Summary of Text 11: The Essence of Christianity

1. Divine Revelation and the Trinity

Biblical revelation begins in Genesis 1:1 with the designation 'Elohim', a Hebrew plural form that describes God as the sole creator of heaven and earth. This term is used in the Bible in combination with both singular and plural verb forms. The Church Fathers saw in this plural form a typological model for the Christian Trinity of Father, Son and Holy Spirit. The fact that God creates out of nothing means that he creates from his own inexhaustible spirit and life force.

2. Original Sin and Demonic Evil

In Genesis 3, the serpent, as a cunning and mythical being, tempts the first human couple with the knowledge of good and evil. Whereas pagan deities have an intimate relationship with good and evil and treat evil as an equal whenever it suits them, the biblical God rejects evil absolutely. Original sin is a conscienceless act that unleashes wicked desire and disrupts the order of creation. In response, God establishes a struggle between the offspring of the woman and the serpent.

3. The Days of Noah and Lot: Flesh versus Spirit

In the account of the days of Noah (Genesis 6), the union between the 'sons of God' and the daughters of men leads to the Nephilim, or mighty men. This illustrates the central biblical opposition between 'flesh' (human life force that falls short) and 'spirit' (God's intrinsic life force). When the flesh prevails, God's spirit withdraws, leaving humanity unprotected and exposed to natural forces such as the flood. In the days of Lot (Genesis 19), the violent depravity in Sodom and Gomorrah likewise leads to a devastating divine judgment through burning sulphur. Both the flood and the rain of sulphur demonstrate that those who, through unscrupulous behavior, lack divine life force suffer the unpleasant consequences of their own actions.

4. The Lifeline of Humanity and the Ethical Choice

According to Jesus in Luke 17, the dynamics of the days of Noah and Lot continue to govern humanity until the coming of the Son of Man. The Book of Wisdom explains that cultures such as Egypt were also subjected to punishment for their crimes because of their ruthless enslavement and violation of hospitality. In contrast to this moral decline, Jesus Sirach portrays the servant of the Lord. Anyone who wishes to serve God must prepare for trials and be purified like gold in the fire. Trials call for patience, a clear conscience and observance of God's commandments. Love for God does not

mean a pious feeling, but the actual implementation of his instructions. Whoever refuses to serve God descends into the "city of nothingness" of Isaiah 24–27. By breaking the universal covenant established after the flood, humanity brings a devastating curse upon the earth.

5. New Testament Fulfilment: Spirit, Baptism, Eucharist and Typology

In the New Testament, this history of salvation reaches its fulfilment. Jesus reveals himself to the Samaritan woman as a prophet and promises the "living water" of the Holy Spirit, who guides the believer from within. Paul formulates the law of sowing and reaping: whoever sows in the flesh reaps corruption, but whoever sows in the spirit reaps eternal life. Christ died according to the flesh, but was brought to life according to the spirit. In that glorified spirit, he descended into hell to proclaim the good news to the spirits in prison, demonstrating God's boundless goodness.

Baptism constitutes the conscious transition from flesh to spirit and is an ethical commitment of conscience to God. Through baptism, the believer is freed from the grip of evil powers that control worldly structures.

In 1 Corinthians 10, Paul explains that Old Testament events serve as typological models (typus) for the New Testament believer (antitypus). Finally, Paul presents the Eucharist as the central element of faith, in which Jesus' sacrifice and transition to the spirit are made present. Unworthy reception of the Eucharist leads to a corrective divine judgment, which may cause illness or adversity in order to bring a person to repentance.