into the hands of Darius the Mede. For God no longer invests His spirit in Belshazzar.

God as “All-Ruler who was, is, and is to come” (*Rev. 4:8*), gives and takes. When Pilate in *John 19:10ff.* makes his power felt as representative of Rome's empire, Jesus calmly replies: “You would have no power over me unless it had been given to you from above.” In *Daniel 4:14, 4:29* it was already stated that the Most High gives to whom He deems good. This is, incidentally, one of the reasons why the Bible respects authority, as *Romans 13:1ff.* says: “There is no authority unless it comes from God (...). To such an extent that whoever is rebellious goes against the order established by God.” However, this does not mean that lust for power and the transgressions inherent in it are not deprived of their 'spirit' by that same God as All-Ruler according to His plans. For acting arrogantly towards God and His Decalogue is revealing the 'flesh' as the underworld on earth.

19.11. A soul summoner .

Belief in life after death is the reason for contacting souls in the other world (*Isa. 8:19, 19:3*), so much so that *Leviticus 19:31, 20:6, 20:27* forbids this (including the death penalty). Cf. *1 Corinthians 15:29* (where there is mention of being baptized for the benefit of the deceased).

1 Sam. 28:3ff.. -

When King Saul (-1030/-1010) saw the Philistine camp, he became afraid. However, when he consulted Yahweh (through dreams, casting lots, prophets), he did not answer. Whereupon he heeds the counsel of two subordinates who accompany him to En-Dor at night, disguised. To the woman he says: "Let me predict the future by a soul and call up for me the one I shall tell you." The woman: "But look: surely you know yourself (...) that Saul has forbidden soul-callers and fortune-tellers in the land. (...)." He swears by Yahweh that nothing will happen to her, and she asks whom she should call up. He: "Call up Samuel for me." This prophet appeared from -1040 but had died (*1 Sam. 25:1*).

The woman sees Samuel, cries out, and says: "Why have you deceived me? You are Saul!" He: "Do not be afraid! But what do you see?" – "I see an Elohim (understand: a being full of life force)." This rises from the underworld. Saul asks: "What does he look like?" – "It is an old man in a cloak." Cf. *2 Kings 2:8, 2:13* (prophet's cloak). With that, Saul knew it was Samuel: he bows his face toward the ground out of deep reverence. – Samuel: "Why have you disturbed my rest by calling me?"

Incidentally:

Not all souls wish to become entangled in earthly history and desire peace. - Saul: "I am deeply distressed: the Philistines are waging war against me and God has turned away from me: He no longer answers me (...). Therefore I called you to show me what I must do." - Samuel: "Why consult me if God has turned away from you (...)? Yahweh did with you as He told you through my mediation: He took the kingship from you and gave it to your descendant David because you did not carry out Yahweh's will (...). Moreover: Yahweh will deliver your people Israel into the hands of the Philistines with you; tomorrow you and your sons will be with me (understand: in Sheol). Yahweh will also deliver the camp of Israel to the Philistines." Saul, terrorized by Samuel's words, falls to the ground, covering his entire length.

Seeing. - The seer apparently possessed a very great life force, so much so that she could force the prophet, herself an elohim , a power-laden being , to ascend from hell. She herself was therefore also ' elohim ' (a word that also expresses divinity). -

Isa. 20:6ff . Explain the seeing somewhat: "The Lord said to me: Go, appoint an observer (literally: someone who watches). (...). He shall see the cavalry (...). Let him observe with attention, with great attention (...)". The

seeing star also possesses that ability: she is someone who, if she concentrates, watches! And indeed in the underworld, looking for someone.

Faith as a stronger degree of life force.

Hebrews 11:1 ff. says that faith is the guarantee of goods expected, the proof of unseen realities. One does not see them with biological eyes but with believing eyes: faith is a first degree of spirit that allows one to see what the ordinary senses do not see. The observer of the seer is an even stronger degree of this: if she 'watches' with great attention, she sees the soul of the prophet ascending, obeying her.

Initiation . -

1 Cor. 14:1ff. states that spiritual gifts presuppose a special degree of God's spirit. Just as one speaks in tongues that one understands directly only if one is "initiated" (*1 Cor. 14:16, 14:23ff.*). Initiation is essentially a strengthened degree of life force (with specialization thereof).

Incidentally:

John's rapture in *Revelation 1:10* likewise testifies to his degree of initiation thanks to God's Spirit: "I fell in rapture on the day of the Lord and heard a voice calling behind me (...)". Hearing what ordinary biological hearing does not perceive is also a sign of initiation, that elevated degree of life force. Prophets bear witness to such a degree. –

Conclusion. -

Belief as the first degree of spirit that 'perceives' is the foundation; the 'gifts' are the superstructure. Whoever does not believe, therefore, perceives nothing!

19.12. The secret and its revelation.

When St. Paul is shipwrecked on Malta, he throws some dry wood into the fire, and a viper sticks to his hand. The Maltese interpret this as: "This man is a murderer: he escapes the sea just like that, and divine vengeance does not leave him alive" (*Acts 28:3ff.*). They reason from the consequence to a 'divine' cause. In times of distress, people resorted to public fasting and prayer to expose a fault (*Judges 20:26; 1 Kings 21:9; Joel 1:14, 2:15*).

Note -

Biblically speaking, the causal connection rests on *Genesis 6:3* : the flesh (wrong) provokes God to withdraw His spirit, which gives rise to vulnerability due to unpleasant consequences.

Hidden error . -

1 Kings 17:17ff .. - The prophet Elijah (Elijah) lives with a widow. The woman's son fell ill and died. To which she said: "What is it between me and you, husband of God? You have come to me to remind me of my faults and to cause my son to die!" Elijah says nothing but heals the child. - One sent by God exposes secrets through his presence and accelerates God's judgment in the form of unexpected miscalculations.

Jesus . -

In Jesus' commission, Simeon indicates: "This child will bring about the fall and the rising (understand: the sifting of judgment) of many in Israel (...) so that the secret thoughts of many hearts may be laid bare" (*Luke 2:34ff*). After all, Jesus is one sent by God.

Daniel. -

The hidden and its revelation are central to the book of Daniel: amidst a large number of 'wise men' (diviners, sorcerers, magicians) (*Dan. 2:2*) who specialized in the "interpretation of mysteries" within a non-Biblical framework, Daniel places "the Exalted God" (*2:45*) or even "the God of gods" (*2:47*) first as "the revealer of mysteries" (*2:47*), who reveals deep-seated things and secrets and knows what is in the darkness (*2:22*).

Who sinned? - *John 9:1ff* .. - Jesus notices a man born blind. The disciples ask: "Rabbi, who sinned—he or his parents—so that he was born blind?" That his parents are a possibility is an example of the globally widespread genealogical thinking. However, in doing so, the disciples do not rule out the hypothesis of a personal error before birth. Reincarnists conclude from this that they are reincarnists . With the error of the parents, the hypothesis of an error before conception is considered possible. But Jesus states that neither he nor his parents sinned: the man born blind does indeed show the works (signs, miracles) of God.

Note - The text does not necessarily imply reincarnation. - The person born blind may have made a mistake in the womb: consider *Luke 1:41, 1:44* , where Elizabeth says that the child "leaped in her womb" upon Mary's arrival. This might point to awareness in the womb, with the possibility of sin. A personal

error specific to the person born blind makes reincarnation logically unnecessary.

Biblical examination of conscience . -

1 Cor. 4:3ff. – “I do not judge myself. Although my conscience does not reproach me, I am not thereby justified (understand: in order with God). The Lord is my judge. – Consequently: do not judge prematurely. Let the Lord come (understand: at his second coming): he will shed light on the secrets of darkness and lay bare the intentions of the hearts. Then everyone will receive from God the praise that is due to him.” Thus St. Paul, who examines his conscience for unconscious errors as if the glorified Jesus had already returned at the end of time. This eschatological (focused on the end times) way of thinking is typical of the entire Old and New Testament. –

Note - If moderns claim to have discovered the unconscious, then in St. Paul they have a forerunner of considerable stature who harbored no illusions regarding our consciousness as the revealer of the truth. *Matt. 11:25* - “Jesus said: Father, Lord of heaven and earth, I bless you because you (understand: the mysteries of his actions) have hidden them from the wise and the intelligent and have revealed them to the very little ones.” - Jesus speaks as *Ps. 72 (71)* already says: the little ones, the children of the poor, do not receive their rights from the powerful on earth. Jesus, the All-Ruler as the righteous judge, initiates “the little ones” into the mysteries of God’s justice.